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- 21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,
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- **Justification:** *the gracious act of God whereby He declares righteous. everyone who believes in Jesus Christ.*
- **Sin:** *that which proves unlike the character of God, namely His righteousness. or acting independently of God.*
- **Righteousness of God:** the absolute perfection of God. the absolute rightness of God in His being & must be revealed.
- **Redemption:** It is the **sin ward** direction of the cross work of Jesus Christ; to buy back, to restore; to free from what distresses or harms. Refers to the antecedent bondage where a redeemer comes & frees from that bondage.

- **Propitiation:** This is the Godward direction of the work of Jesus Christ on the cross. Propitiation means satisfaction. The holiness of God is propitiated or satisfied by the work of Jesus Christ, and now God is free to Justify and save anyone who believes in Jesus Christ.
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- 4:17 Can a man be **just** before God
- Can a man be **pure** before his maker
- 8:3 Does God pervert **justice** or
- does the Almighty pervert what is **right**?
- 9:2 how can a man be in the **right** before God?
- 14:4 Who can make the **clean** out of the unclean
- no one!
- 15:14 What is man that he should be **pure**,
- Or he who is born of a woman that he should be **righteous**?
- 25:4 How can a man be **just** before God?
- or how can he be **clean** who is born of woman

- 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.
- Note this vs starts off with the causal conjunction **διότι dioti** intro. a cause for what has just been stated: read 19
- 19 Now we know that whatever /Law ML
- says, judicially declares it speaks to those who are under /Law, in order that every mouth may be closed,
- & all /world may become accountable to God;
- Question: **why**; why is every mouth closed & why is all the world accountable to God?
- **Because** – vs 20

- NASV **no flesh shall be justified**
- NIV translates this: **Therefore no one will be declared righteous** so NIV defines the Greek word for Js as **declared righteous**
- Gk. word is Fut.Pass.Indic. **δικαίωω** dikaioo this is an interesting word: from the root word meaning **just** or **righteous**
- *justification*. Verbs that end in **οο** generally indicate bringing out that which a person is or that which is desired, but not usually referring to /mode in which /action takes place. In /case of **dikaoo** it means to bring out /fact that a person is righteous.
- **δικαιωμα** dikaioma the result of being Js, God announces or proclaims one Righteous before Him.

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- 1. first /word intro. a **judicial setting**. We have seen how /Bible is set in three primary issues:
- (1) The existence of God, the supreme being with no beginning, & no end.
- (2) The existence of a supernatural creation, known as angels. &
- (3) **in a court room setting**, this is seen all through the bible, from the first chpt. of the first book given to man: **Job**. Where the issue, the question that the bible ask & answers: *how can a man be righteous before God. how can he who is unclean be clean, how can man be just before God?* & the all important question: **8:3** Does God pervert Justice or does the almighty pervert what is right?

- So, the whole rest of the Bible is in a **judicial setting** dealing with how mankind can become righteous before God.
- 2. **To be justified** is to be **declared righteous**. It is a judicial term indicating that a verdict of declaring one righteous has been given. Js includes the remission of sin, & absolution from guilt.
- Js or **dikaioo** is declaring one to be **dikaios** perfectly righteous

- 3. This excludes all possibility of **condemnation**. Many people who do not think through all that happens at salvation, like to think that one can loose their salvation, that is, that God will reverse His own judgment of justification. God takes away remission of sin, & declares the person guilty again, perverting the entire justice of God. Justification is set in contrast with condemnation in Deut. 25

- 25:1 "If there is a dispute between men and they go to court, and the judges decide their case, and they justify the righteous and condemn the wicked, lets learn of the court case going on in history from this passage.
- 1st there is a **dispute** only in this case it is not between men but between mankind & God.
- 2. they go **to court** man before God in time & at last judgment
- 3. and the judges decide their case G/F judging each individual
- 4. justify the righteous & condemn the wicked this is the great issue; how will we be +R before God, so as to escape condemnation?

