

## JUSTIFICATION

**Sunday Morning: April 18, 2004**

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

We have been thinking about the death, burial and resurrection of our Lord Jesus Christ. We know that this season of the year we think of the Passover, normally referred to as Easter, and it is at the Passover time that the Passover Lamb was offered. And Jesus Christ was the Lamb of God that took away the sin of the world and so Jesus Christ is our Passover Lamb and He died for our sins. Not only for our sins, but for the sins of the whole world. So the sin question has been dealt with in the death of the Lord Jesus Christ and anyone who desires can appropriate and receive the blessing and the benefit of what He did on Calvary. For He died for our sins and He made it possible for us to be born into His family, to become one of His children. And it's easily done. There's one place in the Bible, Acts chapter sixteen, it's the only place in the Bible where 'saved' is in the question and 'saved' is in the answer. When the Philippian Jailer who was not ready to die and knew that He would if any of the prisoners had escaped, under Roman law he would have been executed. In fact he would have been crucified himself. And so he came trembling unto Paul and said, "What must I do to be saved?" And Paul told him, "believe on the Lord Jesus and thou shalt be saved." Only place in the Bible those two are right together and there is no question about how salvation comes to pass. But not only did the Lord Jesus Christ die on the cross that we might be born into His family, but He was also raised from the dead for a specific purpose. We find that in Romans chapter four verses twenty-five where it says, "Who was delivered for our offences," that is, on the cross; "and was raised again for our justification." Justification has to do with not being charged, or being chargeable. When a man goes to court having supposedly broken some law, he has been charged with an offense and he hires an attorney to convince the jurors that he is not to be charged with this offense. And Jesus Christ is our attorney in the heavenlies, interceding on our behalf before the Father, that we might stand approved in His presence. Without the resurrection there would be no justification; without the resurrection, faith would be vain.

### WITHOUT RESURRECTION

**1 Corinthians 15:14** "And if **Christ be not risen**, then *is* our preaching vain, and your **faith is also vain**."

So, the resurrection of the Lord Jesus Christ from the dead made faith operative. Now what does it mean for faith to be operative or effective? It means that we can please God. Hebrews eleven six tells us plainly that

### WE COULD NOT PLEASES HIM

**Hebrews 11:6** "But **without faith** *it is impossible* to **please him**:"

So the resurrection of the Lord Jesus Christ from the dead made it possible for us to please God, to behave in a manner that would honor Him and glorify Him. And so it is significant that Jesus Christ was raised from the dead, and that we could stand in His presence and hear "well done thou good and faithful servant". There's a popular teaching today and I was made aware of it by some email that came from Adam, about having Christ's righteousness imputed unto us. And I'm just going to read this little paragraph that I put in here

### ERROR

A popular teaching today, and that of John Calvin, is that the moment we believe on Jesus Christ we are justified. Being justified means we become as impeccable as Jesus Christ in

standing and position though we live in a sinful state and in an unrighteous condition. They teach that the noun faith is equivalent with the verb believe. This is grievous error creating confusion and contradiction in the Word.

In other words, you live in sin, when God looks at you, through Jesus Christ all He sees is the righteousness of Christ. They teach that the noun is equivalent to the verb 'believe.' Of course I believe this is a grievous error. God is not looking at us as impeccable as Jesus Christ is impeccable. We are still sinners and we need cleansing and forgiveness. Justification is not an event.

### JUSTIFICATION IS NOT AN EVENT

**Romans 8:32-34** "He that **spared not his own Son**, but **delivered him** (for our offences, 4:25) up for us all, . . . 33. Who shall lay any thing **to the charge** of God's elect? *It is God that justifieth* [present active participle]. 34. Who *is* he that condemneth? *It is Christ* that died, **yea rather**, that is **risen again** (for our justification, 4:25), who is even at the right hand of God, who also maketh intercession for us (that we might be justified)."

