**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** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

Tense: Future

Voice: Middle Deponent

Mood: Indicative

Person: first [we]

**Number**: Plural

**G3438** - (Noun, Feminine) moné (mon-ay'): an abiding, an abode (lodging, dwelling-place, room, abode, mansion.) Note: G3438 monḗ (from G3306 /ménō, "to remain, abide") – an abiding dwelling-place (i.e. not transitory). G3438 /monḗ ("an individual dwelling") is only used twice in the NT (both times by Christ).

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

Number: Singular

**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.

**G3992** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1321** - (Verb) didaskó (did-as'-ko): to teach (I teach, direct, admonish. To teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). Note: G1321 didáskō (from daō, "learn") – to teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). In the NT, G1321 /didáskō ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of teaching Scripture is shown by its great frequency in the NT, and the variety of word-forms (cognates). [This includes three noun-forms, two adjectival forms, and one verb, totaling about 220 occurrences in the NT).]

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5279** - (Verb) hupomimnéskó (hoop-om-im-nace'-ko): to cause (one) to remember, to remind (I remind; pass: I remember, call to mind.) Note: G5279 hypomimnḗskō (from G5259 /hypó, "under" and H3403 /mimnḗskō, "remember") – properly, to remember because prompted.

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**G5043** of God:

**G4828** - (Verb) summartureó (soom-mar-too-reh'-o): to testify or bear witness with (I bear witness together with.)

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5043** - ( Noun, Neuter) teknon (tek'-non): a child (of either sex) (a child, descendent, inhabitant.) Note: G5043 téknon – properly, a child; (figuratively) anyone living in full dependence on the heavenly Father, i.e. fully (willingly) relying upon the Lord in glad submission. This prompts God to transform them into His likeness. G5043 /téknon ("a child living in willing dependence") illustrates how we must all live in utter dependence upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. G5043 (téknon) emphasizes the childlike (not childish) attitude of heart that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His rhēma-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

Case: Nominative (subject; predicate nominative)

Number: Plural

**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** - (Verb) sur (soor): to turn aside {V‑Qal‑Perf‑3ms}

**H3162** - (Adverb) yachad (yakh'-ad): unitedness

**H444** - (Verb) alach (aw-lakh'): to be corrupt (morally) {V‑Nifal‑Perf‑3cp}

**H2896** - (Noun Masculine) towb (tobe): pleasant, agreeable, good

**H259** - (Adjective) echad (ekh-awd'): one {ms}

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

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G1520** - (Adjective) heis (hice): one (one.)

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** - (Noun, Masculine) machah (maw-khaw'): to wipe, wipe out { N‑cpc | 2mp}

**H914** - (Verb) badal (baw-dal'): to be divided, separate {V‑Hifil‑Prtcpl‑mp}

**H996** - (substantive; preposition) bayin (bane): an interval, space between {Prep‑l "with regard to"}

**H5641** - (Verb) sathar (saw-thar'): to hide, conceal {V‑Hifil‑Perf‑3cp}

**H6440** - (Noun Masculine) panim or paneh Phonetic Spelling: (paw-neem'): face, faces {N‑mp}

**H8085** - (Verb) shama (shaw-mah'): to hear {Prep‑m | V‑Qal‑In}

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** - (Adjective) aqob (aw-kobe'): insidious, deceitful, tracked by footprints {ms}

**H605** - (Verb) anash (aw-nash'): to be weak, sick {Conj‑w | V‑Qal‑QalPassPrtcpl‑ms}

**H3045** - (Verb) yada (yaw-dah'): (Verb) to know {V‑Qal‑Imperf‑3ms | 3mse}

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** - (Noun, Feminine) orgé (or-gay'): impulse, wrath (anger, wrath, passion; punishment, vengeance.) Note: G3709 orgḗ (from orgáō, "to teem, swelling up to constitutionally oppose") – properly, settled anger (opposition), i.e. rising up from an ongoing (fixed) opposition. G3709 /orgḗ ("settled anger") proceeds from an internal disposition which steadfastly opposes someone or something based on extended personal exposure, i.e. solidifying what the beholder considers wrong (unjust, evil). ["Orgē comes from the verb oragō meaning, 'to teem, to swell'; and thus implies that it is not a sudden outburst, but rather (referring to God's) fixed, controlled, passionate feeling against sin . . . a settled indignation (so Hendriksen)" (D. E. Hiebert, at 1 Thes 1:10).]

