

Theology Simply Explained — WSC33 What Is Justification?

Pastor walks his children through Westminster Shorter Catechism question 33. What is justification? Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone. click bit.ly/38Jd4XA to hear this lesson as taught (or scan QR code→)



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Justification is an act of God's free grace wherein he pardoneth all our sins and accept the thoughts as righteousness, right? Only for the righteousness of Christ imputed to us and received by faith alone, right? Since it's Monday, let me go over the question and highlight to you, the many important things justification or the declaring of someone to be right before God which actually makes you right before God.

Yeah, so it is that declaration of God, that gives you a right standing with him is an act. The word act is over against the word work in the definition of sanctification. You'll notice that justification and adoption are both acts of God. Sanctification is a work of God. Justification and adoption.

Take place in a moment. They are punctiliar sanctification takes place over a period of time. So justification is an act of God's free grace, so it's an act that God himself. Initiates supplies, all the power for accomplishes. It is not earned by or prepared for. There is no worthiness in the object of justification.

It happens. Just because God's God decides it and the power by which it happens is entirely God's own power. So justification is an act of God's free grace. We're in heat. Pardon us. All our sins and accept with us as righteous in his sight. There's a double imputation there Christ's payment for.

Our sins is imputed to us, counted for us. So, that the guilt of the sins is forgiven, Christ's obedience to God's law is counted for us. So that we are counted not only as forgiven of the sins that we have committed but as if we had rendered the obedience that we had not given.

So both are imputed to us Christ's sacrifice and Christ's righteousness. And so you have wherein, he pardoneth all our sins, the sacrifice being counted for us to forgive us, the guilt of our sins and except with us as righteous in his sight. Counts us as right with him. As if we had perfectly obeyed, only for the righteousness of Christ imputed to us, okay?

Most do not have a problem with that. As far as the atoning for the sin, although the papists will add additional attainments like penance and

And purgatory, and other means of removing guilt, of course, they are wrong and our own hearts. Can think that our being sorry enough or meaning it enough when we commit ourselves to Christ or whatever will somehow make up for what we have done in the past. But only for the righteousness of Christ are our sins pardoned, the more difficult one that is that only for the righteousness of Christ.

Are we accepted in as righteous in his sight? But just to say our right standing with God is never ever, ever at all, because we are doing right things, there is a judgment that is according to works. Why because our right standing with God, that comes only but what Christ has done is part of an overall saving work and what God also makes us to do right things and so his judgment corresponds to our works.

Although it has never upon the merit of anything that we do. It's a very difficult complex. Thing was very important that you maintain that we are accepted as righteous in his sight. Only for the righteousness of Christ imputed, counted. Not infused, not worked out in us but imputed to us.

Counted for us. There are you must also maintain the doctrine of rewards for good works. You're a good works. Do not gain you any righteous standing with God and they are only good in so far as they are done through faith in Christ and by the life of Christ in you and so the reward that has given to good works is gift is grace.

It is not a payment for the worthiness of what you have done but it is also separate from the reward that you receive as separate from your right standing with God, all are equally right with God in Christ because Christ is the righteousness. But not all are equally rewarded.

The scripture teaches us in many place and many places, a grading as it were of reward, we will all be fully blessed in so far as we are able. But there are those who will have greater blessings and greater capacities. We're still finite. And so there are greater and lesser greater and lesser rewards that correspond to works that are done in in this life.

Still these greater. And lesser rewards are not our standing with God. They are separate from complementary to that you're standing with God is Jesus. And the, The least rewarded saint is as right with God as the most rewarded saint. Because Christ is our righteousness and our standing with God.

So justification is an act of God's free grace wherein he pardoneth all our sins. I probably should have hit the word all there, past present and future. You don't get forgiven up until when you believe in Jesus. You don't get forgiven of the sins up until that point and then have to continue to to be further forgiven, when you ask him for forgiveness, when you come and you confess in your embracing a forgiveness and a standing that have already been given to you in Christ and asking God to as far as in his working in your life respond to that eternal, reality by giving you a fresh clean slate, which is primarily at that point.

A clear conscience just because you have been forgiven eternally does not mean that you're conscience is clear and if you sin, you do have to confess your sin to God and ask for forgiveness and make resolve before him independence, upon his grace for renewed obedience, if you don't do all those things then you will have a guilty conscience and it will be correct for you to have a guilty conscience.

We cannot pretend the way our sin and God will not pretend the way our sin. If we persist in sin and we are true children, He will discipline If we persist in and he doesn't discipline. Then we are not true children and yet in the moment that you you come to faith in Jesus Christ or to put it more accurately in the moment that the Spirit gives you faith in Jesus Christ.

You are forgiven of all of your sins past present and future and you are as forgiven. And as right with him in that moment, as you will be in glory itself. So justification is an act of God's free grace wherein. He pardoneth All our sins and accepteth us as righteous in his sight.

Only for the righteousness of Christ. Righteousness of Christ imputed to us and received by faith alone. Faith being the abandoning of any hope in ourselves or what we have done. And the resting of hope, only on Christ and what he has done. So that if you treat faith as a work, as if God says, I'll receive faith as worthy instead of all of the works is worthy.

All you have done is created a superwork. And so there are those who who treat faith that way and even worse, especially in the last 200 years will treat faith itself as some kind of decision accepting Jesus or deciding for Jesus, and they will take the superwork and they will make it even an act of our will or a choice that that makes the difference between the saved and the unsaved.

The fact that they made this decision or made this choice and so we become our own Saviors under those ideas. So, faith is not something that God, accepts instead of other works or other atonements. Faith is an instrument through which God accepts Christ, instead of ourselves and Christ's works in the place of our works.

It is the alone instrument because it's nature is to reject dependence upon self and dependence upon anything that we do to rest. Only on who Jesus is. And what Jesus has done. So that's why faith is the alone instrument. So your catechism question as a whole justification is an act of God's free grace wherein.

He pardoneth all our sins and accepteth us as righteous in his sight. Only for the righteousness of Christ imputed to us and received by faith alone.