

DOWNLOAD PDF ON THE IMPOSSIBILITY OF THE SINNERS JUSTIFICATION, BY THE LAW, IN THE SIGHT OF GOD

Chapter 1 : How Can A Sinner Be Justified? - Charles Stanley

On the impossibility of the sinner's justification, by the law, in the sight of God. On the imputation of righteousness without works. On the covenant of grace in general, or divine reconciliation.

A Divine Perspective Romans 3: This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. His righteousness is demonstrated in His judgment of sin 1: The righteousness God requires for eternal life, which all men lack, God has provided in Jesus Christ. Although true, this is not the primary emphasis of our text. God is in the spotlight, not men. While he and a handful of men were stationed on a remote Pacific island, they suddenly were surrounded by thousands of Japanese troops. There was no fight. The American troops only managed to sabotage some of their equipment before the Japanese troops overpowered them. Eventually my professor was taken to a remote location in Japan as a P. Determined to keep their minds active and alert, he and other P. Another class, American History, was taught by a British professor, from a British point of view. Each of us views life from a certain perspective. That perspective is shaped in part by our experiences, our decisions, and our character. Certainly a British subject would view American history from a different perspective than an American. North Vietnamese and American historians would see the history of the Viet Nam war quite differently; yet a different perspective would be held by a Swiss historian as his country was not involved in the conflict. Our perspective has everything to do with the way we understand history. The cross of Calvary is understood in many different ways, even by Christians. As men, all of us tend to view the work of Calvary differently than Paul presents it here in Romans 3: We think mainly of Jesus Christ, the second Person of the Godhead. Yet Paul speaks primarily in this passage of the righteousness of God which is demonstrated in the redemption of fallen sinners. The way we live as Christians is greatly influenced by this significant difference in perspective. A life-changing truth is taught in this marvelous text. The Context 19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. Our study must start by reviewing what Paul has already taught which prepares us for his new line of thought. After his introduction in 1: Because man rejects or distorts that which God reveals about Himself in creation, and chooses to worship something other than the Creator 1: He is all too aware of the pride and self-righteousness of his Jewish brethren, according to the flesh. In chapter 2, Paul charges the Jews with hypocrisy, as they fail to live by the same standard they hold in their judgment and teaching of others. Paul deals in chapter 3 with some of their objections 3: Paul seeks to silence once and for all the self-righteous Jews. His words are intended to prevent them from offering any further objections or excuses for their sin. The Jews used the Law as a standard for judging and condemning the Gentiles, failing to live by this standard themselves see 2: The Law speaks to the Jews and not to the Gentiles. The Law speaks to those under the Law and not to those without the Law. The Law condemns the Jews and renders them speechless and defenseless before a righteous God. All the world now stands condemned before God. Contrary to Jewish thinking, the Law did not provide them with a means of earning righteousness. The Law was not meant to save but to condemn. Paul proves precisely this in Romans 3: As we reach this new section in Romans 3: God provides the righteousness of His Son, received by faith, so that men may be justified in His sight. Demonstrated in Justification by Faith 3: There is then a clear relationship between the righteousness of God and the Law. Precisely what the relationship is between the righteousness of God now revealed and the Law must be carefully determined and defined. The following statements concerning the demonstration of the righteousness of God and the Law serve to define this relationship. Righteousness is defined by the Law. Furthermore, while the Law informs men of their inability to attain righteousness by their own works, it promises a righteousness God Himself provides see, for example, Deuteronomy 5: When the

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righteousness of God was revealed through the Person and work of Jesus Christ, the standard which the Law laid down was met. The Law continues to bear witness that Jesus is righteous, and that He is the Righteous One whom God promised would come to save His people from their sins. Jesus could rightly appeal to the Law as His witness, as proof of His identity as Messiah. Keeping the Law cannot justify men or reveal the righteousness of God. While the Law defined righteousness and declared that it would come, the Law did not produce this righteousness. The judges recognize the best performance and announce the winner, but the winning performance is achieved apart from the judges. The judges cannot perform that which they praise; they can only identify that which is praiseworthy. The judges can take no credit for the excellence of the performer. Judaism did not contribute to or produce the promised righteousness of God. The Jews boasted in their possession of the Law. They should not have done so. It made them neither more righteous nor better than the Gentiles. A standard far too high for any Jew to live up to, the Law condemned the Jews as sinners just like the Gentiles. Paul emphasizes this in verses 19 and 20. But here, Paul shows that the demonstration of the righteousness of God has come about independently of the Law, so far as its accomplishment is concerned. His righteousness is evident in everything He does. It is revealed in Jesus Christ and in His work of redemption. Paul emphasizes not only that God has supplied the righteousness which all men lack, but he emphasizes the way in which God has supplied it. It is offered to all men, because all are sinners, both Jews and Gentiles. Since no man can justly be declared righteous on the basis of his performance, righteousness is freely given, by grace, on the basis of the righteousness of our Lord Jesus Christ 3: God has established and declared His standards for men. He has defined both the conduct which He declares to be righteousness and its rewards. He has also declared that conduct which is sin, the penalty for which is eternal judgment: For God to save men righteously, the penalty for their sins must be paid, and the righteousness they lack must be provided. This has been accomplished through the work of Jesus Christ. He was without sin, yet He bore the sins of men. He endured the righteous wrath of God on Calvary. He offers men His righteousness as a free gift, apart from human merit. God has set the sinner free through Christ, but He has not done so by setting aside the rules. Due to sin, a penalty was to be meted out and a price was to be paid. Being justified as a gift by His grace through the redemption which is in Christ Jesus; 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; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus Romans 3: God had passed over many of the sins of men. He did not immediately execute the death sentence, though men deserved to die. Had he done so, all opportunity for guilty sinners to be saved would have been lost forever. Thus, God withheld His full and final punishment in order that some might be saved see Romans 9: His passing over sin is seen in various times and places see, for example, Genesis 9: In the Person of Christ, sin was publicly punished so that the righteousness of God might be demonstrated, for all to see. So too the final judgment of the world will be very public. God provided men with a righteousness which would result in their salvation, and He did so in a way that demonstrated His righteousness. God spared nothing, not even the incomprehensible suffering of His Son, the Lord Jesus Christ, in providing a salvation for men. At Calvary, righteousness was much more than provided; it was demonstrated. Careful consideration of our text brings amazement at what is emphasized and what is not. Now that salvation is in view, one would expect that God the Son would be the most prominent Person of the Godhead. Such is not the case. God the Father is referred to in our text approximately twice as often as God the Son. The cross of Calvary is indirectly alluded to in our text but never specifically mentioned. Neither is the resurrection of our Lord referred to in this passage. Two prominent concepts are repeatedly mentioned and emphasized: This distinction may seem subtle, but it is one of great significance. Conclusion When we choose to look at salvation from a merely human perspective, we see salvation from the standpoint of what it does for us.

