

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

The Application of Redemption

Justification

Introduction

- ❖ Last time I was here (thanks Paul!) we introduced the doctrine of justification.
- ❖ Begin with a quote by J.I. Packer.

The Application of Redemption

Justification

Introduction

- ❖ J.I. Packer wrote an introduction to the 1961 reprint of *The Doctrine of Justification* by James Buchanan.
- ❖ James Buchanan's work (1867) is probably still the greatest English work on this subject.
- ❖ Listen to what Packer says about the importance of justification by faith.

The Application of Redemption

Justification

Introduction

“Justification by faith has been the central theme of the preaching in every movement of revival and religious awakening within Protestantism from the Reformation to the present day. The essential thing that happens in every true revival is that the Holy Spirit teaches the church afresh the reality of justification by faith, both as a truth and as a living experience.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, viii.

The Application of Redemption

Justification

Introduction

“This could be demonstrated historically from the records of revivals that we have; and it would be theologically correct to define revival simply as God the Spirit doing this work in a situation where previously the church had lapsed, if not from the formal profession of justification by faith, at least from any living apprehension of it.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, viii.

The Application of Redemption

Justification

Introduction

“If all we knew of the church during the past century was that it had neglected the subject of justification in this way [Packer noted that no sizeable book on justification had been produced between 1867–1961], we should already be in a position to conclude that this has been a century of religious apostasy and decline.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, viii.

The Application of Redemption

Justification

Introduction

“How has it happened, then, we ask, that so vital a doctrine has come to be neglected in the way that it is today?”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, ix.

The Application of Redemption

Justification

Introduction

- ❖ Packer compares the doctrine of justification to Atlas.
- ❖ In Greek mythology Atlas was condemned to hold up the celestial heavens for eternity.
- ❖ Many pictures and sculptures show Atlas holding the world on his shoulders.

The Application of Redemption

Justification

Introduction

“For the doctrine of justification by faith is like Atlas: it bears a world on its shoulders, the entire evangelical knowledge of saving grace.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, viii.

The Application of Redemption

Justification

Introduction

“How has it happened, then, we ask, that so vital a doctrine has come to be neglected in the way that it is today?”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, ix.

The Application of Redemption

Justification

Introduction

“The answer is not far to seek. Just as Atlas, with his mighty load to carry, could not hover in mid-air, but needed firm ground to stand on, so does the doctrine of justification by faith. It rests on certain basic presuppositions, and cannot continue without them.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, ix.

The Application of Redemption

Justification

Introduction

- ❖ What are these ‘basic presuppositions’ upon which the doctrine of justification stands?
- ❖ What are the ‘basic presuppositions’ upon which ‘the central theme of the preaching of every movement of revival’ has been founded?

The Application of Redemption

Justification

Introduction

“Just as the church cannot stand without the gospel of justification, so that gospel cannot stand where its presuppositions are not granted. They are three:”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, x.

The Application of Redemption

Justification

Introduction

“[1] the divine authority of Holy Scripture,
[2] the divine wrath against human sin, and
[3] the substitutionary satisfaction of Christ. The
[sic] church loses its grip on these truths, loses its
grip on the doctrine of justification, and to that
extent on the gospel itself. And this is what has
largely happened in Protestantism today.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, x.

The Application of Redemption

Justification

Foundation #1: The Divine Authority of Holy Scripture

- ❖ Packer notes that to Reformation theologians, Puritans, theologians like Buchanan, and early evangelicals “what Scripture said, God said.”
- ❖ He draws from this point that God’s universal relationship to man is that of judge and lawgiver rather than that of father (which modern man prefers to hear).

The Application of Redemption

Justification

Foundation #1: The Divine Authority of Holy Scripture

“The modern Protestant, therefore, is willing to see man as a wandering child, a lost prodigal needing to find a way home to his heavenly Father, but, generally speaking, he is not willing to see him as a guilty criminal arraigned before the Judge of all the earth.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #1: The Divine Authority of Holy Scripture

“The Bible doctrine of justification, however, is the answer to the question of the convicted lawbreaker; how can I get right with God’s law? How can I be *just* with God? Those who refuse to see their situation in these terms will not, therefore, take much interest in the doctrine. Nobody can raise much interest in the answer to a question which, so far as he is concerned, never arises.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #1: The Divine Authority of Holy Scripture

“Thus modern Protestantism, by its refusal to think of man’s relationship with God in the basic biblical terms, has knocked away the foundation of the gospel of justification, making it seem irrelevant to man’s basic need.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

- ❖ The second foundation upon which justification must stand is God's wrath against sin.
- ❖ Without this, justification loses its significance.
- ❖ Why would we need to be declared righteous if we are not in danger of paying the penalty for our sins?