- Another passage where Justification is set against condemnation
- If you are not Js then you are condemned.
- Rom. 5:16 And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

- 4. Js is always accomplished on a *just* basis. This goes back to **Job 8:3 Does God pervert Justice or does /almighty pervert what is right?**
- **God cannot violate His own +R to Js mankind.** That the claims against all sinners from God's law must be satisfied
- Js cannot be accomplished by God just overlooking man's Un R state, or simply suspending with the sins of man. or by arbitrarily altering the demands of His own +R, but all these demands must be met. For man to be Js, man must be the +R of God Himself.

- 5. **Question**: how is God going to resolve these problems? Answer all /questions of Job? How is God going to Js man, that is declare man +R w/o perverting His R? By sending His Son, JC to cross, & in JC all the demands of God's +R are fulfilled in JC. Js could never be based on the good works of a totally depraved mankind.
- Js is always in accordance with God's **Grace** **Titus 3:7** that being justified by His grace we might be made heirs according to the hope of eternal life.
- Therefore Js is always **freely given Rom. 3:24**

- 6. The **means** of Js is by the **grace** of God, & the only thing compatible with the grace of God is our **faith**. faith alone, in Christ alone.
- Once you begin to see the whole issue of Sal. & Js, you begin to see how it must be on the basis of faith alone, in Christ alone.
Rom. 3:22, 25, 28, & 30. Gal. 2:16
- Be sure you note that faith is merely the **means of Js**, not the basis of Js.

- 7. The **basis** of Js is also the grace of God, & the work of JC on the cross.
- **Rom. 5:8-9**
- When one believes in JC, God **imputes** that believer +R. then God sees that +R & **declares** that person to be Js. When God looks at the unbel., He does not see +R & pronounces that person **condemned**. But when the unbel. believes in JC, & God **imputes** +R to him on basis of **grace**, then God looks at him & sees +R, He pronounces him, **Js**. We are never said to be Js on the **basis** of our faith but on the **basis** of being **imputed** the +R of God.

- 8. /meaning of Js: judicial term meaning to be declared R
- /policy of Js: grace
- /basis of Js: /cross work of JC; R imputed to /one who believes in JC
- /means of Js: faith in JC
- /motivation of Js is divine Love

- 9. result of Js: Peace with God
Rom. 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,

- 10. order of Js
- 1. God is +R
- 2. man is un R; totally depraved & can do nothing to change his state of un R.
- 3. This sets up a judicial barrier between God & man preventing fellowship between God & man
- 4. JC is perfect R
- 5. JC goes to /cross to bear /sins, /guilt mankind.
- 6. /unbel. sinner believes in JC by faith alone
- 7. At that moment God imputes to /believer +R
- 8. Then God sees that R & Js that believer, or declares that bel. as R. due to /imputation of His own R.

- Js is an official, **judicial act** which occurs everytime anyone **believes in JC**. /Justice of God acts on our behalf by **imputing** His own +R, then God **judicially declares us Js**, which results in us having a **relationship** with God, forever.
- Js is **/judicial** act by God, whereby He recognizes we have or we are His R.
- Everything occurs simultaneously
- Personal faith in JC
- /Justice of God imputes His +R to everyone who believes
- God judicially pronounces us Js, +R in status.
- Js is not related to h/works, to anything that humans do, not by keeping /law. **Rom. 3:20; 28; & Gal. 2:16**

- 11. **Js & forgiveness of sins.**

Many people confuse these two gracious acts & even make them interdependent.

- 1. Some teach that there is no forgiveness without Js.
- 2. Forgiveness is a subtraction while Js is an addition.
- 3. All members of h/r are forgiven of sins at /cross, whether or not they are ever Js.
- 4. Forgiveness is based completely on the work of JC on the cross, while Js is granted by means of faith.