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Chapter 2 : Justification - Encyclopedia of The Bible - Bible Gateway

god's action pronouncing sinners righteous in his sight. through the blood believers have fulfilled all the requirements of the law.

The Meaning of Justification - by Dr. There is no new theology. There are new books published every month. What does justification mean? Hodge explains what justification is all about. A Handbook of Christian Belief and Practice. The answer given to this question decides the character of our religion, and, if practically adopted, our future destiny. To give a wrong answer is to mistake the way to Heaven. It is to err where error is fatal, because it cannot be corrected. If God requires one thing, and we present another, how can we be saved? If he has revealed a method in which he can be just and yet justify the sinner, and if we reject that method and insist upon pursuing a different way, how can we hope to be accepted? The answer, therefore, which is given to the above question, should be seriously pondered by all who assume the office of religious teachers and by all who rely upon their instructions. As we are not to be judged by proxy,[1] but every man must answer for himself, so every man should be satisfied for himself what the Bible teaches on this subject. All that religious teachers can do is to endeavor to aid the investigations of those who are anxious to learn the way of life. And in doing this, the safest method is to adhere strictly to the instructions of the Scriptures and to exhibit the subject as it is there presented. It is one of the primary doctrines of the Bible, everywhere either asserted or assumed, that we are under the Law of God. This is true of all classes of men, whether they enjoy a divine revelation or not. Everything which God has revealed as a rule of duty enters into the constitution of the Law which binds those to whom that revelation is given and by which they are to be ultimately judged. Those who have not received any external revelation of the divine will are a law unto themselves. The knowledge of right and wrong, written upon their hearts, is of the nature of a divine law, having its authority and sanction, and by it the heathen are to be judged in the last day. God has seen fit to annex the promise of life to obedience to His Law. On the other hand, the Law denounces death as the penalty of transgression: Such is the uniform declaration of Scripture on this subject. The obedience which the Law demands is called righteousness, and those who render that obedience are called righteous. Judges are commanded to justify the righteous and to condemn the wicked. Who is he that condemns? There is scarcely a word in the Bible the meaning of which is less open to doubt. There is no passage in the New Testament in which it is used out of its ordinary and obvious sense. When God justifies a man, He declares him to be righteous. And as the Law demands righteousness, to impute or ascribe righteousness to anyone, is, in Scriptural language, to justify. To make or constitute righteous is another equivalent form of expression. Hence, to be righteous before God and to be justified mean the same thing as in the following passage: The attentive and especially the anxious reader of the Bible cannot fail to observe that these various expressions "to be righteous in the sight of God, to impute righteousness, to constitute righteous, to justify, and others of similar import" are so interchanged as to explain each other and to make it clear that to justify a man is to ascribe or impute to him righteousness. The great question then is, How is this righteousness to be obtained? We have reason to be thankful that the answer which the Bible gives to this question is so perfectly plain. In the first place, that the righteousness by which we are to be justified before God is not of works is not only asserted, but proved. If the Law were satisfied by an imperfect obedience, or by a routine of external duties, or by any service which men are competent to render, then indeed justification would be by works. But since it demands perfect obedience, justification by works is, for sinners, absolutely impossible. As the Law pronounces its curse upon every man who continues not to do all that it commands, and as no man can pretend to this perfect obedience, it follows that all who look to the Law for justification must be condemned. It knows and can know no other ground of justification than complete compliance with its demands. Could the Law pronounce righteous, and thus give a title to the promised life to those who had broken its commands, there would have been no necessity of any other provision for the salvation of men; but as the Law cannot thus lower its demands, justification by the Law is

