

**INTRODUCTION**

1. Let me invite you to take your Bibles tonight and turn to Romans chapter 3.
2. In our last time together we gave an overview of that great chapter and began talking about the subject of “justification.”
3. If you remember, Paul has just given three chapters of wrath and now he gives the good news of the gospel.
4. And what is that good new?
5. That the sinner can be reconciled to God—He can be justified.
6. Read Romans 3:21-24.
7. In our last time together we spent our time talking about “justification.”
8. If you remember, we said that justification is a legal declaration whereby God declares the sinner “just” or “righteous.”
9. He is given a “non-guilty” verdict.
10. This is not because of anything the sinner has done or inherently possesses.
11. The sinner’s status before God is “unrighteous.”

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12. His righteousness is “unrighteousness” before God.
13. It is “filthy rags” as Isaiah says.
14. So, the basis for our justification is due to what Jesus did on the cross and the transfer of our sin on Him.
15. Look at Romans 3:24-25 again.
16. **Romans 3:24-25 (NASB)** <sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.
17. The reality is, according to verse 23, “All have sinned and fall short of the glory of God.”
18. But God, “as a gift by His grace through the redemption which is in Christ Jesus” has justified us.
19. As we revisit this subject tonight, I want to begin by defining a few terms in both of those passages.
20. The first term is the one we have been talking about.
21. It says in verse 24, “being justified.”
22. The word “justified” (dikaioo) means to declare the rightness of something or someone.

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23. It is God's declaration that all the demands of the law are fulfilled on behalf of the believing sinner through the righteousness of Jesus Christ.
24. This is what we would call a forensic or legal transaction.
25. It changes the judicial *standing* of the sinner before God. So that in justification, God *imputes* the perfect righteousness of Christ to the believer's account, then declares the redeemed one fully righteous.<sup>1</sup>
26. Now there are six different aspects of justification in the NT.
27. The Bible says, we are justified by grace—that means we do not deserve it.
28. It says we are justified by faith (Rom. 5:1)—that means that we have to receive it by believing on the Lord Jesus Christ.
29. It says, we are justified by blood (Rom. 5:9)—that refers to the price the Savior paid in order that we might be justified.

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<sup>1</sup> John MacArthur, *Romans* (Chicago: Moody Press, 1996). 208.

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30. It says, we are justified by power (Rom. 4:24 25)—the same power that raised the Lord Jesus from the dead.
31. It says, we are justified by God (Rom. 8:33)—He is the One who reckons us righteous.
32. And finally, it says, we are justified by works (Jas. 2:24)—not meaning that good works earn justification, but that they are ***the evidence that we have been justified.***<sup>2</sup>
33. The second word in verse 24 that we need to define is “redemption.”
34. “Being justified as a gift by His grace” is only possible “through the redemption which is in Christ Jesus.”
35. The word “redemption” is the Greek word *apolytroseous* which comes from *apo* (from) and *lutroo* (to redeem).
36. Taken together it would be “to redeem from,” and it means “to let go free for a ransom” (WSNTDICT).

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<sup>2</sup> William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997).

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37. It is translated “release” in Hebrews 11:35.
38. Apolutrosis was commonly used of paying a ransom to free a prisoner from his captors or paying the price to free a slave from his master.<sup>3</sup>
39. The Lord Jesus bought us back from the slave market of sin.
40. His precious blood was the ransom price which was paid to satisfy the claims of a holy and righteous God.<sup>4</sup>
41. Listen to several passages that talk about this:
42. **1 Corinthians 1:30 (NASB)** But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and **redemption**.
43. **1 Corinthians 6:20 (NASB)** For you have been **bought with a price**: therefore glorify God in your body.

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<sup>3</sup> John MacArthur, *Romans* (Chicago: Moody Press, 1996). 209.

<sup>4</sup> William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997).

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44. **1 Corinthians 7:23 (NASB)** You were **bought with a price**; do not become slaves of men.
45. **Acts 20:28 (NASB)** "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God **which He purchased with His own blood**."
46. This is the meaning of "redemption."
47. We have been bought out of the slave market of sin.
48. Jesus death was the purchased price.
49. Notice the third word.
50. It is found in verse 25.
51. It is the word "propitiation" (hilasterion).
52. This word carries the idea of appeasement or satisfaction.
53. The "redemption" or payment that Jesus made on our behalf was an appeasement to God.
54. We could say then propitiation means to satisfy the demands of justice.
55. In biblical terms it means to satisfy the demands of God's wrath.

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56. God places sin and evil under his judgment and decrees that he is going to pour out his wrath upon it.
57. In New Testament terms, what we are saved from is God.
58. We are saved by God from God, from the wrath that is to come.
59. Propitiation satisfies completely the demands of God's wrath and justice, which is what the cross was all about.
60. Christ as our substitute took upon himself the wrath that we deserve, to pay the penalty that was due for our guilt to satisfy the demands of God's justice.
61. In His work of propitiation, Jesus did something on a vertical level, something with respect to the Father, satisfying the justice of God for us.
62. So as we already saw in Romans 1-3 where the sinner is under the wrath of God, Jesus appeased that wrath by dying on the cross for sin.
63. Therefore, His sacrifice satisfied the justice of a holy God and a righteous law.

