

**ROMANS (THE CONSTITUTION OF YOUR FAITH)
PROGRAM 14 (#912144)
WEEK 3 (912330)
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P.O. Box 182218, Chattanooga, TN 37422-7218
1-888-734-7707/ www.preceptsforlife.com

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SERIES: Romans (The Constitution Of Your Faith)

TITLE: Program 14 – Justified...What Does It Mean?

THURSDAY

OPEN

Can you imagine, standing before God, face to face and knowing that you are as guilty as sin? And you wait for that gavel to come down. You wait for that judge to pronounce the verdict. You're shuddering, you're trembling and all of a sudden the gavel comes down and you hear these words, not guilty. What's going on? But I am guilty and God says, but I've taken care of your guilt.

PART ONE

You heard the opening to this program. You can imagine what it would be to stand before a holy God, to see Him there, so to speak, in the robes of all of His holiness, all of His righteousness as the judge and to stand before Him and to know that He knows everything about you and to expect that gavel to come down and you to hear, guilty! And instead to hear, not guilty. Instead to hear the word, justified. That's what we want to look at today. And what I

want to do is I want us to read through the rest of Romans, chapter 3. Now remember we are moving to the second segment of the book of Romans. And the first segment, which is chapter 1 - 3:20 what we see, is we see sin. We see that we are sinners. Now from 3:21 on we're going to see the salvation, the salvation that comes because you and I are justified before a holy and righteous God. It's such an important doctrine. And as I read, I want you to mark the word "justified". Now we've seen that word in one form or another two times before we come to Romans, chapter 3 and to this segment. But now it becomes a very very prominent word. And so what I did was I simply took a black pen and put a cloud around the word "justified" and then I colored it red; black, because of our sin and then red because of the blood of Jesus Christ that enables us to be justified. And we're going to see that. But I want you to see the importance of marking key words and I'm going to teach you a new insight. And I want to take us to Romans, chapter 3, verse 21. "But now apart from the law, the righteousness of God has been manifested." Now the reason that you would stand before God and tremble when you know that you're standing before a judge is because you know that He's a righteous judge. And knowing that He's righteous, you know that He cannot overlook sin. So as we read this you want to make sure that you mark "righteousness" also. It says, "But now apart from the law the righteousness of God has been manifested, being witnessed by the law and the prophets." In other words, the law and the prophets testify to the righteousness of God. "But they also testify to a righteousness that can come from God to us, even the righteousness of God ...," verse 22, "... through faith in Jesus Christ for all those who believe, for there is no distinction." Now when he's saying there's no distinction, as we said last week, there's no distinction between the Jew and Gentile. He says, "For all have sinned and come short of the glory of God." The word "to sin" is really the word, "harmetia". And it's talking about that space between what you try to do and some people are more righteous than others and some

are even more righteous than those. And yet, whoever we are, whatever our degree of righteousness, we still fall short. We still miss the mark.

“Harmetia”, the word for sin means “to miss the mark.” We fall short; we miss the mark of God’s righteousness. And so this is what he’s saying, “... all have sinned and come short of the glory of God.” He says, “Being justified ...,” and there’s that word; “Being justified as a gift by His grace through the redemption, which is in Christ Jesus.” So mark the word “justified.” The black cloud, color it red and then let me tell you what justification is. Justify, justification it’s a legal term. It’s a forensic term. And it means this; it’s “an act where a guilty sinner is declared not guilty, not guilty because God imputes to him or gives to his account, God’s righteousness.” The reason the gavel came down and said, not guilty, was because between your sin and that gavel coming down there was something that happened; it was the redemption that is in Christ Jesus. It was believing that by faith that declared you not guilty. So let’s go on and let’s mark the word. And it says, “Being justified as a gift by His grace through the redemption that is in Christ Jesus whom God, Jesus, whom God displayed publicly as a propitiation in His blood.” You say you sure are throwing some big words at me, words I’m not sure about, redemption, propitiation. Those are big words, aren’t they? But they’re biblical terms. And they’re terms that you need to understand and we’re going to explain each one of them as we go along. It says, “... whom God displayed publicly as a propitiation in His blood ...,” now catch it again, “... through faith.” And if you haven’t marked faith there, you want to mark it. This was to demonstrate His righteousness, God’s righteousness, this justification through the redemption, through the blood of Jesus Christ, through His propitiation and through faith. This was to demonstrate God’s righteousness, “... because in the forbearance of God, He, God, passed over the sins previously committed.” Now we’re going to get all this so hang on. I just want you to mark justified. It says, “For the demonstration I say, of His righteousness,

