

Christ at awful cost, in order that God might be just at the very time that He freely justifies the one believing in Jesus.

3. "This doctrine depicts God as pronouncing a contradiction, in declaring the unjust to be just."

This objection would be valid if it were true! But the Christian Church has never held that in justification God declares a person to be legally just who is legally unjust. That would be a formal contradiction! Rather, the doctrine holds that God declares a person to be legally just who is morally unjust. That is not a contradiction! God declares righteous the one who trusts in Christ as Savior, imputing Christ's righteousness to him by grace, and then He begins to make him morally righteous (holy).

4. "This doctrine holds that Christ's righteousness is imputed to sinners. But Christ's righteousness was due for Himself."

This objection is correct in claiming that, once the Son of God became incarnate, He was obligated as a man to render perfect obedience to the Law of God for himself. But the objection is incorrect in claiming that Christ's righteous life could suffice only to fulfill His own obligation to Law. The infinite dignity of His Person as the God-man gives such value to His obedience that it suffices not only for Himself but for any number of persons to whom God is pleased to impute that righteousness as a gift of His grace. Of course, when we add to Christ's perfect obedience to the requirements of the Law His perfect expiation of the guilt and penalty of the transgressed Law (which, since He was sinless, He was not obligated to render for Himself), we see that this objection falls to the ground. Christ's perfect obedience and His perfect sacrifice suffice for every person who has ever lived and more!

5. "This doctrine ignores the fact that believers continue to be guilty and liable to punishment."

This objection views the sin question purely from the standpoint of sinful, unworthy, undeserving human beings. And it is true that in ourselves we are guilty and deserving of hell (and it is good to remember this). But it is also true that in Christ and on the basis of His perfect obedience and perfect sacrifice, unworthy, undeserving sinners who trust in Jesus Christ as Savior are declared by God Himself to be righteous and free from all guilt and condemnation! Thus it becomes a question of accepting God's estimate of the value of His Son's atoning work to remove our guilt and liability to punishment; and if God is for us, who can be against us?

6. "This doctrine concerns only the objective, the outward, the legal. It does not deal with the subjective, inward, moral aspects of sin."

This objection is not an objection at all, but merely a statement of fact. Justification represents one facet of the objective side of the application of Christ's redemption. Other doctrines represent the subjective side. Of course, if this