

God is just and justifying

It is common ground among some theologians that God declares man 'as if he were' just by means of faith in Christ, that is, they have made a reservation. For some and among them we highlight Dr. Scofield, 'God declares the sinner to be righteous', that is, he claims that God 'doesn't make man righteous'.

God is just and justifying

The word 'justification' (Dikaiosis) when used by the apostle Paul refers to what is true, in the same way that the psalmist David uses the word 'justification' (hitsdik) to refer to God because He is truly just.

The apostle Paul uses a Greek word that has the same meaning as the Hebrew word 'justification' to refer to Christians because they are truly just "... so you are justified when you speak ..." (Rom. 3: 4; Ps 51: 4) . Those who believe are again created in a new and specific condition: true justice and holiness (Eph 4:24).

The terms used in the New Testament for justification, in Greek, are Dikaios (just); Dikaiosis (justification, defense, claiming a right), and; Dikaioo (to have or recognize as fair). In the Old Testament the term is hitsdik, which means to declare in court that someone complies with the law (Ex 23: 7; Deut 25: 1; Prov 17:15; Is 5:23). When God declares that man is just, that is, he justifies, he declares what is true, because God cannot lie.

Why the above statement? Because it is establishing among, some theologians that God declares staff 'as if he were' just by means of faith in Christ, that is, he makes a reservation.

For some and among them we highlight Dr. Scofield, 'God declares the sinner to be righteous', that is, he categorically affirms that God 'does not make man righteous'.

"The believing sinner is justified, that is, treated as righteous (...) Justification is an act of divine recognition and does not mean making a person righteous..." Scofield Bible with References, Rom. 3:28, p. 1147.

Now, God would never declare that man is just, since he is not actually in the condition of just. It is inconceivable that God should declare and treat as righteous that which He does not make righteous. How could God recognize something that is not like it is?

We know that God has the power to call things that are not as though they were (Rom. 4:16), but He would never declare the sinner to be righteous. Fair; for I will not justify the wicked" (Ex 23: 7).

If God does not justify the wicked, how is it possible for the sinner to be declared righteous?

The apostle Paul rightly stated that "the justified of sin is dead" (Rom. 6: 2-7). If the first proposition is true, the second is also true, since the second depends on the first.

In this way, the word 'justified' translates a true idea, since everyone who believed died with Christ.

When the apostle Paul uses the word 'justification', he has in mind something that is true, that is, the one who is dead is fully justified from sin!

If the old man was crucified with Christ, who is justified (declared righteous) by God?

We know that Christ was delivering because of the sins of humanity and that when they believe in Him, they die and are buried.

We know that Jesus rose from the dead, and that with Him those who believed rose “Therefore, if you have already risen with Christ, seek the things above, where Christ is seated at the right hand of God” (Col 3: 1) .

The ‘justification’ (righteous declaration) falls on the new man who rises with Christ from the dead. Only the new creature is declared just before God, for it was created anew in true justice and holiness.

The sinner will never be declared righteous, for the old man, who is the sinner, will be crucified with Christ “For we know this, that our old man was crucified with him ...” (Rom. 6: 6).

The sinner will never be justified before God, but dies through the cross of Christ.

The sinner who accepts Christ’s sacrifice through faith (gospel) dies together with Him, and when he rises, a new creature (created) according to God resurrects in true justice and holiness. This new man is declared just before God.

The words translated ‘justify’ and ‘justification’ mean ‘make fair’, ‘do fair’, ‘declare fair’, ‘declare straight’ or ‘declare free from guilt and deserving of punishment’. When God creates the new man in true justice and holiness, he performs all the actions described in the verbs above.

Only the one who is created just can receive this declaration from God, that is, only the new man, created according to God can receive the declaration from God: he is just.

“And put on the new man, who according to God is created in true justice and holiness...” (Eph 4:24).

The new man created by God, through Christ Jesus, that is, who rose from the dead, is created in true justice and holiness,

so when God declares him righteous, he speaks of what is true, of a full and effective condition today.

“He was delivered for our sins, and was raised for our justification” (Rom. 4:25);

“... Because he who is dead is justified from sin” (Rom. 6: 7)

Looking at these two verses: it is clear that Jesus was delivering because of the sin of sinners (if humanity had not sinned, there would be no need for Christ to die), and by dying with Him, God's justice is fulfilling since the sinner receives what God's justice determines: death.

Then, the one who is dead is, begotten from God and rises to the glory of God the Father, since those who believe rise with Christ. In this way he is justified, or declared righteous, for to that end Christ rose from the dead: ‘he rose for our justification’ (Rom. 4:25).

If one does not accept the argument that Christians are indeed righteous, one must also conclude that Christ did not rise. If Christ arose, it is a fact that Christians arose with Him, and are declared righteous.

When the old man dies with Christ, God is just. When God creates the new man, He is the justifier. Without any contradiction: He is just and justifying.

The Bible says that all who believe in Jesus are giving power to be madding (created), children of God. The old man was crucifying, killed, buried, and a new man emerges from the dead. This new man is declareding fair.

Paul expressed that “he who is dead to sin is just before God” because the condition of being dead to sin is the same as being “alive” to God. He who is created anew through the gospel, which is the power of God for everyone who believes,

is justified (declared righteous), for he is a new creature created in true justice and holiness.

For this, very Paul declares, "Who for our sins was delivered, and rose for our justification" (Rom. 4:25).

The man who is declared righteous before God is not the one who died, but the one who rose from the dead, that is, the new creature generated again in Christ.

When the apostle Paul says that he who is dead is justified from sin, he has the idea of □□the following verse in mind:

"For it is Christ who died, or rather, who rose from the dead, who is at the right hand of God, and also intercede for us "(Rom. 8:34).

Whoever is dead to sin, (or rather) who has risen with Christ has been justified, that is, declared righteous before God.

Some think that the declaration of justice on the part of God will be effective in the future, and that, in the present, man only has a declaration of what will happen later. Justification is not so.

"Justification is a declaration by God regarding the condition of the new creature before Him"

All who believe are empowered to become children of God, children born not of the will of the flesh, nor of the will of man or blood? These are born of the Spirit, created according to God in true Justice and Holiness (John 1:12 -13).

Since only those who are born in righteousness and holiness are true, they are declared righteous before God (Eph 4:24). God is the justifier of those who believe in Christ.

The psalmist could only recognize his mistakes as a way of declaring God's justice. Any man cannot go beyond what the psalmist did.

However, before declaring the man righteous, God does something extraordinary: the predetermined penalty is applied to the guilty (death), generates a new creature through his power (the gospel), and declares the new man righteous before Him. .

Through justification, the manifold wisdom of God becomes knowing among principalities and powers!