The emphasis on the word, 'justifieth' is that this word is a participle and it is a present tense. The present tense means that the justification is an ongoing process. It's not an event, it's something that continues and Jesus Christ is the One who provides that justification. Why was He raised from the dead? That we might be justified, that we might be able to please Him, that we might stand in his presence approved rather than being charged. Let me say this, when you stand before the court of heaven, you're not going to have an attorney to be able to convince God that you didn't do that! God knows your sin! And no amount of mumbo-jumbo that a slick attorney can muster is going to get you off. And so you're either going to be chargeable or you won't be chargeable. What does it mean to be chargeable? Well, I included some verses that you don't have in your outline but they're familiar to you, so I'm just going to read them to you. It's in Mathew seven twenty-one to twenty-three.

### CHARGEABLE

**Matthew 7:21-23** "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? 23. And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.**"

So, what do we need to be doing? The will of the father! And if you don't know what the will of the Father is, then you need to be finding out what it is that the Father wants you and I to do. That's the significance of Bible study; it's wanting to know what the will of the Father is so that we can do it. In other words, there are going to be people that are going to be saying, "hey, we've done all the sign gifts, we can heal, we can speak in tongues." (Not many people are raising the dead today but anyway, there are plenty of people that think they are impressing God with their ability to perform sign gifts.) What's going to happen? Well, they say, "in thy name we have done many wonderful works" and that's when the Lord will profess unto them, "I never knew you depart from me ye that work iniquity." This is not a statement of the fact that he doesn't know who they are, obviously He does know who they are, because He says you are workers of iniquity, you haven't been doing the will of the Father. There was a time when it was significant to perform the sign gifts, prophesying, speaking in tongues, casting out demons, so forth; but there came a time when those things were set aside, they were put away as Paul said in First Corinthians thirteen. And so these people were denying God's will for their life by forcing

these situations upon people. And the Lord says they were chargeable, they were workers of lawlessness.

### CHARGEABLE

**Matthew 22:11-12** "And when the king came in to see the guests, he saw there a man which had not on a **wedding** garment: 12. And he saith unto him, Friend, how camest thou in hither not having a **wedding** garment? And he was speechless."

There was a man that was chargeable. He was not prepared to come to the wedding feast. And they had to bind him hand and foot and put him into a place he didn't want to go. There are consequences to being chargeable. But how can we be cleansed? Well,

### CLEAN AND FORGIVEN

**1 John 1:7-9** "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8. **If we say that we have no sin, we deceive ourselves, and the truth is not in us.** 9. If we **confess our sins**, he is faithful and **just to forgive us our sins**, and to **cleanse us from all unrighteousness.**"

You don't want to stand in His presence to be chargeable? You need to spend time daily in His Word, you need to spend time having fellowship with the Lord. And the only way that I know of that you can have fellowship with the Lord today is by reading the Bible and in prayer. That's how you do it. And then it says if we will read the scriptures, have fellowship with Him, we can be rest assured that our sins will be cleansed. He continues in verse eight and there are people today who believe that they are impeccable, just like Jesus Christ is impeccable. And the Word says, the truth is not in you, if you talk that way. We are sinners and we need cleansing from sin. And if you feel like that, that you're just as impeccable as Jesus Christ, as far as your standing is concerned, then confession of sin is a waste of time, but that's not the case. It says that if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If God's righteousness has been imputed unto us, then how can we confess something that He doesn't even know we've done? Because He sees us as impeccable as Jesus Christ, that's the error, that's the confusion. And so therefore the Devil would like to have us where we don't take time to confess our sins so that we can stay in bondage to our sins and He is in charge. Now, justification is a continuing process

### ALL THAT BELIEVE, PRESENT TENSE

**Acts 13:39** "And **by him** (our resurrected High Priest) **all that believe** [present active, not an event] are **justified** [present passive, not an event] from all things, from which ye could not be justified by the law of Moses."

