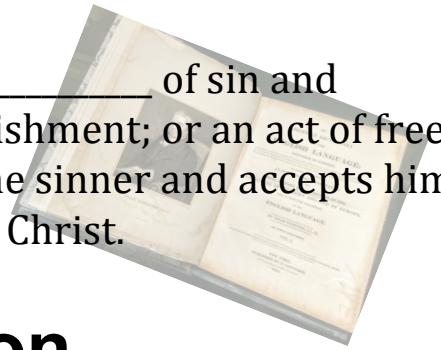


# Defining Justification

Justification (Webster 1828): \_\_\_\_\_ of sin and \_\_\_\_\_ from guilt and punishment; or an act of free \_\_\_\_\_ by which God \_\_\_\_\_ the sinner and accepts him as \_\_\_\_\_ on account of the atonement of Christ.



## Doctrine of Justification

1. We are all equally \_\_\_\_\_ before God.
2. No \_\_\_\_\_ of any law or any device of man are able to put man in a right relationship with God.
3. Redemption is a \_\_\_\_\_ offered by God's grace through Christ.

## The Issue of Sin

-Sin occurred by the \_\_\_\_\_ choice of humanity's foreparents.

1. A \_\_\_\_\_ Death
  - a. Man became a mortal creature, who otherwise continuing in a state of \_\_\_\_\_ and by eating of the tree of life would have lived an immortal life.
  - b. In the eating of the tree, he \_\_\_\_\_, and his natural life now would not be continued long, or at least not forever.
  - c. Sin \_\_\_\_\_ the seeds of it in his body, followed by a train of miseries, afflictions, and diseases that began to appear
2. A \_\_\_\_\_/Moral Death
  - a. Loss of \_\_\_\_\_ righteousness
  - b. Loss of the image of \_\_\_\_\_ - man was created in God's image (Genesis 1:26, Genesis 5:1,3)
  - c. The soul was corrupted and became \_\_\_\_\_ in sins and trespasses (Romans 6:23).

- d. The introduction of sin to the world then necessitated the need for a \_\_\_\_\_ from sin to \_\_\_\_\_ man to the image of God
- Why can't a sinner have a relationship with God?

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## The Fall of Man

First, God gave a clear \_\_\_\_\_. Then, Adam and \_\_\_\_\_ partake of the tree and the relationship with God is \_\_\_\_\_.

"The Wages of Sin is \_\_\_\_\_"

1. Lost his \_\_\_\_\_ righteousness
2. The \_\_\_\_\_ of god in him was \_\_\_\_\_
3. The faculties of his soul were \_\_\_\_\_
4. Became \_\_\_\_\_ in his sins and trespasses

*"The fall of man wrought a complete change in his nature and condition; the primitive purity was lost, and sin and condemnation rested upon his guilty soul."*

-F.G. Smith



## Impossibility of Redemption

1. Redemption implies a return to the original, \_\_\_\_\_ state, both as to character and condition

a. For as by one man's \_\_\_\_\_ many were made sinners, so by the \_\_\_\_\_ of one shall many be made righteous. - Romans 5:19

b. Redemption: the purchase of God's \_\_\_\_\_ by the death and sufferings of Christ; the ransom or deliverance of sinners from the

bondage of sin and the penalties of God's violated law by the \_\_\_\_\_ of Christ. (Webster 1828 Dictionary)

2. \_\_\_\_\_ Difficulty

- a. Man is under \_\_\_\_\_ law
- b. This law required \_\_\_\_\_ obedience (Mt. 22:37)
- c. Having disobeyed, man could not make \_\_\_\_\_ for his disobedience, since surplus obedience is not possible (Job 14:4)
- d. Yet, such a \_\_\_\_\_ to perfection is necessary for redemption (John 3:3, Hebrews 12:14)

3. \_\_\_\_\_ Could Not Effect Redemption

- a. They also are \_\_\_\_\_ creatures subject to moral law and also exact perfect obedience
- b. The highest love, service, and \_\_\_\_\_ that they are able to render to the Almighty is only sufficient for themselves alone
- c. Therefore, in the nature of this case, only \_\_\_\_ can redeem