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impossible. There would have been no necessity for the death of Christ, if it had been possible to satisfy the Law by the imperfect obedience which we can render. Paul therefore warns all those who look to works for justification that they are debtors to do the whole law Gal 5: It knows no compromise; it cannot demand less than what is right, and perfect obedience is right. Every man, therefore, who expects justification by works must see to it, not that he is better than other men, or that he is very exact and does many things, or that he fasts twice in the week and gives tithes of all he possesses, but that he is sinless. He proves that the Gentiles have sinned against the law written on their hearts, and that the Jews have broken the Law revealed in their Scriptures; both Jews and Gentiles, therefore, are under sin, and the whole world is guilty before God. Hence, he infers, by the deeds of the Law there shall no flesh be justified in His sight. There is, however, no force in this reasoning, except on the assumption that the Law demands perfect obedience. How many men, who freely acknowledge that they are sinners, depend upon their works for acceptance with God! They see no inconsistency between the acknowledgment of sin and the expectation of justification by works. The reason is that they proceed upon a very different principle from that adopted by the apostle: Paul assumes that God demands perfect conformity to His will, that His wrath is revealed against all ungodliness and unrighteousness of men. With him, therefore, it is enough that men have sinned to prove that they cannot be justified by works. This doctrine, though so plainly taught in Scripture, men are disposed to think very severe. They imagine that their good deeds will be compared with their evil deeds, and that they will be rewarded or punished as the one or the other preponderates;^[2] or that the sins of one part of life may be atoned for by the good works of another; or that they can escape by mere confession and repentance. They could not entertain such expectations if they believed themselves to be under a law. No human law is administered as men seem to hope the Law of God will be. He who steals or murders, though it be but once, though he confesses and repents, though he does any number of acts of charity, is not less a thief or murderer. The Law cannot take cognizance^[3] of his repentance and reformation. If he steals or murders, the Law condemns him. Justification by the Law is for him impossible. The Law of God extends to the most secret exercises of the heart. It condemns whatever is in its nature evil. If a man violate this perfect rule of right, there is an end of justification by the Law; he has failed to comply with its conditions, and the Law can only condemn him. To justify him would be to say that he had not transgressed. Men, however, think that they are not to be dealt with on the principles of strict law. Here is their fatal mistake. It is here that they are in most direct conflict with the Scriptures, which proceed upon the uniform assumption of our subjection to the Law. Under the government of God, strict law is nothing but perfect excellence; it is the steady exercise of moral rectitude. It refuses to be appeased by repentance, reformation, or penance. As conscience, however, is fallible, no reliance on this subject is placed on her testimony. The appeal is to the Word of God, which clearly teaches that it is impossible a sinner can be justified by works, because the Law demands perfect obedience. This testimony is urged in various forms. In the first place, as the apostle proceeds upon the principle that the Law demands perfect obedience, all those passages which assert the universal sinfulness of men are so many declarations that they cannot be justified by works. He therefore quotes such passages as the following: There is none that understandeth, there is none that seeketh after God. To say that a man is a sinner is to say that the Law condemns him—and of course, it cannot justify him. As the ancient Scriptures are full of declarations of the sinfulness of men, so they are full of proof that justification is not by works. But in the second place, Paul cites their direct affirmative testimony in support of his doctrine. This passage he often quotes, and to the same class belong all those passages which speak of the insufficiency or worthlessness of human righteousness in the sight of God. In the third place, the apostle refers to those passages which imply the doctrine for which he contends; that is, to those which speak of the acceptance of men with God as a matter of grace, as something which they do not deserve, and for which they can urge no claim founded upon their own merit. It is with this view that he refers to the language of David: The fact that a man is forgiven implies that he is guilty, and the fact that he is guilty implies that his justification cannot rest upon his own character or conduct. It need hardly be remarked, that, in this view, the whole Scriptures, from the beginning to the end, are crowded with

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condemnations of the doctrine of justification by works. Such confessions and appeals are indeed often made by those who still rely upon their good works or inherent righteousness for acceptance with God. It only shows that such persons have a different view of what is necessary for justification from that entertained by the apostle. They suppose that the demands of the Law are so low that although they are sinners and need to be forgiven, they can still do what the Law demands. Paul proceeds on the assumption that the Law requires perfect obedience, and therefore every confession of sin or appeal for mercy involves a renunciation of justification by the Law. The Law knows nothing of anything but obedience as the ground of acceptance. If the Scriptures say we are accepted through faith, they thereby say that we are not accepted on the ground of obedience.

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Chapter 3 : Justification: A Divine Perspective (Romans) | calendrierdelascience.com

19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

The whole world is by nature corrupt and degenerate. The form is the intensive form of the adverb. This appears to be a case of designed ambiguity in Paul. He knew of the two meanings, and probably intended both of them to work here. The glorious news is that God has intervened. In the gospel of salvation through his Son he has provided a faith-righteousness that avails in his sight. Paul adds that the Law and the Prophets attest to this provision of righteousness. The simple fact is that a righteousness is available, and this righteousness comes through faith in Jesus Christ to all who believe v. Verses 23 and 24 provide the balance: The other way is to take it in conjunction with Romans 5: The falling short need not be equally short for all people; that is not important. The point is that all have missed it, whether by a little or a lot—it is fatal. Justification is not a process; it means that God declares to be righteous whoever believes in Christ. Believers do not become righteous through faith—they are declared righteous by God. This justification is through the redemption that came by Jesus Christ. The form of the word certainly harmonizes with other teachings on the certainty of salvation. The way this redemption worked, according to verse 25, is that God set Jesus forth as a propitiation. The term is *hilasterion*, a word that can function as a noun or an adjective. It is used in Hebrews 9: There it has the article on it for stress—Jesus is the mercy seat. But the context in Romans sufficiently expresses the means of propitiation as the point and this is the only place Paul uses the word. There is some debate about the meaning of the word; but it seems to include both ideas of expiation the removal of sin and propitiation the averting of wrath. Although there was the wrath of God against sin, it was also God in His love who took the initiative against it. The holiness of God is preserved by the need for propitiation; the love of God is revealed by the provision. According to the following verses God had several reasons for setting forth Jesus to be such a propitiation. In the Old Testament age, that is before Christ died, sin was not finally or ultimately punished once and for all—it was only passed over. Old Testament believers were redeemed in the same way that we are—by grace through faith, based on the blood of Christ who was slain before the foundation of the world. What they did not know was who was eventually going to pay for these sins, because the sacrifices of animals were repeated. But they knew they were forgiven because God told them they were Lev. Yet for the payment for these sins God passed over them until they could all be nailed to the cross in the death of the Messiah, the Son of God, once and for all. In Christ the justice of God is completely satisfied. And 3 God wished to harmonize his attribute righteous and his action justifying. The only way that God could remain righteous and at the same time declare sinners righteous was for God to come in the flesh and die for the sins of the whole human race. Thus, the demands have been met; the sins have been are paid for; the way is open for grace to be bestowed on all who believe. Harmonization, or, Justification and the Purpose of the Law 3: It is excluded, shut out. Conduct and achievements cannot procure righteousness, for people are justified without the deeds of the Law. This is a blow to human pride. Nothing that a mere mortal can do will win for him or for her the righteousness needed to cover sin. The only way of appropriating it is through faith in the shed blood of Jesus. This is not a vague hoping against hope; and it is not a superstitious compliance with ritual. It is a specific believing in the person and work of God incarnate, Jesus Christ, relating especially to his atoning work upon the cross. Faith in his blood is what counts, the blood shed for the remission of sin see Heb. Does this nullify the Law? On the contrary, Paul will show that he is establishing the Law in its right use of revealing sin. Moreover, he will show that faith upholds the Law. If the Law is properly understood, believed, and obeyed, then the appeal for faith in a sacrificial atonement for sins exposed by the Law would be seen as the heart of the Law. What is new is that the Son of God himself becomes the propitiation. Illustration, or, Justification and the Old Testament 4: Well, this chapter is an explanation of these. The point will be clear that it is faith in