Case: Nominative (subject; predicate nominative)

Number: Singular

**G763** - (Noun, Feminine) asebeia (as-eb'-i-ah): ungodliness, impiety (impiety, irreverence, ungodliness, wickedness.) Note: Cognate: G763 asébeia – properly, a lack of respect, showing itself in bold irreverence – i.e. refusing to give honor where honor is due. See G765 (asebēs).

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

Number: Singular

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

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

Number: Singular

**G2722** - (Verb) katechó (kat-ekh'-o): to hold fast, hold back ((a) I hold fast, bind, arrest, (b) I take possession of, lay hold of, (c) I hold back, detain, restrain, (d) I hold a ship, keep its head.)

Tense: Present

Voice: Active

Mood: Participle

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

Number: Plural

Gender: Masculine

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

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

Number: Singular

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** - (Adjective) phaneros (fan-er-os'): visible, manifest (apparent, clear, visible, manifest; adv: clearly.)

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

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

Number: Singular

Gender: Feminine

**G2927** - (Adjective) kruptos (kroop-tos'): hidden (hidden, secret; as subst: the hidden (secret) things (parts), the inward nature (character).)

**G1121** - (Noun, Neuter) gramma (gram'-mah): that which is drawn or written, a letter (a letter of the alphabet; collectively: written (revelation); (a) a written document, a letter, an epistle, (b) writings, literature, learning.)

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

Number: Singular

**G1868** - (Noun, Masculine) epainos (ep'-ahee-nos): praise (commendation, praise, approval.) Note: G1868 épainos (from G1909 /epí, "on, fitting," which intensifies G136 /aínos, "praise") – properly, fitting (apt) praise, i.e. accurate acknowledgment (appropriate commendation, recognition); enthusiastic acknowledgment for what deserves praise. [The prefix (epi) suggests commendation that fits," i.e. is appropriate because it relates to God's will (G2307 /thélēma)

Case: Nominative (subject; predicate nominative)

Number: Singular

**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.

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| **G3362** - (Negative Particle) ean mé (eh-an' may): before, but, except |

**G4052** - (Verb) perisseuó (per-is-syoo'-o): to be over and above, to abound ((a) intrans: I exceed the ordinary (the necessary), abound, overflow; am left over, (b) trans: I cause to abound.)

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G3364** - (Negative Particle) ou mé (oo may): anymore, at all, neither, never

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.)

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** - (Noun Masculine) shema (shay'-mah): a hearing, report {V‑Qal‑Perf‑1cs | 2ms}

**H7200** - (Verb) raah (raw-aw'): to see {V‑Qal‑Perf‑3fs | 2ms}

**H3988** - (Verb) ma'ac (maw-as'): to reject {V‑Qal‑Imperf‑1cs}

{Conj‑w | V‑Nifal‑ConjPerf‑1cs}

**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** - (Verb) damah (daw-mam'): to cease, cause to cease, cut off, destroy {V‑Nifal‑Perf‑1cs}

**H2931** - (Adjective) tame (taw-may'): unclean {msc}

**H7200** - (Verb) raah (raw-aw'): to see {V‑Qal‑Perf‑3cp}

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** - (Adverb) nuni (noo-nee'): now (adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant.) Note: G3570 nyní (an emphatic adverb) – a strengthened form of "now" (G3568 /nýn) which means "precisely now." G3570 (nyní) is an emphatic "now" that means, "Now as it was definitely not like this before, or after" (J. Thayer). Example: Col 3:8: "But now (G3570 /nyní) you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth" (NASU). G3570 (nyni) shows the new lifestyle of the believer strongly set off from what was before, i.e. from their old ways which are entirely out of place in the life of the Spirit-empowered Christian.]