4. Man is \_\_\_\_\_ Responsible for Sin

- a. It is evident that God was under no obligation to redeem man
- b. His original work was perfect
- c. Man did not have to sin, and thus he is fully responsible for choosing to so do

## God's Redemptive Purpose

1. The \_\_\_\_\_ Plan

- a. There existed in the divine mind a plan of \_\_\_\_\_ for fallen man
  - For ages, this plan was deemed a “\_\_\_\_\_”
  - This is the “hidden \_\_\_\_\_ which God ordained before the world” and which centers in the crucifixion of the

“Lord of Glory” (1 Corinthians 2:7,8). “A Lamb slain from the foundation of the world” (Revelation 13:8)

b. A Progressive \_\_\_\_\_ to Man

- First mentioned in Genesis
- Abraham’s Revelation
  - God makes a special \_\_\_\_\_ with Abraham, which was divided into two parts:
  - First part - related to Abraham and his \_\_\_\_\_ seed.
    - Descendants would eventually occupy Canaan.
- Abraham’s Revelation Cont’d
  - Second part - \_\_\_\_\_ in nature, “for in Abraham and his seed all the families of the earth should be blessed.” (Gen 12:1-2, Gen 13:14-15, 15:5,13,16, 17:1,8, 22:17,18)
    - This depicts Christ and his \_\_\_\_\_ gospel
    - Jesus said that Abraham rejoiced when he saw the day of Christ (John 8:56)
    - Paul speaks clearly of this in Romans 4:13-16 and Galatians 3:16- 29

c. Fulfillment of Abraham’s Covenant

Fulfillment of the First Part

d. Accomplished by the law of Moses

e. Furnished a system of \_\_\_\_\_  
\_\_\_\_\_ pointing forward to the second covenant,  
when the spiritual and real worship of God should be  
established

f. Furnished a means of \_\_\_\_\_ the Jews in preparation for  
the coming Messiah

Fulfillment of the Second Part

- The prophets were given \_\_\_\_\_ by the Spirit (Isaiah 35:4, Isaiah 53, Daniel 9:24, Joel 2:28-29, Zechariah 13:1)

- Jesus Christ
  - Came to \_\_\_\_\_ from sins (Mt. 1:21)
  - Manifest to \_\_\_\_\_ sins (1 John 3:5,6)
  - He gave himself for \_\_\_\_\_ (Titus 2:14)
- Thus, the perfect plan of redemption is accomplished

## Christ and the Atonement

*“There is no proof that God was under any obligation to undertake man’s restoration; but on the supposition that he was willing to do this, the necessity of a redeemer is obvious. It is also evident that in accomplishing this result God must do it righteously. The moral law of his moral government could not be ignored or set aside, but all of its just claims must be fully vindicated; therefore the Redeemer must come under the law, under its jurisdiction and power.”*

F.G. Smith (What the Bible Teaches)

### The Atonement

- Christianity is based upon the \_\_\_\_\_ of Christ as the one great \_\_\_\_\_ for the sins of men.
- Reconciliation came not from the life of Christ, but his death. (Romans 5:10, 4:25, I Peter 3:18, Romans 3:23)
- He died voluntarily as God’s own \_\_\_\_\_ for sins (John 10:17,18)

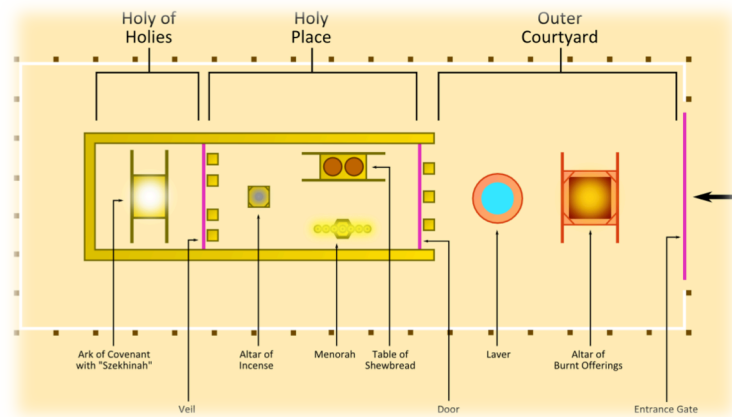
*“God could not consistently set aside his righteous law and pardon men at the expense of his infinite Justice, while at the same time his infinite love for man demanded expression; hence, the necessity of atonement.” - F.G. Smith*

### Justification is needed because:

1. God is a \_\_\_\_\_ God and will only fellowship holiness.
2. \_\_\_\_\_ corrupts the soul and separates a person from a relationship with God.

