**Imputation and Justification – The Wall between God and Man – BD03-01**

**Obedience**

We are constantly receiving evidences and reminders of the truth of Hebrews 4:12 which tells us the word of God is living and powerful. The word of God is a living thing. In the book of John the Lord Jesus, in instructing His disciples in John 14:15 said, “If you love me, keep my commandments.” Verse 23 that same chapter Jesus said unto him the command, “Love me, he will keep my words. And my Father will love him we will come unto him and make our abode with him.” I think this is a very fascinating scripture which declares to us something that we perhaps often don’t stop to realize. **That is while you and I may want to love God, that it is absolutely impossible to love God unless we know the word of God**. That’s why we have so much false love among Christians today. We have so much sweetness and light. We have so much terminology which is meaningless and hollow and empty. We have so much pretending that we love God, and consequently that we love one another. But you cannot love God unless you know His word, this living word. That’s what He means when He says, “If you keep my commandments, if you love me, you will keep my commandments.” Obviously you can’t keep them if you don’t know them.

**Joh 14:23**  Jesus answered and said unto him, If a man love me, he will keep **G5083** my words: and my Father will love him, and we will come **G2064** unto him, and make our abode **G3438** with him.

**G5083** - tēreō (tay-reh'-o): (Verb) From τηρός teros (a watch; perhaps akin to G2334); to guard (from loss or injury, properly by keeping the eye upon; and thus differing from G5442, which is properly to prevent escaping; and from G2892, which implies a fortress or full military lines of apparatus), that is, to note (a prophecy; figuratively to fulfil a command); by implication to detain (in custody; figuratively to maintain); by extension to withhold (for personal ends; figuratively to keep unmarried): - hold fast, keep (-er), (ob-, pre-, re) serve, watch.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2064** - erchomai (er'-khom-ahee): (Verb) Middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] word, ἐλεύθομαι eleuthomai or ἔλθω elthō; which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively): - accompany, appear, bring, come enter, fall out, go, grow, X light, X next, pass, resort, be set.

Tense: Future

Voice: Middle Deponent

Mood: Indicative

Person: first [we]

Number: Plural

**G3438** - monē (mon-ay'): (Noun) From G3306; a staying, that is, residence (the act or the place): - abode, mansion.

**The Holy Spirit**

In John 14:26, “The Lord also said that the Comforter, who is also the Holy Spirit, whom the Father will send in my name, He shall teach you all things and bring to your remembrance whatever I have said unto you.” It is the Holy Spirit who is the one who will teach you this morning if you are rightly related to Him. If all of your known sin has been confessed, you will have an open channel as a spiritual Christian to receive this living Word. The Lord reminds us in Romans 8:16 through the apostle Paul that it is “His Holy Spirit who witnesses to our human spirit that we are the children of God.” God only speaks to you through your human spirit and He speaks to you on the basis of Bible doctrine that you have in your human spirit.

**Joh 14:26**  But the Comforter, *which is* the Holy Ghost, whom the Father will send **G3992** in my name, he shall teach **G1321** you all things, and bring all things to your remembrance **G5279**, whatsoever I have said unto you.

**3992** - pempō (pem'-po): (Verb) Apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas ἵημι hiēmi [as a stronger form of εἶμι eimi] refers rather to the objective point or terminus ad quem, and G4724 denotes properly the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: - send, thrust in.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1321** - didaskō (did-as'-ko): (Verb) A prolonged (causative) form of a primary verb δάω daō (to learn); to teach (in the same broad application): - teach.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5279** - hupomimnēskō (hoop-om-im-nace'-ko): (Verb) From G5259 and G3403; to remind quietly, that is, suggest to the (middle voice, one’s own) memory: - put in mind, remember, bring to (put in) remembrance.

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Rom 8:16**  The Spirit itself beareth witness with**G4828** our spirit, that we are the children of God:

**G4828** - summartureō (soom-mar-too-reh'-o): (Verb) From G4862 and G3140; to testify jointly, that is, corroborate by (concurrent) evidence: - testify unto, (also) bear witness (with).

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5043** - teknon (tek'-non): (Noun) From the base of G5098; a child (as produced): - child, daughter, son.

**Historical Jesus**

A man stopped by my office last night and said, “You know I was at work some time ago, and the thought occurred to me of something I heard in the service about how Jesus Christ was a real man. He lived in a historical moment in time, and He shed actual blood that you could have felt wetting your hands. He died on the cross and you could have rubbed your hand on it and gotten a splinter in your finger from it.” The very fact of that tremendous reality which you see he received because he had Bible doctrine, he had Bible information. **That’s what doctrine is**. He said, “**I just went about in an atmosphere of peace and calm that was strange even to me to experience to watch myself and feel myself going through because of the confidence that all is well with me and God**.”

**Bible Doctrine**

A college student observed to me recently that while at school where there are a lot of kids from fundamental backgrounds, that they may know or have heard the word of God. But the thing that they evidently lack, and quite evidently lack, is **conviction**.

This student said, “While I hear something, and I can’t always put my finger on the verse in the Bible for the specific truth to answer that issue, **yet** **God the Holy Spirit runs a red flag up in my mind and gives me a warning and a caution**.” This was very well put because this is how doctrine works.

When you have received the word of God, it will automatically well up from within your human spirit and will guide you in all of your thinking and all of your decision making. It becomes frightening when you stop and think about it how much we have injured ourselves. **What tremendous damage we do to our lives because we have not accepted the fact that the Bible is living Word**. It is more than man’s word, it is God’s Word. Unless you receive it on a day by day basis and have a positive reaction to it, you are short changing your life. If you think there are other things that are more important that are keeping you busy, you’d better reevaluated what the Bible has to say on that subject because **God will protect you to the extent that you have positive understanding of the Word in your human spirit**.

This morning we seek to add to a portion of that understanding as we take up the fifth in this series of the problem of a wall separating ourselves from God. Here’s this great wall just in review. It’s made up of several stones. Now all of these are interrelated admittedly, and God deals with them on the one basis of the blood of Jesus Christ shed on our behalf on the cross. Just for study purposes, we are breaking them up one at a time.

**Sin**

Here’s the subject of sin. **Sin**, which has separated us from God by putting us into the slave market. This **has been solved by redemption** which has brought us forgiveness. So that block is removed. It is no longer a problem. Another thing separating us from God was **the penalty of spiritual death**. God imposed spiritual death upon us for our sin. Jesus Christ came and died spiritually on the cross. In that moment, **He expiated, or wiped out, our sins**. Now consider yourself fortunate when you can learn something so tremendous as the fact that God has wiped out your sins because Jesus Christ died spiritually on the cross.

When we last left this subject, a man came up to me after the service and asked me about this. He said, “Did you say that Jesus Christ not only died physically, but He died spiritually on the cross?” So I explained to him how His agonizing cry, “My God, My God!”, one to the Father and one addressed to the Spirit of God indicated, “Why hast Thou forsaken me?” This indicated that He was separated from God which is what spiritual death is. I said, “Now that means that God has forgiven you, removed your sin.” But I said, “There’s another side to it and that’s what we’re going to come to next Sunday when we talk about the righteousness of God. God has given you something very great. He hasn’t simply removed the guilt of your sin.” He said, “Well that’s wonderful. I’ll wait and look forward to seeing that.” He’s not here this morning. Since that time, he’s come into problems in his own home. A runaway youngster whose drawings have vast host of teenagers who wander across the country, lost souls who think that the way to solve their problems is to get away from their parents who are the only solution that God has for their problems. So he’s not here this morning. That which he anticipated has been denied him for one reason or another.