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the LORD that brings this imputed credited righteousness that is available. The theme of believing, of faith, will now be illustrated from the Old Testament. This experience of Abraham, of course, was prior to the Law of Moses by about years. In the first case it says that God reckoned righteousness to Abraham who believed; in the latter passage the psalm says that God does not reckon sin against the one who is forgiven. By taking two passages that use the same word, Paul can weave the full argument about justification by faith. The doctrine of justification by faith goes beyond the mere accounting the sinner to be righteous. It includes the idea of forgiveness of sin, or the non-imputation non reckoning of sin. Sin involves both omission and commission; therefore, justification signifies that it is as if the person never sinned, and did everything right. Please pardon a rather simple but I think useful illustration. Faith alone justifies 4: The patriarch was pronounced righteous before he was circumcisedâ€”on the basis of faith. True, the genuineness of his faith was seen in the fact that he followed the call of God and left Ur and went where God directed him. His subsequent circumcision was also an outward seal upon his inward, justifying faith. But it is the faith that brings justification, not the obedient acts. Outward religious forms and observances, though absolutely necessary as the evidence of saving faith, are nonetheless secondary. Over the generations from Abraham, the seal of circumcision marked out the people in their covenantal relationship, identifying the descendants of Abraham ideally as members of a covenant community. The Abrahamic Covenant with its sign of circumcision, then, pertained to believing Jews who followed the rite because they shared the faith; it did not pertain to unbelievers who simply performed the rite. The rite of circumcision without faith is dead ritual; faith without the rite brings salvation, just as faith with the rite does. Abraham is the spiritual father of those who believe, Gentiles who have not circumcised, and Jews who have. But the deciding factor is faith. Jews cannot assume because they are descended from Abraham, or because they were circumcised, that that is sufficient. Neither can Gentiles who have become members of the Church and who have been baptized consider that sufficient to salvation. There must be genuine faith, or there is no salvation at all. Today, believing Jews are part of the New Covenant, just as believing Gentiles are. The promise comes by faith 4: Who could attain them by doing the Law? After all, he was the father of nations, and the one through whom blessings would come to all the families of the earth. But for this promise to be valid it must be a promise from God, by grace; it is not an earned estate. God desired to assure that the promise was on the basis of grace, and the only way that this could work is that the means be by faith and not works. Here is another tremendous support for the doctrine of eternal security if you think it through. The promise precedes the Law; grace precedes faith. Our security begins and ends with God, and is not based upon works. Abraham believed in the LORD. But in essence the faith of Abraham is the same as the faith we have todayâ€”we just have more content. It is essentially the same faith. And so Paul finishes the chapter by noting how the words of imputed righteousness were written for us tooâ€”who like Abraham believe in him who raised Jesus our Lord from the dead. This is the kind of faith that brings imputed righteousness, a faith that does not stagger over the power of God to bring life out of death, to fulfill the promises. It is a faith that believes that with God all things are possible, especially our eternal salvation, because it is based on the grace of God through Jesus Christ our Lord. Yes, like Abraham, we may struggle at times with understanding it, living up to it, demonstrating it in a consistent life of faithâ€”but we will follow no other way. These are not to be minimized; but they themselves do not bring salvation. The death of Christ does. And so on this point verse 25 calls for a closer look. The difficulty is that one would expect the same preposition in parallel clauses to have the same meaning and not to be translated differently. This is satisfactory as far as the grammar goes, but misses the theological point that justification is an accomplished fact. The point then is clear: Justification is accomplished in the death of Jesus Christ; resurrection is the necessary issue of an accomplished atonement. Without the resurrection from the dead, there is no indication that the death was atoning and justifying. But with the resurrection from the dead, everything that Christ claimed to be doing in His deathâ€”including justify sinners who believeâ€”has been accomplished. Things to Consider 1.

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Chapter 4 : God's Grace in Justifying a Sinner " by Robert Traill () | A Puritan's Mind

Whether Paul speaks of "justification by faith" and/or of the negative opposite impossibility, justification by works, the meaning of the word "justify" by itself is basically declarative or forensic (the word "forensic" always is used in connection with law, courtroom procedure, judgment, or public discussion and debate).

