

The Ultimate Freedom from Sin: Justification!

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*M*any people labor under a heavy weight of guilt and shame. The answer is to be found *only* in the total provision that God Himself has *already* provided!

Forgiveness is at the core of religious teaching and activity, and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc.

What the God of Scripture offers is *freedom from sins!*

*In Whom we have redemption through His blood, the **freedom** from sins, according to the riches of His grace (Ephesians 1:7).*

Ultimate freedom from sin is FAR MORE than forgiveness or pardon. What Paul taught went well beyond that. The revelation given to him involved **justification**, which, instead of being rooted in guilt, is rooted in righteousness.

*Who was delivered for our offences, and was raised again for our **justification*** (Romans 4:25).

*The judgment was by one to condemnation, but the free gift is of many offences to **justification*** (Romans 5:16).

Very few believers understand *justification*. Justification is NOT simply being pronounced “forgiven,” “pardoned,” “remitted” or even “innocent”; rather, it is being pronounced “**RIGHTEOUS!**”

JUSTIFICATION’S DEFINITION

To set forth as righteous (Bullinger).¹

The act of pronouncing righteous (Vine).²

Constituted righteous (Knoch).³

William R. Newell says that *Paul’s Gospel* included:

The plan of the actual conferring of the gift of righteousness ...

The change of a sinner’s standing before God, from one of condemnation to one of righteousness.

Negatively, it is deliverance from guilt on account of Christ’s shed blood, and deliverance out of the old creation, by identification in death with Christ.

Positively, it is a new standing in the risen Christ before God.⁴

The makeup of the English word *justification* looks like this:

Just – (root) adjective – meaning: *right, or righteous*.

fy – a suffix used to form a verb – meaning: *to make*.

tion – a suffix used to form a noun from a verb – meaning: *state or condition of being*.

Thus, justification is the *state or condition of having been made right or righteous*.

Paul shockingly proclaims that we have been “**made righteous**” (Romans 5:19). Even better than that, we have been “**made the righteousness of God in Him**” (II Corinthians 5:21)! The result of being made righteous is that we are *free* from the *entire* realm of sin and law.

*Knowing this, that the law **is not** made for a righteous man* (I Timothy 1:9).

1. E.W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, page 429.

2. W.E. Vine, *Vine’s Expository Dictionary*.

3. A.E. Knoch, *Concordant Keyword Concordance*.

4. A tract excerpt taken from *Paul vs. Peter* (Bible Student’s Press).

Having been made righteous, we can *NEVER EVER* have a judicial charge of offense filed against us.

*There is therefore now **no condemnation** to them who are in Christ Jesus ... Who will lay **anything** to the charge of God's elect? It is God Who justifies. Who is he who condemns? It is Christ Who died, or rather Who is risen again, Who is even at the right hand of God, Who also makes intercession for us (Romans 8:1, 33-34).*

FORGIVEN? OR JUSTIFIED?

Justification is a judicial term of righteousness. Forgiveness is a term of guilt that is pardoned. Thus, it is **justification** and NOT **forgiveness** that gives us *ultimate* and *permanent* freedom from condemnation and sin.

Notice in Romans 5 that the solution Paul presents to condemnation is **justification**, NOT forgiveness:

*Judgment was by one to **condemnation**, but the free gift is of many offenses to **justification**. For if by one man's offense death reigned by one; much more they who receive abundance of grace, and of the gift of **righteousness**, shall reign in life by One, Jesus Christ. Therefore, as by the offense of one, judgment came upon all men to **condemnation**, even so by the **righteousness** of One the free gift came upon all men to **justification** of life (Romans 5:16-18).*

Many believe that the real answer to sin is *forgiveness*. IT IS NOT! The ultimate answer to sin is **JUSTIFICATION!**

Forgiveness demands that one be *guilty*, while justification actually constitutes one *righteous*. Because forgiveness is rooted in guilt, it can actually be reversed, as seen in the message given to Israel by our Lord Jesus Christ in His *Kingdom of Heaven* teachings.

Then his lord, after that he had called him, said unto him, "O you wicked servant, I forgave you all that debt, because you desired me to. Should not you also have had compassion on your fellow-servant, even as I had pity on you?" And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So likewise shall My heavenly Father do also to you, if you from your hearts forgive not everyone his brother their trespasses.

Wow, isn't forgiveness a wonderful thing? Certainly *not!* What we read here is Christ's pre-death teaching concerning forgiveness. However, God's *ultimate* solution to sin through the Calvary-work of Christ is *not* found in forgiveness, but in justification. This is a truth revealed clearly to us in the writings of Paul.

The simple fact is that you can't have it *both* ways. *You can't be forgiven if you are righteous, and you can't be righteous if you are forgiven.*

BUT – DIDN'T PAUL TEACH THE FORGIVENESS OF SINS?

No! That's what religion teaches. Paul taught *justification*.

Religion focuses on forgiveness because it does not truly understand the magnificent revelation of justification. Forgiveness keeps the one who is forgiven a guilty sinner; while justification gloriously and graciously exalts us to a righteous saint. This has nothing to do with our own acts, but the single act of our Savior at Golgotha.

Christians sadly embrace forgiveness and pardon *instead* of justification. They even do so when reading the teachings of Paul, because most of our English translations *insist* on it. The translators did so because they themselves did not understand the transcendent doctrine of justification.

Forgiveness is *not* Paul's teaching. One can't honestly translate "forgiveness" from his writings. Thus religious leaders of Christendom must *impose* the doctrine of forgiveness into them. As a result, *their* translators mistranslated the truth of justification right *out* of Paul's writings.