God has given you a solution for your spiritual death and you’d better be delighted to know that truth. Our physical birth was another block. **Because when we are born physically, we have an old sin nature, and that creates this spiritual death**. God says there is only one solution and that is **to be born again, that’s regeneration**. Then we looked at the problem that man has separated from God because of the character of God - particularly the holiness of God. The holiness of God is made up of His justice and His righteousness. We looked last time at half of this block- the justice part. We saw that the solution for this is **propitiation**. Do you remember that the word “propitiation” means “satisfaction?” So God’s justice was satisfied in reference to the penalty that was due because of man’s sin**. It was satisfied by the death of Christ on the cross.** So another barrier to our reconciliation with God has been removed.

**Righteousness**

Now we’re going to look at the other part this morning, and this is the righteousness part, because you see there was another problem to God’s holiness. His justice had been met through the death of Christ. But we still had an imperfect righteousness when God says, “You can’t live in heaven unless you enter here with absolutely perfect righteousness. So **human righteousness and God’s righteousness are two different things**.

Righteousness refers to that quality of goodness. When we speak of righteousness, we’re talking about goodness. For example, the scripture will sometimes interexchange these words. In Psalm 14:3 you have the Psalmist saying, “They are all gone aside. They are altogether become filthy. There is none that doeth good, no not one.” There is none that doeth good. Now in the New Testament when this verse is quoted in Romans 3:10 the writer uses the word righteousness as it is written, quoting Psalm 14:3, “there is none righteous, no not one.” So the meaning of righteousness is “goodness.”

**Psa 14:3**  They are all gone aside**H5493** they are *all* together**H3162** become filthy**H444**: *there is* none that doeth good **H2896**, no, not one **H259**.

**H5493** - ( סוּר) sûr (soor): (Verb) primitive root; to turn off (literally or figuratively): - be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without.

**H3162** - (יַחַד) yachad (yakh'-ad): (Adverb) From H3161; properly a unit, that is, (adverbially) unitedly: - alike, at all (once), both, likewise, only, (al-) together, withal.

**H444** - (אָלַח) 'âlach (aw-lakh'): (Verb) A primitive root; to muddle, that is, (figuratively and intransitively) to turn (morally) corrupt: - become filthy.

**H2896** - (טוֹב) ṭôb (tobe): (Noun) From H2895; good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well): - beautiful, best, better, bountiful, cheerful, at ease, X fair (word), (be in) favour, fine, glad, good (deed, -lier, liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, X most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ([-favoured]).

**H259** - (אֶחָד)'echâd (ekh-awd'): A numeral from H258; properly united, that is, **one**; or (as an ordinal) first: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

**Rom 3:10**  As it is written, There is none **G3756** righteous **G1342**, no, not one **G1520**:

**G3756** - ou (oo): (Negative Particle) Also οὐκ ouk ook used before a vowel and οὐχ ouch ookh before an aspirate. A primary word; the absolutely negative (compare G3361) adverb; no or not: - + long, nay, neither, never, no (X man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also G3364, G3372.

**G1342** - dikaios (dik'-ah-yos): (Adjective) From G1349; equitable (in character or act); by implication innocent, holy (absolutely or relatively): - just, meet, right (-eous).

**G1520** - heis (hice): (Including the neuter [etc.] ἕν hen); a primary numeral; one: - a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also G1527, G3367, G3391, G3762.

Alright, God is perfect goodness, He’s absolute righteousness. Now before the fall into sin in the Garden of Eden, man had perfect innocence. Therefore, he had perfect access to God. He was fit for fellowship with God. Man was told that he was free to learn anything he wanted in the Garden of Eden. There was only one thing that he was forbidden to learn. That was **he was not to learn about evil**. So he was told not to eat of the tree of the knowledge of good and evil. **He was only to know about evil in terms of the fact that it was the opposite of good**. So, the day came when Eve decided that being perfectly good was really missing something in life. So she led mankind into sin by learning evil by experience by eating of that tree.

We have a lot of young people today who have a Christian background, they have a Christian heritage. They often make this same stupid mistake that Eve made. They come to the time when they decide that maybe all the things that their Christian parents have told them is **denying them some very real experiences in life**. So they decide to learn some of the things that their parents have said, “That’s bad, that’s wrong, and that’s no good.” **They have decided to learn this by personal experience**. So they proceed to learn evil. Now the result was for Eve as it will be for you if you follow that course a deep separation from God. Isaiah 59:2 tells us that it is our sins that have separated us from God. Isaiah 59:2, “But your iniquities have separated between you and your God, and your sins have hidden His face from you that He will not hear.” **What this verse is saying is that the sin that you have learned by personal experience is what has destroyed your relationship to God**.

**Isa 59:2**  But your iniquities **H5771** have separated **H914** between **H996** you and your God, and your sins have hid **H5641** *his* face **H6440** from you, that he will not hear **H8085**.

**H5771** - ( עָוֹן) ‛âvôn (aw-vone')From H5753; perversity, that is, (moral) evil: - fault, iniquity, mischief, punishment (of iniquity), sin.

**H914** - (בָּדַל) bâdal (baw-dal'): A primitive root; to divide (in various senses literally or figuratively, separate, distinguish, differ, select, etc.): - (make, put) difference, divide (asunder), (make) separate (self, -ation), sever (out), X utterly.

**H996** - (בֵּין) bêyn (bane): (Sometimes in the plural masculine or feminine); properly the constructively contracted form of an otherwise unused noun from H995; a distinction; but used only as a preposition, between (repeated before each noun, often with other particles); also as a conjugation, either... or: - among, asunder, at, between (-twixt . . . and), + from (the widest), X in, out of, whether (it be... or), within.

**H5641** - (סָתַר) sâthar (saw-thar'): A primitive root; to hide (by covering), literally or figuratively: - be absent, keep close, conceal, hide (self), (keep) secret, X surely.

**H6440** - (פָּנִים) pânı̂ym (paw-neem'): Plural (but always used as a singular) of an unused noun (פָּנֶה pâneh, paw-neh'; from 6437); the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.): -    + accept, a (be-) fore (-time), against, anger, X as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront (-part), form (-er time, -ward), from, front, heaviness, X him (-self), + honourable, + impudent, + in, it, look [-eth] (-s), X me, + meet, X more than, mouth, of, off, (of) old (time), X on, open, + out of, over against, the partial, person, + please, presence, prospect, was purposed, by reason, of, + regard, right forth, + serve, X shewbread, sight, state, straight, + street, X thee, X them (-selves), through (+ -out), till, time (-s) past, (un-) to (-ward), + upon, upside (+ down), with (-in, + stand), X ye, X

**H8085** - (שָׁמַע) shâma‛ (shaw-mah'): A primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively to tell, etc.): -    X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

Now man has a relative righteousness. The Bible says in Jeremiah 17:9 for example that man is born in sin. He is basically evil because he has an inherited old sin nature. When God looks upon humanity, He sees everybody as sinners. Romans 3:10, “As it is written, there is none righteous, no not one. There is none that understands. What’s more, there is none that seeks after God. For they are all gone out of the way. They have together become unprofitable. There is none that doeth good, no not one.” So verse 23 of Romans 3 sums it up, “For all have sinned and come short of the glory of God.” Now the unbelievers object to this idea that man is basically evil. They say that man is basically good, and consequently they feel qualified to create their own standards of what is right and what is wrong. So society decides what’s good and what’s bad. From one society to another there is no common agreement. The whole thing amounts to the fact that some people, by whatever standard that society sets up, are better than other people. Nobody has perfect righteousness. So whatever class of humanity you may fall into, you fall short of God’s standard, and you are spiritually bankrupt.

**Jer 17:9**  The heart *is* deceitful **H6121** above all *things,* and desperately wicked **H605**: who can know **H3045** it?

**H6121** - (עָקֹב) ‛âqôb (aw-kobe'): From H6117; in the original sense, a knoll (as swelling up); in the denominative sense (transitively) fraudulent or (intransitively) tracked: - crooked, deceitful, polluted.