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

“Just as modern Protestants are reluctant to believe that man has to deal with God, not as Father, but as judge, so they are commonly unwilling to believe that there is in God a holy antipathy against sin, a righteous hatred of evil, which prompts him to exact just retribution when his law is broken.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

“Just as modern Protestants are reluctant to believe that man has to deal with God, not as Father, but as judge, so they are commonly unwilling to believe that there is in God a holy antipathy [a deep-seated feeling of dislike; aversion] against sin, a righteous hatred of evil, which prompts him to exact just retribution when his law is broken.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

“There are not, therefore, prepared to take seriously the biblical witness that man in sin stands under the wrath of God. . . . Few will allow that wrath is God’s personal reaction to sin, so that by sinning a man makes God his enemy.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

- ❖ How about us GraceLife?
- ❖ Do we believe ‘the biblical witness that man in sin stands under the wrath of God’?
- ❖ If we do, then we believe with all our heart that justification is absolutely necessary and astoundingly wonderful!

The Application of Redemption

Justification

Foundation #2: The Divine Wrath against Human Sin

“But where there is an unwillingness to allow that sinners stand under the judicial wrath of God, there is no foundation for the preaching of deliverance from that wrath—which is what the gospel of justification is about.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xii.

The Application of Redemption

Justification

Foundation #3: The Substitutionary Satisfaction of Christ

- ❖ The third foundation upon which justification stands is work of Christ on the cross.
- ❖ Justification cannot be separated from the work which made it possible.

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Justification

Foundation #3: The Substitutionary Satisfaction of Christ

- ❖ Jesus Christ, by his life and death, acted as a substitute for us satisfying God's wrath so that God could justly justify us.
- ❖ There is no justification without Christ and the atonement.

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Justification

Foundation #3: The Substitutionary Satisfaction of Christ

“It is no accident that at the time of the Reformation the penal and substitutionary character of the death of Christ, and the doctrine of justification by faith, came to be appreciated together. For in the Bible they belong together.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiii.

The Application of Redemption

Justification

Foundation #3: The Substitutionary Satisfaction of Christ

“Justification is grounded on the sin-bearing work of the Lamb of God. It is the second, completing stage in the great double transaction whereby Christ was made sin and believing sinners are made ‘the righteousness of God in him’ (2 Cor 5:21). Salvation in the Bible is by substitution and exchange: the imputing of men’s sins to Christ, and the imputing of Christ’s righteousness to sinners.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiii.

The Application of Redemption

Justification

Foundation #3: The Substitutionary Satisfaction of Christ

“By this means, the law, and the God whose law it is, are satisfied, and the guilty are justly declared immune from punishment. Justice is done, and mercy is made triumphant in the doing of it.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiii.

The Application of Redemption

Justification

Foundation #3: The Substitutionary Satisfaction of Christ

“The imputing of righteousness to sinners in justification, and the imputing of their sins to Christ on Calvary, thus belong together; and if, in the manner of so much modern Protestantism, the penal interpretation of the cross is rejected, then there is no ground on which the imputing of righteousness can rest.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiii.

The Application of Redemption

Justification

Foundation #3: The Substitutionary Satisfaction of Christ

“Thus modern Protestantism, by rejecting penal substitution, is guilty of undermining the gospel of justification by faith in yet a third way. For justification cannot be preached in a way that is even reverent when that which alone makes moral sense of it is denied. No wonder, therefore, that the subject of justification is so widely neglected at the present time.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiv.

The Application of Redemption

Justification

Restoring the Foundations

“What must we do to reinstate it in our pulpits and
our churches?”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiv.

