

We May Be Having Peace

We're going to continue this week, looking at Justification, and expanding on its implications, according to the scriptures. Remember, the text from Romans 4:25, Paul, writing about Jesus Christ, says:

25 Who was **given up** because of our **offenses**, and was **roused** because of our **justifying**. We established that Jesus' death was about forgiving our sins, and not only ours, but the sins of all mankind, once for all time:

Romans 5:18-19

18 Consequently, then, as it was **through one offense** for **all mankind** for **condemnation**, thus also it is through **one just award** for **all mankind** for life's **justifying**.

19 For even as, through the **disobedience of the one man**, the **many** were constituted **sinners**, thus also, through the **obedience of the One**, the **many** shall be constituted **just**.

While we're here in Romans 5, look at the riches that precede the verse we just read: start back at **Romans 5:6-17**:

6 For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died.

Now let's expand this text:

6 For Christ, **while we are still infirm** [still **weak**], **still in accord with** [still in **harmonious correspondence and agreement with**] **the era** [the season... "kairos" - a distinct portion of time, having specific characteristics...i.e. (mine) "the season in which mankind can thumb its nose at God, ignore His entreaty for conciliation and do the most egregious, unholy, cruel, vile and unrighteous acts. And it's only the forbearance of God, promised to Noah, that stops a second destruction before Christ returns...and we haven't seen the worst yet."], for the sake of the **irreverent** ["un-reverers" – those who do not revere God, indeed those who "un-revere" Him, i.e. the "wicked"], [for these, among whom we were numbered, by the way, Christ] died.

7 For hardly for the sake of a just man [**righteous, conformed to right**] will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die,

8 yet God is commending this love of His to us, seeing that, while we are **still** sinners, Christ died for our sakes.

Commending: NIV=demonstrating, KJV = commendeth (better)= to place together, to set in the same place, to bring or band together; to set one with another by way of presenting or introducing him. Now read the beginning of v8 again.

More expansion:

to put together by way of composition or combination, to teach by combining and comparing; to show, prove, establish, exhibit; to put together, unite parts into one whole; to be composed of, consist

9 Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him.

Check this out! Christ was **made** sin (2 Cor. 5:21), and when that was accomplished (John 19:30), we were **made** (righteous), WHEN we were – and are -- no more righteous than He was sinful! He knew no sin (2 cor. 5:21 again). We knew no righteousness: Romans 5:6). It was OUR sin He bore, and it is God's righteousness we NOW bear! This is all about God! His grace is "superabounding," Paul declares, which we'll see if we can ever get to it here!

10 For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life.

We'll expand on this more in a coming study, because there is more to conciliation than we saw before, when we first studied it many months ago! For now, take this much in:

- While we were still enemies, God removed every barrier to friendship with Him. He made peace with us – He was satisfied -- through Christ's death.
- WE are given an opportunity to be friends with -- to be at peace with -- God, (Who passed the sentence of death on to us from Adam), also because Christ died, and because we will be saved, just as Christ was saved out of death into life in an immortal body!
- Christ's death, as we saw in an earlier study, accomplished two things (at least!): satisfied God regarding mankind's sin, and satisfied any reason for man to remain estranged from God.
- Christ's sacrifice was FOR us to the Father and for the Father to us! To me, this is the grand implication of Paul's statement in verse 10 (read it again).

11 Yet not only so, but we are glorying also **in** God, **through** our Lord, Jesus Christ, **through** Whom we now obtained the conciliation.

12 Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned --

13 for until law sin was in the world, yet sin is not being taken into account when there is no law;

skip v. 14 ...

15 But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

From the CL Commentary: *A simple reversal of the offense would put us where Adam was before he transgressed. But the gratuity through Christ is infinitely more than a mere recovery from the effects of Adam's offense.* Here's my addition to the commentary: the superabounding of God's grace puts us on equal footing with Christ, by virtue of the

forgiveness of offenses, which God accomplished through His death, our justifying by His resurrection, and the conciliation which ends any cause for hostility – enmity – of God toward us or us toward God!

16 And not as through one act of sinning is the gratuity. For, indeed, ***the judgment is out of one*** into condemnation, yet ***the grace is out of many offenses into a just award***.

