

(2) The contrary of condemnation. Rom. 8: 33, 34.

(3) The same idea conveyed in many equivalent and interchangeable expressions. Jno. 3: 18; 5: 24. Rom. 4: 6, 7. 2 Cor. 5: 19.

d. The terms "righteousness" and "righteousness of God" in the New Testament signify:—

(1) Holiness of character. Mat. 5: 6. Rom. 6: 13. Rom. 10: 3-5. Phil. 3: 9. Tit. 3: 5.

(2) The vicarious obedience and sufferings of Christ our substitute, which become our righteousness, received and appropriated by us through faith. Rom. 3: 22; 4: 6, 11; 10: 4-10. 1 Cor. 1: 30.

The phrase "righteousness of God" means that perfect righteousness or satisfaction to the whole law, precept and penalty alike, which God provides, and which God will accept. Mat. 6: 33. Rom. 1: 17. 2 Cor. 5: 21. Jas. 1: 20.

e. The term "justification," occurs only in Rom. 4: 25; 5: 16, 18. It signifies that relation to the law into which we are brought in consequence of the righteousness of Christ being made legally ours. We are absolved from all liability to the penalty, and the rewards promised to obedience are declared to belong to us.

f. The requirement of the law in order to the justification of a sinner. The law consists of a rule of duty and a penalty to take effect in case of disobedience. In the case of the sinner, therefore, who has already incurred guilt, the law demands that, besides the rendering of perfect obedience, the penalty also should be suffered. Rom. 10: 3. Gal. 3: 10-13.

g. Proof that works cannot be the ground of a sinner's justification.

(1) Paul repeatedly asserts this. Gal. 2: 16. Phil. 3: 9.

(2) The law demands perfect obedience. No act of obedience at one time can atone for disobedience at another. Gal. 3: 10, 21; 5: 3.

(3) If we are justified by works, then Christ is dead in vain. Gal. 2: 21; 5: 4.

(4) If it were of works it would not be of grace. Rom. 11: 6. Eph. 2: 8, 9.

(5) It would afford cause for boasting. Rom. 3: 27; 4: 2.

(6) Paul also quotes the Old Testament to prove that all men are sinners (Rom. 3: 9, 10), and that consequently they cannot be justified by works. Ps. 143: 2. Rom. 3: 20. He quotes Hab. 2: 4 to prove that the

just shall live by faith, and cites the example of Abraham. Gal. 3: 6.

h. The ground of justification is the righteousness of Christ. Rom. 10: 4. 1 Cor. 1: 30.

Faith is the essential prerequisite and instrument of receiving that righteousness. Eph. 2: 8.

Justification is a declaration on the part of God that the law is satisfied because of the righteousness of Christ, which is imputed to believers, and the merits of which are received by them through faith.

i. The sense in which Christ's righteousness is imputed.

Imputation is an act of God as sovereign Judge, whereby (1) He makes the guilt and legal responsibilities of our sins really Christ's (Isa. 53: 5, 11. Jno. 1: 29. 2 Cor. 5: 21. Gal. 3: 13); and whereby (2) He makes the righteousness of Christ ours (that is, the legal right to reward, by the gracious covenant conditioned on righteousness), and then treats us as persons legally invested with those rights. Rom. 4: 6; 10: 4. 1 Cor. 1: 30. 2 Cor. 5: 21. Phil. 3: 9.

Imputation is the charging or crediting to one's account as the ground of judicial treatment.

As Christ is now made a sinner by the imputation to Him of our sins, so we are not made holy by the imputation to us of His righteousness. The transfer is only of guilt from us to Him, and of merit from Him to us. Rom. 5: 12-21. Cf. Rom. 4: 6, and 3: 21, with 5: 19.

j. The nature of the peace which flows from justification.

(1) Peace with God, His justice being completely satisfied through the righteousness of Christ. Rom. 5: 1. 2 Cor. 5: 19. Col. 1: 21. Eph. 2: 14. In witness of this His Holy Spirit is given to us. Rom. 8: 15, 16. Heb. 10: 15, 17. His love is shed abroad in our hearts (Rom. 5: 5), and our fellowship with Him is established.

(2) Inward peace of conscience, through the apprehension of the righteousness by which we are justified. Heb. 9: 15; 10: 2, 22.

3. Adoption.

a. Classes of persons to whom the term "sons" or "children of God" is applied in the Scriptures.

(1) In the singular, the term is applied in a supreme sense to the Second Person of the Trinity alone.

(2) In the plural, to angels, because they are God's favored creatures. Job 1: 6; 38: 7.

(3) To human magistrates, be-