

Justification

- Justification comes _____ our faith as God's response to our faith. ([Romans 3:28](#); [5:1](#))
 - Justification is an instantaneous _____ act of God in which he thinks of our sins as _____ and Christ's righteousness as belonging to us, and declares us to be righteous in his sight
 - δικαιόω (dikaioō) - to put right, justify, vindicate, declare _____
1. Justification includes a _____ declaration by God.
 - A. The opposite of condemnation is _____. ([Romans 8:33-34](#))
 - B. The _____ declaration in itself does not change our internal nature or character.
 2. God declares us to be _____ in his sight.
 - A. God declares we have no _____ to pay for sin. ([Romans 8:1](#))
 - Justification involves the _____ of sins.
 - B. God declares us to be _____ in his sight. ([Romans 4:3](#))
 3. Justification comes to us entirely by God's _____, not on account of any merit in ourselves. ([Romans 3:20](#))
 - A. God's grace means his "_____ favor".
 - B. Justification comes by grace _____.
 4. God justifies us through our _____ in Christ. ([Galatians 2:16](#))
 - A. Faith comes _____ and then comes justification.
 - B. Faith is the _____ through which justification is given to us.
 - C. Faith acknowledges _____ on God to do for us what we cannot do for ourselves.
 - This offers _____ to unbelievers who know they could never make themselves righteous before God.
 - This give us confidence that God will never make us _____ the penalty for sins that have been forgiven on Christ's merits.
 5. Good works gives _____ of justification, but they are not the basis of justification.

Discussion Questions

1. Why do you think the Reformers viewed justification as central enough to spark the Reformation?
2. How would you explain the difference between being forgiven of sin and being declared righteous?
3. [Romans 8:33–34](#) teaches that no one can bring a charge against God's elect. What comfort or assurance does this truth provide?
4. What does it mean that Adam's guilt was imputed to us, and Christ's righteousness is now imputed to us?
5. How does faith act as the "instrument" of justification rather than the "cause" of justification?
6. In what ways does true faith involve surrender and dependence rather than effort or personal merit?
7. James teaches that faith without works is dead. How can we hold this together with the teaching that good works are not the basis of justification?