- 5. Because of forgiveness God is free to impute +R at point of faith in JC.
- 6. The unbel. stands before God at the Great White Throne Judgment not because of sins. These have been forgiven by the cross work of JC, but he will be judged because he has rejected JC as Savior.
- 7. The judgment of sins frees /Justice of God for the grace blessing of Js

- 1. /Justice of God guards /+R of God by judging all sins on /cross, so there is no compromise in God's essence in Js mankind. Job 8:3
- 2. By judging all sins on /cross, /Justice of God is now free to forgive all mankind of his sins.
- 3. with judgment of sins, comes forgiveness of sins, & now God is free to bless mankind with Js.
- 4. Sins are no longer an issue, no longer in /way of peace between God & mankind.
- 5. With forgiveness provided by JC /only issue between God & man is /+R of God, which is taken care of by Js

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• Justification

- 1. Judicial setting
- 2. Declared Righteous
- 3. excludes Condemnation
- 4. Accomplished on a Just basis
- 5. How is God going to make R , the un R?
- 6. Means – Faith
- 7. Basis - Grace
- 8. Motivation: Love of God
- 9. Result: Peace with God
- 10. Order of Justification
- 11. Justification & Forgiveness

- 20 because by the works of the Law no flesh will be Js in His sight,
- here this is technical, for standing before Him as the supreme judge
- **No flesh will be Js in His sight**
- 1. The Law is incapable of making man +R before the +R of God.
- 2. The Law demands a capability of perfection beyond man's abilities.
- 3. The Law cannot produce a R in man which is equivalent to God's +R. Keeping the law can never produce a +R equal to God's +R.

- 4. The Law can only condemn man's R along with man's sinfulness as being totally inadequate. Totally depraved!
- Man's R—self R is just as inadequate as man's sins before God!! Before man there is a great difference between man's doing good & man's doing bad...**but my ways are not your ways & your ways are not my ways** & this is why it is so difficult for so many people to understand how our self R is as unacceptable to God as is our sins. He sees no difference between our sins & our good deeds. **Our R is as filthy rags before Him**

- This is why so many people have become religious & legalistic: they are quick to see & judge sinfulness, but they fail to recognize the inadequacy of self R & actually contend that this self R is the CWL & this is how they build up their legalism & taboos.
- I don't smoke or drink etc & I am close to God & God sees me as R; but the truth of the matter is that before God, neither is acceptable to God, not our Self R & of course not our sins.

- 5. The Law is an **instrument of condemnation**, only the judgment of Jesus Christ on the cross is an instrument of salvation.
- From the justice of God & the love of God, there are two instruments:
 - 1. an instrument of **condemnation**, M-L.
 - 2. an instrument of **Js**, the work of Jesus Christ on the cross.

- for through the Law comes the knowledge of sin

SIN

- 45 times in Romans alone
- Sins 3 times
- Sinned 6 times
- The subject occurs over 50 times in Romans alone.

• Doctrine of Sin

- **1. Definition:** When most people think of sin, they think of doing bad things, but to truly understand sin, you have to start with God, not man!
- Sin is anything contrary to the essence of God or acting independently of God.
Rom. 14:23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.
- Another way of looking at sin is that **sin is coming short of God's glory**, Rom. 3:23 to correctly understand sin, you have understand **the Glory of God, & the +R of God.**

- 2. Three categories of sin:
- 1. The first category is one that few know about, much less understand. But it is so important to our Sal.
- **Imputed sin**: Adam sinned in the garden, & his sin is **accredited** or **imputed** to every member of h/r where every member of h/r is counted **guilty** when Adam sinned.
- **Rom. 3:23; 5:12; 1 Cor. 15:22**
in Adam all die!

- 2. **Inherent sin** simply stated this is the **sin nature** of every human being;
- a. sin is inherent to our nature.
- b. When Adam sinned he acquired a sin nature.
- c. The sin nature was brought into existence by Adam.
- d. The h/r inherits this sin nature (therefore inherent sin) through physical birth. **Psa. 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.** Not saying that sexual intercourse is sinful...NIV 5 **Surely I was sinful at birth, sinful from the time my mother conceived me.** This is the sin nature of mankind.

- e. Every member of h/r retains this sin nature after salvation.
- Therefore bel.s sin! some more than others, some worst than others, but we all sin & before God all sins are against His glory.
- f. Therefore Adam is a sinner with sin nature & saved through grace as any other member of h/r.