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| **G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes. |

 Case: Nominative (subject; predicate nominative)

Number: Singular

**G5319** - (Verb) phaneroó (fan-er-o'-o): to make visible, make clear (I make clear (visible, manifest), make known.) Note: G5319 phaneróō (from G5457 /phṓs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable"). G5319 /phaneróō ("become manifest") in 1 Jn 3:2, 1 Jn 3:2: "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that if (Gk ean) He becomes manifest (G5319 /phaneróō), we will be like Him, because (hoti) we will see Him just as (Gk kathōs) He is.

Tense: Perfect

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3140** - (Verb) martureó (mar-too-reh'-o): to bear witness, testify (I witness, bear witness, give evidence, testify, give a good report.)

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** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third

Number: Singular

**G1330** - (Verb) dierchomai : (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).

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** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

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** - (Noun Masculine) choli (khol-ee'): sickness {N‑mpc | 1cp}

**H4341** - (Noun Masculine) makob (mak-obe'): pain {Conj‑w | N‑mpc | 1cp}

**H5060** - (Verb) naga (naw-gah'): to touch, reach, strike {V‑Qal‑QalPassPrtcpl‑ms}

**H5221** - (Verb) nakah (naw-kaw'): to smite {V‑Hofal‑Prtcpl‑msc}

**H6031** - (Verb) anah (aw-naw'): to be bowed down or afflicted {Conj‑w | V‑Pual‑Prtcpl‑ms}

**H2490** - (Verb) chalal (khaw-lal'): to bore, pierce {V‑Pual‑Prtcpl‑ms}

**H6588** - (Noun Masculine) pesha (peh'-shah): transgression {Prep‑m | N‑mpc | 1cp}

**H1792** - (Verb) daka (daw-kaw'): to crush {V‑Pual‑Prtcpl‑ms}

**H4148** - (Noun Masculine) musar (moo-sawr'): discipline, chastening, correction {N-msc}

**H2250** - (Noun Feminine) chabburah (khab-boo-raw'): a stripe, blow {Conj‑w, Prep‑b | N‑fsc | 3ms}

**H7495** - (Verb) rapha (raw-faw'): to heal {V‑Nifal‑Perf‑3ms}

**H8582** - (Verb) taah (taw-aw'): to err {V‑Qal‑Perf‑1cp}

**H6293** - (Verb) paga (paw-gah'): to meet, encounter, reach {V‑Hifil‑Perf‑3ms}

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** - (Verb) proslambanó (pros-lam-ban'-o): to take in addition ((a) I take to myself, (b) I take aside, (c) I welcome.) Note: G4355 proslambánō (from G4314 /prós, "towards, interactively with," intensifying G2983 /lambánō, "lay hold of with initiative") – properly, aggressively receive, with strong personal interest.

Tense: second Aorist

Voice: Middle

Mood: iMperative

Person: second [you]

Number: Singular

**G1677** - (Verb) ellogeó (el-log-eh'-o): to charge to one's account, impute (Usage: I charge to, put to one's account, impute.)

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** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

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** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: (*Third Class Conditional “if”= Volition*) G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

Tense: Present

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

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

Number: Singular

**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** - (Noun Masculine) rib (reeb): strife, dispute {N‑ms}

**H4941** - (Noun Masculine) mishpat (mish-pawt'): judgment {Art | N‑ms}

**H6663** - (Verb) tsadeq or tsadoq (tsaw-dak'): to be just or righteous {Conj‑w | V‑Hifil‑ConjPerf‑3cp}

**H7561** - (Verb) rasha (raw-shah'): to be wicked, act wickedly {Conj‑w | V‑Hifil‑ConjPerf‑3cp}

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, anymore 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** - (Adverb) dórean (do-reh-an'): as a gift, to no purpose (as a free gift, without payment, freely.) Note: Cognate: G1432 dōreán(the adverbial form of G1431/dōrea) – something freely done (as gratis), i.e. without "cause"; unearned (undeserved); freely given (without cost) hence not done out of mere obligation or compulsion. See G1431 (dōrea).

