

# Justification

Related: [Sanctification](#); [Reconciliation](#); [Rom. 3:24](#); [Rom. 5:1](#)

**Justification.** The verb “*to justify*” means: to declare a person righteous. A nice example of this is in Num. 23:21, where God declares that He has not seen any iniquity in His erring people. Likewise, the Christian has been justified, in that he has not lived righteously, but God reckons him perfectly righteous! The subject of justification is fully treated of in the book of Romans, primarily in the first eight chapters. Romans answers the question asked by Job many years ago: “*How shall a man be just with God?*”

In *Romans* we get primarily *justification*, where in *Hebrews* we get primarily *sanctification*. But then, there are many aspects of justification. Justification in *Romans* is how we are justified *before God*; justification in *James* is how we are justified *before others*. Justification is more than just being cleared of all charges (Rom. 3). We have been brought into a new position before God “in Christ” (Rom. 4) and given a righteous life (Rom. 5)! Several aspects of justification:

- Justified *by his grace* - grace is the source (Rom. 3:24)
- Justified *by faith* - means of its appropriation (Rom. 5:1) -- more accurately, “*through faith*”
- Justified *by his blood* - the foundation price (Rom. 5:9)
- Justification *of life* - given a righteous life (Rom. 5:18)
- Justified *from sin* - no duty to old master (Rom. 6:7)
- Justified *by God* - the one who reckons (Rom. 8:33)
- Justified *in Christ* - our righteous standing (Gal. 2:17)
- Justified *by Works* - manifest in our life (James 2:24)

**Justification and Reconciliation.** Justification is the first part of a double work of God. *Justification* has to do with a change of thinking in *God's mind*. God reckons the believer as righteous. *Reconciliation* has to do with a change of thinking in the *believer's mind*. The sinner's thoughts of enmity toward God are replaced with a believer's rejoicing in God. [Read more...](#)

**Justification and Sanctification.** Justification had to do with being *declared righteous*, and sanctification has to do with being *declared or made holy!* Therefore justification is closely connected with the subject of *righteousness*, and sanctification with the subject of *holiness*. [Read more...](#)

**Is Old Testament justification the same as New Testament justification?** Abraham was “justified,” but not in the full New Testament sense of justification, which involves being brought into *a new position* before God “in Christ” risen (Gal. 2:17). However, the *principle of faith* on which Old Testament saints and New Testament saints are blessed is the same, which is Paul's point here. The Old Testament saints received absolution for each sin they committed; but never were brought into a new position through the blood of Christ, because it hadn't been shed yet. They were shut out from entering into the holiest by the separating veil. However, while justification was not revealed before the cross, God *did* justify anticipatively. David only knew of sins being covered (held in abeyance for one more year) as the Day of Atonement indicates (Lev. 16). But today, with the work of Christ having been accomplished, we have a fuller revelation through the Gospel as to what God has done with our sins. We know that our sins are taken away, not just covered (1 John 3:5). And now, a new and living way has been opened for us! The “*offering of the body of Jesus Christ once for all*” is complete, and we have “*no more conscience of sins*”!