**H605** - (אָנַשׁ) 'ânash (aw-nash'): A primitive root; to be frail, feeble, or (figuratively) melancholy: - desperate (-ly wicked), incurable, sick, woeful.

**H3045** - (יָדַע) yâda‛ (yaw-dah'): A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.): - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

You may fall into several categories. One, you may be this morning what we would call “the immoral person.” Now here’s a clear case of a person who lacks righteousness. Romans 1:18 describes this class of person down through that chapter in great detail. You look at this person and say, “Okay I see this guy who goes out and gets drunk, throws up, and sleeps up all night. What he threw up, he’s immoral. I see this character who lies and cheats and steals. He’s immoral. I can see that he falls short of the standard of God’s righteousness.” That’s all very clear. But, you may be in the category of the “moral person.”

**Rom 1:18**  For the wrath **G3709** of God is revealed from heaven against all ungodliness **G763** and unrighteousness**G93** of men, who hold **G2722** the truth **G225** in unrighteousness **G93**;

**G3709** - orgē (or-gay'): (Noun) From G3713; properly desire (as a reaching forth or excitement of the mind), that is, (by analogy) violent passion (ire, or [justifiable] abhorrence); by implication punishment: - anger, indignation, vengeance, wrath.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G763** - asebeia (as-eb'-i-ah): (Noun) From G765; impiety, that is, (by implication) wickedness: - ungodly (-liness).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

**G93** - adikia (ad-ee-kee'-ah): (Noun) From G94; (legal) injustice (properly the quality, by implication the act); moral wrongfulness (of character, life or act): - iniquity, unjust, unrighteousness, wrong.

**Case: Accusative (direct object; motion toward; time: "how long")**

**Number: Singular**

**Gender: Feminine**

**G2722** - katechō (kat-ekh'-o): (Verb) From G2596 and G2192; to hold down (fast), in various applications (literally or figuratively): - have, hold (fast), keep (in memory), let, X make toward, possess, retain, seize on, stay, take, withhold.

Tense: Present

Voice: Active

Mood: Participle

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Plural

Gender: Masculine

**G225** - alētheia (al-ay'-thi-a): (Noun) From G227; truth: - true, X truly, truth, verity.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

Like the Pharisee in the story of the Pharisee and the publican. Now what this person is doing is claiming his human goodness, but God says that this is not enough. Isaiah 64:6 tells us that, “All of our righteousness are as filthy rags.” All of our human good is in God’s sight short of the mark. So what we’re saying of **the moral person is that his sins are more refined than another persons**’. He too falls short. He too is in trouble with God and lacks perfect righteousness. But you say, “I’m a religious person. I can see how these two would miss it, but I don’t miss it because I’m a religious person.” Romans 2:28 takes up this problem of the religious person. “For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter whose praise is not of men, but of God.” It doesn’t matter how men may praise you for your religious activities which is what the Pharisees sought, a certain self-righteousness. It matters how God is impressed with what you do with your religious deeds and your taboos. Matthew 5:20 says that, “Heaven demands a righteousness which is greater than that of the Pharisees.” The Pharisees had a righteousness which was the result of ritual practice of the things that they didn’t do and the things that they did do. But God says this man too is condemned.

**Rom 2:28**  For he is not a Jew, which is one outwardly **G5318**; neither *is that* circumcision, which is outward **G5318** in the flesh **G4561**:

**Rom 2:29**  But he *is* a Jew, which is one inwardly **G2927**; and circumcision *is that* of the heart, in the spirit, *and* not in the letter **G1121**; whose praise **G1868** *is* not of men, but of God.

**G5318** - phaneros (fan-er-os'): (Adjective) From G5316; shining, that is, apparent (literally or figuratively); neuter (as adverb) publicly, externally: - abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

**G4561** - sarx (sarx): (Noun) Probably from the base of G4563; flesh (as stripped of the skin), that is, (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) human nature (with its frailties (physically or morally) and passions), or (specifically) a human being (as such): - carnal (-ly, + -ly minded), flesh ([-ly]).

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Feminine

**G2927** - kruptos (kroop-tos'): (Adjective) From G2928; concealed, that is, private: - hid (-den), inward [-ly], secret.

**G1121** - gramma (gram'-mah): (Noun) From G1125; a writing, that is, a letter, note, epistle, book, etc.; plural learning: - bill, learning, letter, scripture, writing, written.

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Neuter

**G1868** - epainos (ep'-ahee-nos): (Noun) From G1909 and the base of G134; laudation; concretely a commendable thing: - praise.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Mat 5:20**  For I say unto you, That except **G3362** your righteousness shall exceed **G4052** *the righteousness* of the scribes and Pharisees, ye shall in no case **G3364** enter**G1525** into the kingdom of heaven.

**G3362** - ean mē (eh-an' may): (Negative Particle) That is, G1437 and G3361; if not, that is, unless: - X before, but, except, if no, (if, + whosoever) not

**G4052** - perisseuō (per-is-syoo'-o): (Verb) From G4053; to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel: - (make, more) abound, (have, have more) abundance, (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G3364** - ou mē (oo may): (Negative Particle) That is, G3756 and G3361; a double negative strengthening the denial; not at all: - any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise). Compare G3378.

**G1525** - eiserchomai (ice-er'-khom-ahee): From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: second [you+]

Number: Plural

So when you get hold of the fact that God is absolute righteousness, you finally begin to get the feeling of the immensity of the glory of God, and the hopelessness and the helplessness of man. Your words become something like those of Job in the 42th chapter, verses 5 and 6 when Job says, “I have heard of Thee by the hearing of the ear, but now mine eyes see Thee. Wherefore I abhor myself and repent in dust and ashes.” What Job is saying, “I’ve listen to what you are for a long time God, and I’ve learned a lot of things about you, but it’s all been up in my mind and I’ve been negative in my volition. But now with the eye of my understanding, I have gone positive, and I really see you as the absolute perfectly good person that you are God, and I look at myself, and I loathe myself for what I see in contrast.” Isaiah 6:5, another similar expression where the prophet says, “Woe is me, for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.”

**Job 42:5**  I have heard of thee by the hearing **H8088** of the ear: but now mine eye seeth **H7200** thee.

**Job 42:6**  Wherefore I abhor **H3988** *myself,* and repent **H5162** in dust and ashes.

**H8088** - (שֵׁמַע) shêma‛ (shay'-mah): From H8085; something heard, that is, a sound, rumor, announcement; abstractly audience: - bruit, fame, hear (-ing), loud, report, speech, tidings.

**H7200** - (רָאָה) râ'âh (raw-aw'): A primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

**H3988** - (מָאַס) mâ'as (maw-as'): A primitive root; to spurn; also (intransitively) to disappear: - abhor, cast away (off), contemn, despise, disdain, (become) loathe (-some), melt away, refuse, reject, reprobate, X utterly, vile person.

**H5162** - (נָחַם) nâcham (naw-kham'): A primitive root; properly to sigh, that is, breathe strongly; by implication to be sorry, that is, (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself): - comfort (self), ease [one’s self], repent (-er, -ing, self).

**Isa 6:5**  Then said I, Woe *is* me! for I am undone **H1820**; because I *am* a man of unclean **H2931** lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen **H7200** the King, the LORD of hosts.

**H1820** - (דָּמָה) dâmâh (daw-maw'): A primitive root; to be dumb or silent; hence to fail or perish; transitively to destroy: - cease, be cut down (off), destroy, be brought to silence, be undone, X utterly.

**H2931** - (טָמֵא) ṭâmê' (taw-may'): From H2930; foul in a religious sense: - defiled, + infamous, polluted (-tion), unclean.