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G629** - (Noun, Feminine) apolutrósis (ap-ol-oo'-tro-sis): a release effected by payment of ransom (release effected by payment of ransom; redemption, deliverance.) Note: G629 apolýtrōsis(from G575 /apó, "from" and G3084 /lytróō, "redeem") – properly, redemption – literally, "buying back from, re-purchasing (winning back) what was previously forfeited (lost)." G629 /apolýtrōsis ("redemption, re-purchase") emphasizes the distance ("safety-margin") that results between the rescued person, and what previously enslaved them. For the believer, the prefix (G575 /apó) looks back to God's effective work of grace, purchasing them from the debt of sin and bringing them to their new status (being in Christ).

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

Number: Singular

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** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

Number: Plural

**G4314** - (Preposition) pros (pros): advantageous for, at (denotes local proximity), toward (denotes motion toward a place) (to, towards, with.) Note: G4314 prós (a preposition) – properly, motion towards to "interface with" (literally, moving toward a goal or destination). G4314 /prós ("towards, with") indicates "extension toward a goal, with implied interaction or reciprocity (L & N, 1, 84.18), with "presumed contact and reaction" (L & N, 1, 84.23). 4314 (prós) naturally suggests the cycle of initiation and response (L-N, 1,90.25, 90.33). [G4314 (prós) can mean "in view of," or "in light of, but never "against," except where the context indicates an active exchange (interface) done in opposition.]

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

**G1124** - (Noun, Feminine) graphé (graf-ay'): a writing, scripture ((a) a writing, (b) a passage of scripture; plur: the scriptures.) Note: G1124 graphḗ – properly, writing. G1124 (graphḗ) is used 51 times in the NT – always of holy Scripture, i.e. the inspired, inerrant writings of the Bible (the 66 books of Scripture, 39 in Hebrew, 27 in Greek). [The NT generally uses G1124 (graphḗ) for the Hebrew Scriptures (the OT) – but see also 2 Tim 3:16 and 2 Pet 3:16. G1124 (graphḗ) was used for the Hebrew Scriptures as early as Aristeas (about 130 bc; so MM).]

Case: Nominative (subject; predicate nominative)

Number: Singular

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

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

Number: Singular

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

**G2038** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon)

Tense: Present

Voice: middle or passive Dponent

Mood: Participle

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

Number: Singular

Gender: Masculine

**G3408** - (Noun, Masculine) misthos (mis-thos'): wages, hire ((a) pay, wages, salary, (b) reward, recompense, punishment.) Note: G3408 misthós (a primitive word, so NAS dictionary) – a reward (recompense) that appropriately compensates a particular decision (action).

Case: Nominative (subject; predicate nominative)

Number: Singular

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

Tense: Present

Voice: middle or passive Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3783** - (Noun, Neuter) opheiléma (of-i'-lay-mah): that which is owed, a debt (a debt, offense, sin.) Note: Cognate: G3783 opheílēma (a neuter noun) – the result of having a debt, focusing on the after-effect of the obligation (note the -ma suffix).

Number: Singular

**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** - (Verb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon).

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** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G765** - (Adjective) asebés (as-eb-ace'): ungodly, impious (impious, ungodly, wicked.) Note: G765 asebḗs (an adjective which is the negation of G4576 /sébomai, "to respect") – properly, lack of reverence ("without due respect"), i.e. failing to honor what is sacred – especially in the outward (ceremonial) sense. [G765 (asebḗs) is the antonym (opposite) of G4576 /sébomai ("respecting what is holy").]

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

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** he righteousness of God in him.