God's righteousness, at the present time, that He, God, might be just and what, justifier." So mark justifier there. We're marking justification, justify and justifier. "... That God might be just and justifier of the one who has faith in Jesus Christ." So when the gavel comes down and He says, not guilty it is because He has just justified you. He has remitted your sins. He has declared you to be righteous. He's not going to hold anything against you. So that's what we're seeing. All right? Now it says, "Where then is boasting? It is excluded. By what kind of law? By works? No, but by a law or a principle of faith: He says, "For we maintain that a man is justified ...," so mark justified there, "... by faith apart from the works of the law. Or is God a god of the Jews only? Is He not a God of the Gentiles? Yes, of the Gentiles also, since indeed God who justifies ...," so you want to mark justify, "... since indeed God, who will justify the circumcised by faith and the uncircumcised by faith is one. Do we then nullify the law through faith? May it never be! On the contrary, we establish the law." Now, that's a lot of complicated reading, but what did you do when you read it? You marked the word justify each time. And this is what you do when you study the Bible. You open the book. You begin to read. You don't always understand it immediately. So what you're going to do is you're going to observe the text carefully. You're just going to take those eyeballs and sink them right into the text and you're going to find out the who. Who's justifying? Who is justified? What is justified? How is the justification take place? When does it take place? Where does it take place? So you look at the who, the what, the when, the where, the why. And this is what you do, as you read you'll see a word repeated over and over again. And we've seen the word justify repeated over and over again. We've seen the word faith repeated over and over again and we've seen the righteousness of God repeated over and over again. So you would mark those words. You don't still understand the text completely, but then the next step after you mark a key word is to go back and look at that word in the context, in the setting in which it was said and

see what you can learn. So that's what I want us to do. You know the meaning of justified now. You know that it means to declare righteous. It means in simple terms, justification is to be declared righteous, to be declared right in the eyes of God. And who does He declare right? Well, if, "All have sinned and come short of the glory of God," then He declares sinners as righteous in His eyes. But you say, how can He declare sinners as righteous in His eyes? How can He, a righteous God, righteously justify an ungodly, unrighteous man? Well this is what we're going to see. And this is what is so key to your understanding of these wonderful awesome doctrines. I promise you, they will bring you a peace, they will bring a confidence, they will bring you an assurance that will enable you to withstand the storms and the tempest and the temptations and all those things that come your way, because you're anchored in truth. So, what do we see in verse 24 when we mark justified? You look at it and I'm going to read it and then you tell me what you saw. All right, I know I can't hear you, but you can hear you and then you can hear me and know whether you've heard right. "Being justified as a gift by His grace through the redemption, which is in Christ Jesus." So what do you learn about justification there? You're justified, one, it's as a gift. So the justification that you and I get is not of our own doing. It is a gift. The word for gift there is "doron", "d-o-r-o-n" and it means "it's a gift that is unmerited." It's a gift that is given to you for not any reason. It's not because it's your birthday and I've got to give you a birthday present. It's not because it's your anniversary or its Christmas and I just have to do it out of duty. It's for no reason in and of yourself. God just looks at you and He bestows on you the gift of justification, the gift of that gavel coming down and you hear not guilty. And you look up and you know you're guilty. You know you're guilty. But as a gift, you have been justified. Oh, it's wonderful and we'll talk about it more when we come back from the break.

