

**ROMANS (THE CONSTITUTION OF YOUR FAITH)  
PROGRAM 19 (#912149)  
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**SERIES: Romans (The Constitution Of Your Faith)**

**TITLE: Program 19 – The Much More Of Our Justification, Part 1**

**THURSDAY**

**OPEN**

Life is hard. It's Difficult. It's painful. And yet you know what? God says that we're to rejoice. And you say, "What is there to rejoice about? My spirits are down, I'm in despair, I'm without hope." Oh, Precious One, listen, if you belong to Christ, you have everything to rejoice about no matter what the circumstances are. Remember that whatever you're going thru that this is not the end of the story because the end of the story for you and for me, if we know Jesus Christ is glory.

**PART ONE**

Well today, we're going to talk about the much more of our justification, because after all, it's justification that enables us to go to heaven, to have the hope of glory. And yet, what Paul wants us to understand as he puts the gospel on trial is that the gospel not only saves us from the penalty of sin, but the gospel saves us from the power of sin. It's a thorough salvation. It's

going to save us from the presence of sin. Now we're going to get into that power and we're going to get into that presence of salvation when we move into those wonderful chapters on sanctification. Remember, Romans 1 through 3:20, we're looking at sinners. And 3:21 through 5 we're looking at those sinners that are saved. And what we're looking at right now is we're looking at justification, and then after the justification, in chapters 6 through 8, comes the sanctification. And then after that sanctification comes the fact that it's all by God's sovereignty, chapters 9 through 11. And so God sits there on His sovereign throne and He's able just to crook a finger or to speak and it is done. And then we find out in chapters 12 through 16 that we're saved by His sovereignty and we're saved for His service, to go out and to serve in the world and to be everything that we ought to be. But we need to know, okay, how can I be everything I ought to be, because of the much more of our justification. And so as we move through Romans 5, we're going to see the term "much more". But what I want to do is I want to read to you the first verses of Romans, chapter 5, show you how they connect with Romans, chapter 4, and just give you a brief outline of what we're going to see in these next several lessons as we look at Romans, chapter 5. So in Romans, chapter 5, verse 1 and you read along with me. By the way, if you haven't marked the key words you might want to mark them now. So get out your colored pencils. It says, "Therefore, having been justified by faith ...." Now Romans, because it is a defense of the gospel, he makes his point and then he gives you the conclusion to that point. And so the therefore's in Romans are very important. When you see a therefore you need to see what the therefore is there for. What is being concluded? Now what I do is I mark a therefore with three red dots like a triangle. And so you put three red dots over therefore. "Therefore, having been justified ....," now remember, we're marking justified, "... justified ....," how, "... by faith". Remember he has just proven to us in Romans, chapter 4, that we are justified, we are declared righteous in God's eyes. Our sin is taken care of

and righteousness is imputed or put to the positive side of our account, not by works and not by circumcision, and not by the law, but rather it is by faith. So once again you want to mark the word “faith”. So you’ve got three markings already. “Therefore, having been justified by faith ...,” which is what he has just explained, “... we have peace with God through our Lord Jesus Christ, through whom, also we have obtained our introduction by faith, again there’s faith, into this grace in which we stand.” Now you want to mark grace. I’ve written a book and that book is called, “Lord, I Need Grace to Make It”. And we need to understand that grace is available to us, unmerited favor, everything that Jesus Christ is, is made available to you and to me and it’s made available simply by the act of believing God. So grace is a very important word because what we’re looking at is we’re looking at the covenant, the new covenant in the blood of Jesus Christ, which is the covenant of grace. So I color grace yellow because it belongs to God and I’ve put blue around it. And so that’s how I mark grace. So it says, “We have obtained our introduction by faith into this grace in which we stand.” Now this verb and you want to mark it. Maybe you want to underline it. This verb is in the perfect tense. And the perfect tense is like this. It’s a past-completed action with a present result. I illustrate it with a period, a period for a point of action and then a long line indicating that it is something that continues. In other words, it’s a tense that tells you, hey, you’re standing in the grace of God and you’re going to stay standing in the grace of God. Nothing’s going to move you out of the grace of God. So what is he saying in this verse? He’s saying, “Through whom, through Jesus we have obtained our introduction by faith into this grace in which we stand and we exalt in the hope of the glory of God.” He says, “And not only this, but we also exalt in tribulations because tribulation brings about perseverance and perseverance, proven character and proven character, hope and hope does not disappoint.” In other words, hey there’s a good end to the story. The rest of the story of tribulation means that, “... tribulation brings perseverance, perseverance,