**H7200** - (רָאָה) râ'âh )raw-aw'): A primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

There is no man, there is no woman, there is no young person who can match God’s righteousness. **If you and I look to ourselves to solve this problem, we are hopelessly doomed.** The cross of Jesus Christ was the place where you and I find the answer to perfect righteousness. Romans 3:21, “But now the righteousness of God, that absolutely perfect righteousness of God, apart from the Law, a righteousness which is not by human things you do or don’t do is manifested, being witnessed by the Law and the prophets. Even the righteousness of God which is by faith of Christ Jesus unto all and upon all them that believe. There is no difference, for all have sinned and come short of the glory of God.” So if you want God’s righteousness there is a way that it’s available. God, who is righteous, has a solution and that’s what we want to look at.

**Rom 3:20**  Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

**Rom 3:21**  But now **G3570** the righteousness **G1343** of God without the law is manifested **G5319**, being witnessed **G3140** by the law and the prophets;

**G3570** - nuni (noo-nee'): (Adverb) A prolonged form of G3568 for emphasis; just now: - now.

**G1343** - dikaiosunē (dik-ah-yos-oo'-nay): (Noun) From G1342; equity (of character or act); specifically (Christian) justification: - righteousness.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G5319** - phaneroō (fan-er-o'-o): From G5318; to render apparent (literally or figuratively): - appear, manifestly declare, (make) manifest (forth), shew (self).

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3140** - martureō (mar-too-reh'-o): (Verb) From G3144; to be a witness, that is, testify (literally or figuratively): - charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Tense: Present

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**Imputation**

The solution for imperfect righteousness—we see the moral bankruptcy of man. We see that our sin puts us in moral debt to God. We have no assets to pay up. We’re born on the red side of the ledges, and there’s no way that we can earn the moral assets necessary to pay up. So God has solved this in two ways. We learn two great words this morning. One, is the word “imputation.” These are theological terms, but they’re fraught with very precious meaning. “Imputation” means “charging to someone’s account, charging something to another person’s account.” Do you remember that one of the categories of sin that we talked about was imputed sin? Imputed sin was the sin that you and I have received because of Adam’s sin. Romans 5:12 speaks of this imputed sin, “Wherefore by one man sin entered into the world, and death by sin, so death passed upon all man. For that all have sinned.” This verse means that all sinned in Adam. He was our federal head. He acted in our behalf.

**Rom 5:12** Wherefore, as by one man sin entered **G1525** into the world, and death by sin; and so death passed **G1330** upon all men, for that **all** have sinned **G264**.

**G1525** - eiserchomai (ice-er'-khom-ahee): (Verb) From G1519 and G2064; to enter (literally or figuratively): - X arise, come (in, into), enter in (-to), go in (through).

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third

Number: Singular

**G1330** – dierchomai (dee-er'-khom-ahee): (Verb) From G1223 and G2064; to traverse (literally): - come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

Tense: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication*. (There is no difference between the functions of the first and second aorist.)*  
Voice: Active - Active voice describes a sentence where the subject performs the action stated by the verb.

Mood: Indicative - The indicative mood is a statement of fact or an actual occurrence.

Person: third

Number: Singular

**G264** - hamartanō (*ham-ar-tan'-o*): (Verb) Perhaps from G1 (as a negative particle) and the base of G3313; properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: - for your faults, offend, sin, trespass.

Tense: second Aorist - A verb tense expressing action or, in the indicative mood, past action, without further limitation or implication. *(*There is no difference between the functions of the first and second aorist.)

Voice: Active - Active voice describes a sentence where the subject performs the action stated by the verb

Mood: Indicative - The indicative mood is used to make factual statements, ask questions, or express opinions as if they were facts.

Person: third

Number: Plural

Now imputation describes the placing of our sins to the account of Jesus Christ who had no sins. Isaiah 53:4 is a description of this act of God where He imputes, or He charges to the account of Jesus Christ, all of your sins. Isaiah 53:4,“Surely He hath borne our griefs,” and the word “borne” means to carry something that someone has placed upon you that was not yours, “He has borne our griefs,” and notice it is our griefs that He has carried our sorrows, not His. When Jesus Christ was on the cross He was bearing something that belonged to you and me, not to Himself. Why did He do that? Verses 5-6 tell us. These describe the imputation, “But He was wounded for our transgressions. He was bruised for our iniquities. The chastisement for our peace was upon Him. With His stripes, we are healed. All we like sheep have gone astray. We have turned everyone his own way. The Lord hath laid down Him the iniquity of us all.”

**Isa 53:4**  Surely he hath borne our griefs **H2483**, and carried our sorrows **H4341**: yet we did esteem him stricken **H5060** smitten **H5221** of God, and afflicted **H6031**.

**Isa 53:5**  But he *was* wounded **H2490** for our transgressions **H6588**, *he was* bruised **H1792** for our iniquities: the chastisement **H4148** of our peace *was* upon him; and with his stripes **H2250** we are healed **H7495**.

**Isa 53:6**  All we like sheep have gone astray **H8582**; we have turned every one to his own way; and the LORD hath laid **H6293** on him the iniquity of us all.

**H2483** - (חֳלִי) chŏlı̂y (khol-ee'): From H2470; malady, anxiety, calamity: - disease, grief, (is) sick (-ness).

**H4341** - (מַכְאֹב) mak'ôb (mak-obe'): From H3510; anguish or (figuratively) affliction: - grief, pain, sorrow.

**H5060** - (נָגַע) nâga‛ (naw-gah'): A primitive root; properly to touch, that is, lay the hand upon (for any purpose; euphemistically, to lie with a woman); by implication to reach (figuratively to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.): - beat, (X be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

**H5221** - (נָכָה) nâkâh (naw-kaw'): A primitive root; to strike (lightly or severely, literally or figuratively): -beat, cast forth, clap, give [wounds], X go forward, X indeed, kill, make [slaughter], murderer, punish, slaughter, slay (-er, -ing), smite (-r, -ing), strike, be stricken, (give) stripes, X surely, wound.

**H6031** - (עָנָה) ‛ânâh (aw-naw'): A primitive root (possibly rather identical with H6030 through the idea of looking down or browbeating); to depress literally or figuratively, transitively or intransitively (in various applications). (sing is by mistake for H6030.): - abase self, afflict (-ion, self), answer [by mistake for H6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for H6030], speak [by mistake for H6030], submit self, weaken, X in any wise.

**H2490** - (חָלַל) châlal (khaw-lal') A primitive root (compare H2470); properly to bore, that is, (by implication) to wound, to dissolve; figuratively to profane (a person, place or thing), to break (one’s word), to begin (as if by an opening-wedge); denominatively (from H2485) to play (the flute): - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

**H6588** - (פֶּשַׁע) pesha‛ (peh'-shah): From H6586; a revolt (national, moral or religious): - rebellion, sin, transgression, trespassive.

**H1792** - (דָּכָא) dâkâ' (daw-kaw'): A primitive root (compare H1794) to crumble; transitively to bruise (literally or figuratively): - beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

**H4148** - (מוּסָר) mûsâr (moo-sawr'): From H3256; properly chastisement; figuratively reproof, warning or instruction; also restraint: - bond, chastening ([-eth]), chastisement, check, correction, discipline, doctrine, instruction, rebuke.

**H2250** - (חַבּוּרָה) chabbûrâh (khab-boo-raw'): From H2266; properly bound (with stripes), that is, a weal (or black and blue mark itself): - blueness, bruise, hurt, stripe, wound.

**H7495** - ( רָפָא) râphâ' (raw-faw', raw-faw'): A primitive root; properly to mend (by stitching), that is, (figuratively) to cure: - cure, (cause to) heal, physician, repair, X thoroughly, make whole. See H7503.

**H8582** - (תָּעָה) tâ‛âh (taw-aw'): A primitive root; to vacillate, that is, reel or stray (literally or figuratively); also causatively of both: - (cause to) go astray, deceive, dissemble, (cause to, make to) err, pant, seduce, (make to) stagger, (cause to) wander, be out of the way.

