

The Gift of Righteousness

Justification

Romans 3:21–26 (NKJV)

²¹ But now the Righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,
²² even the Righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;
²³ for all have sinned and fall short of the glory of God,
²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,
²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His Righteousness, because in His forbearance God had passed over the sins that were previously committed,
²⁶ to demonstrate at the present time His Righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Righteousness: (1) Justification [the imputation of God's righteousness; God's righteousness on me], 3:21–5:21, based upon Christ's death, delivers from the penalty of sin (2) sanctification [the impartation of God's righteousness; God's righteousness in me], 6:1–8:17, based upon Christ's resurrection life, delivers from the power of sin; a status of legal rectitude that satisfies the moral requirements of God's character.

Romans 1:16–17 (NKJV)

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for Everyone Who believes, for the Jew first and also for the Greek.

¹⁷ For in it the Righteousness Of God Is revealed from faith - to faith; as it is written, "The just shall live by faith."
the gospel = good news of God's provision for the great need for man - to restore life/fellowship to/with His creation

power of God: ability of God

salvation: deliverance from the power of sin

for everyone who believes, for the Jew first and also for the Greek: God's righteousness is for everyone, everyone has the need, but not everyone agrees 1. that they have a need 2 that God's way is the only way/ignorance, they think/hope that their way will be acceptable to God because He made His word so hard to understand

of God - v 24 being justified freely by His grace through the redemption that is in Christ Jesus not of the law/not of works apart from the law

Romans 3:28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

In it the Righteousness Of God Is revealed: in the gospel

Revealed: to be revealed (state) - to be or become made known to the public; especially information that was previously known only to a few people or that was meant to be kept a secret.

from the testimony of Abraham to those who believe through that testimony Romans 4:22–25 (NKJV)

²² And therefore "it was accounted to him for righteousness."

²³ Now it was not written for his sake alone that it was imputed to him,

²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

²⁵ who was delivered up because of our offenses, and was raised because of our justification.

Deuteronomy 18:15–19 (NKJV)

15 "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

16 according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.'

17 "And the Lord said to me: 'What they have spoken is good.

18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

Genesis 22:18 (NKJV)

18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

a. **The definition of Justification—It is the judicial act of declaring righteous or the resultant state of having been declared righteous. To justify means to declare righteous (to impute righteousness to).**

Justification is not an executive act of mercy (pardoning) nor an efficient act of power (sanctifying or making righteous), but is a judicial act of grace (declaring righteous). To pardon means to mercifully remit punishment without removing the grounds for condemnation. To sanctify means to make holy and good, to change moral character. To justify means to declare righteous (or just), to impute righteousness to, to proclaim that one is in right relationship to God's holy law, to announce that the demands of justice have been satisfied, to declare that there are no grounds for condemnation and that punishment cannot be justly imposed.

The opposite of to pardon is to punish; the opposite of to sanctify is to make unholy; the opposite of to justify is to condemn. Proverbs 17:15, Isaiah 5:23; Romans 2:13; 3:4 prove that justifying is not pardoning or sanctifying, but is the judicial proclamation of freedom from condemnation, based, not upon something done by the sinner, nor upon something done by God in the sinner but upon something done by Christ for, and then imputed to, the sinner.

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whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

propitiation: the means of appeasing wrath and gaining the good will of an offended person; especially with respect to sacrifices for appeasing angered deities.