- **3. Personal sin** is a manifestation or result of having this sin nature.
- **a.** two classifications: **known sin** & **unknown sin**, sins that we commit in ignorance, yet they are still sin.
- **b.** three categories of personal sin: **Mental Attitude Sin; Sins of the Tongue & Overt sin.**
- so 3 categ. of sin: **Imputed, Inherent, & Personal.**
- **4. Singular sin & plural sins:** when sin is used in singular it generally refers to the sin nature or production of sin nature, while more generally, in the plural it refers to personal sins!

- 3. The Sequence of sin
 - 1. first **personal sin of Adam**—where he made a decision to sin against the word of God:
 - 2. **imputed sin** results in spiritual death. When Adam sinned the entire h/r sinned. Therefore all members of h/r are born **spiritually dead** & is in need of second birth. 1
Cor. 15:22; Rom. 3:23; Rom. 5:12.
 - 3. **Inherent sin**: When Adam sinned he acquired a sin nature or a natural propensity to sin & brought the sin nature into existence. Every member of h/r acquires this sin nature through birth of man & woman.
 - 4. **Personal sin** /h/r sins personally because of /presence of sin nature both before & after salvation.

- 4. The work of Jesus Christ on /cross regarding sin. or: /Solution to sin!
- 1. **imputed sin** In Adam we are all counted **guilty** before God. **1 Cor. 15:22; Rom. 3:23** but in Christ we are counted **not guilty**
1 Cor. 15:22b; 2 Cor. 5:21; Eph. 2:1, 5-6
- 2. **Inherent sin** JC died with ref. to everyone's sin nature He made provision to handle sins from /sin nature. **1 Jn. 1:7** He rejected h/good which comes from /sin nature
Eph. 2:8-9 Rom. 4:4; 6:10; 8:8; Isa. 64:6
- 3. **Personal sin**: JC bore /penalty of sins of everyone **1 Jn 2:2.**

- 4. The penalty of sin: spiritual death; is replaced by the provision of Spiritual life for anyone who believes in Christ Rom. 6:23;
- 5. Solution of sin on the cross; The sin ward side of cross – Redemption 1 Cor. 1:29-30; Col. 1:14 & Unlimited Atonement 1 Jn. 2:2 & 2 Peter 2:1
- 6. Problem of penalty of sin—death Rom. 6:23
- Expiation Col. 2:14—He put an end to this penalty
- Remember unbel. are **not** judged on the basis of their sins, but their rejection of JC. Law of double jeopardy, if unbel. is penalized for sins then Christ did not pay the penalty on /cross

- 7. Therefore the **unpardonable sin** is rejection of Jesus Christ as savior. Rejecting what He did on the cross.

- 5. The Issue of Sin

- 1. The issue of sin for the unbel.s personal sins are of no issue, the issue is rejection of Christ as Savior **GJ 3:18 & 36**; this is the basis of their condemnation at the last judgment. Personal sin never condemns anyone to Lake of Fire.
- 2. The issue of sin for the bel. is loss of F/HS & faith in HS becomes the issue for Spirituality. Personal sins reminds the bel. of his weakness of flesh, & his need of HS.

- 3. **Personal sins** can wreck a person's life, be he a bel. or unbel. This is true of sins that are capital offense, & also sin's that hang on, & bring about **shame** or **guilt** or **fear**, these sins can make a person's life miserable with SAD. You must remember that you are forgiven of sins at the cross, & just get back to what you stopped doing-walking by Faith n HS.
- & do not allow others to make you continue to carry /guilt or shame of sin, & many Christians will try to serve Satan by making a bel. live in shame & guilt, denying what JC did on /cross. /further you move from /cross, or from /teaching of His Word, His Word abiding in you /more you live in sin. *chain sinner*

- 4. The issue of **sin for God**:
- 1st sin offends & is opposed to the +R of God. & God hates sin, & sin stirs His wrath. His R has wrath towards sin.
Ezk. 30:15 "And I will pour out My wrath on Sin, The stronghold of Egypt; I will also cut off the multitude of Thebes.
- **Dan. 9:16; Rom. 1:18; 2;2;**