proven character and proven character, hope ...,” and it says, “... hope that does not disappoint because the love of God has been shed abroad, poured out within our hearts through the Holy Spirit who was given to us.” Isn’t that incredible? So this is how this chapter opens up. It opens up with this conclusion that because we have been justified by faith through grace, we now have peace with God. And even though the tribulations come we can exalt in those tribulations we can kick up our heels in those tribulations because that tribulation, it has a purpose. And that purpose is perseverance and that perseverance brings proven character and the proven character brings a hope that does not disappoint. So what do we see? Well I want give you a little outline of Romans, chapter 5, and you’ll notice that in the, in your little booklet where we’re marking the text there is a line right at the top of chapter 5 for you to write whatever you want to write for the theme of that chapter. Now personally I wrote the much more of our justification. And that’s what I wrote down because it stands in faith. It stands in trials. It’s a much more justification because this justification doesn’t just save me from my sins, from the penalty of my sin, but it enables me to stand in a trial no matter what and to come out the winner. It also is a salvation and we’re going to see this later in verse 6, that is secure because it’s demonstrated by God’s love. We are secure in this justification because it’s not us that prompted God to justify us, but it’s because God loves us that He justified us. And we’re going to look at that later, and then justification is a much more justification and it is sure, verse 9, “Because we were reconciled to God, we were reunited when we were God’s enemy.” So this is why it’s a much more justification. It not only guarantees you heaven, but it brings reconciliation between you and God and, Precious One, there’s nothing in all this world like knowing deep inside your being that no matter what’s happening outside, that you have peace with God. And then finally from verse 12 to the end of the chapter, it is a much more of a justification because it is by one man’s obedience. So it is a much more justification. It is

a total justification. It is an absolute justification. It's good to know there are absolutes aren't they, in this day when everybody is saying there are no absolutes? But it is total because of one man's obedience and that one man is Jesus Christ. So this is what we're going to look at as we move through Romans, chapter 5. Believe me, it is such a rich chapter because what it does is it gives you the doctrine, it gives the understanding, it gives you the theology. And theology is very important. Don't let anyone ever tell you that it's not important. It gives you the theology, the knowledge of God, the knowledge of salvation, the knowledge of the ways of God, the knowledge of the fact of how God, a holy God can take an unholy people who are sinners and ungodly and enemies of His and make us right before Him. This is what we're going to see. And you don't want to miss a word of it because listen, what you think, determines the way you behave and determines the way you respond and it determines how you look at life. And if you want to look at life in such a way that you can exalt in tribulation and you can exalt in the hope of the glory of God then you've got to understand the truth of the Word of God. Do you realize my friend, that is the grace of total forgiveness that brings us into the presence of God and plants us there? It's like we're cemented there. Or it's like it's a platform that we could never exhaust because we come and we stand as I said, perfectly, past completed action with a present result in the very presence of God, all because of justification.

## **PART TWO**

I want to take you back to Romans, chapter 4 and I want to read in to Romans, chapter 5. Okay, verse 22, it's talking about Abraham was reckoned as righteous. He was declared righteous. He was put in, now listen, right standing with God. Abraham, that Old Testament saint, lived in the grace of God. It's always been grace. It was grace for Adam and Eve when God covered their sin by putting on their skins of animals and by making that first blood sacrifice. It's always been by grace. But it's not just reckoned