**H6293** - (פָּגַע) pâga‛ (paw-gah'): A primitive root; to impinge, by accident or violence, or (figuratively) by importunity: - come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light [upon], meet (together), pray, reach, run.

In the Old Testament, the ritual was practiced of placing hands upon an animal that was to be sacrificed in behalf of one’s sins. The placing of the hands was the act of symbolizing imputing your sins, charging your sins to this animal who has died on your behalf. Well in effect, **what God did was place His hand upon the head of His son Jesus Christ** and said, “I place all the sins of the world on you,” which He did in a moment of time on the cross. This is the same thing illustrated by Paul’s statement to Philemon when he was writing to him about Onesimus, the runaway slave. It’s a classic illustration in the book of Philemon of the meaning of imputation. Philemon verse 17 Paul says, “If thou count me therefore a partner, receive him (that is this runaway slave), as myself. If he hath wronged thee or owed thee anything, put that on mine account. I, Paul, have written it with mine own hand, I will repay it.” So Jesus Christ took our sins on His account and paid for them so that brings us forgiveness. But, God wants to be sure that you and I are permanently, morally solvent, that we never go bankrupt again. So He does something else. He not only imputes the sin of Jesus Christ, but He gives us the absolute righteousness of Jesus Christ on our account. So when God looks at the ledger of your life, and He sees all of your sins, He sees those sins forgiven. But He also sees the vast riches, spiritual riches, that you have to your account because He sees that you have also the righteousness of Jesus Christ given to you.

**Phm 1:17**  If thou count me therefore a partner, receive **G4355** him as myself.

**Phm 1:18**  If he hath wronged thee, or oweth *thee* ought, put that on mine account **G1677**;

**G4355** - proslambanō (pros-lam-ban'-o): (Verb) From G4314 and G2983; to take to oneself, that is, use (food), lead (aside), admit (to friendship or hospitality): - receive, take (unto).

Tense: second Aorist

Voice: Middle

Mood: Imperative

Person: second [you]

Number: Singular

**G1677** - ellogeō (el-log-eh'-o): (Verb) From G1722 and G3056 (in the sense of account); to reckon in, that is, attribute: - impute, put on account.

Tense: Present

Voice: Active

Mood: Imperative

Person: second [you]

Number: Singular

In 2 Corinthians 5:21, “For He hath made Him, God made Christ to be sin, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him.” Please notice that it doesn’t say that God made Jesus Christ a sinner. He did not do that. Otherwise He would not have been qualified to carry our sins. It was that God placed upon Him our sins, and He carried them. So here you are, Christian, you are a spiritual billionaire, and yet some of you people are living on spiritual welfare. You have the Holy Spirit who is permanently indwelling you, ready to empower the spiritual Christian, which means the one who has his sins confessed to God. You’ve got the blank check of 1John 1:9, “That if you confess your sins, they’re forgiven.” And you’re fully open to God’s blessing. You have doctrine, and you have a grace system built into your soul that enables you to learn this doctrine. You have promises to claim. You have techniques to live whereby you may live the Christian life. You have prayer provided for access to God, and on and on. What tremendous assets because God has imputed to you the righteousness of Jesus Christ.

**2Co 5:21**  For he hath made **G4160** him *to be* sin for us, who knew **G1097** no sin; that we might be made **G1096** the righteousness of God in him.

**G4160** - poieō (poy-eh'-o): (Verb) Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1097** - ginōskō (ghin-oce'-ko): (Verb) A prolonged form of a primary verb; to “know” (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): - allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand.

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

**G1096** ginomai (ghin'-om-ahee): (Verb) A prolonged and middle form of a primary verb; to cause to be (“gen” -erate), that is, (reflexively) to become (come into being), used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

**1Jn 1:9**  If **G1437** we confess**G3670** our sins, he is faithful and just to forgive**G863** us *our* sins, and to cleanse**G2511** us from all unrighteousness**G93**.

**G1437** - ean (eh-an'): (Verb) From G1487 and G302; a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty: - before, but, except, (and) if, (if) so, (what-, whither-) soever, though, when (-soever), whether (or), to whom, [who-] so (-ever). See G3361.

**G3670** - homologeō (hom-ol-og-eh'-o): (Verb) From a compound of the base of G3674 and G3056; to assent, that is, covenant, acknowledge: - con- (pro-) fess, confession is made, give thanks, promise.

Tense: Present

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G863** - aphiēmi (af-ee'-ay-mee): (Verb) From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: - cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2511** - katharizō (kath-ar-id'-zo): (Verb) From G2513; to cleanse (literally or figuratively): - (make) clean (-se), purge, purify.

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G93** - adikia (ad-ee-kee'-ah): (Noun) From G94; (legal) injustice (properly the quality, by implication the act); moral wrongfulness (of charater, life or act): - iniquity, unjust, unrighteousness, wrong.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

Justification

Now, this being the case, God as the judge takes another step. This is the second great word to learn this morning. That’s the word “justification.” Imputation is delivering our sins to Christ and placing His righteousness to our account. Now, justification is declaring that the one who has the absolute righteousness of God, which you as a Christian do, are just, that you are absolutely not guilty. Let me give you a little lesson in law this morning. In a court of law, a judge cannot clear a person who is guilty or condemn the person who is innocent and have the ends of justice served. **If justice is to be served, you cannot clear somebody who is guilty, nor can you condemn somebody who is not**.

There’s an article in the last issue of Life magazine that has an excellent article on legal procedures. One of the things that it points out is this very fact. Sometimes here’s a criminal who has been in jail for waiting trial for 10 months. So the prosecuting attorney and the defense attorney get together and they try to work out a deal so that they won’t have to go to trial. So they may say something of this nature, “The judge will agree to give you a year’s sentence, and will count the 10 months that you’ve been in jail as part of that sentence. With good behavior you will get out in maybe 2 or 3 weeks. And that’s the deal.” The article goes on to point out that sometimes the criminal goes on and says, “Okay, I’ll take it.” Even the defense attorney says, “Now wait a minute. You have to be guilty. You can’t take this plea unless you are actually guilty.” Because you see when the district attorney accepts this arrangement, he has to get up and say something that goes to this effect, “Your honor, the people respectfully recommend acceptance of this plea, feeling that it will provide the court with adequate scope for punishment in the interest of justice.” He must add that phrase so that it is on record that in the view of the representative of this state, who is acting on behalf of the justice of that particular state, that this punishment is considered commensurate to meet the interests of justice. For this reason, some criminal will say, “Well, I’m not guilty, but I’ve been here for 10 months, and I might go to trial, and the jury,” (You know juries can do anything. Lawyers I find hate juries and hate trials by juries because the jury is unpredictable. So they try to avoid the jury like the plague.) The criminal might say, the man may be perfectly innocent, yet say, he may think, “Well if I go to trial and they find me guilty, give me 5 years. I’ll plead guilty. I’ll get out in a few weeks.” They won’t let him do that. **He has to actually be guilty, and he has to declare himself guilty before this plea can be accepted in the interest of justice**.

Now this is very fascinating, because this is a divine principle. If you’ll turn to Deuteronomy 25 you’ll see where this principle comes from in our legal system. Deuteronomy 25:1, whether the legal system knows it or not, for God says, “Here is the divine rule. If there be a controversy between men, and they come unto judgment, that the judges may judge them. Then they shall justify the righteous and condemn the wicked.” You might read this as saying, “They will acquit the righteous, and they will condemn the wicked.” Now when God comes to deal with us in respect to our sins, He has to deal on this exact basis of His own sense of justice. For part of His character is justice. This means that when God deals with the sinner, He has to remain true to this. So He must deal with the facts as they are.

**Deu 25:1**  If there be a controversy **H7379** between men, and they come unto judgment **H4941**, that *the judges* may judge them; then they shall justify **H6663** the righteous, and condemn **H7561** the wicked.