This believing is not an event; it's an ongoing thing of believing, confidence, in Him. "Are justified," this is also in the present tense - continually presenting you approved. When we sin, we confess sin, we're restored in fellowship; we are again justified in His presence. It's an ongoing thing from all things from which we could not be justified by the Law of Moses. Under the Law of Moses, faith was not operative; because Jesus Christ hadn't been raised from the dead. And so the Law of Moses did not provide us with the blessings that living by faith will provide us when we stand in the presence of our Lord. Now notice that the word, 'believe' is in the present tense. And if we stop believing, the process of justification also stops. In Luke chapter eight verse thirteen, I included this verse so that you can see for yourself that 'believe' in the present tense can be stopped.

## YOU CAN STOP BELIEVING

**Luke 8:13** ". . .when they hear, receive the word with joy; and these have no root, which **for a while believe** [present active indicative], and in time of temptation fall away."

They believe in the present tense for a while and then they quit. We can do that. To sit in a chair is in the present tense. Sitting in a chair is in the present tense. When you stand up, has the present tense of 'sit' stopped? Absolutely! You're no longer sitting! Same thing with 'believe'. Believe in the present tense, as soon as you stop believing, you stop the process of justification. In

## ALL THEM THAT BELIEVE, PRESENT TENSE

**Romans 3:22** "Even the **righteousness** of God *which is by faith* (pleasing God) of Jesus Christ unto **all** and upon **all** them **that believe** [present active, continuous believing]: for there is no difference:"

We're going to have the righteousness of God by pleasing Him and it's by the faith of Jesus Christ, actually it's the faith *from* Jesus Christ. I am not living by somebody else's faith; you don't live by my faith, we don't live by Christ's faith. He provides us with faith because it comes through His ministry through the Holy Spirit of the Word of God and it's by the faith from Jesus Christ unto all them and upon all them that believe – in the present tense. It's essential for us to continue to be faithful. What we're talking about believing in the present tense has to do with faithfulness. All of God's kids are not faithful to Him, they're here one day and gone the next. No consistency, no pursuing God. Without faith it is impossible to please Him, we must believe that He is and that He is a rewarder of those that diligently seek Him and a lot of us have experienced that in our lives. There were times when we were pursuing God, seeking God, desiring fellowship with Him and then sin creeps in and then the next thing you know, we're not looking or desiring fellowship with God. So, God has made a way for us to come back and we've already talked about it in First John one nine. Oh, we can believe in the present tense and then we can also stop it and also faith is the same way. We'll talk about that in just a little bit because Paul has told us to continue in the faith because faith is not an event - it's a lifestyle. Now,

## CHRIST IS THE JUSTIFIER

**Romans 3:26** "To declare, *I* say, at this time his righteousness: that he ~~might~~ [to] be **just**, and the **justifier** [present active] of him which **believeth** [present active] in Jesus."

That's not a very good way to put that! Let me tell you, Jesus Christ IS just, He's not "might" be just, He is just and there's no subjunctive there, it's actually an infinitive, *to be* just and it's in the present tense. And He is the justifier, present active, of him that believeth, present tense. Is it important for us to be faithful to the Lord? Absolutely! If you're unfaithful to God, you're going to be chargeable. And we don't want to be chargeable! To be chargeable before God means that you're guilty - you're guilty and there's no way to get out of it. You can't beat the rap, as some people would put it. You're not going to beat it because God knows what you've done. In John chapter three, verse eighteen it's interesting about those that are believing in the present tense and those that are not believing in the present tense.

## HE THAT BELIEVETH

**John 3:18** "He that **believeth** [present active participle, faith] on him is not **condemned** [being judged, present passive]: but he that **believeth** [present active participle] not is **condemned** [judged, perfect passive] **already**, because he hath **not believed** [perfect active, and does not continue to believe in the present] in the name of the only begotten

Son of God. (the mysteries of the kingdom of God. Luke 8:9-11)"

You're not going to be charged. It's a present passive. If you're not believing and you're not faithful to the Lord, you are judged unfaithful. Now you can repent, we all can repent and that's what God encourages us to do to change our way of living, turn back, come back to Him. Jesus Christ has made it possible for us to do that. But if you have quit believing, if you have quit being faithful, you're judged! You're just waiting sentence of being unfaithful. He continues. "...judged already because he hath not believed," In other words, that's in the perfect tense, it happened in the past, it's not continuing in the present. In other words, actually not believing started in the past and not believing continues to the present, that's the perfect tense. He wasn't believing in the name of the only begotten Son of God - 'has to do with the mysteries of the Kingdom of heaven. That's what the name of the Son of God deals with - the mysteries of the Kingdom of Heaven, the Kingdom of God. So He continues with this thought of justification by faith in