As he studied these portions of the Bible, he came to view the use of terms such as penance and righteousness by the Catholic Church in new ways. Luther came to understand justification as entirely the work of God. He explained his concept of "justification" in the Smalcald Articles: The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification Romans 3: He alone is the Lamb of God who takes away the sins of the world John 1: All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood Romans 3: This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls Mark For Lutherans justification is in no way dependent upon the thoughts, words, and deeds of those justified through faith alone in Christ. The new obedience that the justified sinner renders to God through sanctification follows justification as a consequence, but is not part of justification. For Lutherans, justification provides the power by which Christians can grow in holiness. Such improvement comes about in the believer only after he has become a new creation in Christ. This improvement is not completed in this life: We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort. Therefore, anyone who is justified will also receive all of the benefits of salvation, including sanctification. Thus, while Calvin agreed in substance with the "simultaneously saint and sinner" formulation, [57] he was more definite in asserting that the result of being justified is a consequent sanctification. For Calvin, Adam and Jesus functioned as federal heads , or legal representatives, meaning that each one represented his people through his actions. When Jesus achieved righteousness, all of his people were accounted to be righteous at that moment. In this way Calvin attempted to simultaneously solve the problems of original sin, justification, and atonement. This idea was expressed by the Synod of Dort as the "perseverance of the saint. The first concerns the teaching of "final justification" by Norman Shepherd ; the second is the exact relationship of justification, sanctification, and church membership, which is part of a larger controversy concerning the Federal Vision. The New Church Emanuel Swedenborg [edit] According to the doctrine of The New Church , as explained by Emanuel Swedenborg , the doctrine of justification by faith alone is a false belief which forms the foundation of much of Protestant theology. Man must of his own volition justify himself, and yet believe that justification comes from God only. Not only must man believe in God, but must love God with all his strength, and his neighbor as himself. Conservative and liberal varieties of universalism then point in different directions. Pluralistic Unitarian Universalism asserts that many different religions all lead to God. For some universalists, justification either was accomplished once and for all in the crucifixion, or is altogether unnecessary. Wright , and James Dunn , have given rise to a re-thinking of the historical Protestant understanding of justification. This view has been strongly criticized by a number of Reformed ministers and theologians including John Piper , D. Carson , and Sinclair Ferguson. The ancient American Prophet Nephi wrote " This allows God to rescue his children from sin while not infringing on their agency. Interactions between various doctrines[edit] Main article: That phrase has been one of the uniting factors among various Protestant denominations; despite the wide variety of doctrines and practices among Protestants, they all agree that one is saved often meaning "justified" by faith alone. Roman Catholics and most Lutherans as represented by most of the Lutheran councils worldwide that agreed with the Joint Declaration on the Doctrine of Justification JDDJ , believe that they have found much agreement on the subject of justification. We confess together that sinners are justified

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by faith in the saving action of God in Christ. Such a faith is active in love and thus the Christian cannot and should not remain without works. But whatever in the justified precedes or follows the free gift of faith is neither the basis of justification nor merits it. We confess together that in baptism the Holy Spirit unites one with Christ, justifies, and truly renews the person. We confess together that all persons depend completely on the saving grace of God for their salvation. We confess together that persons are justified by faith in the gospel "apart from works prescribed by the law" Rom 3: Likewise, Catholics affirming the real and serious differences between the decrees of the Council of Trent and the normative Lutheran documents collected in the Book of Concord equally reject the "JDDJ" as fatally flawed. Wright has written extensively on the topic of justification [69] see also *New Perspective on Paul*. His views are troubling to many evangelicals, and have sparked some debate. Those concerned with his view of justification worry that he marginalizes the importance of the penal substitutionary transaction that takes place at salvation. Defenders of Wright respond by saying that, while the bishop acknowledges advocacy of penal substitution in many biblical texts, he does not see its application in scriptures other evangelicals might.

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Chapter 5 : Romans - for all have sinned and fall short of the glory of God,.

*declares man justified in God's sight on the ground of the substitutionary * Carl Henry is visiting professor of theology at Trinity Evangelical Divinity School, Half Day Road, Deerfield, IL*

Neuter plural of allos; properly, other things, i. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. From a primary nemo; law, genitive case, specially, including the volume ; also of the Gospel , or figuratively. From dikaios; to render just or innocent. The present verse is explanatory of that which precedes. The only exemption will be that which is given to those who have kept the Law, and not merely had the privilege of hearing it. And," the argument follows--the Apostle digressing for a moment to pursue this point to its conclusion--"this exemption, may apply quite as much to Gentile as to Jew. Pulpit Commentary Verse It has, therefore, been rendered above simply as Law, not as either the law, or a law, as the same word will be below, whenever it stands by itself without either the article or any modifying genitive. Paul with or without the article. It has not been thought necessary in this Commentary to discuss further what has been so amply discussed already. Hence the omission of the article, where it might have been used, before a word has often the effect of emphasizing and drawing attention to the inherent notion of the word. We may take as an instance ver. In either case the Mosaic Law is referred to; but the omission of the article brings into prominence the principle of justification on which the Jew rested - viz. Law, which exacts entire obedience. The same difference of meaning is intimated by the omission or insertion of the article in ver. The apostle, who, however spontaneous and unstudied might be his style of writing, by no means used phrases at random, would not surely have thus varied his expressions so often in one and the same sentence without intended significance. Paul to denote law in the abstract, without any exclusive reference to the Mosaic Law at all, or to any particular code of law. Doubtless the Mosaic Law, in which he had been educated, and which he had painfully proved the impossibility of keeping perfectly, had been to him the grand embodiment and representative of law; but he had hence been led to an abstract conception, ever before his mind, of law as representing the principle of exaction of full obedience to requirements; and when he says, as he so often does, that by law no man can be justified, he means that none can be so on the principle of complete conformity being required to the behests of Divine righteousness, whether as revealed from Mount Sinai or through the human conscience, or in any other way; for by law is the knowledge of sin and consequent guilt, but not the power of avoiding sin. For one instance in which it is hardly possible to suppose St. Paul to have omitted and inserted the article in the same sentence without a meaning, cf. Matthew Henry Commentary 2: But all who act thus, of every nation, age, and description, must be reminded that the judgment of God will be according to their real character. In every wilful sin, there is contempt of the goodness of God. But in true repentance, there must be hatred of former sinfulness, from a change wrought in the state of the mind, which disposes it to choose the good and to refuse the evil. It shows also a sense of inward wretchedness. Such is the great change wrought in repentance, it is conversion, and is needed by every human being. The ruin of sinners is their walking after a hard and impenitent heart. Their sinful doings are expressed by the strong words, treasuring up wrath. In the description of the just man, notice the full demand of the law. It demands that the motives shall be pure, and rejects all actions from earthly ambition or ends. In the description of the unrighteous, contention is held forth as the principle of all evil. The human will is in a state of enmity against God. Even Gentiles, who had not the written law, had that within, which directed them what to do by the light of nature. Conscience is a witness, and first or last will bear witness. As they kept or broke these natural laws and dictates, their consciences either acquitted or condemned them. Nothing speaks more terror to sinners, and more comfort to saints, than that Christ shall be the Judge. Secret services shall be rewarded, secret sins shall be then punished, and brought to light.

