

**The Attackers: Review: Justification, points 1–8: the Result of the Imputation of Divine Righteousness to the Believer at Salvation; Resultant Vindication before the Supreme Court of Heaven; Condemnation at Physical Birth is Removed by Justification, Rom 8:1; Imperfection Is Resolved by the Work of the Perfect Mediator, Jesus Christ, Heb 4:15a**

**V. Justification:**

1. Justification may be summarized as follows:
  - (1) Justification is a third doctrine of our study that needs to be defined, the others being propitiation and reconciliation.
  - (2) Justification is a legal act by the integrity of God which occurs when an individual expresses faith in Christ.
  - (3) Justification means that God pronounces the believer justified: “to treat as righteous and worthy of salvation.”<sup>1</sup>
  - (4) This is technically a forensic justification which means it is a decision made by a court of justice, namely, the Supreme Court of Heaven.
  - (5) Justice executes what righteousness demands which is to impute God’s righteousness to the believer.
  - (6) This results in the vindication of the believer by the justice of God. Vindication means “to set free from allegation or blame.”
  - (7) Vindication also “may refer to persons that have been subjected to imputation of guilt and implies a clearing effected by proving the unfairness of such blame.”<sup>2</sup>
  - (8) The blame was fairly placed at the moment of physical birth when the individual was condemned due to the judicial imputation of Adam’s original sin.
  - (9) What the definition indicates is “unfair” makes reference to a person wrongfully charged of a crime, but, through the course of investigation, evidence reveals the person is innocent and thus vindicated.
  - (10) When a person believes that Christ removed sin as an issue by being judged for the sins of the entire human race, that person is forgiven of all pre-salvation sins.

**Romans 4:5** - ... to the one who ... believes in Him who justifies the ungodly, his faith is credited as righteousness. (NASB)

- (11) Propitiation refers to God’s satisfaction with the work of Christ as sufficient judgment of human sins.
- (12) Faith alone in Christ alone allows the justice of God to impute divine righteousness to the individual.
- (13) Possession of divine righteousness results in justification whereby the believer is vindicated.

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<sup>1</sup> *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “justify.”

<sup>2</sup> *Ibid.*, s.vv. “vindicate,” “exculpate.”

- (14) Because we are born under condemnation and spiritually dead, our possession of divine righteousness results in our being vindicated.

**Romans 8:1** - There is therefore now no condemnation for those who are in Christ Jesus. (NASB)

- (15) The presentation of the gospel is to concentrate on the good news of peace: the availability of being reconciled to God through faith in Jesus Christ.
- (16) It is true that reconciliation stresses the removal of the barrier, the fact that “all have sinned and fall short of the glory of God” (Romans 3:23).
- (17) The obvious fact is that any sin—small or big, insignificant or major—means that each of us is obviously an imperfect person.
- (18) It is logical to conclude that a perfect God cannot have a relationship with anyone that is imperfect.
- (19) It is also logical to conclude that it is impossible, from human effort, to make something perfect that is presently imperfect.
- (20) The only resolution is to have available an outside source that has the credentials to remove the imperfection.
- (21) That source must be an individual that is acceptable to God as a mediator while also being equal to man yet without sin:

**Hebrews 4:15a** - ... One who has been tempted in all things as we are, yet without sin. (NASB)