

# Justification

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Preacher: Rev John Macsween

[ 0 : 00 ] We shall now consider, as we shall be enabled, words you will find in the epistles of Romans and the fourth chapter.

Romans chapter 4, and we shall read from verse 4. Romans chapter 4, reading from verse 4. Now to him that worketh, is the reward not reckoned of greed, but of death. But to him that worketh not, but believeeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described as the blessedness of the man and to whom God imputed righteousness without works, say, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute. Blessed. We are acquainted with the revelation of the gospel.

[ 1 : 37 ] It is meaning, the very meaning of that word. We are acquainted with, with our fucking life, A good news. A good news from heaven. Good news declared in this world.

And the content of that news, the content of that message is something that has first of all to do with the relationship between God and man.

Perhaps in all the range of scripture we have no more concrete account of what the gospel is than we have in the Apostle to the book.

And the Apostle begins by proving that all are understood.

We have before proved that Jews are not heard without a single exception at all.

[ 3 : 21 ] Under sin. Now this is a condition that has been brought about by the creature himself.

For the scriptures know nothing of sin to which gift is not attached.

That is to say, sin is never viewed as being merely or primarily a misfortune.

Something that came upon man without his having anything at all to do with it. It is always presented as being accompanied by gift.

No other presentation of sin can be conceived of if we take, of course, the Bible as our textbook.

[ 4 : 33 ] For when the apostle here proves that all are under sin, he also proves that all are guilty.

And that all who are guilty are without excuse. That's what it means by saying that the whole world must be found guilty.

And that every mouth might be stopped. But he begins by proving this rather by showing that this is the case.

In order to do something else. This is not his end. He has something else in view. And what he has in view here is the justification of a sinner.

Now, there are certain phrases, certain words in the scripture, concerning which we should have clear and definite ideas.

[ 5 : 47 ] And one of these words is justification. How is a sinner justified before God?

How is a sinner received into the favor of God? Because as a sinner considered guilty and without excuse, he is not in the favor of God.

He is under the wrath of God. Now, in justification, his position is changed.

Instead of being under the wrath of God, he is brought into the favor of God. Now, no change could be more radical than that.

But how is this done? Well, from the beginning of time to the end of time, there are two and only two ways of which men can think.

[ 7 : 16 ] Whereby this can be done. Either by works or by grace.

Either by free will or by free grace. And these two are mutually exclusive.

How can this be done? For the argument of the apostle here is directed against the thought that none can be justified by works.

We know that. Then as now, the only way of justification that the natural man can think of is justification by works.

This was the creed of the Pharisees. It was also the creed of the Sadducees. And of course, at the Jewish church, they had fallen deeply into that error. And is in it to the present day.

[ 8 : 29 ] Justification by works. And is in it to the present day. Justification by works.

This was the creed of the Pharisees. It was also the creed of the Sadducees. And in whatever things they differed, and they differed on many things, they were at one here.

That justification, that is that God's favor was to be procured by good works.

What they considered good works. Now it is against that idea that the whole argument of the apostle here is directed.

And in order to show that this doctrine is no novelty, that it is not something he himself has invented, but he points to this doctrine as it was embedded in the scriptures of the Old Testament.

[ 9 : 42 ] And he takes as his example, Abraham, the father of the faith.

But he also takes the statement of David's. Blessed or happy is the man to whom the Lord will not impute sin.

He shows clearly, he shows conclusively, that the doctrine of justification by faith or through grace, is as old as God's revelation of himself to men.

He shows clearly and conclusively, that this was always the doctrine, which those who were justified had.

How can a man be just with God? How can one get into God's favor?

[ 11 : 08 ] How can the curse be changed into a blessing? That is the question. How? No, this is the question that confronts every sinner who gives due consideration to his own position as a sinner.

Of course, there is something more ultimate than that. And it is this. What is assumed here? Namely, that this does happen.

That the Lord does receive sinners into favor. That idea of course, pre-saints in logical order.

The idea of how they are received into his favor. And God forbid that we should think of this as a commonplace.

Something that is not worthy of our consideration. Into this, the angels decide to look.

[ 12 : 29 ] At the accomplishment of this, there is joy in the presence of the angels of God.

The Holy One does receive sinners into his favor. Oh, how marvelous!

How unspeakably glorious! That he who is high respects those that are lowly.

Though God is high, yet he respects all those that lowly be.

He brings them into his favor. He makes them to abide under his shade. He holds communion with them.

[ 13 : 42 ] He speaks to them in the dearest terms. How marvelous! How glorious!

How alike the creature God is! He receives them! He receives them! That is the fact of course.

That it lies beyond the thought how he receives them! Now how does he? Is it by works or by grace?

Is it by man's free will or by God's free grace? That is the question, and that is the one that is still discussed.

David describeth the blessedness of the man. That is, the man who is received into the favor of God.

[ 14 : 51 ] He describes that blessedness. He describes the way of it, the method of it. He describes how he is blessed. He is blessed because the Lord does not impute sin to him.

