

1) INTRODUCTION

- a) Everyone sins, even those who are baptized and have the Holy Spirit dwelling in them.
 - i) 1 JOHN 1:8 **If we say that we have no sin, we deceive ourselves**, and the truth is not in us.
- b) If no one is without sin, how is it possible for anyone to be SINLESS at the resurrection and receive eternal life?

2) JUDGMENT & JUSTICE

- a) God's throne is ESTABLISHED in justice, which is a legal system that judges in accordance with His Law:
 - i) PSALM 89:14 **Justice [H6664 = tsedeq] and judgment [H4941 = mishpat] are the habitation of Thy [the LORD's] throne**: mercy and truth shall go before thy face.
 - ii) PSALM 97:2 Clouds and darkness surround Him [the LORD]; **[justice] [H6664 = tsedeq] and [judgment] [H4941 = mishpat] are the foundation of His throne**.
- b) All will be judged, even those with the Holy Spirit:
 - i) ROMANS 14:12 So then **each of us shall give account of himself to God**.
 - ii) 2 CORINTHIANS 5:10 For **we must all appear before the judgment seat of Christ, that each one may receive the things done [works AND words] in the body, according to what he has done, whether good or bad**.
 - iii) 1 PETER 4:5 They will **give an account to Him [Jesus Christ]** who is ready to judge the living and the dead.
- c) Justice is the PURPOSE of the Law; therefore, God requires and executes justice:
 - i) [DOUAY] LEVITICUS 19:15, 35 **Thou shalt not do that which is unjust, nor judge unjustly [H4941 = mishpat]**. Respect not the person of the poor, nor honour the countenance of the mighty. But **judge thy neighbour according to justice**. ... 35 **Do not any unjust thing in judgment [H6664 = tsedeq]**, in rule, in weight, or in measure.
 - ii) EZEKIEL 18:5-8 But **if a man is just [H4941 = mishpat] and does what is lawful** and right; 6 If he has not eaten on the mountains, nor lifted up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, nor approached a woman during her impurity; 7 if he has not oppressed anyone, *but* has restored to the debtor his pledge; has robbed no one by violence, *but* has given his bread to the hungry and covered the naked with clothing; 8 if he has not exacted usury nor taken any increase, *but* has withdrawn his hand from iniquity *and* **executed true judgment between man and man; 9 if he has walked in My [the LORD's] statutes and kept My judgments** faithfully— **he is just [H6662 = tsaddiyq]**; he shall surely live!" says the Lord GOD.
- d) God's JUDGMENT is predicated on how people judge—administer justice to—others. God's FORGIVENESS is dependent upon forgiving others. If we extend justice and

forgiveness to others, God is merciful and forgiving when we are judged. If we treat others unjustly or deny them forgiveness, God condemns us:

- i) MATTHEW 7:1-2 “**Judge not, that you be not judged. 2 “For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.**
- ii) LUKE 6:37-38 “**Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.** 38 “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. **For with the same measure that you use, it will be measured back to you.”**
- iii) JAMES 2:13 For **judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.**