17 For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the ***gratuity of righteousness*** shall be reigning in life through the One, Jesus Christ.

the gratuity of righteousness = the justifying without cause

Now we can better understand the first 2 verses that introduce Romans 5:

1 Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ,

2 through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

Our justifying is by faith Romans 5:1:

Romans 1:17

For in it God's righteousness is being revealed, out of faith for faith, according as it is written: "Now the just one by faith shall be living."

Paul quotes Habbakuk 2:4 here. What's wild is that he quotes it incorrectly! In the CLV, it reads, "yet the just one by his faith shall live."

What we've learned is that this faith by which we, who have been made just, shall live, is HIS faith FIRST!; Jesus Christ's faith, NOT OURS! We learned that in our last study...

Romans 3:22

22 yet **a righteousness of God through Jesus Christ's faith**, for all, and on all who are believing...

We basically adopt HIS faith, and we develop our own.

Let's remind ourselves here of the enormous difference between being **forgiven** and being **justified**:

To be forgiven, one must first be found guilty of transgression, and pardoned.

To be justified, one has to have been found Not guilty, acquitted, and the record stricken.

One may be forgiven, only to have it revoked and the penalty reinstated.

When one is justified, it is absolute...without contingency or probation.

Clearly, we received all forgiveness when Christ died and His body lay in the tomb three days. But, as the scripture says, He was roused for our justifying (Romans 4:25)...JUST AS IF I'D NEVER SINNED.

Take another look at "pardon" or "forgiveness," seen in Matthew 18

21 Then, approaching, Peter said to Him, "Lord, how many times shall my brother be sinning against me and I shall be **pardoning** him? Till seven times?"

22 Jesus is saying to him, "I am not saying to you 'Till seven times,' but 'Till seventy times and seven,'

23 "Therefore likened was the kingdom of the heavens to a man, a king, who wants to settle accounts with his slaves.

24 Now, at his beginning to settle, one debtor was brought to him who owed ten thousand talents.

25 Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his wife and children and all, whatever he has, and payment to be made.

26 Falling down, then, that slave worshiped him, saying, Lord, be patient with me, and I will pay you all!"

27 Now, having compassion, the lord of that slave **dismisses** him, and **remits** [lets off or pardons] his loan.

28 "Yet, coming out, that slave found one of his fellow slaves, who owed him a hundred denarii, and, holding him, he choked him, saying, 'Pay, if you are owing anything!'"

29 Falling down, then, his fellow slave entreated him, saying, 'Be patient with me, and I will pay you all!"

30 Yet he would not, but, coming away, he casts him into jail, till he may pay what he is owing.

31 "Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and coming, they elucidate to their lord all that is occurring.

32 "Then his lord, calling him to him, is saying to him, 'Wicked slave! That entire debt I remit to you, since you entreat me.

33 Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?"

34 And, being indignant, his lord gives him up to the tormentors till he may pay all he is owing him.

35 "Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother, from your hearts."

Read Page 192-193 of, "God's Eonian Purpose"

The Lord referred to justifying in **Matthew 18**

36 Now I am saying to you that, for every idle declaration which men shall be speaking, they shall be rendering an account concerning it in the day of judging.

37 For by your words shall you be justified, and by your words shall you be convicted."

This is clearly not justification by Faith, which The Apostle Paul alone taught. The context here is following a scathing rebuke of the Pharisees who were testing Jesus, as

usual. They followed up His rebuke by asking for a sign. They never got it...and won't until He returns...and then it'll be too late!

James, the Lord's brother, made what I believe is a critical error in his epistle to the 12 tribes:

James 2 –

20 Now are you wanting to know, O empty man, that faith apart from works is dead?

21 Abraham, our father, **was he not justified by works when offering up his son Isaac on the altar?**

22 You are observing that faith worked together with his works, and **by works was faith perfected.**

23 **And fulfilled was the scripture which is saying, Now "Abraham believes God, and it is reckoned to him for righteousness," and he was called "the friend of God."**

24 **You see that by works a man is being justified, and not by faith only.**

25 Now likewise, was not Rahab the prostitute also justified by works when entertaining the messengers and ejecting them by a different way?

26 For even as the body apart from spirit is dead, thus also faith apart from works is dead.

James is making faith and works interdependent, it seems to me. That is found in verse 24 and 26, and elsewhere in this same chapter...even though Paul declared the opposite – righteousness is accorded strictly through faith (and James would have know about it...Peter certainly did). Our justification is irrevocable **because** it is based solely on the blood of Christ...and that cannot be undone or outdone. It is like Abraham's in that we believe God as He did, and it was reckoned to him for righteousness. It is granted graciously, not meritoriously.