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

Tense: second Aorist

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

Tense: Present

Voice: middle or passive deponent

Mood: Subjunctive

Person: first [we]

Number: Plural

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** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G3900** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin. Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

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

Number: Plural

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise up.)

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1347** - (Noun, Feminine) dikaiósis (dik-ah'-yo-sis): the act of pronouncing righteous, acquittal (acquittal, justifying, justification, a process of absolution.) Note: Cognate: G1347 dikaíōsis (a feminine noun derived from G1344 /dikaióō, "to approve, justify") – justification (divine approval), emphasizing Christ's full payment of the debt for sin which liberates the believer from all divine condemnation. See G1343 (dikaiosynē). G1347 /dikaíōsis ("justification") is used only in Ro 4:25 and Ro 5:18. It focuses on the acquitted penalty by receiving Christ – i.e. as a person is moved from eternal "condemned" to "divinely pardoned" at conversion. G1347 (dikaíōsis) is the cognate in the dik- word-family which most closely aligns with the theological meaning of the term justification." [G1347 (dikaíōsis), in ancient secular Greek, is closely associated with the pressing need to be released from deserved punishment (Josephus, Ant 18:14; Plutarch (Art 14:3). Thuccydides (3.82.4) uses G1347 (dikaíōsis) as "justification, in our sense of the word" (C. Spicq, 1:345). G1347 (dikaiōsis) is only used once in the LXX (Lev 24:22). G1345 (dikaíōma) however is common in the LXX.]

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

Number: Singular

**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 any thing to the charge **G1458** of God's elect **G1588**? *It is* God that justifieth **G1344**.

**G4309** - (Verb) proorizó (pro-or-id'-zo): to predetermine, foreordain ( I foreordain, predetermine, mark out beforehand.) Note: G4309 proorízō (from G4253 /pró, "before" and G3724 /horízō, "establish boundaries, limits") – properly, pre-horizon, pre-determine limits (boundaries) predestine. [G4309 (proorízō) occurs six times in the NT (eight in the writings of Paul). Since the root (G3724 /horízō) already means "establish boundaries," the added prefix (pro, "before") makes G4309 (proorízō) "to pre-establish boundaries," i.e. before creation.]

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1392** - (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.) Note: Cognate: G1392 doksázō (from GG1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See G1391 (doksa). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1458** - (Verb) egkaleó (eng-kal-eh'-o): to call in (as a debt or demand), bring to account (I bring a charge against, accuse.)

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1588** - (Adjective) eklektos (ek-lek-tos'): select, by implication favorite (chosen out, elect, choice, select, sometimes as subst: of those chosen out by God for the rendering of special service to Him (of the Hebrew race, particular Hebrews, the Messiah, and the Christians).) Note: Cognate: G1588 eklektós (an adjective, derived from G1586 /eklégomai, "to select, choose," also used as a substantive/noun) – properly, selected (chosen from, out of), especially as a deeply personal choice – literally "chosen, out of a personal preference (intention)." See G1586 (eklegomai). Typically, G1588 /eklektós ("select, chosen") describes people who choose to follow the Lord, i.e. become God's choice by freely receiving faith (G4102 /pístis) from Him. Accordingly, these two terms are directly connected (see Tit 1:1; Lk 18:7,8).

Tense: Future

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**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 **G1343**: that he might be just **G1342**, 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** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

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

Number: Singular

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

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

Number: Singular

Gender: Masculine

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright").) Note: The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē).

Tense: Present

Voice: Active

Mood: Participle

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

Number: Singular

Gender: Masculine

**G4102** - (Noun) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness. Is always a gift from God, and never something that can be produced by people.) Note: G4102 pístis (from G3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23gentleness, self-control; against such things there is no law." 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/theléma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/theléma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/theléma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/theléma) of God" (NASU). 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (G2307/theléma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH(G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin). 1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't In Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief!. Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text). In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner). "Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the divinely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F. F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale). "We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

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

Number: Singular

**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**G1344** by faith without **G5565** the deeds**G204** of the law **G3551**.