3) JUSTIFICATION

- a) **DEFINITION:** All sin is a transgression of the Law; therefore, all sin is an INJUSTICE **according** to the Law. Justification is rendering someone JUST (innocent) according to the Law through a JUDGMENT.
- b) **JUSTIFICATION AT BAPTISM**
 - i) The Law of God allows proxy sacrifices for Sins of Ignorance so they are covered, cleansed, removed, and forgiven¹. They do not apply to Sins of Rebellion. The proxy sacrifice must be a sinless flesh and blood animal or person. The sinner repents to transfer sin to the body of the sacrifice and then kills it by shedding its blood. The death of the animal or person fulfills justice of the Law that mandates the death penalty for sinners and the blood covers, cleanses, and removes the sin. God then forgives the sinner. Jesus Christ’s sacrifice is the first part of baptism. Immersion into a watery grave UNITES a sinner into the likeness of the DEATH of Jesus Christ upon which the blood covers, cleanses, and removes the sin whereby God forgives the sinner.
 - ii) The second part of baptism—emersion OUT of the watery grave—is what animal sacrifices could not do. It unites a person into the resurrection of Jesus Christ whereby the sinner is JUSTIFIED of the Law and judged not guilty or innocent. People united into the resurrection of Jesus Christ are given a sinless body. That body, however, is not an ETERNAL one. Baptismal emersion comes with a PROMISE of an eternal body in the form of a pledge—the Holy Spirit.
 - iii) [NET 2.1] ROMANS 6:3-7 Or do you not know that as many as were **baptized into Christ Jesus were baptized into His death?** 4 Therefore we have been **buried with Him through baptism into death**, in order that **just as Christ was raised from the dead** through the glory of the Father, so **we too may live a new life**. 5 For if we have become **united with Him in the likeness of his death, we will certainly also be united in the likeness of His resurrection**. 6 We know that **our old man was crucified [in baptism] with Him [Jesus Christ] so that the body of sin**

¹ Refer to the Bible Study - The Law, Justification, & Love 2026-08-15.

would no longer dominate us, so that we would no longer be enslaved to sin. 7
(For someone who has died has been freed from [the penalty for] sin.)

iv) Justification involves cleansing, which is sanctification. This occurs during the first part of baptism (IMMERSION into the watery grave).

1) 1 CORINTHIANS 6:11 And such were some of you. But you were washed, but you were sanctified [G0037 = hagiazo = cleansed], but you were justified in the name of the Lord Jesus and by the Spirit of our God.

2) TITUS 3:5 ... but according to His [God the Father's] mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

3) [BIBLEHUB GREEK] HEBREWS 10:10 By that [God's] will having been [RP] sanctified [G0037 = hagiazo = cleansed] we are [PIA] [sanctified] through the offering of the body of Jesus Christ once for all.

a) **RP = Perfect Participle** = an action that was fully finished before another action happened.

c) JUSTIFICATION AFTER BAPTISM

i) The second part of baptism (EMERSION out of the watery grave) unites us into the resurrection of Jesus Christ. This is when a person is JUSTIFIED—rendered JUST (innocent) according to the Law by a judgment:

1) ROMANS 4:25 [Jesus Christ] who was delivered up because of our offenses, and was raised [for] our justification [G1347 = dikaiosis].

ii) After baptism there is a continuing justification.

1) ROMANS 3:24 being justified [PP] [G1344 = dikaioo] freely by His grace through the redemption [ransom] that is in Christ Jesus,

a) **PP = Present Participle** = an ongoing action that are words ending in *-ing*.

iii) After baptism there is a “real time” cleansing so we are being sanctified (cleansed) now.

1) [BIBLEHUB GREEK] HEBREWS 10:10 By that [God's] will having been [RP] sanctified [G0037 = hagiazo = cleansed] we are [PIA] [being sanctified] through the offering of the body of Jesus Christ once for all.

a) **PIA = Present Indicative Active** = an action that is being performed in real time.

iv) Someone justified at baptism is perfected but justification (perfection) continues after baptism. Likewise, sanctification (cleansing) continues after baptism:

1) HEBREWS 10:14 For by one offering He [Jesus Christ] has perfected [RIA] forever those who are being sanctified [PP] [G0037 = hagiazo = cleansed].

a) **RIA = Perfect Indicative Active** = an action completed in the past with results continuing into the present.

b) **PP = Present Participle** = an ongoing action that are words ending in *-ing*.

v) After baptism, God continues to justify us because of grace:

- 1) 2 CORINTHIANS 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting [PP] holiness in the fear of God.

a) **PP = Present Participle** = an ongoing action that are words ending in *-ing*.