### BEING JUSTIFIED BY FAITH

**Romans 3:27-28** "Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of **faith** (pleasing God). 28. Therefore we conclude that a man is **justified** [present passive] by **faith** (pleasing God) **without** [χωρις in addition to] the **deeds** of the law (moral and not ceremonial law)."

The deeds of the law here, I personally believe that this is the moral law and not the ceremonial law. The ceremonial law of Moses was nailed to the tree when Jesus Christ was crucified. We don't have to go the temple three times a year, the animal sacrifices have been done away with because of our Lamb being slain. But the word 'without' is an interesting word. You find that word in

### WITHOUT OR BESIDE

**2 Corinthians 11:28** "**Beside** [χωρις in addition to] those things that are **without** (persecution), that which cometh upon me daily, **the care of all the churches**."

The word 'beside' there carries a meaning 'in addition to.' "In addition to those things which are without that cometh upon me daily." And what were the things that were coming upon him? Persecution, trouble, Paul was always in trouble. Either in jail or out taking a swim in the ocean – not a leisure swim, - shipwrecks, beatings. The word 'besides' carries with it the thought of 'in addition to' persecution; I've got the cares of the churches on top of me! In Mathew fourteen verse, twenty-one we see again this word used and it says

### IN ADDITION TO

**Matthew 14:21** "And they that had eaten were about **five thousand** men, **beside** [χωρις, in addition to] **women and children**."

Now this is not saying five thousand men were standing next to the women and children. That's not the word 'beside' there. This is the word that says 'including' the women and children, five thousand men including women and children. So when we read in Romans chapter three verse twenty-eight, it says we're justified by faith with the deeds of the moral law. What is the significance of that? Well, it's the just that live by faith and if we don't keep the moral law of loving thy neighbor as thyself and the Lord our God with all our heart, soul and mind, we can't live by faith. Now, Galatians two sixteen tells us that believing does not justify. Let's just read this.

### BELIEVE DOES NOT JUSTIFY

**Galatians 2:16** "Knowing that a man is not **justified** [present passive] by the works of the law,

but **by the faith** (pleasing God) of [from] **Jesus Christ**, even we have **believed** [aorist active indicative] in **Jesus Christ** (common salvation), **that** [in order that] we (in the future) **might** be **justified** [aorist passive subjunctive] by [ἐκ out from] the **faith** (pleasing God) of [from] Christ, and not by the works of the law (alone): for by the works of the law **shall** no flesh **be justified** [future passive indicative]."

The word 'believe' here is in the aorist tense. I believe this is a reference to the common salvation. When you believe in the Lord Jesus Christ, you're born into the family. After you're in the family, then you learn what the hope of His calling is and then faith becomes operative in your life and this is the reason why the word 'might' is included in this verse. That, or in order that, we might be justified by faith. This means that faith does not guarantee that we are going to be justified. That's the reason why the word 'might' is in there. You might not be. And the reason you may not be is because you're not living a life that's pleasing to God and you're not living a life that's pleasing to God because you're living in sin. If you're living in sin, you cannot live by faith. And so therefore you can't stand approved in His presence. And so therefore we need to do the will of the Father, we need to do those things that are pleasing in His sight. Paul says, knowing that a man is not justified by the works of the law, that is the ceremonial law, or just being good. You've got to be good, you've got to behave; you can't live in sin and live by faith. But you can't be justified by just being good or being obedient to the commandments, because if you're not living by faith, you're chargeable. So, the conclusion of this scripture – it's not by works of the law alone, but by the works of the law, shall no flesh be justified. Not the works of the law alone. Takes faith. Galatians three eleven

#### THE JUST LIVE BY FAITH

**Galatians 3:11** "But that no man is **justified** by the law in the sight of God, *it is* evident: for, The **just** shall live by **faith** (pleasing God)."

