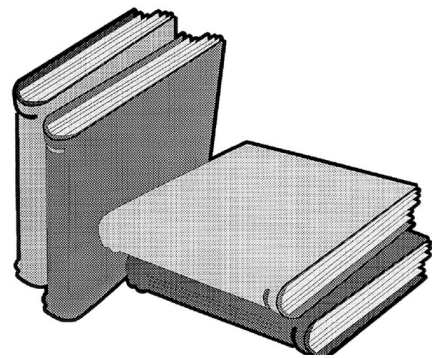


The Rock and Pit

*Look unto the rock whence ye are hewn,
and to the hole of the pit whence ye are digged.*

Isa 51:1

Selections from the Christian's heritage in print,
collected by Dean Brown



Issue 1033

Justification.

Justification [making a sinner right before God] is an act of God's grace, flowing from his sovereign good will and pleasure.

The elect of God are said to be *justified by his grace*, and as if that expression was not strong enough to set forth the freeness of it, the word *freely* is added elsewhere. *Being justified freely by his grace.* Tit. 3:7, Rom. 3:24. ...

Justification is an immanent [i.e., inherent] act in God, it is an act of his grace towards them [i.e., his people], it is wholly without [i.e., outside] them, entirely resides in the divine mind, and lies in his estimating, accounting, and constituting them righteous through the righteousness of his son, and as such, did not first commence in time, but from eternity ...

It does not begin to take place in time, or at believing, but is antecedent [i.e., before] to any act of faith. Faith is not the cause, but an effect of justification. ... Justification must be before faith, and faith must follow justification. *Faith is the evidence of things not seen*, Heb. 11:1.

Faith is that grace whereby a soul, having seen its guilt and its want of righteousness, beholds, in the light of the divine Spirit, a complete righteousness in Christ, renounces its own, lays hold on that puts it on as a garment, rejoices in it, and glories of it, the spirit of God witnessing to his spirit that he is a justified person.

Justification is the object, and faith the act that is conversant with it, [and grace is the case of both.]

John Gill, *A Complete Body of Doctrinal and Practical Divinity*, 1770,
from the 1819 edition, p. 203-204,

Gill was a Reformed Baptist Minister pastoring the congregation that,
in 1854, called the 19 year old Charles Spurgeon to its pulpit.