- 2) ROMANS 5:9, 15-19 Much more then, having now been justified [G1344 = dikaioo] by His [Jesus Christ's] blood, we shall be saved from wrath through Him. ... 15 But the free gift [G5486 = charisma] is not like the offense. For if by the one man's offense many died, much more the grace [G5485 = charis] of God and the gift by the grace [G5485 = charis] of the one Man, Jesus Christ, abounded to many. 16 And the gift is not like *that which came* through the one who sinned. For the judgment *which came* from one offense resulted in condemnation, but the free gift [G5485 = charis] which came from many offenses resulted in [justification] [G1345 = dikaion]. 17 For if by the one man's offense death reigned through the one, much more those who [are receiving] [PP] abundance of grace and of the gift of [justification] [G1345 = dikaion] will reign in life through the One, Jesus Christ.) 18 Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's [just] [G1345 = dikaion] act the free gift came to all men, resulting in [justification] [G1345 = dikaion] of life. 19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made [just] [G1342 = dikaios].

a) **PP = Present Participle** = an ongoing action that are words ending in *-ing*.

4) RAISED FROM BAPTISM TO LIVE A NEW LIFE

- a) The main purpose of the Holy Spirit is to impart the mind of God to change the carnal mind into to a mind guided by Holy Spirit—it is the mind of Christ for a new Way of Life:
- i) [NET 2.1] ROMANS 6:1-2 What shall we say then? Are we to [continue] in sin so that grace may increase? 2 Absolutely not! How can we who died to sin still live in it [sin]?
 - ii) ROMANS 7:4-6 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh [Rom. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those [who live] according to the Spirit, the things of the Spirit.], the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter [*of the Law*].
 - iii) 2 CORINTHIANS 5:17 Therefore, if anyone *is* in Christ, he is a new creation; old things have passed away; behold, all things have become new.
 - iv) GALATIANS 6:15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.
 - v) COLOSSIANS 3:10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

- vi) 1 CORINTHIANS 2:16 For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ.

b) A new life is CREATED for the purpose of fulfilling JUSTICE:

- i) [DOUAY] EPHESIANS 4:21-24 But now the [justice] /G1343 = dikaiosune/ of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 To put off, according to former conversation [*conduct*], the old man, who is corrupted according to [deceitful lusts]. 23 And be renewed in the spirit of your mind: 24 And put on the new man, who according to God is created in justice /G1343 = dikaiosune/ and holiness of truth.
- ii) ROMANS 3:22, 26 even the [justice] /G1343 = dikaiosune/ of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ... 26 to demonstrate at the present time His [justice] /G1343 = dikaiosune/, that He might be just /G1342 = dikaios/ and the justifier /G1344 = dikaios/ of the one who has faith in Jesus.
- iii) [NET2.1] ROMANS 6:8-13 Now if we died with Christ, we believe that we will also live with Him. 9 We know that since Christ has been raised from the dead, He is never going to die again; death no longer has mastery over Him. 10 For the death He died, He died to sin once for all, but the life He lives, He lives to God. 11 So you too consider yourselves dead to sin, but alive to God in Christ Jesus. 12 Let no sin therefore reign in your mortal body, so as to obey the lusts thereof. 13 Neither yield ye your members as instruments of [injustice] /G93 = adikia/; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice /G1343 = dikaiosune/ unto God.

c) SUMMARY: Justification is for the PURPOSE of living a new Way of Life of agape love that fulfills JUSTICE in accordance with the Law.

5) SALVATION BY GRACE, NOT WORKS

a) Salvation is by the grace of God:

- i) TITUS 3:7 that having been justified /G1344 = dikaios/ by His grace we should become heirs according to the hope of eternal life.
- ii) ROMANS 11:6 And if [the election is] by grace, then it is no longer of [our] works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.
- iii) 2 TIMOTHY 1:9 who has saved us and called *us* with a holy calling, not according to our works, but according to His /God the Father's/ own purpose and grace which was given to us in Christ Jesus before time began,

b) There are what might be called three phases of justification:

i) AT BAPTISM

- 1) EPHESIANS 2:8-9 For by grace you have been saved /PAST Tense/ through faith, and that not of yourselves; *it is* the gift of God, 9 not of works, lest anyone should boast.