The Application of Redemption

Justification

Restoring the Foundations

“We must preach it in its biblical setting; we must re-establish its presuppositions. We must reaffirm the authority of Scripture, as truth from the mouth of God. We must reaffirm the inflexible righteousness of God as a Judge, and the terrible reality of his wrath against sin, as Scripture depicts these things.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiv.

The Application of Redemption

Justification

Restoring the Foundations

“And we must set forth against this black background the great exchange between Christ and his members, the saving transaction which justification completes.”

J.I. Packer, “Introductory Essay,” in James Buchanan, *Justification*, xiv.

The Application of Redemption

Justification

Restoring the Foundations

- ❖ J.I. Packer wasn't the only one to recognize the necessity of a proper foundation for the doctrine of justification.
- ❖ Justification needs to be taught as *the* answer to man's greatest problem.

The Application of Redemption

Justification

Restoring the Foundations

“If man is to be reconciled to God, he does not just need to be a good person; he needs to be a perfect person. He needs a perfect righteousness, for God himself is perfect and requires perfection.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 610.

The Application of Redemption

Justification

Restoring the Foundations

“The best preparation for the study of this doctrine is neither great intellectual ability, nor much scholastic learning—but a conscience impressed with a sense of our actual condition as sinners in the sight of God.”

James Buchanan, *Justification*, 208.

The Application of Redemption

Justification

Restoring the Foundations

“A deep conviction of sin is the one thing needful in such an inquiry—a conviction of the fact of sin, as an awful reality in our own personal experience; of the power of sin, as an inveterate evil cleaving to us continual, and having its roots deep in the innermost recesses of our hearts; and of the guilt of sin, past as well as present, as an offence against God which . . . has deserved his wrath and righteous condemnation.”

James Buchanan, *Justification*, 208.

The Application of Redemption

Justification

Restoring the Foundations

“A deep conviction of sin is the one thing needful . . .—a conviction of the fact of sin, as an awful reality in our own personal experience; of the power of sin, as an inveterate [having a particular habit, activity, or interest that is long-established and unlikely to change] evil cleaving to us continual, and having its roots deep in the innermost recesses of our hearts; and of the guilt of sin, . . . as an offence against God which . . . has deserved his wrath and righteous condemnation.”

James Buchanan, *Justification*, 208.

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Justification

Restoring the Foundations

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condemnation.”

James Buchanan, *Justification*, 208.

The Application of Redemption

Justification

Restoring the Foundations

“It is the convinced, and not the careless, sinner who alone will lay to heart, with some sense of its real meaning and momentous importance, the solemn question—‘How shall a man be just with God?’”

James Buchanan, *Justification*, 208.

The Application of Redemption

Justification

Restoring the Foundations

- ❖ Last time I said, “Our appreciation of justification is directly related to our sense of the holiness of God, the guilt of our sin, and the reality of judgment.”

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Justification

Restoring the Foundations

“If we are to appreciate that which is central in the gospel, if the jubilee trumpet is to find its echo in our hearts, our thinking must be revolutionized by the realism of the wrath of God, of the reality and gravity of our guilt, and of divine condemnation.”

John Murray, *Redemption Accomplished and Applied*, 124.

The Application of Redemption

Justification

Restoring the Foundations

- ❖ Summary:
 - ❖ Justification by faith has been the leading doctrine preached in every instance of revival.
 - ❖ George Whitefield

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Justification

Restoring the Foundations

“The chief characteristic of this preaching is its Biblical content. Throughout these sermons there runs one great Scriptural truth—the truth indicated by Whitefield when he summarized his early ministry and its effects, saying, ‘The doctrine of the New Birth and Justification by Faith (though I was not so clear in it as afterwards) made its way like lightning into the hearers’ consciences’”

Arnold Dallimore, *George Whitefield*, 1:127–28.

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Justification

Restoring the Foundations

- ❖ 3 foundational truths necessary to make justification by faith hit home:
- ❖ 1. The Divine Authority of Holy Scripture
- ❖ 2. The Divine Wrath against Human Sin
- ❖ 3. The Substitutionary Sacrifice of Christ

The Application of Redemption

Justification

Definition

- ❖ Last time I gave you five or six definitions of justification from some of the best theologians throughout the history of the church.
- ❖ My favourite is still John Calvin's although James Buchanan's 33 propositions on justification is really really good (167 pages).