Now, who are the just? Well, there's a verse in Luke chapter one, verse six that tells us what it means to be just

#### THEY WERE BOTH JUST

**Luke 1:6** "And **they** (Zacharias, Elizabeth) were both **righteous** [just] before God, **walking** [present middle, for themselves] in all the **commandments** and **ordinances** (does not apply today) of the Lord **blameless**."

They were doing this for themselves. Why? Because they wanted to please God! They were walking in the commandments and ordinances of the Lord, blameless. They were not being chargeable. And of course, we're not under the ordinances of the Old Testament anymore, because of Jesus Christ's death on the cross. So therefore, it's not by works ALONE. Let's look in James chapter two. In fact it takes works and faith.

#### NOT FAITH ALONE

**James 2:20-25** "But wilt thou know, O vain man, that **faith** (alone) **without works** is dead? 21. Was not Abraham our father **justified** by works (in addition to faith), when he had offered Isaac his son upon the altar? 22. Seest thou how **faith** (pleasing God) wrought **with his works**, and by works was **faith** (pleasing God) made perfect [complete]? 23. And the scripture was fulfilled which saith, Abraham believed (Genesis 15:6) God, and it (justification, v.21) was **imputed** unto him for righteousness: and he was called the Friend of God. 24. Ye see then how that by **works** (in addition to faith) a man is **justified** [present passive], and not by **faith only**. 25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?"

Faith alone without works is dead. Abraham was justified by works in addition to faith. Can't be works alone and can't be faith alone. It's got to be a combination of faith and works. That's what He's talking about here and that's what it's talking about in Romans chapter four. He was justified when he offered his son, Isaac upon the altar. When Abraham offered up Isaac on the altar, how long had Abraham been walking with God? How long had Abraham been saved before He was justified by offering Isaac? Well, Isaac was about twenty years old and Abraham and Sarah had him when they were about a hundred years old. So Abraham and Sarah had been walking with God by faith for at least seventy years if not more. So his justification in this sense came seventy years later. So justification and salvation don't go together. He was justified when he offered his son, Isaac upon the altar. We have faith and we have works, what happens to faith? It's complete. What does it mean to be complete? It means that you are able to please God. By the way, the word 'faith' is an abstract noun. Just like truth. You can't touch it, you can't move it, its abstract. It has to do with values. Like hope is an abstract noun and it has to do with the heart and what we believe and it affects the way we behave. Verse twenty three, "And the scripture was fulfilled which saith, Abraham believed (Genesis 15:6) God, and it (justification, v.21) was **imputed** unto him for righteousness: and he was called the Friend of God." You please God, you and He are going to be friends. And friends enjoy each other's fellowship. Abraham enjoyed God's fellowship. There were times when he didn't. Abraham wasn't in fellowship with the Lord when he was in Egypt. So there were times when Abraham wasn't having fellowship with God, he was lying about his wife and leaving the land. But anyway, verse twenty four, "Ye see then how that by **works (in addition to faith)** a man is **justified [present passive]**" this is an ongoing thing. And not by faith only, it's got to be a combination. You've got to live it, you've got to believe it and you've got to live it! You've got to believe it in the present tense and you've got to live it in the present tense, basically speaking. "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?" Rahab believed what the messenger said, that she would be spared. And so therefore she behaved in a manner, in the agreement they had – I won't tell on you if you spare me and my family. And they did. When Israel came in and took Jericho, they spared Rahab and her family. Now, in Acts fourteen chapter twenty-two, it tells us that Paul exhorted the souls of the disciples to continue in the faith.

### CONTINUE IN THE FAITH

**Acts 14:22** "Confirming the souls of the disciples, *and* exhorting them to **continue** in the **faith** (pleasing God), and that we must through much tribulation enter into the kingdom of God."