ii) THE PRESENT

- 1) 1 CORINTHIANS 1:18 For the message of the cross is foolishness to those who are perishing, but to us who **are being saved [PRESENT Tense]** it is the power of God.
- 2) 2 CORINTHIANS 2:15 For we are to God the fragrance of Christ among those who **are being saved [PRESENT Tense]** and among those who are perishing.

iii) THE RESURRECTION

- 1) ROMANS 5:9 Much more then, having now been justified by His blood, we **shall be saved [FUTURE Tense]** from wrath through Him.
- c) This present time, when we “are being saved,” is a time of judgment for those who have been called:
 - i) 1 PETER 4:17 For **the time has come for judgment to begin at the house of God**; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

6) **SINLESS THROUGH GRACE**

- a) Justification continues through grace:
 - i) ROMANS 5:20-21 Moreover the law entered that the offense might abound. But where sin abounded, **grace abounded much more**, 21 so that as sin reigned in death, even so **grace might reign [rule over] through [justification] [G1343 = dikaiosune] to eternal life** through Jesus Christ our Lord.
 - ii) HEBREWS 4:12-16 For **the word of God is living** and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is **a discerner of the thoughts and intents of the heart**. 13 And there is no creature hidden from His sight, but all things are **naked and open to the eyes of Him to whom we must give account**. 14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. 15 For **we do not have a High Priest who cannot sympathize with our weaknesses**, but was in all *points* tempted as *we are*, yet without sin. 16 Let us therefore come boldly **to the throne of grace, that we may obtain mercy and find grace to help in time of need**.
 - 1) God judges the “thoughts and intents of the heart”. If we are continually striving and desiring to obey God, the sacrifice of Jesus Christ cleanses us of all (hidden) sin and God justifies us.
- b) Being under grace is ongoing; it does not stop and start. If God is not continually justifying us, we would indeed be dead in our sins because all have sin within us.
 - i) 1 JOHN 1:8, 10 **If we say that we have no sin, we deceive ourselves**, and the truth is not in us. ... 10 **If we say that we have not sinned, we make Him [God the Father] a liar**, and His word is not in us.
- c) Paul said sin was dwelling in him and warring against the Law of God:
 - i) ROMANS 7:14-25 For we know that **the law is spiritual**, but I [*Paul*] am carnal, sold under sin. 15 For what I am doing, I do not understand. For **what I will to do, that I do not practice; but what I hate, that I do**. 16 If, then, I do what I will not to do, I agree with the law that *it is* good. 17 But now, *it is* no longer I who do it, but **sin that**

dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law [the Law of Sin] in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

- ii) He would not be in the Kingdom unless he was JUSTIFIED of his sins before the resurrection.

7) THE JUDGMENT OF JOSHUA

- a) Zechariah had a vision of Joshua standing before God in the day of judgment:
 - i) ZECHARIAH 3:1-4 Then He [*the LORD*] showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him. 2 And the LORD [*YHVH #1 = Jesus Christ*] said to Satan, “The LORD [*YHVH #2 = God the Father*] rebuke you, Satan! The LORD [*YHVH #2 = God the Father*] who has chosen Jerusalem rebuke you! Is this not a brand plucked [delivered] from the fire?” 3 Now Joshua was clothed with filthy garments, and was standing before the Angel. 4 Then He [*God the Father*] answered and spoke to those who stood before Him, saying, “Take away the filthy garments from him.” And to him [*Joshua*] He [*God the Father*] said, “See, I have removed your [Joshua’s] iniquity from you, and I will clothe you with rich robes.”
- b) Present and on the right side of Joshua was Satan who was accusing him:
 - i) REVELATION 12:10 [*Satan*] accuses [*the saints*] day and night before our God.
- c) The First YHVH (Jesus Christ) petitions the Second YHVH (God the Father) to rebuke Satan.
- d) The First YHVH (Jesus Christ) told Satan that Joshua was “plucked from the fire;” that is, he was JUSTIFIED and delivered from the penalty of death for sins.
 - i) This is Jesus Christ acting as Advocate and Intercessor for Joshua:
 - 1) HEBREWS 12:23-24 to the general assembly and *ekklesia* of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just [G1342 = dikaios] men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.
 - 2) 1 TIMOTHY 2:5 For there is one God and one Mediator between God and men, the Man Christ Jesus,
 - 3) 1 JOHN 2:1-2 My little children, these things I [*John*] write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the [just] [G1342 = dikaios]. 2 And He Himself is the propitiation [atonement] for our sins, and not for ours only but also for the whole world.