**H7379** - (רִיב) rı̂yb (reeb): From H7378; a contest (personal or legal): -    + adversary, cause, chiding, contend (-tion), controversy, multitude [from the margin], pleading, strife, strive (-ing), suit.

**H4941** - (מִשְׁפָּט) mishpâṭ (mish-pawt'): From H8199; properly a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (particularly) divine law, individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly justice, including a particular right, or privilege (statutory or customary), or even a style: -  + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

**H6663** - (צָדַק) tsâdaq (tsaw-dak'): A primitive root; to be (causatively make) right (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

**H7561** - (רָשַׁע) râsha‛ (raw-shah'): A primitive root; to be (causatively do or declare) wrong; by implication to disturb, violate: - condemn, make trouble, vex, be (commit, deal, depart, do) wicked (-ly, -ness).

Parents don’t do that with their children because parents love their children. This kid can be a little demon out of you know where, and yet they will excuse him because they love him. Now they don’t do that with other people’s kids. Other people’s kids they’re pretty just with. They dispense the justice pretty accurately, but with their own kids they will excuse. They do not deal in justice. Love comes and dissipates and frustrates this divine rule of dealing in justice. So that what you do, there’s a penalty. You pay it or somebody else pays it. There are some parents who are so accurate in dealing and dispensing justice, that when the child deserves a spanking, and there are loved ones to protect him from that spanking, the father will say, “You will have to spank me.” That’s too good an arrangement to recommend too much, because you might get a kid who will appreciate too much that set up. But the point he’s trying to get across when he does that you see, is somebody pays.

God acts in this same way. Romans 3:26 raises a very difficult problem then in view of this quality of God’s justice and this divine rule of paying the penalty. Romans 3:26 raises the question as to how God can be just and still a justifier of those who do no more than believe on Jesus Christ. Romans 3:26, “Declare I sayeth this time His righteousness, that He might be just and still the justifier of them who believe in Jesus.” God, how can You take a sinner, who is guilty and deserving of hell, and put him into heaven, and You still be faithful to Your own character of justice? Now that’s a very difficult problem. Romans 3:23 summarizes the difficulty, “For all have sinned and come short of the glory of God.” If God is going to dispense justice, He has to declare everyone morally guilty because they are. So how can you bring about a condition where it is an actual fact that a man who is a sinner has absolute righteousness, so he can be declared justified? Well God does not legislate a fiction. He does not say that something is so which is not so, any more than our legal courts are permitted to say that a man is guilty if he is not, or that he is innocent if he is guilty. So **God has taken action to remove our moral guilt so that He can give us the righteousness of Jesus Christ**. Thereby we can become absolutely righteous in God’s eyes, and thereby He can declare us to be justified.

Romans 3:24, “Being justified freely,” and by the way this is a very precious word, this word “freely” in the Greek. This word means “without a cause.” Justified, doted on, justified without a cause. No reason that God should do this. So “being justified, without a cause, by His grace,” that’s how grace acts. “Through the redemption that is in Christ Jesus whom God hath sent forth to be a propitiation,” you see satisfaction to the justice, “but who faith in His blood to declare His righteousness,” to declare that God is still right, “for the remission or forgiveness of sins that are passed through the forbearance of God,” over all the sins that He ever forgave on credit in the past, even those Christ died for. So God doesn’t legalize a fiction. What He does, He imputes to us on the basis of the death of Christ, the absolute righteousness of God. This is a legal act and it constitutes our standing.

**Rom 3:24**  Being justified freely **G1432** by his grace through **G1223** the (*definite article*) redemption **G629** that is in Christ Jesus:

**G1432** - dōrean (do-reh-an'): (Adverb) Accusative case of G1431 as adverb; gratuitously (literally or figuratively): - without a cause, freely, for naught, in vain.

**G1223** - dia (dee-ah'): A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**G629** - apolutrōsis (ap-ol-oo'-tro-sis): (Noun) From a compound of G575 and G3083; (the act) ransom in full, that is, (figuratively) riddance, or (specifically) Christian salvation: - deliverance, redemption.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

Now a great example of this is the case of Abraham. In Romans 4 you have the review by Paul of the case of Abraham. Here is the mechanics of this experience of justification from Abraham’s experience. Remember Abraham’s background? He was the son of Tyra who was a rich man in the city of Ur, a great metropolitan center in Mesopotamia. This was a center of great heathen, idol worship, and of many temples. Now Abraham, therefore, was a prosperous man, but he was ignorant of the true God. Therefore, he lacked absolute righteousness. When Abraham was 75 years old, he met God and God promised him great eternal blessings if he would move out of Ur to a place that God would show him. Genesis 12:1-3 tell you about this. Abraham trusted this God whom he now met, and he moved from Ur to Canaan. God told him that this land would now be his. Genesis 12:4-5 “Abraham departed as the Lord had spoken to Him. Lot went with him. Abraham was 75 years old, he departed out of Heron. Abraham took Sarai, his wife, and Lot, his brother, and all their possessions they gathered and all the souls that they had gotten in Heron they went forth into the land of Canaan. Into the land of Canaan they came.”

Now this is the basis why today the Jews do have a right to Palestine. While they have been superseded by squatters from the Arab world for many centuries, the claims to the ownership policy of the land of Palestine is in the hands of the Jews by divine declaration. Now Abraham’s faith in the promises of God made him acceptable with God. Because Genesis 15:6 tells us that because Abraham believed God, because he trusted what God would do for him, he was counted righteous. Genesis 15:6, “He believed in the Lord and He counted it to him for righteousness.”

Now this is what Paul reviews here in Romans 4. Abraham couldn’t please God, though he was a religious man, but as soon as he believed God, it was counted to him for righteousness. That is it was credited to his account the absolute righteousness of God. Then God was free to bless Abraham and to declare him, justified. This was not a fiction because Abraham had absolute righteousness. Now his works didn’t justify him. His works did justify him as James says, in the eyes of other people, but it was his faith that justified him with God.

**Rom 4:1**  What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

**Rom 4:2**  For if **G1487**Abraham were justified **G1344** by**G1537** works**G2041**, he hath *whereof* to glory; but not before**G4314** God.

**G1487** - ei (i) A primary particle of conditionality; if, whether, that, etc.: - forasmuch as, if, that, ([al-]) though, whether. Often used in connection or composition with other particles, especially as in G1489, G1490, G1499, G1508, G1509, G1512, G1513, G1536, and G1537. See also G1437.

**G1344** - dikaioō (dik-ah-yo'-o): (Verb) From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1537** - ek (ek): A primary preposition denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.

**G2041** - ergon (er'-gon:) (Noun) From ἔργω ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

**G4314** pros (pros): A strengthened form of G4253; a preposition of direction; forward to, that is, toward (with the genitive case the side of, that is, pertaining to; with the dative case by the side of, that is, near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, that is, whither or for which it is predicated): - about, according to, against, among, at, because of, before, between, ([where-]) by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), + together, to ([you]) -ward, unto, with (-in). In compounds it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

**Rom 4:3**  For what saith the scripture**G1124**? Abraham believed **G4100** God, and it was counted**G3049** unto him for righteousness**G1343**.

**G1124** - graphē (graf-ay'): (Noun) From G1125; a document, that is, holy Writ (or its contents or a statement in it): - scripture.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G4100** - pisteuō (pist-yoo'-o): (Verb) From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one’s spiritual well-being to Christ): - believe (-r), commit (to trust), put in trust with.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3049** - logizomai (log-id'-zom-ahee): (Verb) Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1343** - dikaiosunē (dik-ah-yos-oo'-nay): (Noun) From G1342; equity (of character or act); specifically (Christian) justification: - righteousness.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

**Rom 4:4**  Now to him that worketh **G2038** is the reward **G3408** not reckoned **G3049** of grace, but of debt**G3783**.