'Continue in the faith; continue pleasing God! If faith is an event, why do we need to continue in it? It's not an event, it's an ongoing thing and we need to continue in it. Justification doesn't come by the event of faith and that's the reason why we're really not saved by faith; we're saved by believing on the Lord Jesus Christ. Now, in Colossians chapter one verse twenty-two to twenty-three

### CONTINUE IN THE FAITH (PLEASING GOD)

**Colossians 1:22-23** "In the body of his flesh through death, to present you holy and **unblameable** and **unreproveable** in his sight: 23. **If ye continue** in the **faith** (pleasing God) grounded and settled, and **be not moved away** from the **hope** of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;"

Now, how is he going to do that? How is that going to come to pass? Verse twenty-three – "if you continue in the faith." If you don't continue in the faith, you don't continue pleasing God,

you're going to be blamable, reprovably and He's not going to be able to present you clean. But if you continue in the faith, grounded and settled and not moved away from the hope, and faith provides us with hope, "which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;" In other words, for us to stand unpardonable we must continue in the faith. Now, there are going to be those who are going to depart from the faith. They're going to believe what people are teaching today.

### **DEPART FROM THE FAITH**

**1 Timothy 4:1** "Now the Spirit speaketh expressly, that in the latter times some shall **depart from the faith**, giving heed to seducing spirits, and doctrines of devils;"

There are going to be some that are going to quit pleasing God and they're going to start pleasing themselves; and doing their thing rather than doing the will of the Father. And they're going to be denied entrance into His Kingdom and going to be charged with being lawless.

### **ERRED FROM THE FAITH**

**1 Timothy 6:10** "For the love of money . . . they have erred from the faith. . ."

In other words, the value of faith and its benefits were diminished by what? The security of having money! Let me tell you, money, dollars have wings! I still don't have the first dollar that I earned, do you? I spent it a long time ago! Now there are some people that put that dollar up in a frame on the wall, but I assure that that dollars been replaced with many other dollars that have taken off with wings. But the love of money can cause us to err from the faith; can cause us to quit pleasing God.

### **OVERTHROWN FAITH**

**2 Timothy 2:18** "Who concerning the **truth** have **erred**, saying that the **resurrection is past** already; and **overthrow** the **faith** of some."

Some have had their faith overthrown. What does it mean to have an overthrown faith? It doesn't work! Why have faith? It's vain. I've had faith that God would heal my cancer and He hasn't done it. Because you know, that can overthrow your faith. I got kicked out of my house, I lost my car because I couldn't pay the rent, I couldn't make the payments and I believed God by faith that God would provide the money, but He didn't. Your faith could be overthrown by events in your life. When your expectation of God is beyond what is presented in the scriptures. He heals all our diseases but the last one, right? That's the way it works! We're all dying but there's going to be one that will take us and we don't know when that is. And so when we say God heal me, and I'm believing by faith that God's going to heal me and He doesn't heal me; and you say what's the use of having faith. That's having your faith overthrown. This is where the expression 'Abba Father' comes in. That's the spirit of His Son when we say, "Not my will but Thine be done." So, another thing too, if we don't have love for each other, faith isn't going to work.

### **FAITH AND LOVE**

**Galatians 5:6** " **faith** which worketh by **love**."

If we don't love each other and care for each other and minister to each other, you know what? Faith's not going to work. Faith works with love and another thing too is that faith comes by the Word of God.

### **FAITH COMES BY THE WORD OF GOD**

**Romans 10:17** "So then faith *cometh* by hearing, and hearing by the word of God."

Faith comes by the preaching and teaching of the message of the Kingdom of God. And that



has to do with entrance into the coming Kingdom of our Lord. Now, back to Romans chapter four, justification and rewards go together. If you stand approved in his presence because you've lived by faith, you're going to be rewarded. You're going to have honor and glory, where? In His coming Kingdom, not now! But in His coming Kingdom

### JUSTIFICATION FOR REWARD

**Romans 4:2-5** "For if Abraham were justified by **works** (alone), he hath *whereof* to glory; but not before God. 3. For what saith the scripture? Abraham believed God (Genesis 15:6, after he was saved), and **it** (justification) was **counted** [reckoned] unto him for **righteousness**. 4. Now to him that **worketh** [present middle, for himself, alone] is the **reward** not **reckoned** [counted] of **grace** (by faith 5:2), but of debt. 5. But to him that **worketh** [present middle, for himself, along] not, but **believeth** [present active] on him that **justifieth** [present active] the ungodly, his faith (believe as a present active participle) is **counted** [present active] for righteousness."