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64. So, through His offering of Himself, God's wrath is averted, and mercy can be shown on the basis of an acceptable sacrifice.<sup>5</sup>
65. God resurrecting Jesus reveals that He accepted His sacrifice of Himself for our sin.
66. **Acts 2:32 (NASB)** "This Jesus God raised up again, to which we are all witnesses.
67. Now as we look further into the subject of "justification" and the "redemption" and "propitiation" of Christ, I want us to consider what this means.
68. Salvation is referred to in the Bible as being an "everlasting salvation" (Isa.45:17).
69. Mark 16:20 refers to it as an "eternal salvation."
70. Paul refers to it as "eternal glory" in 2 Timothy 2:10.
71. We even hear in **John 3:16 (NASB)** "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

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<sup>5</sup> William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997).



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72. What is meant by the terms “everlasting” and “eternal”?
73. Let's first address the phrase in John 3:16, “That whoever believes in Him shall not perish.”
74. What does that mean?
75. The word “perish” (apoletai) means “to be destroyed” (WSNTDICT) or as D.A. Carson says, “To be doomed to destruction.”
76. To perish is to receive God's final and eternal judgment.
77. But John 3:16 says that “whoever believes in Him shall *not* perish, but have eternal life.”
78. Let's go back to our previous question, “What is “eternal life”?”
79. This is the first of fifteen references in John's gospel to the important term eternal life.
80. In its essence, eternal life is the believer's participation in the blessed, everlasting life of Christ (cf. 1:4) through his or her union with Him (Rom. 5:21; 6:4, 11, 23; 1 Cor. 15:22; 2 Cor. 5:17; Gal. 2:20; Col. 3:3–4; 2 Tim. 1:1, 10; Jude 21).
81. Jesus defined eternal life in His High Priestly Prayer to the Father: “This is eternal life, that they may

- know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).
82. It is the life of the age to come (Eph. 2:6–7), and believers will most fully experience it in the perfect, unending glory and joy of heaven (Rom. 8:19–23, 29; 1 Cor. 15:49; Phil. 3:20–21; 1 John 3:2).<sup>6</sup>
83. Now notice again in John 3:16 Jesus says “whoever believes in Him shall not perish, but have eternal life.”
84. The guarantee given to those who possess eternal life is that they will never perish.
85. Genuine salvation can never be lost; true believers will be divinely preserved and will faithfully persevere.<sup>7</sup>
86. Let’s look at a few passages that talk about this:

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<sup>6</sup> John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 114–115.

<sup>7</sup> John MacArthur, *The MacArthur New Testament Commentary : John 1-11* (Chicago: Moody Press, 2006). 117.

***Justification: The Provision of God's Righteousness Pt.2***

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87. First, let's look at the ones that indicate you will be divinely preserved.
88. **John 6:37-40 (NASB)** <sup>37</sup> "All that the Father gives Me will come to Me, and the one who comes to Me **I will certainly not cast out.** <sup>38</sup> "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> "This is the will of Him who sent Me, that of **all that He has given Me I lose nothing, but raise it up on the last day.** <sup>40</sup> "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have **eternal life, and I Myself will raise him up on the last day.**"
89. **John 10:27-29 (NASB)** <sup>27</sup> "My sheep hear My voice, and I know them, and they follow Me; <sup>28</sup> **and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.** <sup>29</sup> "**My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.**
90. **Romans 5:9 (NASB)** Much more then, **having now been justified by His blood, we shall be saved from the wrath of God through Him.**
91. **John 5:24 (NASB)** "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, **has eternal life, and does not come into judgment, but has passed out of death into life.**

92. **Romans 8:1 (NASB)** Therefore *there is now no condemnation for those who are in Christ Jesus.*
93. **Romans 8:29-39 (NASB)** <sup>29</sup> For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; <sup>30</sup> and these whom He predestined, He also called; and these whom He called, He also justified; and *these whom He justified, He also glorified.* <sup>31</sup> What then shall we say to these things? *If God is for us, who is against us?* <sup>32</sup> He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? <sup>33</sup> Who will bring a charge against God's elect? *God is the one who justifies;* <sup>34</sup> *who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.* <sup>35</sup> *Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* <sup>36</sup> *Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."* <sup>37</sup> *But in all these things we overwhelmingly conquer through Him who loved us.* <sup>38</sup> *For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,* <sup>39</sup>

***nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.***

94. **Ephesians 1:13-14 (NASB)** <sup>13</sup> In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, ***you were sealed in Him with the Holy Spirit of promise,*** <sup>14</sup> ***who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.***
95. **Ephesians 4:30 (NASB)** Do not grieve the Holy Spirit of God, by whom ***you were sealed for the day of redemption.***
96. The word “sealed” (sphragizo) means, “to set a seal upon, mark with a seal” (Wuest).
97. This was “an official mark of identification that was placed on a letter, contract, or important document.
98. The seal was made from hot wax, which was placed on a document and then impressed with a signet ring.
99. The document was thereby officially identified with and under the authority of the person to whom the signet belonged” (MacArthur).
100. In Daniel 6:17 when Daniel was thrown into the lion’s den, it says, “A stone was brought and laid

over the mouth of the den; and the king *sealed* it with his own signet ring and with the signet rings of his nobles, so that nothing would be changed in regard to Daniel.”

