

Emmaus Essentials
The London Baptist Confession of 1689
Chapter 11 - Of Justification
For Distribution the Week of 03/10/2014

Chapter Outline

Taken from ST 535 Baptist Symbolics Chapter Outlines by Dr. Renihan

Introduction

How can sinners stand right before God?

I. Paragraph 1 - The Nature of Justification

1._____ Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.

(Romans 3:24; Romans 8:30; Romans 4:5-8; Ephesians 1:7; 1 Corinthians 1:30, 31; Romans 5:17-19; Philippians 3:8, 9; Ephesians 2:8-10; John 1:12; Romans 5:17)

A. The Nature of Justification - Basic Doctrine

1. Its relationship with effectual calling
 - a) Effectual calling is the method the Lord uses to communicate with fallen men.
 - b) An effectually called individual IS a justified individual - yes, there is a sequence...
2. Three denials and affirmations:
 - a) Not by infusing righteousness but by pardoning sins
 - (1) Against Papist, Socinians, Quakers
 - (2) Rome - Righteousness is infused into the sinner, he becomes righteous, and is declared righteous on that account
 - (3) Reformed - Righteousness is not on the basis of what we become, but on the basis of what is given to us. Our righteousness is not our own.
 - (a) Romans 4:5-8 (ESV) 5 And to the one who does not work but believes in him who justifies **the ungodly**, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin."
 - b) Justified, not for something done in them, but for Christ
 - (1) Justification is judicial, forensic
 - (2) This is against the confusion between justification and sanctification
 - c) Not by any human act, but Christ's act
 - (1) Arminians argue that the ACT of believing is the cause of justification
 - (2) The Reformed argue that faith is the instrument, but not the act
 - (a) Why is it by faith? Faith is trusting in another.
3. The imputation of Christ's righteousness

"...but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness..."

 - a) Active Obedience
 - (1) The full heartfelt obedience to the law of God preformed throughout the life of the Lord Jesus

- (2) We stand clothed in the righteous earned by Jesus Christ by a life lived in obedience to God's Law
- (3) Richard Baxter thought that this would lead to antinomianism - Baxter called the gospel a new a milder law.
- (4) Alien righteousness
- b) Passive Obedience
 - (1) Often misunderstood
 - (2) Not just what Christ did on the cross (in his death) - the cross is the climax
 - (3) That which he willingly offers up to God in a lifetime of suffering
 - (4) What about Paul? Paul speaks of one act of righteousness. This is an attempt to say that Christ's whole life, culminating in the cross, is the act of obedience. The one obedience of Christ can be expressed in two ways.
 - (a) Romans 5:18 (ESV) 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
 - (5) Christ meets all of our needs
- 4. Dependence on Christ alone
 - a) Christ, and Christ alone, is our righteousness
- 5. The Divine Source
 - a) Faith is a gift
 - b) Noting about our salvation, from first to last, is of ourselves
 - (1) Ephesians 2:8–10 (ESV) 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

II. Paragraph 2 - Faith and Justification - Relation Between the Instrument and Act

2. _____ Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.
(Romans 3:28; Galatians 5:6; James 2:17, 22, 26)

- A. Faith and Justification - Relation Between the Instrument and Act
 - 1. It is alone
 - a) Faith is the only instrument of justification
 - 2. It is not alone
 - a) It is always accompanied by all of the saving graces -
 - (1) It is not *bear faith*
 - (2) It is not the faith of Demons
 - (3) There is a kind of faith that is not powerful unto salvation - James 2:19
 - b) See Dickson on this section!
 - (1) Faith without works is dead
 - (2) Faith works by love, showing the reality of love in the heart
 - (3) Faith purifies the heart
 - (4) He that has faith is in Christ, and he that is in Christ brings fourth much fruit
 - (5) He that has faith is buried in Christ and walks in newness of life - in holiness and purity
 - (6) Because he that says I know God, but does not keep his commandments, is a liar.
 - c) The relationship between justification and sanctification is covered here.
 - (1) Distinguished and yet identified
 - (2) No one is saved on the basis works, and yet true faith is always accompanied by good works

