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Therefore, that God is just

"That is, the righteousness of God through faith in Jesus Christ for all and all who believe; because there is no difference" (Rom. 3:22)

Justice from faith to faith

The Justice of God is of faith (gospel) and by faith (trust) in Christ, for all, without any distinction, because all have sinned. God has brought powerful salvation to all humankind, since all have sinned.

"For all have sinned and fall short of the glory of God" (Rom. 3:23)

We know that God is just because:

- a) It is no respecter of persons, and;
- b) God provided salvation for all men, without distinction (Jews and Gentiles) "For God so loved the world that he

gave his only begotten Son, so that everyone who believes in him may not perish but have eternal life" (John 3:16).

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Note that the judgment has already been made and is established over all men for condemnation, since the one who does not believe in Christ is already condemned, without distinction, because God is no respecter of persons (John 3:18).

When God's judgment was establishing in Adam, all men died for God and began to live for the world. The law and the judgment were established in Adam: "... you will surely die" (Gen. 2:17), and the man died for God "The judgment came from one offense, actually, to condemnation ..." (Rom. 5:16), starting to live for the world.

Men came to live in enmity with God and in friendship with the world (Jas 4: 4)!

Since men live for the world (they are at enmity with God), to return to befriend God, everyone must die to sin.

God is just, for He has provided free justice to all men through His grace. God's grace is in the redemption that is in Christ Jesus.

God's grace redeems man, making those who accept Christ's sacrifices to be rehabilitating to God's glory. Since man has been depriving of the glory of God, the redemption that is in Christ rehabilitates man to receive what was lost in Adam.

As God is just (Rom. 3:26), He proposed Jesus Christ as atonement through faith (as it is by faith (gospel), all men have free access to God through Christ). In other words, for God to show his favor to the sinner, it was necessary for Christ to shed his blood.

Without the blood of Christ, it was impossible for God to be favorable to the sinner, since the justice of God requires that the transgressor not be absolving, but that he receive what is establishing in the condemnation: death.

In the face of justice in God, no transgression can go unpunished. The penalty imposed by law can never pass from the person who committed the transgression. Being just God, he cannot absolve the guilty. The culprit cannot be considering innocent.

Another feature of justice is in the law. The law obliges both those who have a duty to obey and those who have established it. If man lives up to the law, God will justify him, but if he does not succeed, he is subject to the established penalty "For those who hear the law are not just before God, but those who practice the law must be justified" (Rom 2:13).

Faced with this obstacle, it is clear that a just God could not justify the sinner. Because of this obstacle, the apostle Paul wrote: "... so that God may be just..." He demonstrated his righteousness by the remission of sins that were previously committed under God's tolerance.

How does this remission occur? How does just God justify the sinner? How is God just and justifying at the same time?

God's justice determines that:

- The offender is not considering innocent;
- That the soul that sins, it must die, and;
- That the penalty cannot pass from the person of the offender.

Through propitiation in Christ, God satisfies his justice, since the propositions we have quoted above are fully satisfied.

When the apostle Paul wrote "... so that God may be Just..." he was quite sure that God satisfied what his justice, righteousness and holiness require.

God has not blamed the innocent (Na 1: 3);

It is true; it is pertinent to justice, that the guilty person is not considering innocent. The guilty party is only responsible for the breach of the law.

Even if there is a broad and unrestricted amnesty granted to those who have broken the law, the culprit will not be considering innocent. Amnesty releases the guilty from the penalty, but the guilty will always be guilty under the law: there is no way to declare a justified amnesty.

Imputing another's justice to the guilty does not make him innocent;

So true is this truth, that such a view cannot resist the following verses: "The son will not take the father's iniquity, nor the father will take the son's iniquity. The righteousness of the righteous will rest on him and the wickedness of the wicked will fall on him" (Eze 18:20).

There is no way to input the righteousness of the just to the wicked, because divine determination is the wicked alone have their wickedness and the righteousness of the righteous alone.