

WCF XI: JUSTIFICATION

Warm-Up Question:

Share one of your favorite memories from Valentines Day?

READ: Romans 3:21-28

I. Justification: NEED

- ▶ What is justification? What are some things you would put on your moral resume for God if you were to try to “justify” yourself before God? In other words, what are different ways you have tried or are currently trying to justify yourself before God or others?
- ▶ Read Romans 3:23. If you stood before God and were to put your moral record up against God’s “glory” (His holiness and perfection), how would your moral resume and “righteousness” stand up?

II. Justification: FREELY GIVEN

- ▶ From Rom. 3:21-28, what is another way to be justified and be righteous other than through keeping the law? Glean something from each of these verses: 21, 22, 24, 25, 26, 28.
- ▶ Have 1-2 people each read one section of WCF XI to the right and then afterwards summarize it to the rest of the group for discussion. Warning: it’s thick!

III. Justification: RESTING

- ▶ How does believing in the “righteousness from God,” that you are justified by faith (vs. our good works) based on what Jesus has done (vs. what we do) help you to:
 - ▶ Not boast in what we normally boast in?
 - ▶ Think of ourselves less (not think less of ourselves)?
 - ▶ Better receive criticism without being crushed?
 - ▶ Not be so attached to what people think of us?
 - ▶ Not get so much significance from our (or our children’s) successes or failures?
 - ▶ Stop striving to earn God’s love and approval?
 - ▶ Better love your spouse?

WCF XI: Justification

I. Those whom God effectually calls, he also freely justifies: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing 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 the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father’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 any thing 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.

IV. 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, until the Holy Spirit does, in due time, actually apply Christ unto them.

V. God does 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 not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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