PART TWO

Now what he's just said is, you are justified; you are declared righteous in God's eyes. You are declared not guilty in God's eyes by a gift that comes through grace. Now this grace means unmerited, unearned favor. In other words this is favor and you know it because you know that you're guilty, that is poured out by God on you that is a pure gift and not for any reason within yourself. Now how can a righteous God do that? Because see, you've got to ask, okay, but You've been telling me that You're righteous, You've been telling me that Your wrath is poured out on sin, You've been telling me that the judgment of God is according to truth and the judgment of God is according to deeds, and the judgment of God is according to the gospel. And what is the gospel all about? The gospel is all about Jesus Christ leaving heaven, becoming a man, then being without sin, because He's born of a virgin, then dying on a cross, being crucified when God takes your sins and my sins and puts them upon Jesus, then Jesus is made sin for us. He dies. He descends into hell and the third day He rises again from the dead. "He is resurrected ...," like Romans 1 says, "... according to the Spirit of holiness" because there was no fault in Jesus, because there was no sin in Jesus, because He was a Lamb of God without spot or blemish; therefore, He didn't have to die for His sins, but He died for your sins and He died my sins. He redeemed us through His blood. So, God can justify you freely as a gift through grace because it is through the redemption that is in Christ. Now watch what he says. You look at the text. All right? "Being justified as a gift by His grace, through the redemption, which is in Christ Jesus." Now we're going to look at redemption later. I only want to give you one doctrine at a time. All right, now let's go down and where did you mark justify again? If you told me verse 26, you were right. And I would say, well how could you find it so quickly? And you'd say, well you told me to mark it. That's right, and I could see the marking. You got it. That's why I have you mark it. See, because then you look down at your Bible and all of a sudden it's not just

black and white and you're lost with those black and white words, but now words are popping up in front of you and you see justified, justified, justified. All right, so in verse 26 what do you see? That, "God might be just and the justifier of the one who has faith in Jesus." Now what is he talking about? He's saying this, Precious One, and this is what you need to understand, a righteous God has to justly deal with sin. He has to punish sin. "The wages of sin is death." "The soul that sinneth it shall surely die." Okay, so God, because He's righteous has to justly condemn sin. So what does He do? He condemns sin in His Son. He takes His Son, Jesus, who knows no sin, then God takes your sin and my sin and He places it upon Jesus who knows no sin. So therefore, Jesus is made to be sin for you and me. Then God justly deals with sin because Jesus has taken on your sin and the wages of sin is death, then Jesus dies. He dies in your place. So God is just. He deals with sin. He carries out the just judgment of sin, which is death. But He's also the justifier. Now what does it mean that He's the justifier? It means this, that not only does He make His Son to be sin for you and me, but He's the one that provided the sacrifice for your sin. He's the one that provided the substitute for your sin. So when you think of justification, think of the cross. Think of a just God bringing down His wrath upon His Son as He acts as a justifier so that He can declare you and me not guilty. Let me show it to you. Let me take you to 2 Corinthians, chapter 5, 2 Corinthians, chapter 5. It's an awesome, awesome book. I've written a Bible study called, "Lord, Give Me a Heart for You". And Paul has such a heart for God and in here he's talking about how someday, this mortality, this mortal body is going to put on immortality and how this tent's going to be folded up and how his ambition is to be pleasing to God, because he knows that we're all going to stand at the judgment seat of Christ. And he knows that God has given us a ministry and that ministry is the ministry of reconciliation. So this is what he says in verse 20. "Therefore, we are ambassadors for Christ as though God were entreating through us we beg you to be reconciled to God.

He made Him, Jesus, who knew no sin to be sin for us that we might become ...,” now watch, “... the righteousness of God in Him.” Jesus takes our sin and what do we get in exchange for our sin is we get absolute righteousness. In other words, we get whiteness. You know, we get purity. “Whereas we were sinful, now we’re sinful no longer because we’ve been declared righteous.” So this is what he’s saying about justification here. All right, now we’ve seen that justification is a gift from God. It’s by grace and it comes through the redemption that is in Christ Jesus. We’ve seen that God, a righteous God, is just and that He is a justifier of the one who has faith in Christ. In other words, He can bring that gavel down and say, not guilty because we have believed in Jesus, because we have believed that Jesus was made sin for us, because we have received Jesus as our Savior, then you and I by that faith are justified. We are declared not guilty because we call for our advocate, Jesus Christ, to come to our defense. And Jesus says, Father, I paid for her sins. I paid for his sins in full, Father. They’re paid for and the gavel comes down and says, justified! Justified! Justified! Whenever God wants to make a point, He says it three times. All right now, what’s the last thing we see? Well look at verse 30. It says, “Since indeed God, who will justify the circumcised by faith and the uncircumcised by faith” Who is God justifying? He’s justifying the circumcised, that’s the Jew. He’s justifying the uncircumcised, that’s the Gentile. How is He doing it? He’s doing it by faith. Precious one, if you want to hear not guilty, if you want to hear justified, you can hear it. All you have to do is believe in Jesus Christ. All you have to do is receive Him as your Savior. All you have to do is acknowledge that He is the Son of God and the Lamb of God who died in your place, who redeems you through His blood, through His sacrifice.