



**The Oaks  
Baptist Church**  
Grand Prairie, Texas



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## Displaying the Righteousness of God A Study in Romans

Date	Lesson	Text
07/06	Introduction	
07/13	All Have Sinned	1:16-20; 3:9-20
07/20	God's Judgment	2:1-16
07/27	God's Promises	4:2-25
<b>08/03</b>	<b>Justified By Faith Pt 1</b>	<b>5:1-21</b>
08/10	Justified By Faith Pt 2	5:1-21
08/17	Victory in Christ	6:1-14
08/24	Life in the Spirit	8:1-16
08/31	Salvation in Christ	10:5-17
09/07	Marks of a Christian	12:1-21
09/14	Responsible Citizens	13:1-14
09/21	Do Not Judge	14:1-15:6
09/28	Review & Summary	

### Food for Thought

#### What is a Lie?

Anything that contradicts God's Word.

***Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.***

**2 Timothy 2:15**

*(shared by a Class Member)*

## JUSTIFIED BY FAITH - PART 1

### ROM 5:1-21

#### Definition and Results of Justification

The question of man's justification before God was raised early in man's history. In the Book of Job we read, "How should man be just with God?" (Job 9:2), and "How then can man be justified with God?" (Job 25:4).

In the New Testament the Apostle Paul, chief exponent of the doctrine of Justification, developed it more fully. After his conversion, and during his visit to Antioch in Pisidia, he said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39). Paul says that **forgiveness and justification are made possible through Jesus Christ, but he makes it clear that the two are not identical.** If a criminal is found guilty and convicted of crime, he may be forgiven by the offended party and even pardoned by the governor, but he remains guilty of his offense. His guilt was established and the court records carry it as such. He has been forgiven but not justified. The Apostle is saying that God does two things for the guilty but believing sinner that no man can possibly do for another; that is, He both *forgives* and *justifies*. *Justification* is more than forgiveness. We can forgive another for his wrong, but never can we justify him. Forgiveness assumes guilt; therefore, the guilty one cannot be justified. On the other hand, if we justify a man, then he needs no forgiveness, because justification assumes no guilt. But since all men are both guilty and condemned sinners before God, all need both forgiveness and justification before entering the Kingdom of God.

**Justification can be defined as that act of God whereby He declares absolutely righteous any and all who take shelter in the blood of Christ as their only hope for salvation.** Justification is a legal term which changes the believing sinner's standing before God, declaring him acquitted and accepted by God, with the guilt and penalty of his sins put away forever. Justification is the sentence of the Judge in favor of the condemned man, clearing him of all blame and freeing him of every charge. Justification does not make the sinner righteous, but when God sees him "in Christ," He declares that he is righteous, thereby pronouncing the verdict of "not guilty." In modern jurisprudence a sentence in any court must be in keeping with the facts presented. A judge has no right to condemn the innocent or to clear the guilty. Only God can clear the guilty.

We must keep in mind the fact that there is a close connection between the act of justifying and the imputed righteousness of the one who has been justified. Though the words *just*, *justify*, *justification*, *right*, *righteous*, and *righteousness* are all translations from the same root, their individual meanings may differ slightly. However, a general meaning is common to all. The meaning of these words is always objective, not subjective. If we looked to men for a definition of the words *justification* and *righteousness*, their meaning might change with time and differ according to geographical location. Men change in their thinking. What might be considered just and right in one generation, or in one part of the world, might not be so considered in another generation, or in a different part of the world. Dr. Kenneth S. Wuest said, "**God is the objective standard which determines the content and meaning, and at the same time keeps that content of meaning constant and unchanging, since He only is the unchanging One.**" A just person is one who has been declared righteous by God. God is the Author of Justification. "It is God that justifieth" (Romans 8:33). **Man has nothing to do with it except to receive it through faith, and that as the Holy Spirit enables him.**

*(Adapted from "Regeneration, Justification and Sanctification" by Lehman Strauss)*

