

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Bible Student* can be found here:

[https://biblicalstudies.org.uk/articles\\_bible-student\\_01.php](https://biblicalstudies.org.uk/articles_bible-student_01.php)



*"The Entrance of THY WORDS Giveth Light"*

---

## CONTENTS

	PAGE
"PREACH THE WORD"	97
EZEKIEL AND HIS BOOK	102
BIBLE MIRACLES	113
NOTES ON HEBREWS	119
GREAT WORDS OF THE CHRISTIAN FAITH	125
EXEGETICAL STUDY OF COLOSSIANS	128
"THE VESSELS"	133
THE ETERNAL SON	134

---

*Editor: A. McDONALD REDWOOD*

# GREAT WORDS OF THE CHRISTIAN FAITH

BY NEWMAN WATTS

## JUSTIFICATION

### What is Justification?

From God's standpoint it is the Divine Act of declaring righteous an unrighteous person.

From man's standpoint it means to be accepted as righteous before a just God, and as a result to be restored to a proper relation to Him.

### Its relation to other words—

(a) It is more than forgiveness or pardon.

Forgiveness is negative	Justification is positive
Forgiveness is successive and is necessary every time sin is committed	Justification is complete and never repeated

(b) It is distinct from sanctification—

Justification concerns our standing	Sanctification our state
Justification concerns our position	Sanctification our condition
Justification deals with judicial relationship	Sanctification with spiritual fellowship
Justification is imputed or reckoned	Sanctification is imparted or received
Justification is the foundation of our peace	Sanctification of our purity
Justification is concerned with our acceptance	Sanctification with our attainment

It is just here Romanism goes wrong. It teaches that forgiveness comes from sanctification. Hence the need for penance and efforts to purify the soul as a means towards making a good show before God in the hope that He will forgive us. Justification means that God forgives our sin and accepts us as righteous *because* of the merits of Christ's sacrifice on our behalf. Sanctification follows as an outcome of our gratitude, peace, love and faith toward God.

### The Seven Aspects of Justification

1. As to *Origin* it is by grace. (Romans 3:23; Titus 3:7). It is grace which makes the act of justification possible. Grace is the origin of pardon, forgiveness and all the other dealings of God with sinful man. Apart from this grace God could not

have any touch with man at all. Justification cannot be based on human merit.

2. As to *Agency* it is by Christ. (Galatians 2:17. Acts 13:38-9; 2 Cor. 5:18-21). The age-long question in Job 9:2 is answered in Rom. 3:26. It necessitates a Person of such standing, dignity and power as the Son of God to effect the justification. Christ was the *medium* God used in bringing about the justification of the sinner.

3. As to *Merit* it is by His blood. (Rom. 5:9; 3:24-5). God demands perfect obedience. He declares that disobedience cannot go unpunished. Man as a disobedient sinner has no merit of his own because of an inability to cancel past sin or to guarantee against future sin. Ceremonies, penances, sacrifices, offerings, amendments are all of no avail. Christ rendered a perfectly obedient life which He yielded in death when He accepted the sinner's place. Thus the merit of His blood, *i.e.* His outpoured life, becomes the ground of our justification.

4. As to *Demonstration* we are justified by His Resurrection. (Rom. 4:25.) Had Christ died and never risen again, man could never have known that His death was anything more than that of a sinner dying for himself alone. The Resurrection demonstrated Christ to have justified His people and that God had accepted the offering of His blood in place of the sinner. The Resurrection was God the Father's seal on God the Son's work of redemption.

5. As to *Declaration* it is by God. (Rom. 8:33; 3:26.) Our justification has its origin in God's grace and has been procured by God's Son, purchased with His blood, demonstrated by His Resurrection. "Now", demands the apostle, "can any charge be made against the justified sinner?" No, because God declares the justification on these grounds to be valid and true.

6. As to *Reception* it is by faith. (Rom. 5:1; Acts 13:38-39.) Faith acknowledges our own need and our inability to supply that need. It is the admission of our need of Another's ability. It implies a cessation of dependence upon ourselves and the putting out of the hand to Another.

There is no *merit* in faith, however. Faith does not save. It is the instrument of the reception of justification, not its ground. Faith is nothing apart from its *object*. Harkar says: "God doth justify the believing man, not for the worthiness of his belief, but for His worthiness Who is believed."

7. As to *Evidence* it is by works. (See Jas. 2:24). How can we tell whether a person is justified or not? By conduct. Only God can read the heart. Only He knows if a person has really put out the hand of saving faith and grasped the "redemption which is in Christ Jesus." We know we are justified by these things:—

- (1) Our peace of soul (Rom. 5:1).
- (2) Our liberty from the bondage of sin. We feel that we don't want to sin. We experience release from the desire to sin.
- (3) An increasing desire for more holiness and purity of life.

These changes soon make themselves manifest in our conduct or "works". So as to the evidence of our justification, it is by works.

Man knows he needs justification. He feels himself wrong, out of sympathy with God, at enmity with Him. Justification presupposes that God is desirous of reconciliation. His feelings have not changed towards man although man's feelings have changed towards God. God's grace, therefore, makes a renewed relationship possible.

Justification, however, needs a Mediator, and here Christ steps in as the means to effect the justification. A price must be paid for it, so He gives His blood, His life. In order to demonstrate His acceptance of His Son's noble sacrifice and work God demonstrates the act of expiation at the Cross as accepted by Him by raising Jesus from the dead, and thus declares the justification valid and true. Man on his side believes all this and thereby receives the justification and then manifests his new relationship by good works among men.

[The late Newman Watts made a name for himself in the sphere of Religious Journalism under the cognomen "A London Journalist". His last work just published by Uplift Books Ltd., *The Incomparable Book*, is a non-technical treatise on the value of the Bible, which has had some glowing reviews in the English magazines. We are indebted to *The Balance of Truth* for these articles.]