The Application of Redemption

Justification

Definition

“Justified by faith is he who, excluded from the righteousness of works, grasps the righteousness of Christ through faith, and clothed in it, appears in God’s sight not as a sinner but as a righteous man. Therefore, we explain justification simply as the acceptance with which God receives us into his favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ’s righteousness.”

John Calvin, *Institutes of the Christian Religion*, 726–27, (3.11.2).

The Application of Redemption

Justification

Definition

- ❖ Aspects of Justification:
- ❖ The idea of God reckoning, thinking, and accepting us as righteous.
- ❖ This reckoning is said to be instantaneous, i.e. not a process or gradual change.
- ❖ The idea of a legal declaration.
- ❖ Includes both the forgiveness of sins and the imputation of (Christ's) righteousness.
- ❖ Justification comes *through* faith or *by* faith

The Application of Redemption

Justification

Review

- ❖ Last time we went through Scriptures that prove justification means to ‘declare righteous’ rather than to ‘make righteous’
- ❖ We showed Scriptures in which justification cannot mean ‘make righteous’ but must mean ‘declare righteous.’
- ❖ We showed Scriptures in which ‘justification’ is contrasted with ‘condemnation.’
- ❖ Justification is a legal term. (Forensic, judicial)

The Application of Redemption

Justification

In Romans

- ❖ We began to look through the book of Romans where Paul expounds his gospel which nothing more than justification by faith alone.

The Application of Redemption

Justification

In Romans

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For in it *the* righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

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- ❖ The gospel is God’s power to save.
- ❖ This salvation is ‘to everyone who believes.’
- ❖ The further description of that phrase (for) is that in the gospel the righteousness of God is revealed.
- ❖ The righteousness of God revealed in the gospel is justification.

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- ❖ Paul looks to the Old Testament to confirm this by quoting from Habakkuk 2:4 “But the righteous *man* shall live by faith.”
- ❖ The one who believes in Jesus Christ is clothed in his righteousness and therefore he shall *live*.
- ❖ That is the gospel Paul preached.

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For in it *the* righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH.”

- ❖ This imputation (reckoning, counting) of righteousness is inseparably tied to Jesus’ work as our representative in both his life and his death.

The Application of Redemption

Justification

In Romans

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith.

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- ❖ Main verb: 'has been manifested.'
- ❖ Subject: 'the righteousness (of God).'
- ❖ Modifiers:
 - ❖ **3:21** apart from. . .
 - ❖ **3:21** being witnessed by. . .
 - ❖ **3:22** even the righteousness. . .

Rom 3:21 . . . *the* righteousness of God has been manifested, . . . **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith.

- ❖ ‘for all those who believe’ becomes the focus in 3:22.
- ❖ ‘for there is no distinction’ (amongst those who believe).
- ❖ ‘for all (who have believed) have sinned.’
- ❖ ‘for all (who have believed) fall short of the glory of God.’
 - ❖ Note the standard of works!!

Rom 3:21 . . . *the* righteousness of God has been manifested, . . . **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; . . . **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith.

- ❖ ‘for all those who believe’ becomes the focus in 3:22.
- ❖ ‘being justified’ describes ‘all those who believe.’
- ❖ God’s righteousness is revealed through faith for all who believe—they are justified, they are declared righteous.

Rom 3:21 . . . *the* righteousness of God has been manifested, . . . **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; . . . **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith.

- ❖ Now Paul picks up on ‘being justified’ from 3:24.
- ❖ Justification is a gift
- ❖ Justification is by God’s grace
- ❖ Justification comes through the redemption which is in Christ Jesus.

Rom 3:21 . . . *the* righteousness of God has been manifested, . . . **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; . . . **23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith.

- ❖ In 3:25 Paul tells us more about ‘Christ Jesus.’
- ❖ God displayed him publicly as a propitiation.
- ❖ Propitiation is a sacrifice that makes God propitious towards us—that is favourably disposed towards us. A propitiation is a sacrifice that removes wrath.

Rom 3:21 . . . *the* righteousness of God has been manifested, . . . **22** even *the* righteousness of God through faith in Jesus Christ for all those who believe; . . . **23** . . . **24** being justified as a gift by His grace through the redemption which is in Christ Jesus; **25** whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; **26** for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

- ❖ Christ Jesus was ‘displayed publicly’ to demonstrate God’s righteousness.
- ❖ This work of redemption and propitiation which justifies those who believe allows God to justly justify the ungodly.

