

Justification

By E. Carson Richards

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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Justification is the first plank in the structure of our salvation. It is broad enough for all mankind, and strong enough to hold them forever.

Jesus brought up the subject as recorded in Luke 18:10-14:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

So, the first requirement for justification is to be a sinner; to admit that we are "as *other men*." The very word for [justification](#), ΔΙΚΑΙΟΣΙΣ (Greek) itself means "acquittal." It is judicial, acceptable to the Judge. And who might that be? Reader, you answer that. The sinner is acquitted of the guilt of sin.

Of course, the fullest revelation was given to our Apostle Paul, when he said:

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." [Act.13:38-29]

There is here the inclusion of all mankind, a total coverage for all by the sacrifice of Christ. Praise unto the God who acquitted us by His own Son.

Here too we are acquainted with our part in justification, "*all that believe*." Faith! God sends faith toward a man when he hears the Gospel, and the man who takes it is justified. Overly simplistic, you say? Sorry. Exceedingly complex, but God makes it simple for us. The Church is ever divided on this issue, but God, the Judge, isn't at all confused. He made the way, not man.

Then the source of this justification is laid out in Romans 3:24:

"Being justified freely by his grace through the redemption that is in Christ Jesus."

God is the source of justification. In Him grace begins, and emanates to arrive at its destination, the heart of man. It is an exceedingly productive spiritual substance, this grace, and it performed the whole redemptive process in Jesus Christ to firstly justify man. What a Judge—one who set about to absolve us from the damage done to Him!

Now it isn't permissiveness as we think of an earthly judge, as is in vogue, letting the criminal go. It is an acquittal with a total, terrible, and righteously satisfactory payment for all the violence to His Kingdom. The price, blood. "*Much more then being now justified by His blood, we shall be saved from wrath through him*" [Rom.5:9]. We read, "*the life of the flesh is in the blood*" [Lev.17:11], and, "*without shedding of blood is no remission*" [Heb.9:22]. It is a very intricate and difficult doctrine to man, and repulsive to the religious mind of man, this blood issue. Nevertheless, it is the simple giving of a life for the requirements on that life by the Court of Heaven. Blood covers life, death, hell, grave, eternity; everything that sinful man has to face and lo, Another did it for us. It said, "His blood, Amen." We bow in humble awe.

So, then, it remains a conclusive fact that a man is justified by faith without the deeds of the law [Rom.3:28]. What law? Any law. God's Law is the highest law and anything man concocts

under that (morally, socially, religiously, sympathetically, or appealingly) cannot justify. Only the faith of and in Christ can. So all hail the gospel of Christ; it offers justification for all, and forever.

- Woe to ecclesiasticism that beclouds it;
- shame on man that competes with it; and
- tears for those who ignore it.

This gospel is the great ladder to heaven, and up we go, all who believe. Amen.

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