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Chapter 6 : Justification (theology) - Wikipedia

Though justification as a principle is found throughout Scripture, the main passage describing justification in relation to believers is Romans "But now a righteousness from God, apart from law, has been made known, to which the Law and the prophets testify.

In Christian theology justification is that act of God by which the sinner, who is responsible for his guilt and is under condemnation but believes in Christ, is pronounced just and righteous, or acquitted, by God the judge Rom 3: It is thus a declarative act of the God of grace by which He declares sinners free from the guilt and consequences of their sin through faith in the atonement of Christ. One should not be misled by the familiar use of these terms today. The term is used to excuse action or to prove one was right in acting as he did, to vindicate himself either in the eyes of man or of the law. Used in these ways the term has little in common with the prevalent meaning in Scripture. Justification according to the Apostle Paul. When the Apostle Paul preached the doctrine of justification in the ancient Rom. The apostle does not take great pains to define the term, although the word usually may be understood from the context in which it is used. Even in the Epistle to the Romans, the longest and most detailed presentation of justification in the Bible, the apostle does not pause to explain these terms but assumes that his readers understand them. In both cases the act of judging or justifying is forensic. The section in his treatise 2: The verdict will be as it should be, for there is no partiality with God. The forensic situation is the same as that of which Moses writes: Using the term in a context of law and judgment, the apostle does not say the doers of law become righteous, or make themselves righteous, but that they are pronounced or judged righteous before God. Nevertheless, even if he could fulfill its demands, man would not thereby make himself righteous, but would have to be pronounced righteous or innocent by the judge. The sinner is declared free from guilt and the punishment of sin cf. A just man is not pronounced just because he is just, but a sinful man is pronounced just because his sins have been atoned for by the righteousness of Christ. In another illustration on this point, in Romans 2: In other words, one thing is simply counted for another, or a person is regarded as something he really is not. In Romans 3, Paul answers the vital question, How is a man justified? How does he obtain a favorable judgment or acquittal? On the principle of works? No, but on the principle of faith. Considering all possible circumstances among all peoples, Paul is forced to conclude that no man can gain acquittal by his works or by himself. If the Jew with all of his advantages could not achieve justification by works, certainly no one else could 4: A triple truth thus emerges regarding justification by works: Man, a sinner, cannot do sufficient good works to gain acquittal; man cannot render judgment on himself because he is always guilty; a just God cannot render him just by his works because he is a sinner by nature 7: Justification and the righteousness of God. At times the terms justification by faith and righteousness of God can be used interchangeably. Paul speaks of this righteousness in Romans 3: Keep justice, and do righteousness, for soon my salvation will come and my deliverance be revealed. God saves men through the atonement of Christ and His merit earned on the cross is appropriated by faith. To have this righteousness is to be justified. The teaching is clear in Romans 3: Faith receives the righteous saving act of God and renounces and looks away from self to find its all-in-all in Christ. Justification and the atonement of Christ. It is the only basis upon which God can and does justify the sinner Rom 3: The atonement of Christ answers the question: Thus in justification God devised a plan whereby both His attributes of justice and His love manifested in grace for salvation of sinners are given full meaning. By making Christ a substitute for man, God preserves His own justice and the same time achieves salvation for the sinner Rom 3: It is un-Biblical, therefore, to speculate whether God could or does forgive without Christ. At one and the same time God satisfies Himself and forgives the sinner. The Scriptures teach plainly that the wrath of God is visited upon by sinful man or else the Son of God must die for them. Either man dies or Christ dies. Objective and subjective justification. By raising His Son from the dead, God pronounced absolution on the entire human race 1 John 2: Objective justification does not mean universal salvation, but rather universal grace and