PAUL'S USAGE OF "FORGIVENESS" IN ENGLISH TRANSLATIONS

The word that ends up being translated "*forgiveness*" (e.g. *King James Version*) in Paul's letters is the Greek word *aphesis*.

Aphesis

Aphesis is defined as:

Freedom (Strong).⁵

Setting free (Bullinger).⁶

Release from bondage or imprisonment (Thayer).⁷

Interestingly, even the *King James Version* translates *aphesis* as "*liberty*" in Luke 4:18. Let us now note Paul's own usage of *aphesis*.

*Be it known to you therefore, men and brothers, that through this man is preached to you the **aphesis** [freedom] from sins (Acts 13:38).*

*To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive **aphesis** [freedom from] sins (Acts 26:18).*

*In Whom we have redemption through His blood, the **aphesis** [freedom from] sins, according to the riches of His grace (Ephesians 1:7).*

5. James Strong, *Strong's Exhaustive Concordance*, Greek Lexicon, #859.

6. E.W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, page 303.

7. Thayer.

*In Whom we have redemption through His blood, even the **aphesis** [freedom from] sins (Colossians 1:14).*

Charizomai

Paul uses the Greek word *charizomai* that also ends up being translated “forgiveness” (e.g. *King James Version*).

Charizomai is defined as:

To grant as a favor, *i.e.*, gratuitously (Strong).⁸

To give graciously, give freely, bestow (Thayer).⁹

To do a person a favor, to be kind, to be gracious (Bullinger).¹⁰

To deal graciously (Knoch).¹¹

Interestingly, the root of the Greek word *charizomai* is *charis*, which is translated “grace.” Note Paul’s usage of *charizomai*.

*He Who spared not His Own Son, but delivered Him up for us all, how shall He not with Him also **charizomai** [graciously give] us all things? (Romans 8:32).*

*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know **charizomai** [the things graciously given] to us of God (I Corinthians 2:12).*

*So that contrariwise you ought rather to **charizomai** [be gracious to] him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow (II Corinthians 2:7).*

*To whom you are **charizomai** [gracious in] anything, I am also: for if I **charizomai** [be gracious in] anything, to whom I **charizomai** [am gracious], for your sakes I am, in the person of Christ (II Corinthians 2:10).*

*For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? **Charizomai** [be gracious to] me [for] this wrong (II Corinthians 12:13).*

*For if the inheritance be of the law, it is no more of promise: but God **charizomai** [graciously gave] it to Abraham by promise (Galatians 3:18).*

*Be kind to each another, tenderhearted, **charizomai** [gracious to] one another, even as God for Christ’s sake has **charizomai** [been gracious to] you (Ephesians 4:32).*

8. James Strong, *Strong’s Exhaustive Concordance*, Greek Lexicon #5483.

9. Thayer.

10. E.W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, page 303.

11. A.E. Knoch, *Concordant Keyword Concordance*.

For unto you **charizomai** [it is graciously given] *in the behalf of Christ, not only to believe on Him, but also to suffer for His sake* (Philippians 1:29).

Wherefore God also has highly exalted Him, and **charizomai** [graciously given] *Him a name which is above every name* (Philippians 2:9).

You, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having **charizomai** [been gracious to] *you in all your trespasses* (Colossians 2:13).

Forbearing each other, and **charizomai** [being gracious to] *each other, if any man have a quarrel against any: even as Christ charizomai [was gracious to] you, so also do you* (Colossians 2:13).

But withal prepare me also a lodging: for I trust that through your prayers I **charizomai** [will be graciously given] *to you* (Philemon 1:22).

THE GRAND ANSWER TO SIN

Paul's writings are the *pinnacle* of divine revelation. Through him God reveals the *grand answer* to sin: *justification*. This is Father's gift of grace, through the redemptive work of Christ.

By Him all who believe are **justified** [declared righteous] *from all things, from which you could not be justified [declared righteous] by the law of Moses* (Acts 13:39).

Being **justified** [declared righteous] *freely by His grace through the redemption that is in Christ Jesus* (Romans 3:24).

Therefore we conclude that a man is **justified** [declared righteous] *by faith without the deeds of the law* (Romans 3:28).

Who was delivered for our offences, and was raised again for our **justification** [declaration of righteousness] (Romans 4:25).

Therefore being **justified** [declared righteous] *by faith, we have peace with God through our Lord Jesus Christ* (Romans 5:1).

Being now **justified** [declared righteous] *by His blood, we shall be saved from wrath through Him* (Romans 5:9).

Not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto **justification** [the declaration of righteousness] (Romans 5:16).

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men to **justification** [the declaration of righteousness] *of life* (Romans 5:18).

Moreover whom He did predestinate, them He also called: and whom He called, them He also **justified** [declared righteous]: and whom He **justified** [declared righteous], them He also glorified (Romans 8:30).

Such were some of you: but you are washed, but you are sanctified, but you are **justified** [declared righteous] in the name of the Lord Jesus, and by the Spirit of our God (I Corinthians 6:11).

Knowing that a man is not **justified** [declared righteous] by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified** [declared righteous] by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be **justified** [declared righteous] (Galatians 2:16).

That no man is **justified** [declared righteous] by the law in the sight of God, it is evident: for, "The just shall live by faith" (Galatian 3:11).

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be **justified** [declared righteous] by faith (Galatians 3:24).

That being **justified** [declared righteous] by His grace, we should be made heirs according to the hope of eternal life (Titus 3:7).

The ultimate answer to sin is justification – *and you've got it!*

Being **justified** freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).

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