## NOTES AND CROSS-REFERENCES

### Definition of Justification and Faith

#### Justification (from "A Study of Romans" by Charles Swindoll)

God's declaration or pronouncement that sinners, upon believing in Christ, are righteous because of Christ even though still in a sinning state (Rom. 3:23-24; Gal. 3:11). As such, we are assured of God's blessings toward us and need no longer fear His wrath, or condemnation. Justification is an instantaneous act of God that begins the Christian life. Once justified (declared righteous), the Christian begins the process of sanctification (growing in Christ). *Justification* is a legal declaration, an announcement of one's status before God. Its opposite is condemnation. Justification doesn't mean that we become instantly perfect and holy. But we are instantly forgiven and loved by God. Christ's righteousness is instantly credited to our account. So when God looks at us, He sees the perfect obedience and holiness of His Son. Once justified, the process of spiritual growth *sanctification* begins.

#### Faith (from Barnes Notes)

That is, believe in God and His gospel. "He who credits it to be true, and acts as if it were true." This is the whole of faith. Man is a sinner. He should act on the belief of this truth and repent. There is a God. Man should believe it, and fear and love him, and seek his favor. The Lord Jesus died to save him. To have faith in him is to believe that this is true, and to act accordingly; that is, to trust him, to rely on him, to love him, to feel that we have no merit, and to cast our all upon him. There is a heaven and a hell. To believe this is to credit the account and act as if it were true-to seek the one and avoid the other. We are to die. To believe this is to act as if this were so; to be in readiness for it, and to expect it daily and hourly. In one word, faith is feeling and acting as if there were a God, a Savior, a heaven, a hell; as if we were sinners and must die; as if we deserved eternal death and were in danger of it; and, in view of all, casting our eternal interests on the mercy of God in Christ Jesus. To do this is to be a Christian: not to do it is to be an infidel. The word here may be used in the sense of fidelity, and may denote that the Christian will be a faithful man, a man faithful to his word and promises; a man who can be trusted or confided in. It is probable that the word is used in this sense because the object of the apostle is not to speak of the feelings which we have toward God so much as to illustrate the influences of the Spirit in directing and controlling our feelings toward people. True religion makes a man faithful. The Christian is faithful as a man; faithful as a neighbor, friend, father, husband, son. He is faithful to his contracts; faithful to his promises. No man can be a Christian who is not thus faithful, and all pretensions to being under the influences of the Spirit when such fidelity does not exist, are deceitful and vain.

### RESULTS OF JUSTIFICATION (ROM 5:1-5)

#### *Brings peace (vs 1)*

- Peace that comes as a part of the Kingdom of God (Rom 14:17-18)
- Peace that Jesus brought by destroying the barrier (Eph 2:14-16)
- Peace that comes through the blood of Jesus (Col 1:19-20)
- Peace that comes from the God of peace (1 Thess 5:23)

#### *Access to grace (vs 2)*

- Access through the gate (John 10:7-9)
- Access through the way (John 14:6)
- Access through the Holy Spirit (Eph 2:18)
- Access through faith (Eph 3:12)
- Access through the blood of Jesus (Heb 10:19-20)
- Access through the sympathetic High Priest (Heb 4:14-16)

#### *Develops character (vs 3-4)*

- Builds character because it teaches that regardless of the circumstances, Jesus can be revealed in our lives (2 Cor 4:8-10)
- Builds character because it matures the Christian (James 1:2-4)
- Builds character because through it and service, it proves that God is in our lives so others will praise God (2 Cor 9:13)
- Builds character because through experiences, God tests us so that we are led toward being worthy of the crown of life (James 1:12)
- Builds character because it proves our faith is genuine (1 Peter 1:7)

#### *Gift of Holy Spirit (vs 5)*

- A gift that is received at the time of repentance and rebirth (Acts 2:38)
- Gift of the Holy Spirit as a deposit guaranteeing ownership of God (2 Cor 1:22)
- Gift of the Holy Spirit to signify being a child of God (Gal 4:6)
- Gift of the Holy Spirit as a seal until redemption (Eph 1:13-14)
- Gift of the Holy Spirit to strengthen and empower (Eph 3:16-17)