- e) God then removed Joshua's filthy garments, which are a metaphor for sin, and gave him clean robes:
- 1) REVELATION 19:8 And to her it was granted to be arrayed in fine linen, clean and bright, for the **fine linen is the [justification] [G1345 = dikaionoma] of the saints.**
- f) Even though Joshua had sin in the day of judgment, he was JUSTIFIED (judged innocent) and cleansed by God:
- i) ROMANS 8:29-36 For whom He *[God the Father]* foreknew, He also predestined to be conformed to the image of His Son, that He *[Jesus Christ]* might be the firstborn among many brethren. 30 Moreover whom He *[God the Father]* predestined, these He also called; whom He called, **these He also justified; and whom He justified, these He also glorified [in the resurrection].** 31 What then shall we say to these things? **If God is for us, who can be against us? [Not even Satan]** 32 He who did not spare His own Son, but delivered Him up for us all, how shall He *[God the Father]* not with Him *[Jesus Christ]* also freely give us all things? 33 **Who shall bring a charge against God's elect? [Not even Satan] It is God who justifies.** 34 Who is he who condemns? **It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.** 35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: "For Your sake **we are killed all day long;** we are accounted as sheep for the slaughter."
- g) Against Satan's accusations, God justified Joshua through the propitiation or atonement of our Advocate and Intercessor Jesus Christ. The justification of God is upon all who continue to live a new Way of Life that is with justice unto all according to the Law.

8) JUSTIFIED HOW?

a) JUSTIFIED BY FAITH

- i) ROMANS 3:30 since **there is one God who will justify [G1344 = dikaioo]** the circumcised **by faith** and the uncircumcised **through faith.**
- ii) ROMANS 4:5-8 But **to him who does not work but believes on Him [God] who justifies [G1344 = dikaioo]** the ungodly, **his faith is accounted for [justification] [G1343 = dikaiosis]**, 6 just as David also describes the blessedness of the man to whom God [regards as] **[just] [G1343 = dikaiosis] apart from works:** 7 "Blessed are those whose **lawless deeds are forgiven, and whose sins are covered; 8 Blessed is the man to whom the LORD shall not [regard as] sin [even though we have sin we are justified].**"
- iii) GALATIANS 2:16, 20 "knowing that a man is not justified [G1344 = dikaioo] by the works of the law but **by [Good Works of] faith [of] Jesus Christ,** even we have believed in Christ Jesus, that we might be **justified [G1344 = dikaioo] by faith [of] Christ** and not by the works of the law; for by the works of the law no flesh shall be justified. ... 20 "I have been crucified with Christ; it is no longer I *[Paul]* who live, but Christ lives in me; and **the life which I now live in the flesh I live by faith [of] the Son of God,** who loved me and gave Himself for me.
- iv) Faith is OF Jesus Christ.