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

Tense: Present

Voice: Passive

Mood: Infinitive

**G5565** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.) Note: G5565 xōrís (a preposition, also used as an adverb which is probably derived from G5561 /xṓra, "an open or detached space") – properly, apart from, separated ("without"); (figuratively) detached, rendering something invalid or valid.

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

Number: Plural

**G3551** - (Noun, Masculine) nomos (nom'-os): that which is assigned, usage, law (usage, custom, law; in NT: of law in general, plur: of divine laws; of a force or influence impelling to action; of the Mosaic law; meton: of the books which contain the law, the Pentateuch, the Old Testament scriptures in general.) Note: G3551 nómos – law. G3551 (nómos) is used of: a) the Law (Scripture), with emphasis on the first five books of Scripture; or b) any system of religious thinking (theology), especially when nomos occurs without the Greek definite article.G3551 /nómos ("law") then can refer to "the Law," or "law" as a general principle (or both simultaneously). The particular sense(s) of G3551 (nómos) is determined by the context.

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

Number: Singular

Gender: Masculine

**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** - (Noun, Feminine) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.) Note: G1515 eirḗnē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

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

Number: Singular

**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** - (Verb) apolouó (ap-ol-oo'-o): to wash off, wash away (I wash off, mid: I wash away (my sins, in baptism).) Note: G628 apoloúō (from G575 /apó, "away from" and G3068 /loúō, "wash") – properly, wash away. This strengthened form of G3068 /loúō ("to wash") refers to an entire washing – the complete removal of sin and its debt.

Tense: Aorist

Voice: Middle

Mood: Indicative

Person: second [you+]

Number: Plural

**G37** - (Verb) hagiazó (hag-ee-ad'-zo): to make holy, consecrate, sanctify (I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.) Note: Cognate: G37 hagiázō (from G40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See G40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

Tense: Aorist

Voice: Passive

Mood: Indicative

Person: second [you+]

Number: Plural

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

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** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

Number: Plural

**G399** - (Verb) anapheró (an-af-er'-o): to carry up, lead up ((a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.) Note: G399 anaphérō (from G303 /aná, "up" and G342 /phérō, "bring, carry") – properly, bring up to the goal (end point), i.e. carrying something through its sequence to reach its needed consummation (note the prefix, ana).

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**G2041 (a)**, and by**G1537** works**G2041 (b)** 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** - (Verb) sunergeó (soon-erg-eh'-o): to work together (I cooperate with, work together.)

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G2041 (a,b)** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

a) Number: Plural

a) Gender: Neuter

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

b) Number: Plural

b) Gender: Neuter

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**G5048** - (Verb) teleioó (tel-i-o'-o): to bring to an end, to complete, perfect ((a) as a course, a race, or the like: I complete, finish (b) as of time or prediction: I accomplish, (c) I make perfect; pass: I am perfected.) Note: Cognate: G5048 teleióō – to consummate, reaching the end-stage, i.e. working through the entire process (stages) to reach the final phase (conclusion). See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

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** - (Verb) hupodechomai (hoop-od-ekh'-om-ahee): to receive under one's roof, to receive as a guest (I receive as a guest, entertain hospitably, welcome.) Note: G5264 hypodéxomai (from G5259 /hypó, "under" and G1209/dexomai, "receive, welcome") – properly, welcome under, i.e. to receive someone (something) as under their personal responsibility (note the hypo). This welcoming portrays what is received as under one's personal care (to see to the needs, etc.).

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** - (Verb) charitoó (khar-ee-to'-o): to make graceful, endow with grace (I favor, bestow freely on.) Note: Cognate: G5487 xaritóō (from G5486 /xárisma, "grace," see there) – properly, highly-favored because receptive to God's grace. G5487 (xaritóō) is used twice in the NT (Lk 1:28 and Eph 1:6), both times of God extending Himself to freely bestow grace (favor).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

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 pupil of Berean Memorial Christian School and member of Berean Memorial Church.