And he does not impute sin to him because his iniquities are forgiven and his sins are covered.

And this is the man, the only man, who is blessed. Now these are the only terms or conditions on which a sinner can be blessed.

They are not the only conditions on which God can bless. The angels are blessed, for instance.

They are blessed, the angels who kept their first estate.

Not because their sins are forgiven. Their sins are not forgiven because they have no sins. But they are blessed, nevertheless.

[ 16 : 26 ] They have kept their first estate. They were created blessed. And that blessing is continued to them.

As it would have been a good to man had he continued in the estate in which he was created. But man didn't.

He fell from that estate by sinning. By sinning against God. And by continuing to sin.

Now how can this one be blessed? The one who kept not his first estate.

The one who has gone on the ways of iniquity. The one who has chosen his own way and rejected the way of God.

[ 17 : 27 ] How can he be blessed? That's an entirely different proposition, of course. Blessed is the man whose sins are forgiven.

Whose iniquity is covered. And what does this blessing mean? What does it mean?

In other words, is it something worth having? Well, judging by man's conduct, the vast majority of all race do not think it's something worth having at all.

It is the least of their concerns. Whether they are blessed or cursed. Whether they are under God's wrath or in God's favor.

Nothing could be more removed from their fault. They are occupied with other things. And so occupied as to cloud the thoughts of blessing or cursing out of their mind.

[ 18 : 55 ] Does their unbelief make the faith of God without effect? Does their unconcerned prove that God's blessing is not worth having?

that it is not worth considering that other things are far more important. Surely not.

It would be passing strange if to judge something we gave the position of judge and laid the responsibility of judging on one who knew nothing about it.

It would be very strange for instance if in the case of a complicated piece of machinery going out of order you ask somebody who knew nothing about it now what's to be done?

Of course you wouldn't have the least idea. Well it is equally strange more so indeed to ask those who know not what the blessing of God is to ask them whether it is worth having or not.

[ 20 : 36 ] They have never concerned themselves with it and are in no position whatsoever to judge but that is what happens and strange as it may say those who know nothing about the blessing are the most vocal in their depreciation of it.

the skeptic whether theoretical or practical will tell you ah we're not concerned with this are they?

No indeed why? Because he knows nothing whatsoever about it nothing whatsoever but as if the person who is concerned about this and according to the degree of his concern he will answer immediately there is nothing in the whole world to be compared with the blessing of the Lord while he is conscious of being without it and then when he is conscious of having it he knows more about it than before but even the consciousness of being without it gives a value to this blessing such value as that nothing can be compared with it it is incomparably above everything else there is a blessing man and the blessing is worth having what difference does it make it makes an eternity of difference it makes the difference between heaven and hell it makes the difference between being cast from the sight of

God and being received into the blessedness which he has prepared for his people it makes a mighty difference even in this life it makes the difference between living to ourselves and living unto God and no slavery can be compared with the slavery of living to one set that's the essence of all slavery living to one set living in the throb of one set will living living in the cage of one's own making that's the most degraded and degrading slavery of all it makes that difference it makes the difference between being free for it is the truth that makes one free being free and being bound bound to what bound to whoever's lasting chains bound to the blackness of darkness forever who is the man who is blessed who is the man who is free who is the man who lives who is the man bound for a blessed eternity who is he the man to whom the

Lord imputes not a sin it is not the man who has purchased this for himself it is the man on whom it has been freely and gratuitously bestowed by the King of Kings and Lord of Lords blessed is this man and not is first of all but the emphasis is free of the Lord blessed is the man to whom the Lord impute not sin this is the question of relationship what does the Lord do to this man well there are two things or the case is stated both negatively and positively the

[ 25 : 51 ] Lord does this to him he imputed not his sin to him he doesn't impute his sin to him and why because his sin is forgiven and his iniquity harmed that's the positive side his sin is forgiven his iniquity is covered the Lord doesn't impute it and why doesn't he is it because this sin or the sins that are not imputed at last is it because that even while the persons did sin they were striving after something better and there isn't even a mention of such things at all there is mention made of such

ideas because that would still impute something to the creature that would still enable the creature to lay hold of something to glory in and that is what the apostles very very cared for to avoid the Lord doesn't impute sin to him not because these sins are less grievous or less heinous than other sins you can go through the whole catalog even if you could which is something no man can do go through the whole catalog of sins get the worst sins the more heinous sins in the most aggravated for and you will find such sins forgiven you will find that the Lord doesn't impute even such sins sins the man who is here mentioned knew something about that gave it sins blessed is the man to whom the Lord will not impute sin he knew what he was talking about he knew where blessed Nesale David says this a man who had experienced the disconsolating the ravaging the sins of sin the man whose mouth was stopped he discovered that there is only one man who is blessed the man to whom the Lord will not impute sin he will not impute it he won't lay to the charge but instead of doing that he forgives it he covers it this is what the Lord does this is how he blesses his people this is the man who is truly blessed and yet despite all this despite the perspicuity the clarity whereby this is made known in the gospel man still will go on in his own ideas his ideas of being justified by works he still will hold on to this he wants to have something wherewith to commend himself to