**G2038** - ergazomai (er-gad'-zom-ahee): (Verb) Middle voice from G2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: - commit, do, labor for, minister about, trade (by), work.

Tense: Present

Voice: middle or passive Deponent

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

**G3408** - misthos (mis-thos'): (Noun) Apparently a primary word; pay for service (literally or figuratively), good or bad: - hire, reward, wages.

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3049** - logizomai (log-id'-zom-ahee): (Verb) Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

Tense: Present

Voice: middle or passive Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3783** - opheilēma (of-i'-lay-mah): (Noun) From (the alternate of) G3784; something owed, that is, (figuratively) a due.; morally a fault: - debt.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

**Rom 4:5**  But to him that worketh **G2038** **not**, but believeth **G4100** on **G1909** him that justifieth **G1344** the ungodly **G765**, his faith is counted **G3049** for righteousness.

**G2038** - ergazomai (er-gad'-zom-ahee): (Verb) Middle voice from G2041; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: - commit, do, labor for, minister about, trade (by), work.

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

**G4100 –** *See above*

**G1909** - epi (ep-ee') : A primary preposition properly meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], that is, over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.: - about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of) over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

**G1344** - dikaioō (dik-ah-yo'-o): (Verb) From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

Tense: Present

Voice: Active

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**G765** - asebēs (as-eb-ace'): (Adjective) From G1 (as a negative particle) and a presumed derivative of G4576; irreverent, that is, (by extension) impious or wicked: - ungodly (man).

**G3049** - logizomai (log-id'-zom-ahee): (Verb) Middle voice from G3056; to take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on)

Tense: Present

Voice: middle or passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Now this imputation of righteousness is what results in justification**. God did for Abraham, in this respect, He will do for you. **He’ll make you righteous by crediting Christ’s righteousness to your account in His ledger where your page lies**. He’ll declare you justified in His sight. God stipulates only one condition for this—**that you believe in His Son**. Thus receive Him in the work of His Son in your behalf on the cross for your sins. Acts 16:31 says, “Believe on the Lord Jesus Christ, and thou shalt be saved.” Then God will exchange as 2 Corinthians 5:21 says God will exchange your sin for the righteousness of Jesus Christ. “For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.”

**2Co 5:21**  For he hath made **G4160** him *to be* sin for us, who knew **G1097** no sin; that we might be made **G1096** the righteousness of God in him.

Note: See above

So we commend to you this morning that you abandon your hopeless human righteousness, and you accept that tremendous thing that God has already provided for you. The righteousness of Christ whereby God can declare you just and thereby fit for heaven. In Romans 4:25 we are told that “concerning Jesus Christ who was raised up from the dead, who was delivered for our offenses.” This word “for” in the Greek is the word “dia” and this with the particular form it has here which is the accusative case means “on account of.” It’s very important that you read this verse in that way. We have a song in our hymnbook that gives the wrong idea on the basis of this verse. “Who was delivered on account of our offenses.” And the same for the next phrase, “and He was delivered again for,” that is on account of, “our justification.” Do you know why Christ was raised from the dead? Because God says, “I am perfectly free to justify anybody. I am perfectly free to declare anybody in this room as good as Jesus Christ.” Therefore, God raised His son from the dead because that’s all He wanted to do. **The job was done**.

**Rom 4:25**  Who was delivered **G3860** for **G1223** our offences **G3900**, and was raised again **G1453** for **G1223** ourjustification **G1347**.

**G3860** - paradidōmi (par-ad-id'-o-mee): (Verb) From G3844 and G1325; to surrender, that is, yield up, intrust, transmit: - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1223** - dia (dee-ah'): A primary preposition denoting the channel of an act; through (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

**G3900** - paraptōma (par-ap'-to-mah): (Noun) From G3895; a side slip (lapse or deviation), that is, (unintentional) error or (willful) transgression: - fall, fault, offence, sin, trespass.

**G1453** - egeirō (eg-i'-ro): (Verb) Probably akin to the base of G58 (through the idea of collecting one’s faculties); to waken (transitively or intransitively), that is, rouse (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): - awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1347** - dikaiōsis (dik-ah'-yo-sis): (Noun) From G1344; acquittal (for Christ’s sake): - justification.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

**Justification**

There are 7 grand facts in closing that I would like to point out concerning this great truth of justification. **First** of all, we are justified by God- Romans 8:30, 33. **All sin is basically against God**. You may offend somebody, you may offend society, you may pay your debt to those people. But this sin that you committed was basically was against God, even if it was against somebody else. That’s why you confess sin to God.

**Rom 8:30**  Moreover whom he did predestinate **G4309**, them he also called **G2564**: and whom he called **G2564**, them he also justified **G1344**: and whom he justified **G1344**, them he also glorified **G1392**.

**Rom 8:31**  What shall we then say to these things? If God *be* for us, who *can be* against us?

**Rom 8:32**  He that spared not his own Son, but delivered **G3860** him up for us all, how shall he not with him also freely give **G5483** us all things?

**Rom 8:33**  Who shall lay anything to the charge **G1458** of God's elect **G1588**? *It is* God that justifieth **G1344**.

**G4309** - proorizō (pro-or-id'-zo): (Verb) From G4253 and G3724; to limit in advance, that is, (figuratively) predetermine: - determine before, ordain, predestinate.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2564** - kaleō (kal-eh'-o): (Verb) Akin to the base of G2753; to “call” (properly aloud, but used in a variety of applications, directly or otherwise): - bid, call (forth), (whose, whose sur-) name (was [called]).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1344** - dikaioō (dik-ah-yo'-o): (Verb) From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1392** - doxazō (dox-ad'-zo): (Verb) From G1391; to render (or esteem) glorious (in a wide application): - (make) glorify (-ious), full of (have) glory, honour, magnify.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3860** - paradidōmi (par-ad-id'-o-mee): (Verb) From G3844 and G1325; to surrender, that is, yield up, intrust, transmit: - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5483** - charizomai (khar-id'-zom-ahee): (Verb) Middle voice from G5485; to grant as a favor, that is, gratuitously, in kindness, pardon or rescue: - deliver, (frankly) forgive, (freely) give, grant.

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1458** - egkaleō (eng-kal-eh'-o): (Verb) From G1722 and G2564; to call in (as a debt or demand), that is, bring to account (charge, criminate, etc.): - accuse, call in question, implead, lay to the charge.

**G1588** - eklektos (ek-lek-tos'): (Adjective) From G1586; select; by implication favorite: - chosen, elect.

**Secondly**, we are justified by blood- Romans 3:24 (*See above*), 26. This is the ground of justification. It’s all through the blood of Jesus Christ. That is blood standing for his debt. It’s the death of Jesus Christ in our place- substitution that is the ground that makes justification possible.

**Rom 3:26**  To declare, *I say,* at this time his righteousness: that he might be just **G1343**, and the justifier **G1344** of him which believeth **G4102** in Jesus.

*(ESV)* **Rom 3:26** It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

**G1343** - dikaiosunē (dik-ah-yos-oo'-nay): (Noun) From G1342; equity (of character or act); specifically (Christian) justification: - righteousness.

Case: Genitive (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Feminine

**G1342** - dikaios (dik'-ah-yos): (Noun) From G1349; equitable (in character or act); by implication innocent, holy (absolutely or relatively): - just, meet, right (-eous).

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**G4102** - pistis (pis'-tis): (Noun) From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**Number 3**, justification is by faith. Romans 3:28, Romans 4:5, Romans 5:1. Human good works mean absolutely nothing with God because your human good comes from part of your old sin nature, and God rejects everything that comes from the old sin part of man. Thus, there is no way to pay God for the debt of sin—all we do is reject it.

**Rom 3:28**  Therefore we conclude that a man is justified by faith without **G5565** the deeds**G204** of the law **G3551**.