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forgiveness. God pronounced all men righteous in Christ but many men will not accept this forgiveness and many may not hear of it. It does mean, however, that our sins were declared forgiven even though we were not personally involved. This is why the Church can and does proclaim the Gospel to the whole world John 3: Objective or universal justification is important for what may be called personal or subjective justification. It is clear that if God did not justify the ungodly, then man would be justified by works and there could be no justification by faith. Also, if God had not justified all mankind, the individual sinner might doubt that he was included. Subjective or personal justification is simply this: This birth experience makes him a Christian. But it should be kept that universal or objective justification and subjective justification are really not two separate acts of God. The latter is only the application of the former. Missionaries through the centuries have declared that universal and personal justification should give the Church great incentive to preach the Gospel to all men. In such a case, the Gospel is just as meaningless as if Christ had not risen 1 Cor Justification is really legal picture language for forgiveness of sins. Christian theologians have considered justification above all else as forgiveness of sins and have used the two expressions interchangeably. Paul says it is taught in the OT: My Son has paid the punishment of your sin. I pronounce you righteous in My sight. I forgive you your sin. I release you from obligation. God has forgiven my sins, too. The demands of the law and condemnation to punishment also are satisfied in Christ and forgiven. Justification as forgiveness is more than a pardon from sin, but an actual forgiving of the sinner, who, though guilty, has his guilt and sin remitted in Christ. Justification as imputation of righteousness. Imputation is both negative and positive: The merits of Christ are imputed to the sinner. Through faith the sinner receives the righteousness which Christ worked on the cross Rom 3: The Lutheran Confessions, for example, teach imputation very clearly: As when my friend pays a debt for a friend, the debtor is freed by the merit of another, as though it were by his own. Thus the merits of Christ are bestowed upon us. Because of the emphasis given faith in the Bible, Christians speak of justification esp. The OT text Paul quotes here Hab 2: Neither is meaningful or even possible without the other. Christians have always been aware of pitfalls at this point. While saving faith is an act of the human intellect and will, it is much more than intellectual accepting the fact that God exists, that Christ died on the cross, etc. Faith and works in justification itself are mutually exclusive. No one can add to the atonement of Christ because Christ has done all Gal 3: The righteousness of Christ is always intended for those who believe and all who believe receive this righteousness. Faith believes the Gospel. Faith is always personal; each person believes for himself. He himself relies on the promises of the Gospel. Thus faith is in no sense a moral achievement or ethical principle originating in man. This is what the Reformation leaders meant when they stressed sola fide, by faith alone, and sola gratia, by grace alone. The Bible never says man is justified on account of faith or because of faith but by or through faith. The reality of this teaching staggers the human mind. Every man must be responsible for his own sin. How can God do otherwise? This is what it means to be justified by faith. Human protests and criticisms only document the fact that it is justification by faith. Justification by faith is always total and complete. There are no degrees of justification as in sanctification. When God justifies, a man is forgiven completely, and that not in a long drawn-out process but in an instant. Also, all people are justified in the same way.

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Chapter 7 : The Meaning of Justification “ by Dr. Charles Hodge () | A Puritan's Mind

Justification. From the Catholic Encyclopedia (Latin justificatio; Greek dikaiosis.). A biblio-ecclesiastical term; which denotes the transforming of the sinner from the state of unrighteousness to the state of holiness and sonship of God.

The Good News of God. The issue that the Apostle Paul is dealing with in his letter to the Roman Church is how God saves sinners. The most important question that anyone can ever answer is: How can a person come into a right relationship with God? God is a holy God. He created Adam and Eve without sin. Adam and Eve enjoyed a wonderful relationship with God in the Garden of Eden. And they also broke their relationship with God. From Adam onwards every person who has ever lived“with the exception of Jesus Christ“is out of fellowship with God because of his or her sin. Moreover, God is angry with each person because of sin. But, thankfully, God has acted. God has provided a way for sinners to be saved. The Apostle Paul explained how God himself has provided his own righteousness for sinners. For there is no distinction: I completely agree with my favorite Bible commentator, John R. Pastors who are committed to teaching the Bible understand the importance of teaching on the subject of justification. You may recall that last week I presented an extended illustration describing justification. Packer describes what happens in justification. I am using the outline that was originally given by John R. Stott in his treatment of justification in *The Cross of Christ*. How then is anyone then saved?

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Chapter 8 : Justification - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

It would not have been possible for him to have given an intelligible definition of justification without mentioning that men are sinners, without informing them that they had broken God's holy law, and that the law, by and of itself, could never restore them to the favour of God.

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Chapter 9 : How Justification Works Sermon by Freddy Fritz, Romans - calendrierdelascience.com

And the answer given is, "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."

