**Justification**

**Brief Review**

In the last three lessons, we said,

1. An understanding of the identification truths is essential to grasping the meaning of our unfathomable riches in Christ (Ephesians 1:3; 3:8).
2. The related words redeem, redeemed and redemption were part of a family of words related to slavery, as it was practiced in biblical times. We examined those words based in slavery in last Sunday’s study.
3. In Christ, we are redeemed and forgiven, so as to be justified (Romans 3:24; Ephesians 1:7; Colossians 1:14)

The related words justify, justified and justification, which are part of our unfathomable riches in Christ, are principally found in Romans chapters 3-5 and Galatians chapters 2 and 3. The simple breakdown of the word justify means to ‘declare righteous’. In the context of Paul’s consistent use of those words, we will see that being ‘in Christ Jesus’ so as to be redeemed (and forgiven; Ephesians 1:7 and Colossians 1:14) are necessary prerequisites for being justified – declared righteous. We see the necessary prerequisites put together in Romans 3:24, which, with its context says:

Romans 3:21-26

But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified (***dikaios***) as a gift by His grace through the redemption (***apolutrosis*)** which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

If the satisfaction of God’s holy and righteous character (propitiation, pictured by the sacrifice on the altar) was accomplished by the blood of Christ, and we have the forgiveness of sins (a payment of a debt), and the redemption (the slave market), then Paul’s picture here is one of the courtroom: not because we were free of guilt, nor because we were fundamentally righteous – we were not – but rather that these things having been accomplished, God can and does declare us righteous.

When did ‘now’ of verse 21 begin?

What did we do to contribute to propitiation, redemption and justification?

How are we the beneficiaries of these eternally momentous spiritual actions and events?

Galatians 3:10-14

For as many as are of the works of the [613 statues] Law [of Moses] are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the Book of the Law, to perform them." 11 Now that no one is justified (***dikaios***) by the [613 statutes of the] Law [of Moses] before God is evident; for, "The righteous man shall live by faith." 12 However, the [613 statutes of the] Law [of Moses] is not of faith; on the contrary, "He who practices them shall live by them." 13 Christ redeemed [***exagorazo***] us from the curse of the Law, having become a curse for us--for it is written, "Cursed is everyone who hangs on a tree"-- 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Was Abraham ‘in Christ’ as we are, in the church, the body of Christ?

Do we receive the blessing of Abraham, and at the same time are we blessed in ways that Abraham wasn’t and will never be blessed?

How do we know that when Paul uses the word ‘justified’ that he means ‘before God’, and not as James, ‘before men’?

Does the Law of Moses help with any of these spiritual accomplishments?

Romans 5:1-2

Therefore, having been justified (***dikaios***; position) by faith, we have peace [a possession] with God through our Lord Jesus Christ, 2 through whom also we have obtained [***perfect tense***] our introduction by faith into this grace in which we stand [***perfect tense***]; and we exult in hope of the glory of God.

So is our having been justified something that we can lose at some point?

Propitiation preceded forgiveness and redemption, and justification followed forgiveness and redemption.

Is there anything that follows justification?

Where do we stand?

Are we done with grace?

What did we do that has any part in these spiritual accomplishments and events?