Abraham was not justified by works alone but he was justified by works and faith. "For what saith the scripture? Abraham believed God (Genesis 15:6, after he was saved), and **it** (justification) was **counted** [reckoned] unto him for **righteousness**." God gave him credit for living by faith. God gave him credit so that he could stand approved in His presence. "Reward not reckoned by grace." We're talking about rewards here and the word 'worketh' here is in the present tense but it's also in the middle voice. And what the middle voice means – it says, "now to him that worketh continuously for himself." That's how you translate the middle voice. For myself -I'm working for me! Is that the way the plan is? No, we're working for whom? We're working for the Lord. We're serving Him! We're not serving self. When we're seeking financial security, we are going to err from the truth; we're going to deviate from the faith, from pleasing Him. But let's go on. If you're not working for yourself but believing on Him that justifieth, present active, the ungodly, his faith, that is, believing in the present tense is reckoned or counted for righteousness. Now this is a very complicated verse in a way. But the point I want you to get here is that you stand approved in His presence, you're going to be rewarded for that. And rewards are on the basis of grace, that is, works accomplished for Christ's sake, not for my own greed. So what do we need to be doing? We need to

### EXAMINE YOURSELVES

**2 Corinthians 13:5** "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates [disapproved (chargeable)]?"

You need to examine yourself – are you pleasing God or not? What are your priorities and objectives in life? Are they focused on the hope of glory? Of ruling and reigning with Christ in His coming Kingdom? Or is it focused upon earthly security? We need to examine ourselves, we need to prove ourselves, we need to know ourselves, how that Jesus Christ is in you. Not Jesus Christ literally because Jesus Christ is at the right hand of the Father in heaven. The Holy Spirit is in us. And so what this is saying is Christ is in me, that is, do I have the attitude of Christ? And the attitude of Christ is 'Abba father, not my will but thine be done.' And if we don't have that in us, we are going to be reprobate. The word 'reprobate' is a Greek word meaning or it can be translated, 'disapproved.' Disapproved means you're chargeable. And so am I. So James tells us

### REWARD, THE CROWN OF LIFE

**James 1:12** "Blessed is the man that **endureth** temptation: for when he is tried [approved,

(unchargeable)], he shall receive the **crown of life**, which the Lord hath promised to them that **love him**."

Endureth – testings, trials, his faith is not overthrown, he continues pleasing God regardless of circumstances and situations in life that are out of his control. And so therefore, the man that endureth testings and trials, when he is approved, he shall receive a crown of life. What does a crown speak of? It speaks of honor, it speaks of wealth, and it speaks of power. When? In His coming Kingdom, not now. I'm not looking to be President; I'm looking to be a king or a lord or principality or power in the heavenly Kingdom of our Lord when He rules and reigns for a thousand years. And He will be ruling and reigning soon for a thousand years. And this is what the Lord has promised to them that love Him. And the Lord says; if you love me then keep my commandments. We'll keep His commandments, we can live by faith and if we can live by faith, we're going to be pleasing Him and we're going to be approved. Approval means justification and not being charged. May the Lord help us to see that it's significant for us to be faithful to Him otherwise we're going to be chargeable in that day.

Father, I just pray that You'd help us to grasp this truth concerning justification, standing in Your presence approved. We do want to stand approved and we do want to hear "well done thou good and faithful servant" and we do want to enter into the joy of the Lord. And we just pray, Lord, You'd help us to be faithful over a few things and one day we can enjoy positions of honor and glory over great things. So we pray that you'd bless the message to each of our hearts and help us, Lord, to respond in obedience to Your Word. For it is in Jesus Christ's name that we pray, amen.