There is no new theology. There are new books published every month. Robert Traill explores this topic. Ended his days as a faithful minister in London. Born in Elie, Fifeshire, Scotland. Throughout this epistle the apostle argues strongly against this error: I shall only take notice briefly of a few of his arguments against this error, as they lie in the context, to lead you to the words that I have read, and mean to speak to. The former part of the chapter is historical, telling them what he had done, and what had befallen him some years ago; how he was entertained and received by the great servants of Christ at Jerusalem, Peter, James, and John, that seemed to be pillars, and were indeed so: I withstood him, saith he, to the face, because he was to be blamed, ver. By this withdrawing the use of his Christian liberty, he hardened the Jews, and he weakened the hands of the weaker Jewish converts, that thought the wall of partition between the Jews and Gentiles was not yet taken away. First, his argument against mingling the works of the law with faith in justification, is taken from the practice of the believing Jews. What way did they take to be justified? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified 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 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, ver. Secondly, his next argument is taken from the bad effect and sad consequence of seeking righteousness by the law, ver. But if, while we seek to be justified by Christ, we ourselves are also found sinners, is therefore Christ the minister of sin? If so be we that have sought righteousness in Jesus Christ, if we have yet any dealings with the law in point of righteousness, we are found sinners still; and if a justified man be found a sinner, why then Jesus Christ, instead of delivering us from the bondage of the law, is found a minister of sin. Thirdly, his third argument is yet strongest of all, and some way the darkest, ver. For I through the law am dead unto the law, that I might live unto God. When the commandment came, sin revived, and I died: Fourthly, his next argument is taken from the nature of the new life that he led, ver. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: There are two words to be explained before we go any further: First, what is the grace of God? Secondly, what is it to frustrate the grace of God? The grace of God hath two common noted acceptations in the Scripture. First, it is taken and used in the Scripture for the doctrine of the grace of God, and so it is frequently used; the gospel itself is called the grace of God Tit. The grace of God, that bringeth salvation, hath appeared unto all men: And this grace of God may be received in vain. Many may have this grace of God and go to hell. Pray that you receive not the grace of God in vain. Secondly, by the grace of God in the word is understood the blessing itself; and this is never frustrated; that grace that called Paul, that grace that wrought mightily with him, that was not given him in vain: The gospel of the grace of God is frequently frustrated, but the grace itself is never so. Secondly, what is it to frustrate this grace of God? The word that I remember in the original is used, Mark 7: It is the same word with that in my text: The true grace of God itself can never be frustrated, it always reaches its end, for it is almighty: There is one thing that I would observe in general from the scope of the apostle, that in the great matter of justification the apostle argues from his own experience: The great way to know the right mind of God about the justification of a poor sinner, is for all to try it with respect to themselves. First, that the grace of God shines gloriously in the justifying of a sinner through the righteousness of Christ. Secondly, it is a horrible sin to frustrate the grace of God. Thirdly, All that seek righteousness by the law do frustrate the grace of God in the gospel. Fourthly, that no sound believer can be guilty of this sin. I would speak to the first of these at this time: Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. That being justified by his grace, we might be made heirs according to the hope of eternal life. There are four things to be explained here, that will make our way plain to the proof of this point. Who is it that doth justify? And upon what account? First, what is justification? We

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read much of it in our Bible, and the doctrine of it is reckoned one of the fundamental points of the true Christian religion, and so indeed it is. Justification is not barely the pardon of sin; it is indeed always inseparable from it, the pardon of sin is a fruit of it, or a part of it. Who is he that shall condemn? It is God that justifies, Rom. Justification and condemnation are opposites; every one is under condemnation that is not justified; and every justified man is freed from condemnation. Justification is not sanctification; it is an old Popish error, sown in the heads of a great many Protestants. Justification is the acquitting and repealing the law-sentence of condemnation; sanctification is the healing of the disease of sin, that will be our bane except Christ be our physician. Justification and sanctification are always inseparable, but they are wonderfully distinct. Secondly, who is he that justifies? I answer God only: It is God that justifies, who shall condemn? He only can justify that gives the law: The Pharisees blasphemed, it was in their darkness; but yet the truth that they spake was good, though the application of it was quite naught: Why doth this man speak blasphemies? Who can forgive sin, but God only? In the case of the man sick of the palsy, whose sins Christ first forgave before he healed him of the palsy—so that the forgiveness of his sins was his justification, and the healing of his disease was as if it were the type of his sanctification—their application was wrong, in that they did not know that Christ was God, and that he had power on earth to forgive sins: Every one is not justified. What sort of a man is he that is justified? A man newly come from heaven? Is it a new sort of a creature, rarely made and framed? It is a sinner: Fourthly, upon what account is all this done? And this is the hardest of all. You have heard that justification is the freeing of a man from all charge, and that it is done by God alone, and given to a man before he can do anything of good—for no man can do anything that is good till he be sanctified, and no man is sanctified till he is justified—but the grand question is, How can God justly do this? Saith the apostle, Rom. That he might be just, and the justifier of him that believeth in Jesus. How can God be just, and yet justify an ungodly man? How then can God justify the ungodly? The grand account of this is, God justifies the ungodly for the sake of nothing in himself, but solely upon the account of this righteousness of Christ, that the apostle is here arguing upon: Being justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, Rom. When God justifies a man, the righteousness of Christ is reckoned to him, and God deals with him as a man in Christ; and therefore his transgressions are covered, and the man is made the righteousness of God in Christ, because Christ is made of God unto him righteousness, I Cor. Of him are ye in Christ Jesus, who of God is made unto us righteousness. It is in Christ Jesus. And to be made the righteousness of God, is nothing else but to be made righteous before God in and through Jesus Christ. These things considered, the proof of this point is very easy—That the grace of God shines gloriously in the way of justifying a sinner by the righteousness of Jesus Christ: I shall therefore add but a few things more in the proof of it. To instance in a few things here, First, the finding out of this righteousness by which we are justified is of God alone. If the question had been put to all the angels in heaven, and to many worlds of men, if this one question had been put, How can a just and holy God justify a sinner? He will send his own Son to be a sinless man, that shall sustain the persons, and bear the sins, and take away the sins of all that shall be justified. The native sense of all mankind is this: Our Lord was the alone bearer of this, he alone brought in everlasting righteousness, and put away sin by the sacrifice of himself, Heb. Thirdly, the applying of this righteousness is only of God alone. It is the work of the Holy Spirit to bring it close unto the sinner by faith: There are many poor sinners that have struggled with the Spirit of God, seeking to save them, more than many believers have ever strove with Satan, seeking to destroy them. All unbelievers are led more tamely to hell by the devil, than believers are led quietly to heaven by the Spirit of God. Fourthly, the securing all this by the everlasting covenant is of God only. This is my blood of the New Testament, which is shed for many, for the remission of sins, Matt. And so much for this first thing: The grace of God shines gloriously in the way of justifying a sinner by the righteousness of Christ; because it is altogether of God, the sinner hath no hand in it. Secondly, this will further appear, if we consider what vile creatures the receivers of it are; they have nothing to procure it, nothing to deserve it, but a great deal to deserve the contrary.