to Abraham as righteousness. It says, “It’s not for his sake only that it is written that it was reckoned to him, but for our sakes also.” Now listen this goes all the way from when Paul wrote this gospel in the first century AD all the way up to our time. When he says our sakes, he’s talking about you; he’s talking about me. It was written for your sake. It was written for my sake, to whom righteousness will be reckoned as those who believe in Him whom Jesus raised from the dead. Now listen, the resurrection of Jesus Christ is absolutely essential to your salvation. So if you don’t believe that Jesus was raised from the dead according to 1 Corinthians 15 then you’re dead in your sins, because the gospel is not only the death of Jesus Christ for our sins but it is also the resurrection of Jesus Christ. You take dead men, you bury them, but Jesus was raised by God, by God’s power. Why? Well listen, “He who was delivered up because of our transgressions and was raised because of our justification.” In other words, Jesus was raised from the dead because God’s righteousness was satisfied. God’s holiness was satisfied. He was able to be raised from the dead first of all, number one because He was without sin. He had no sin. He would have stayed on that cross forever and ever and not died unless God had taken your sins and my sins and made Jesus who knew no sin to be sin for us. So Jesus died because He became sin. Now what does God do to attest to the fact that God is totally satisfied with Jesus’ payment for your sins and my sins? What God does is He raises Jesus Christ from the dead. And that raising from the dead says hey, your justification is complete. “Therefore, having been justified by faith we have ...,” what? “... peace with God through our Lord Jesus Christ.” Now listen it’s always through Jesus. I did an interview for 60 Minutes and it was on Israel. And as we talked when they asked me, what about those that are of the Islamic faith; what about those that don’t believe in Jesus? And I had to tell them, listen, according to God and God is God, there’s only one way to be right with God. And that one way is through Jesus Christ. So, “We have peace with God through Jesus Christ ...,” now watch what it says, “... through whom

also, Jesus, we have obtained our introduction by faith into this grace, this unmerited favor, this grace that is adequate for any trial, any tribulation, any situation of life, we have obtained this introduction by faith into this grace in which we stand and we've done it through Jesus Christ." Now listen, what shuts the Jew out of the very presence of God? Well, we know from studying in the Old Testament and studying the tabernacle that the high priest could only go beyond the veil into the holy of holies, which was a picture of the throne of God, one time a year and that was on the Day of Atonement. But no Jew, no common man ever dared go into the presence of God because he would be struck dead immediately. But when Jesus Christ died on the cross, Hebrews 10 tells us the veil was rent in two. The veil of Jesus' flesh was rent in two, giving us access into the presence of God Almighty. We had access, the Jews have access, the Gentiles have access through the rent veil of the flesh of the Son of God. In Ephesians, chapter 2, this is what it says, it says, "Therefore remember that you formerly, the Gentiles in the flesh were called uncircumcision by the so called circumcision which is performed by the flesh of human hands remember that you are at that time, separate from Christ excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in this world. But now in Christ Jesus, you who formerly were far off have been brought near ...," How? "by the blood of Christ. For He himself ...," now listen carefully, "... is our peace, who made both groups into one, Jew and Gentile." You see if you're not a Jew, you're a Gentile and you've been separated. "But now Jesus becomes our peace." And it says, "He made both groups, Jew and Gentile into one and broke down the barrier of the dividing wall. By abolishing in His flesh and this is at the cross, the enmity, which is the law of commandments contained in ordinances ...," because the law says if you sin once, then you must die. He says, "... that in Himself, in Jesus, He might make the two into one new man." So now you and I have peace with God and we stand in the glory of God. And it says,

“And we exalt in the hope of the glory of God.” Now what is that hope, the glory of God? That hope is the end of the story that you and I who have walked through the rent veil of the flesh of Son of God, you and I who have had that middle wall of partition broken down through the blood of Jesus Christ, you and I who have been justified by faith in Jesus Christ, through the grace of God, you and I now can exalt in the hope. There is hope and it is a sure and a steadfast hope. It’s a hope anchored beyond the veil. It’s a hope that is in heaven where Jesus Christ is waiting for you and me and preparing us a place. And He’s going to come and get us and He’s going to take us home. It is the hope of glory. It is the hope of living with Him forever and ever. You say, but now, now it’s the tribulations that are getting to me. So what do you do? Well listen, “And not only this ...,” not only do we exalt in the hope of the glory of God, which is yet to come, our salvation, which is past, but what is in between? There’s trials and there’s tribulations. But he says this, “And not only this, we also exalt in our tribulations knowing with an absolute certainty that tribulation brings perseverance”. In other words, listen, the reason that tribulation comes into your life is to bring a perseverance, a proven character that shows, hey, you are in Christ. You are looking for the hope of glory. And in this tribulation, in the mean time, in between time, what have you got? You can rejoice because that tribulation, that fire, that trial, that testing proves that you belong to Jesus Christ. Listen, when you go into the presence of the King you need to dress properly. And when you go into the presence of the Savior of this world, He bears in His body for all eternity the brand marks of His suffering for you. Rejoice. Heavens coming.