3. Sin must be absolved in order to have a proper relationship with God.
4. Through the sacrifice of Christ and his atoning blood, man is able to be \_\_\_\_\_ and stand in relation to God as though he had never sinned.

## Justification: Type and Antitype



### The Court (Exodus 27:9-19)

- The tabernacle was surrounded by a \_\_\_\_\_
- Into the court would come the penitent sinner to offer a sacrifice
- Typical of those who are \_\_\_\_\_ of their sins and coming to God for Salvation
- They have forsaken the outside world, but have not yet come into God's church.

### The Brazen Altar (Exodus 27:1-8; 38:1-7)

- The meaning of the altar cannot be understood apart from the \_\_\_\_\_ offered upon it.
- Animal's \_\_\_\_\_ is sprinkled on the altar
- The animal was skinned, cut in pieces, laid on wood on the altar, and burned.

- The sin-burdened Israelite would lead the trembling \_\_\_\_\_ to the altar
- He would place his hand on the victim, thus \_\_\_\_\_ with it and recognizing that this innocent animal was suffering in his place.
- He would cut his throat with his knife, and the priest would hastily catch the \_\_\_\_\_ in a basin and sprinkled the blood on the altar.
- The body of the animal would then be prepared and burned on the \_\_\_\_\_.
- Doubtless, the Israelite would be forcibly reminded of the awfulness of sin.

## **Typical Significance (Antitype)**

- The altar with the sacrifice typified the \_\_\_\_\_ of Christ.
  - As the blood of the animal was poured out, so was the blood of Christ for man. (Isaiah 53:5-7; John 1:29)
  - Atonement is the only possible means of \_\_\_\_\_ and acceptance by God. The altar stood directly before the entrance to the house of God.
  - At the altar is where the great problem of sin is settled.
- “...Without shedding of blood, there is no remission.” - Hebrews 9:22*

## **Regeneration: Type and Antitype**

### **The Laver (Exodus 27:1-8; 38:1-7)**

- The laver was likely used for the \_\_\_\_\_ of the priests and for the washing of the sacrifices to be used on the altar.
- Located in the court between the \_\_\_\_\_ altar and the entrance to the tabernacle.

- The priests were instructed to wash at the laver “that they die not.”

## Typical Significance (Antitype)

- Typifies the washing of \_\_\_\_\_
- Not by works of righteousness which we have done, but according to his \_\_\_\_\_ he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (Titus 3:5)
- The Revised Standard Version gives “laver” instead of washing.

## Defining Regeneration

Webster 1828

New birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, or holy affections, are implanted in the heart.

- The washing of regeneration is a \_\_\_\_\_ that is necessary for entrance into God’s Church.
- Jesus said that man must be born of the \_\_\_\_\_ and the Spirit.
  - The water typifies the \_\_\_\_\_ of God, which, in conjunction with the Spirit of God, is an agent for effecting the new birth (John 3:5).
- “Now ye are clean through the word which I have spoken unto you.” (John 15:3).
- “Of his own will begat he us with the word of truth.” (James. 1:18).
- “Being born again . . . by the word of God.” (1 Peter 1:23).

Regeneration is variously described as a new birth, becoming a “new \_\_\_\_\_,” receiving a “new heart,” and as being “created” anew.



- “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become \_\_\_\_\_.” (2Cor. 5:17).
- “We know that whosoever is born of God sinneth not.” (1 John 5:18).
- “A new heart also will I give you . . . And I will . . . cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ezek. 36:26, 27).

## **Laver and Water Baptism**

F.G. Smith clarifies that this is not symbolic water baptism:

*“This washing at the laver is not to be understood as typifying water baptism, as some have supposed. Sound principles of symbolic interpretation forbid making a literal thing symbolic of a similar literal thing.”*

## **Summary**

### **Scriptural References**

- John 1:11-13  
*“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”*
- Ephesians 2:1,5  
*“And you hath he quickened, who were dead in trespasses and sins... Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”*