The Application of Redemption

Justification

In Romans

Rom 4:3 For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” 4 Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

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- ❖ Luther summarized the teaching of Romans 4:5 with the Latin phrase *simul iustus et peccator* (at the same time just and sinner).
- ❖ We are credited with Christ’s righteousness by faith, but we ourselves are not perfectly righteous.
- ❖ This in no way is intended to imply that the justified person is not born-again. Justification and regeneration cannot be separated.

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- ❖ Luther summarized the teaching of Romans 4:5 with the Latin phrase *simul iustus et peccator* (at the same time just and sinner).
- ❖ Our righteousness is never perfect in this life.
- ❖ If our righteousness is what merits heaven for us we could never attain it. We could never be certain if we were righteous enough.
 - ❖ Not even if our righteousness was a work of the Holy Spirit in us.

Rom 4:3 For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.” 4 Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

- ❖ Luther summarized the teaching of Romans 4:5 with the Latin phrase *simul iustus et peccator* (at the same time just and sinner).
- ❖ The righteousness that is ‘to all and on all who believe’ is a God-righteousness that comes from outside of us.
- ❖ This righteousness is separate from human works. It comes *by* faith (trust) in Christ. It comes *from* Christ.

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Justification

In Romans

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; **20** because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

The Application of Redemption

Justification

In Romans

Rom 3:27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. **28** For we maintain that a man is justified by faith apart from works of the Law.

The Application of Redemption

Justification

In Romans

- ❖ Faith and works are opposites.
- ❖ Because of our sin there is nothing we can *do* to make ourselves righteous before God.
- ❖ We cannot justify ourselves.
- ❖ We must depend on God for the righteousness of Christ which is freely given to all who believe.

The Application of Redemption

Justification

In Romans

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

The Application of Redemption

Justification

In Romans

- ❖ The fact that justification results in peace means our sins must be forgiven (innocence) *and* the context thus far shows that this justification also includes the imputation of righteousness to those who believe.
- ❖ Romans 5:12–21 shows that just as Adam's sin was imputed to those who are in him, so Christ's righteousness is imputed to all who are in him.

The Application of Redemption

Justification

In Romans

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — **13** for until the Law sin was in the world, but sin is not imputed when there is no law. **14** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. **15** But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

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- ❖ 5:12 ‘just as’ makes a comparison between the one man through whom sin entered the world.
- ❖ It seems like Paul doesn’t complete his comparison because he expands on the sin that came through Adam.
- ❖ Adam is a ‘type of Him who was to come’—Christ (Rom 5:14).
- ❖ He picks up the comparison again in 3:15 with ‘but’

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — **13** for until the Law sin was in the world, but sin is not imputed when there is no law. **14** Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. **15** But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

- ❖ What Paul is answering in this section is ‘how can the righteousness of Christ be imputed to ungodly sinners?’
- ❖ His answer is that it happens the same way Adam’s sin was imputed to all those who were represented by him.
- ❖ Adam is a ‘type of Him who was to come’—Christ (Rom 5:14).

The Application of Redemption

Justification

In Romans

Rom 5:16 The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. **17** For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

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- ❖ In Adam we received condemnation (5:16).
- ❖ In Christ we receive justification (5:16).
- ❖ Adam's transgression caused death's reign (5:17).
- ❖ Christ's grace and gift of righteousness (justification) causes us to reign in life (5:17).

The Application of Redemption

Justification

In Romans

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. **19** For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

The Application of Redemption

Justification

In Romans

Rom 8:1 Therefore there is now no condemnation for those who are in Christ Jesus. . .

Rom 8:33 Who will bring a charge against God's elect? God is the one who justifies; **34** who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

The Application of Redemption

Justification

Conclusion

- ❖ Justification is the gospel message of how sinful man can be made right with God through Jesus Christ.
- ❖ It is founded upon (1) The word of God, (2) The reality of God's holy wrath against sin, (3) The love of God that sent his son to represent us where Adam failed.
- ❖ This is the message that must go to the world because it is God's power for salvation to everyone who believes.