God God now don't you see that this puts every sinner on exactly the same level as everyone else it is in this connection that we read in the third chapter there is no difference there is no difference between man and man absolutely none why all have sinned and come short of the glory of God there is a level like roses here bringing each to the same level placing all upon the same ground for all have sinned without one solitary exception that is all who came by ordinary generation they've all sinned without one solitary exception there is no difference absolutely none there are many differences among men and between men but here there is none for all have sinned all have come short of the glory of

God we stand here together no difference there is none of us better than the rest there is no difference and then there is another respect in which there is no difference those who are justified are all justified in the same way in the love for there is no difference through God's righteousness being imputed to them and received by faith alone there is no difference between man and man man all who are justified are justified in the same way

[ 33 : 20 ] God forgives their sins and covers their iniquities this is the only way of salvation this is the only way of justification there is no difference between man and man here and to whom is this here again there is no difference it is unto all and upon all them that believe unto all and upon all them that believe here there is no difference if your sins are covered it is because

God covered them but if God covered your sins the only evidence you can have of that is believing what God says concerning himself that he is the justifier of of the ungodly the justifier of the ungodly so that when this question presents itself how is our soul saved the house man justified you can put it in various ways the answer is this through the grace of God through God in his grace forgiving sin and covering iniquity it is not because

I have less sins than someone else neither is it because I have more than someone else the pride of the human heart is so devilish when we use that word advisedly it is so devilish that it would take food from this to be worse than other people but you won't be justified because you're worse than other people you won't be justified because you're better than other people your goodness or your badness doesn't enter the question if you're justified it is because God forgives you sins whatever they may be he forgives sins he covers iniquity but we can we can say this when

God covers sins and this is the wonderful thing about it he first discovers them he discovers them to the person himself in the usual procedure of God in covering one's sins the first thing he does is to discover those sins to the person himself in other words to make him concerned about them when he is come he will convince the world of sin when God has a mind to cover one's sins he discovers them to that person himself he convinces of sin because part of his reason for covering sins is to call forth gratitude intelligent gratitude from the heart we can say without any qualification that no one sins is covered who has never been concerned about his sins the

Lord doesn't do that when he has a mind to discover them to cover them he first discovers them but we may not we must not we dare not rest in this because my sins trouble me more than they used to I can therefore conclude that the Lord is going to cover them no that would defeat its own end and wherever the Lord discovers sins he wouldn't allow anyone to rest in that unsafe resting place it would be tragic to be odd words if one were to say now that

[ 39 : 28 ] I have more concern than I used to be about my sins I can rest because the Lord is going to cover them that would be an awful delusion from the pit and there is no doubt the devil has deceived many at that very point they rested in their own concern instead of resting in the Lord's covering of their sins and where the Lord is teaching the soul he will not let it rest at least for any length of time he will not let it rest anywhere until it is brought to this to the place where he can see that his sins are covered that his iniquities are forgiven at least until he is made acquainted with

God's way of forgiving iniquity and covering sins and then this will spell for him a blessing indeed oh blessed is the man blessed is the man whose sins are forgiven whose iniquities covered blessed is this man and there is none blessed but this man are my sins forgiven are my iniquities covered that is indeed a question the most momentous that can face ones that can face one in this world that can occupy one's thought or engage one's attention are my sins covered are they covered are forgiven that are forgiven are they covered are they forgiven that is the question if they are they are because of the free grace of

God being justified freely through the redemption that is being Christ Jesus here they are covered if they are covered at all they are covered in the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in his blood that raises the next question what is my relationship with him with the Christ of God if my salvation is in him if the covering of my sins is in him if they are covered or if they are to be covered what is my relationship with him it brings us again to the place to which

God calls us to behold his son the lab of God that taketh away the sin of the world the father by the word of his grace calls us here come come and behold behold what I have accomplished for God was in Christ reconciling the world done to himself not imputing their trespasses unto us and how was that that he made him who knew no sin to be sin for us that we might be made the righteousness of

God in him and when the Lord says come and be moved may the responsible soul be Lord lead me Lord draw me that I may behold the wonders that thou hast brought let us pray oh Lord grant us thy favour in thy favour is life and we always need to be reminded of the way of thy favours the way it comes to those who are utterly and always unworthy of it grant us to appreciate the redemption that is in Christ Jesus grant us to know that there is forgiveness with thee that thou mayest be feared and in order to know this lead us lead us to the cross lead us to him who was raised up that he might draw men and women to himself

[ 46 : 21 ] I if I be raised from the earth will draw all unto me O Lord grant us to be among this all the all for whom he is lifted up may we behold him and go on beholding him as the Lamb of God take away all those sins in him and thou shalt have the praise Amen do, when he came going