**Rom 4:5** (*See above*)

**Rom 5:1**  Therefore being justified by faith, we have peace**G1515** with God through our Lord Jesus Christ:

**G1515** - eirēnē (i-rah'-nay) (Noun) Probably from a primary verb εἴρω eirō (to join); peace (literally or figuratively); by implication prosperity: - one, peace, quietness, rest, + set at one again.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

**Number 4** concerning justification, and that is that we are justified by grace. Romans 3:24, the word “freely” means “without a cause.” There’s nothing in us to deserve justification. It was a gracious act of God, and He does it as an expression of His love. There is nothing good, nothing attractive about us to draw this.

**Rom 3:25** (*See above*)

A **fifth** fact about justification is that it is by the Holy Spirit. 1 Corinthians 6:11, the Holy Spirit is the agent who regenerates us, and brings us new birth spiritually. It is the Holy Spirit who places us in Jesus Christ so that being in Him we share His righteousness, and thereby God can declare us to be justified.

**1Co 6:11**  And such were some of you: but ye are washed **G628**, but ye are sanctified **G37**, but ye are justified **G1344** in the name of the Lord Jesus, and by the Spirit of our God.

**G628** - apolouō (ap-ol-oo'-o): (Verb) From G575 and G3068; to wash fully, that is, (figuratively) have remitted (reflexively): - wash (away).

Tense: Aorist

Voice: Middle

Mood: Indicative

Person: second [you+]

Number: Plural

**G37** - hagiazō (hag-ee-ad'-zo): (Verb) From G40; to make holy, that is, (ceremonially) purify or consecrate; (mentally) to venerate: - hallow, be holy, sanctify.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: second [you+]

Number: Plural

**G1344** - dikaioō (dik-ah-yo'-o): (Verb) From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: second [you+]

Number: Plural

**Sixth** fact about justification is that we are justified by works- whoops! I see all the eyes going up. Justified by works?! That’s what James says. Maybe we ought to look at it. James 2:21, “Was not Abraham our father justified by works when he had offered Isaac, his son, upon the altar?” Verse 24 of that same chapter, “Ye see then that by works a man is justified not by faith alone, and like man also was not Rahab the harlot justified by works when she had received the messengers and had sent them out the other way?” You see the book of James is talking about justification in the eyes of men. **We are not justified in the eyes of God by our works**, but once you are righteous, have the absolute righteousness of God imputed to your account, and **you are declared righteous by God, then you prove that to people by your works**. So it is true, you are justified by works.

**Jas 2:21**  Was not Abraham our father justified by works **G2041**, when he had offered **G399** Isaac his son upon the altar?

**G2041** - ergon (er'-gon): (Noun, Plural) From ἔργω ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Feminine

**G399** - anapherō (an-af-er'-o): (Verb) From G303 and G5342; to take up (literally or figuratively): - bear, bring (carry, lead) up, offer (up).

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Jas 2:22**  Seest thou how faith wrought with**G4903** his works, and by**G1537** works was faith made perfect**G5048**?

(*GNB*) **Jas 2:22** Can't you see? His faith and his actions worked together; his faith was made perfect through his actions (*obedience*).

**G4903** - sunergeō (soon-erg-eh'-o): (Verb) From G4904; to be a fellow worker, that is, co-operate: - help (work) with, work (-er) together.

Tense: Imperfect

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1537** - ek (ek): A primary preposition denoting origin (the point whence motion or action proceeds), from, out (of place, time or cause; literally or figuratively; direct or remote): - after, among, X are, at betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, . . . ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.

**G5048** - teleioō (tel-i-o'-o): (Verb) From G5046; to complete, that is, (literally) accomplish, or (figuratively) consummate (in character): - consecrate, finish, fulfil, (make) perfect.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Jas 2:23**  And the scripture was fulfilled which saith, Abraham believed **G4100** God, and it was imputed **G3049** unto him for righteousness**G1343**: and he was called the Friend of God.

**G4100 –** *See above*

**G3049 –** *See above*

**G1343 –** *See above*

**Jas 2:24**  Ye see then how that by**G1537** works a man is justified **G1344**, and not by**G1537** faith only.

**G1537 –** *See above*

**G1344 –** *See above*

**Jas 2:25** And in the same way was not also Rahab the prostitute justified by works when she received**G5264** the messengers and sent them out by another way?

**G5264** - hupodechomai (hoop-od-ekh'-om-ahee): (Verb) From G5259 and G1209; to admit under one’s roof, that is, entertain hospitably: - receive.

Tense: Aorist

Voice: middle Deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**Finally**, we are justified in Christ—2 Corinthians 5:21 (See above). He is the reason that justification is possible. You and I are made new creations in Jesus Christ. Ephesians 1:6 tells us that we are accepted “in the beloved.” Now since Jesus Christ cannot be brought to judgment before God for our sins again neither can we. I hope that you will receive the Savior if you have not already done so. I hope that you will make these grand results of justification true in your own life.

**Eph 1:6**  To the praise of the glory of his grace, wherein he hath made us accepted **G5487** in the beloved **G25**.

**G5487** - charitoō (khar-ee-to'-o): (Verb) From G5485; to grace, that is, indue with special honor: - make accepted, be highly favoured.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G25** - agapaō (ag-ap-ah'-o): (Verb) Perhaps from ἄγαν agan (much; or compare [H5689]); to love (in a social or moral sense): - (be-) love (-ed). Compare G5368.

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

Gender: Masculine

Now here’s what results. The summary of the results of justification—Romans 5:1, “Therefore being justified by faith, **we have peace with God through our Lord Jesus Christ**, by whom we have access by faith into this grace in which we stand and rejoice in hope of the glory of God.” **A grace that you will never be removed from**, so your salvation is secure. Not only so, but we glory in tribulation also. Justification will help you to meet suffering as blessing, knowing that “Tribulation works patience, and patience, experience, and experience, hope. And hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us.” **You will find a genuine, relaxed mental attitude that God the Holy Spirit will give you which is what the word “love” means**. “For when we were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die, yet perhaps for a good man, some would even dare to die. But God commended His love toward us in that while we were yet sinners, Christ died for us.”

**So whatever you needed in payment has permanently been done**. You have nothing more to worry about concerning your future in your relationship to God and your sin. “Much more than, being now justified by His blood, we shall be saved from wrath through Him.” **You will never face hell**. “For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.” **God has imputed your sin to Jesus Christ**. He has imputed the righteousness of Christ which is absolute righteousness to your account on your ledger page in His book. Because He sees that you have the righteousness of Christ, God has declared to you to be justified. That means that you are just as good as Jesus Christ, and absolutely fit for heaven and fellowship with God.

Now to me, that’s pretty exciting news and only God could come up with a solution like that to remove that block that separated us from Himself. If you will believe in this Savior, receive Him as the one who has died for your personal sin, you will come into that blessing. Because remember, until you have accepted yourself, by an act of your own will, this solution that God has provided, it means absolutely nothing. You can sit here this morning and know this tremendous way in which God retained His own justice and yet solved the fact of taking sinners to heaven that he wanted to take there. You can know that tremendous truth and still spend eternity in hell. **Unless you personally receive it, it’s just information toward which you have gone negative**. Now we’ve given you right information this morning, and if you go positive toward it, it will well up from within your spirit as a great comfort and a great stabilizing and a great orienting force in your life. It will give you direction.

So we pray. “Heavenly Father, we thank Thee for that which thou hast performed, in teaching us the Word this morning. We pray that the Holy Spirit of God would seal to our understanding all that we have heard which is truth. We pray that Thou would enable us to delight as we see this truth taking effect in our lives. We pray in Jesus’ name, Amen.”

John E. Danish, 1971

Annotated Hebrew and Greek words and morphology by Robert Jameson (pupil of Berean Memorial Christian School and member of Berean Memorial Church).