

### **Introduction:**

- When a person experiences salvation they have a new relationship with God. They are justified!
- When we speak of the doctrine of justification we are talking about how God deals with man as unrighteous/ a sinner.
- The question that we all face before and after this salvation experience is: How can anyone stand before a righteous and holy God? Won't we all be like Isaiah, "Woe is me!" Is. 6
- For the last several Wednesdays I have been speaking on the condition of man from Romans 1.
  - God has made it so that no man can make an excuse. He reveals himself in nature. Natural theology. God has done nothing but shown himself in nature.
  - But then I spoke of special knowledge of God. Which is a theological term that basically states that God stepped out of eternity/ He initiated this step towards man and revealed himself to humanity by becoming a man.
  - Paul in Romans is laying out the condition of man. Jew, Greek, etc, it does not matter. Ro 3:23 for all have sinned! All are unrighteous. Ro 1:18-3:20. Both Jew and Greeks are under the power of sin.
- This leaves us in very dire straits! On the one hand we stand before a Holy God who demands righteousness. On the other hand, there is no way for me to be righteous because of the power of sin.

### **I. Born a Slave**

- A. All men died when Adam died. 1 Cor 15:22; Romans 5:14. What does that mean?
  1. I.e. If a man is a slave and he has a wife, and they have a child. That child is born into slavery. It has sadly, happened all through history...not just American history that nations took others as slave. Those slaves had children and those children were born into slavery.
  2. Moses was born a Hebrew and therefore a slave. His 'break' came because Pharaoh's daughter had mercy on him and raised him as her own son.
- B. Those born into slavery were born into a state of hopelessness.
  1. Man's condition when he is born is that he is born a slave to sin. That slavery has no means of escape. He cannot be good enough. He cannot work himself out of slavery. It is the state and condition of his life.
  2. We can say of that man, his birth is his death sentence. He is born, bound by the power of sin, and unable to break those chains.

### **II. What Does It Mean To Be Justified?**

- A. The Greek word for justification is:
  1. dikaios which means to justify or to acquit. (You were guilty but now you are not)
  2. The way it is used most often by the apostle Paul is "to declare or pronounce righteous."
  3. It is used twice in Romans: 4:25 and 5:18
- B. The striking feature about the word justification is its declaratory aspect: it does not mean to make righteous or just but it means TO DECLARE or TO PRONOUNCE righteous or not guilty. This is the Gospel!!! The Gospel proclaims that God in a most awesome way declares the sinner to be righteous.
- C. The unrighteous are the ones who are justified not the righteous. Ro 4:5 God "justifies the ungodly"
  1. We do not have to prove ourselves before God.
  2. We do not have to be anxious before God in His final judgment.
  3. We do not have to struggle to achieve something
  4. GOD DECLARES US RIGHTEOUS!!!
- D. God pronounces us righteous, though we are not! This is the wonder of the Gospel message.

### **III. Two Sides of Justification**

- A. God does not count my sin against me. He does not count me a sinner.
- B. God does count me righteous. He considers me a son worthy of heaven...a Saint.
- C. Free from the curse.

1. Sin is no longer imputed, held to my account, reckoned, etc. God does not hold our sin against us!!! Webster 1828 Dictionary. "Imputed means charged to the account of"
  - a) "*Yes, what joy for those whose record the Lord has cleared of guilt, whose lives are lived in complete honesty!*" (Psalm 32:2, NLT)
  - b) "*Yes, what joy for those whose record the Lord has cleared of sin.*" (Romans 4:8, NLT)
  - c) "*For God was in Christ, reconciling the world to himself, no longer counting people's sins against them. And he gave us this wonderful message of reconciliation.*" (2 Corinthians 5:19, NLT) Also Romans 5:8-reconciliation. God reconciles us to himself by the declaration of JUSTIFIED! This reconciliation changes us by filling us with His love.
  - d) This understanding (Sin no longer held to my account) is at the core of the salvation experience! Though your sins are like scarlet (Is 1:18). Though your sin is black as the night. WE CANNOT PRETEND THAT SINS ARE NOT THERE...GOD DOES NOT CHARGE THEM TO OUR ACCOUNT!!!
    - (1) When God says, "not guilty" our record is cleared...Past, present and future!"
    - (2) "*Who dares accuse us whom God has chosen for his own? No one—for God himself has given us right standing with himself.*" (Romans 8:33, NLT)
    - (3) Rev. Satan the accuser of the brethren Rev 12:10 night and day does not stop."*Our actions will show that we belong to the truth, so we will be confident when we stand before God. Even if we feel guilty, God is greater than our feelings, and he knows everything.*" (1 John 3:19–20, NLT)
2. To have our sin no longer held (imputed) against us means that we have been forgiven. Note: Any judge can make a declaration of not guilty but on the offended party can grant forgiveness. This aspect of justification reveals to us the personableness of God that He would forgive! This aspect of justification reveals the intimacy of God's heart towards us in Christ Jesus.
  - a) "*Oh, what joy for those whose disobedience is forgiven, whose sins are put out of sight.*" (Romans 4:7, NLT)
  - b) "*I—yes, I alone—will blot out your sins for my own sake and will never think of them again.*" (Isaiah 43:25, NLT)
  - c) "*Where is another God like you, who pardons the guilt of the remnant, overlooking the sins of his special people? You will not stay angry with your people forever, because you delight in showing unfailing love. Once again you will have compassion on us. You will trample our sins under your feet and throw them into the depths of the ocean!*" (Micah 7:18–19, NLT) That is forgiveness! When God says, "Not guilty!" He not only means it but He Himself provides a way for it to happen from His own heart!
  - d) Jeremiah says it the clearest! "*And I will forgive their wickedness, and I will never again remember their sins.*" (Jeremiah 31:34b, NLT)
3. Only those who are truly repentant are forgiven. That is why James could say, "You say you have faith, show me your fruit!"
  - a) Luke 18:9-14 Pharisee and the tax collector...
    - (1) Pharisee trusted in himself.
    - (2) Tax collector humbled himself and trusted in God. This man went home justified!
  - b) It does not matter what you have done. If you trust God in Christ Jesus you are pronounced, "Not Guilty." Think about this: If the sin of crucifying the Son of God can be forgiven, what sin(s) do you think will keep you from being forgiven?! It

makes you talk like the Psalmist and Paul, “Blessed is the man whose sins are forgiven!”

**D. Now Declared Righteous!**

1. Our righteousness is therefore found in Christ!!! God imputes to us the righteousness of His Son! “*But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—*” (1 Corinthians 1:30, NKJV)
2. “*Christ made us right with God; he made us pure and holy, and he freed us from sin.*” (1 Corinthians 1:30b, NLT)
3. “*‘Behold, the days are coming,’ says the Lord, ‘that I will perform that good thing which I have promised to the house of Israel and to the house of Judah.. The Lord is our Righteousness.’*” (Jeremiah 33:14-16NKJV)
4. Phil 3:6; 8-9
  - a) I suffered the loss of all things. Lost things of value
  - b) I count them are garbage. Things have no value and are garbage.
5. All of this causes God to see His Son when He looks at us. I.e. this is not saying that Jesus steps in front of us when God looks at us so that He sees the Son. It is saying that the work of Calvary is so deeply completed in us that when He looks at me what He sees is me, just like His Son.
  - a) We do not have to achieve this but believe this! Believe!

**Conclusion:**

- Not only is our sin removed from our account we are given Christ’s righteousness
- We do not have to achieve a righteousness to be acceptable to God. We are not infused with righteousness. We are pronounced righteous.