(3) Saving faith is alone, but it is not alone

III. Paragraph 3 - The Basis of Justification - The Work of Christ

3._____ Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

(Hebrews 10:14; 1 Peter 1:18, 19; Isaiah 53:5, 6; Romans 8:32; 2 Corinthians 5:21; Romans 3:26; Ephesians 1:6,7; Ephesians 2:7)

A. The Basis of Justification—The Work of Christ

1. Notice that obedience is singular - it is one obedience expressed in two senses:
 - a) He paid the debt - the righteousness that is owed to God - the debt that increases with every sin
 - b) He endured the punishment
 - (1) Not only do we fail to give him obedience, we make the further error of giving him sin instead
 - (2) Christ's work took care of both of these problems in his obedience

B. The Father's Relationship to Justification

1. Christ did not act on his own but was given by the Father to save us from his own wrath.
 - a) "God saves us from God" - Horton

C. Justification is By Free Grace

1. Justice is glorified
2. The grace of God is glorified
 - a) Romans 3:26 (ESV) 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

D. This is why I hold to the doctrine of limited atonement

1. "...and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf..."

IV. Paragraph 4 - Justification, Eternity and Time

4._____ God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins, and rise again for their justification; nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.

(Galatians 3:8; 1 Peter 1:2; 1 Timothy 2:6; Romans 4:25; Colossians 1:21,22; Titus 3:4-7)

A. Justification, Eternity and Time

1. Against justification from eternity view
 - a) Justification in the pactum salutis - planned from eternity by God
 - b) Justification in the historia salutis - accomplished by Christ in his person and work
 - c) Justification in the ordo salutis - Sinners are not justified from eternity, but in time when the Holy Spirit applies it to them in their life history (eternal justification turns to antinomianism)
 - (1) The confession relates God's act in eternity, to Christ's act in history, to life history of the believer
 - (2) God plans, accomplishes, applies
 - (3) Sinners are not justified from eternity, but in time as they believe by the Holy Spirit

V. Paragraph 5 - The Ongoing Fruit of Justification

5._____ God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

(Matthew 6:12; 1 John 1:7, 9; John 10:28; Psalms 89:31-33; Psalms 32:5; Psalms 51; Matthew 26:75)

A. The Ongoing Fruit of Justification

1. Is it possible for believers to loose their sense of God's fatherly love for them? Yes.
2. This is a means of refuting the antinomian who would teach that God is unwilling to discipline his children
3. God does continue to forgive - a true believer cannot loose his salvation
4. Nevertheless, by our sins God may be displeased with us. Consequences. In sin we loose the sense of God's familial love for us - Hebrews 12.
5. This is to bring us back to our proper place
6. Fatherly displeasure does not mean that his love is less - his love never changes
 - a) This is true of earthly fathers
 - b) Hebrews 12:4-13 (ESV) 4 In your struggle against sin you have not yet resisted to the point of shedding your blood. 5 And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. 6 For the Lord disciplines the one he loves, and chastises every son whom he receives." 7 It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9 Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? 10 For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. 11 For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. 12 Therefore lift your drooping hands and strengthen your weak knees, 13 and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.

VI. Paragraph 6 - Justification and Old Covenant Believers

6._____ *The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.*

(Galatians 3:9; Romans 4:22-24)

A. Justification and Old Covenant Believers

1. One and the same with NT believers
2. See LBC 8 - "Retroactive" benefits of Christ's work
3. See LBC 7.3
4. Addresses the dispensational problem
 - a) Galatians 3:9 (ESV) 9 So then, those who are of faith are blessed along with Abraham, the man of faith.
 - b) Romans 4:22-24 (ESV) 22 That is why his faith was "counted to him as righteousness." 23 But the words "it was counted to him" were not written for his sake alone, 24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,

Conclusion

"Justification is the article of a falling or standing church" - Luther