

Message Notes

"Jesus is our Justification"

Scripture Passages

(taken from the New International Version)

Introduction – "Happy Reformation Sunday!"

How does the "righteousness of God" equal Good News?

Romans 1:16-18

New Part to our Gospel Series: Preaching the Gospel to yourself...every day
Today's Message - "Jesus is our Justification"

Seeing Jesus as our Justification from Philippians 3

1. The things we think will make us righteous (Philippians 3:1-6)

2. The Justification of Jesus (Philippians 3:7-9)

The Great Exchange
2 Corinthians 5:21

"Jesus Jacket"

Living FROM not FOR your righteousness

3. The result of being set free (Philippians 3:10-16)

Religion vrs. Gospel

Application – "Will you run the bases?"

FANCY WORDS TO CHANE YOUR LIFE!

Righteousness

Justification

Imputation not Impartation

Alien Righteousness

Substitutionary Atonement

Religiousity vrs. Gospelicity

Romans 1:16-18

¹⁶I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

¹⁷For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith." ¹⁸The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness...

Philippians 3:1-16

¹Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

²Watch out for those dogs, those men who do evil, those mutilators of the flesh. ³For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh— ⁴though I myself have reasons for such confidence. If anyone else thinks he has reasons

to put confidence in the flesh, I have more: ⁵circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; ⁶as for zeal, persecuting the church; as for legalistic righteousness, faultless. ⁷But whatever was to my profit I now consider loss for the sake of Christ. ⁸What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ ⁹and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith. ¹⁰I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹and so, somehow, to attain to the resurrection from the dead. ¹²Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. ¹³Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, ¹⁴I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. ¹⁵All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. ¹⁶Only let us live up to what we have already attained.

2 Corinthians 5:21

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

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THE

GOSPEL

BEAUTY. HORROR. LOVE. WONDER. MERCY. WRATH. GOD.



The Raw Gospel

A Familiar Pattern of the Raw Gospel

Encounter with God (The Setting)

~ GOD

A Clear Realization of Self (The Problem)

~ US

Cleansing/Forgiveness (The Solution)

~ JESUS

Response (The Change)

~ RESPONSE

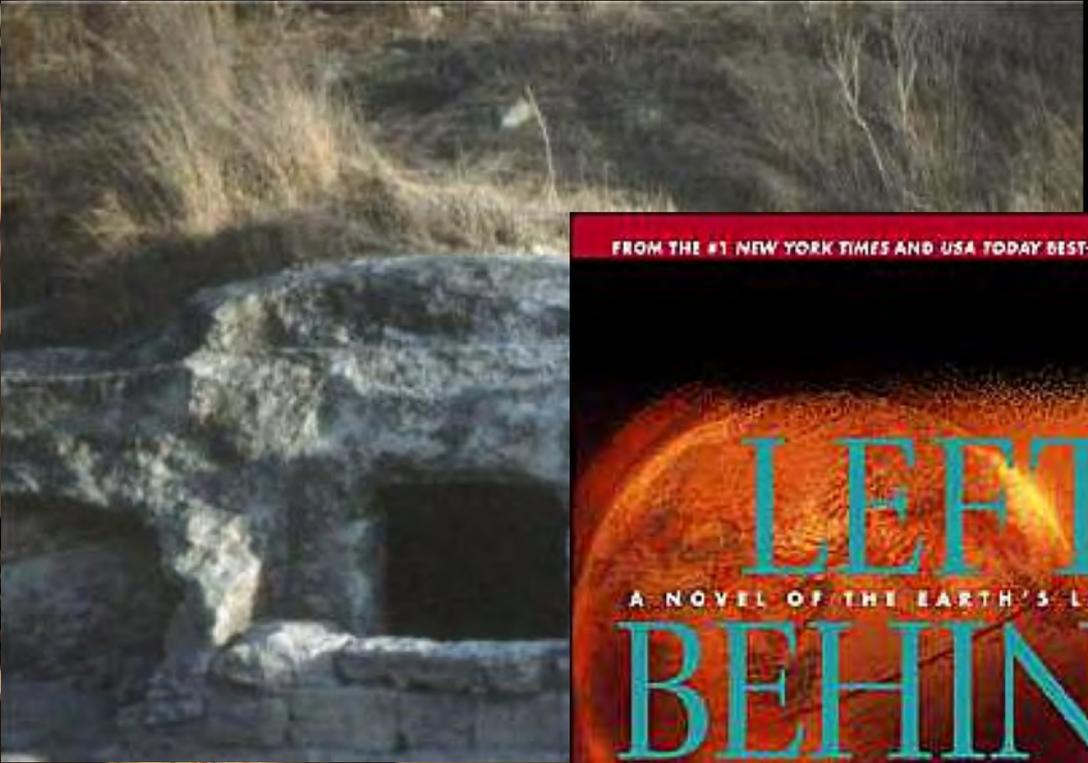
**Preaching
the
Gospel to
yourself!**











FROM THE #1 NEW YORK TIMES AND USA TODAY BEST-SELLING AUTHORS

Over
10,000,000
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Series

LEFT A NOVEL OF THE EARTH'S LAST DAYS BEHIND

TIM LAHAYE
JERRY B. JENKINS

**How is “God’s Righteousness”
Good News?**

“Fancy” Words that will change your life:

Righteousness

1. The things we think will make us righteous

Philippians 3:1-6

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1. The things we think will make us righteous

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If anyone else thinks he has reasons to put confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; ⁶ as for zeal, persecuting the church; as for legalistic righteousness, faultless.