Romans 4:

2 For if Abraham was justified by acts, he has something to boast in, but not toward God.

3 For what is the scripture saying? **Now "Abraham believes God, and it is reckoned to him for righteousness."**

4 Now to the worker, the wage is not reckoned as a favor, but as a debt.

5 Yet to him **who is not working**, yet is believing on Him Who is justifying the irreverent, his **faith is reckoned for righteousness.**

6 Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts:

7 Happy they whose lawlessnesses were pardoned and whose sins were covered over!

8 Happy the man to whom the Lord by no means should be reckoning sin!

Let's look at the error I believe James committed and which has been canonized for 2,000 years (see verse 21 in James 2, the v.23)

And recall Romans 5:1-2:

1 Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

“Justification puts us BEYOND the reach of condemnation! It is entirely based on the blood of Christ [actually on His resurrection], is received by faith, apart from works, in order that it may accord [or “agree”] with grace:

Romans 8:1-2

1 Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit,

2 for the spirit's law of life in Christ Jesus frees you from the law of sin and death.

Romans 8:4-5

4 that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit.

6 For the disposition of the flesh is death, yet the disposition of the spirit is life and peace

Romans 8:16

16 The spirit itself is testifying together with our spirit that we are children of God.

Paul alone was given the revelation of justification by faith. No other apostle wrote about it or declared it. Why? All save Paul were for the circumcision, whereas Paul was “severed” for the evangel of the grace of God to the uncircumcision; that is, the nations.

Romans 1:1

1 Paul, a slave of Christ Jesus, a called apostle, *severed* for *the evangel of God*

Acts 20:24

24 But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting **my career and the dispensation** which *I got from the Lord Jesus*, to certify **the evangel of the grace of God**.

Acts 20:24

1 Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and Saul.

2 Now, at their ministering to the Lord and fasting, the holy spirit said, "**Sever, by all means, to Me Barnabas and Saul for the work to which I have called them.**"

In Antioch, Pisidia, Paul fulfills his obligation to the Jews and goes to the Gentiles:

Acts 20:24

46 Being bold, both Paul and Barnabas, say, "To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of eonian life, lo! we are turning to the nations.

47 For thus the Lord has directed us: I have appointed Thee for a light of the nations; for Thee to be for salvation as far as the limits of the earth."

Now, Back to Justification, which comes through Paul's evangel and no other apostle:

Galatians 3:8-9

8 Now the scripture, perceiving before that **God is justifying the nations by faith**, brings before an evangel to Abraham, that **In you shall all the nations be blessed**.

9 So that **those of faith** are being **blessed together with believing Abraham**.

And Abraham was called the "friend of God." !!! Now We are called sons and daughters. AMAZING!!! And all because of Jesus Christ's death, burial and resurrection, and the subsequent outpouring of the holy spirit – what Paul calls the "earnest of the allotment"!

Ephesians 1:13-14

13 In Whom you also -- on hearing the word of truth, the evangel of your salvation -- in Whom on believing also, you are sealed with the holy spirit of promise

14 (which is an earnest of the enjoyment of our allotment, to the deliverance of that which has been procured) for the laud of His glory!

2 Cor. 1:

21 Now He Who is confirming us together with you in Christ, and anoints us, is God,

22 Who also seals us and is giving the earnest of the spirit in our hearts.

Justification...not of works, not OUR righteousness, and without cause (gratuitous)

Romans 3:24

24 Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus
Translating "gratuitously" as "freely" (most versions) or "as a gift" (NASB) misses the meaning of the word, Dough-ree-ane = "give-gushed." We've seen this word many times before in our studies. God's justifying of us in Christ is give-gushed...poured forth in a lavish, extravagant display of affection...all without any cause.

Ephesians 2:4-9

4 yet God, being **rich in mercy**, because of His **vast love** with which **He loves us**

5 (we also being dead to the offenses and the lusts), **vivifies us together in Christ** (in grace are you saved!)

6 and **rouses us together** and **seats us together among the celestials**, in Christ Jesus,

7 that, in the oncoming eons, He should be displaying the **transcendent riches of His grace** in

His kindness to us in Christ Jesus.

8 For **in grace, *through faith***, are you saved, and this is not out of you; **it is God's approach present,**

9 not of works, lest anyone should be boasting.

10 For **His achievement are we**, being ***created in Christ Jesus***