101. When the body of Jesus was put in the tomb, it says in Mat.27:66 that they “set a *seal* on the stone.”
102. In Revelation 5:5 John says He “saw in the right hand of Him who sat on the throne a book written inside and on the back, *sealed* up with seven *seals*.”
103. John MacArthur says that “the seal of God’s Spirit in the believer signifies four primary things: security, authenticity, ownership, and authority” (34). These were the four things that a seal signified on a letter, contract, or important document.
104. When it speaks of security, it speaks of each believer being marked “with His own inviolable seal” (35).
105. When it speaks of authenticity, “it is as if He stamps us with a seal that reads, ‘This person belongs to Me and is an authentic citizen of My divine kingdom and member of My divine family’” (35).
106. When it speaks of ownership, it speaks of believers “as God’s divine possessions, who from that moment on entirely and eternally belong to Him. The Spirit’s seal declares the transaction of salvation as divinely official and final” (35).

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107. When it speaks of authority, it says that believers “are delegated to proclaim, teach, minister, and defend God’s Word and His gospel with the Lord’s own authority” (35-6).
108. Some other verses that speak on God’s preserving the believer are:
109. **Hebrews 7:25 (NASB)** Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.
110. **1 Peter 1:3-5 (NASB)** <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, <sup>5</sup> who are protected by the power of God through faith for a salvation ready to be revealed in the last time.
111. **Jude 1:24 (NASB)** Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy.
112. Now notice some passages that talk about the believer persevering in the faith:

113. **Matthew 10:22 (NASB)** "You will be hated by all because of My name, but it is the one who has *endured to the end who will be saved.*
114. **Matthew 24:13 (NASB)** "But the one who *endures to the end, he will be saved.*
115. **Luke 8:15 (NASB)** "But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and *hold it fast,* and bear fruit with perseverance.
116. **Hebrews 3:6 (NASB)** but Christ *was faithful* as a Son over His house—whose house we are, *if we hold fast our confidence and the boast of our hope firm until the end.*
117. **Hebrews 3:14 (NASB)** For we have become partakers of Christ, *if we hold fast the beginning of our assurance firm until the end.*
118. **Hebrews 10:39 (NASB)** But we are not of those who shrink back to destruction, but of those who have faith to *the preserving of the soul.*
119. Charles Ryrie says, "The doctrine of security, in the last analysis, depends on what God has done, so that if one can lose his salvation then certain works of God would have to be undone or reversed. For instance:



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120. When we are saved the Holy Spirit places us in the body of Christ (1 Co 12:13). Now if a believer can lose his salvation, he would be removed from the body at that time; no such idea is even hinted at in the Scriptures.
121. Furthermore, the Holy Spirit seals the believer until the day of redemption (Eph 1:13; 4:30). Losing one's salvation would have to involve breaking that seal before the day of redemption.
122. Also, it is the Father's purpose to keep us in spite of everything (Jn 10:28–30; 13:1) and ultimately to present us faultless in His own presence (Jude 24).
123. But undoubtedly the most convincing Scripture reference about security is Romans 8:29–39.
124. Notice the pileup of evidence. First, those who were predestinated, called, and justified are also said to be glorified.
125. The past tense can be used of a future event only because it is so certain that not one will be lost.
126. The chain from foreknowing through predestinating, calling, and justifying remains unbroken until all are glorified.
127. Second, no one can charge God's elect with anything that could cause them to lose their salvation because the judge (God) before whom such a charge would be tried is the same one who justifies (v. 33); that is,

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the judge has already pronounced us righteous (to justify means to declare righteous).

128. If anyone does bring a charge, what chance would he have of success when the accused has been declared righteous by the presiding judge?
129. Third, our Lord is continually making intercession for us, and that in itself is enough to keep us saved (v. 34, cf. 1 Jn 2:1).
130. Fourth, the chapter closes with the certain and sweeping promise that nothing (including ourselves “nor any other [created thing],” v. 39) can separate us from the love of God which is in Christ Jesus our Lord. That pretty well plugs every loophole!
131. Now, of course, people can and sometimes do believe the doctrine of eternal security and use it to allow themselves to live in sin without fear of losing their salvation. It should never be used that way; indeed, it ought to make us so grateful that we will want to live holy lives (Ro 6:1–14).<sup>8</sup>
132. **ASSIGNMENT:**
133. Write a paper using Scripture to support that you can lose your salvation. Due next class.

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<sup>8</sup> Charles Caldwell Ryrie, *A Survey of Bible Doctrine* (Chicago: Moody Press, 1995).

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134. Questions?

135. Let's pray.