2. The Justification of Jesus

Philippians 3:7-9

⁷ But whatever was to my profit I now consider loss for the sake of Christ. ⁸ What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith.

The Great Exchange

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God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

“Fancy” Words that will change your life:

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Justification



“Fancy” Words that will change your life:

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Imputation vrs. Impartation

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Imputation vrs. Impartation

Alien Righteousness



“Justification by Grace”

Delivered on Sabbath Morning,
April 5, 1857, by REV. C. H.
Spurgeon at the Music Hall,
Royal Surrey Gardens.



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There is not such a thing as justification to be had on earth for mortal men, except in one way. Justification, you know, is a forensic term; it is employed always in a legal sense. A prisoner is brought to the bar of justice to be tried. There is only one way whereby that prisoner can be justified; that is, he must be found not guilty; and if he is found not guilty, then he is justified — that is, he is proved to be a just man. If you find that man guilty, you cannot justify him. The Queen may pardon him, but she cannot justify him. The deed is not a justifiable one, if he were guilty concerning it; and he cannot be justified on account of it. He may be pardoned; but not royalty itself can ever wash that man's character. He is as much a real criminal when he is pardoned as before...



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Now, allow me to explain *the way whereby God justifies a sinner*. I am about to suppose an impossible case. A prisoner has been tried, and condemned to death. He is a guilty man; he cannot be justified, because he is guilty. But now, suppose for a moment that such a thing as this could happen — that some second party could be introduced, who could take all that man's guilt upon himself, who could change places with that man, and by some mysterious process, which of course is impossible with men, become that man; or take that man's character upon himself; he, the righteous man, putting the rebel in his place, and making the rebel a righteous man. We cannot do that in our courts. If I were to go before a judge, and he should agree that I should be committed for a year's imprisonment, instead of some wretch who was condemned yesterday to a year's imprisonment, I could not take his guilt. I might take his punishment, but not his guilt. Now, what flesh and blood cannot do, that Jesus Christ by his redemption did. Here I stand, the sinner. I mention myself as the representative of you all. I am condemned to die.



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God says, "I will condemn that man; I must, I will — I will punish him." Christ comes in, puts me aside, and stands himself in my stead. When the plea is demanded, Christ says, "Guilty;" takes my guilt to be his own guilt. When the punishment is to be executed, forth comes Christ. "Punish me," he says; "I have put my righteousness on that man, and I have taken that man's sins on me. Father, punish me, and consider that man to have been me. Let him reign in heaven; let me suffer misery. Let me endure his curse, and let him receive my blessing." This marvellous doctrine of the changing of places of Christ with poor sinners, is a doctrine of revelation, for it never could have been conceived by nature.

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Substitutionary Atonement

Living

FROM

not

FOR

your righteousness!

3. The result of being set free

Philippians 3:10-16

¹⁰I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹ and so, somehow, to attain to the resurrection from the dead. ¹² Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.

3. The result of being set free

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Religion

Gospel

"I obey; therefore, I'm accepted."

"I'm accepted; therefore, I obey."

Motivation is based on fear and insecurity.

Motivation is based on grateful joy.

I obey God in order to get things from God.

I obey God to get God-to delight in and resemble him.

When circumstances in my life go wrong, I am angry at God or myself, since I believe that anyone who is good deserves a comfortable life.

When circumstances in my life go wrong, I struggle, but I know all my punishment fell on Jesus and that while God may allow this for my training, he will exercise his Fatherly love within my trial.

When I am criticized, I am furious or devastated, because it is critical that I think of myself as a "good person." Threats to that self-image must be destroyed at all costs.

When I am criticized, I struggle, but it is not essential for me to think of myself as a "good person." My identity is not built on my record or my performance but on God's love for me in Christ.

My prayer life consists largely of petition, and it only heats up when I am in a time of need. My main purpose in prayer is control of the environment.

My prayer life consists of generous stretches of praise and adoration. My main purpose is fellowship with God.

Religion

My self-view swings between two poles. If and when I am living up to my standards, I feel confident, but then I am prone to be proud and unsympathetic to failing people. If and when I am not living up to standards, I feel humble but not confident-I feel like a failure.

My identity and self-worth are based mainly on how hard I work, or how moral I am-and so I must look down on those I perceive as lazy or immoral.

Gospel

My self-view is not based on my moral achievement. In Christ I am *simul iustus et peccator*—simultaneously sinful and lost, yet accepted in Christ. I am so bad that he had to die for me, and I am so loved that he was glad to die for me. This leads me to deep humility and confidence at the same time.

My identity and self-worth are centered on the one who died for me. I am saved by sheer grace, so I can't look down on those who believe or practice something different from me. Only by grace am I what I am.

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