- 1) HEBREWS 12:2 looking unto **Jesus, the author and finisher of our faith**, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

b) **JUSTIFIED BY WORDS**

- i) MATTHEW 12:36-37 “But I [*Jesus Christ*] say to you that **for every idle word men may speak, they will give account of it in the day of judgment. 37 “For by your words you will be justified [G1344 = dikaioo], and by your words you will be condemned.”**

c) **JUSTIFIED BY GOOD WORKS**

- i) ROMANS 2:13 (for not the hearers of the law are just [*G1342 = dikaios*] in the sight of God, but the **doers [Good Works] of the law will be justified [G1344 = dikaioo]**;
- ii) JAMES 2:18, 20, 22, 24, 26 But someone will say, “You have faith, and I have works.” Show me your faith without your works, and **I will show you my faith by my [Good] works.** ... 20 But do you want to know, O foolish man, that **faith without [Good] works is dead?** ... 22 Do you see that **faith was working together with his works, and by [Good] works faith was made perfect?** ... 24 You see then that a man is **justified [G1344 = dikaioo] by [Good] works, and not by faith only.** ... 26 For as the body without the spirit is dead, so **faith without [Good] works** is dead also.

iii) Fruits of the Spirit are Good Works:

- 1) PHILIPPIANS 1:9-11 And this I [*Paul*] pray, that **your love may abound still more and more** in knowledge and all discernment, 10 that you may approve [*choose*] the things that are excellent, that you may be sincere and without offense till the day of Christ, 11 **being filled with the fruits of [justice] [G1343 = dikaiosune]** which are by Jesus Christ, to the glory and praise of God.
- 2) 2 CORINTHIANS 9:10 Now may He [*God the Father*] who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and **increase the fruits of your [justice] [G1343 = dikaiosune]**,
- 3) HEBREWS 12:11 Now no chastening [*discipline, correction*] seems to be joyful for the present, but painful; nevertheless, afterward **it yields the peaceable fruit of [justice] [G1343 = dikaiosune]** to those who have been trained by it.
- 4) EPHESIANS 5:9 (for **the fruit of the Spirit** is in all goodness, **[justice] [G1343 = dikaiosune]**, and truth),
- 5) JAMES 3:18 And **the fruit of justice [G1343 = dikaiosune] is sown [by works]** in peace, to them that make peace.

d) **JUSTIFIED BY AGAPE LOVE**

- i) Agape love is an assurance of justification:
 - 1) 1 JOHN 4:16-17 And we have known and believed **the love that God has for us.** God is love, and **he who abides in love abides in God, and God in him.** 17 Love has been perfected among us in this: that **we may have [assurance of salvation] in the day of judgment [of God];** because as He is, so are we in this world.

- 2) Why is it an assurance? Because agape love fulfills justice in the Law:
 - a) ROMANS 13:8, 10 Owe no one anything except to **love one another, for he who loves another has fulfilled [justice in] the law.** ... 10 Love does no harm to a neighbor; therefore **love is the fulfillment of [justice in] the law.**
 - ii) Agape love COVERS all sins, which is JUSTIFICATION:
 - 1) 1 PETER 4:8 And above all things have fervent love for one another, for **“love will cover a multitude [G4128 = plethos = fullness, large number] of sins.”**
 - a) *Multitude* is the Greek word *plethos* (plethora in English). It means a great number, the whole part, or A FULLNESS.
 - 2) PROVERBS 10:12 Hatred stirs up strife, but **love covers all sins.**
- e) **JUSTIFIED BY HUMILITY**
 - i) LUKE 18:10-14 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 “The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. 12 ‘I fast twice a week; I give tithes of all that I possess.’ 13 “And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, ‘**God, be merciful to me a sinner!**’ **[he was humble and contrite]** 14 “I [*Jesus Christ*] tell you, **this man went down to his house justified [G1344 = dikaios]** rather than the other; for everyone who exalts himself will be humbled, and **he who humbles himself will be exalted.**”

9) CONTINUED REPENTANCE OF KNOWN SIN

- a) God justifies Hidden Sins—sins someone does not know about—but all other sins require repentance especially by those with the Holy Spirit:
 - i) 1 JOHN 1:9 **If we confess our sins, He is faithful and just [G1342 = dikaios] to forgive us our sins and to cleanse us from all [injustice] [G0093 = adikia].**
 - ii) [DOUAY] 1 JOHN 2:1-2 My little children, these things I [*John*] write to you, that **you may not sin. But if any man sin, we have an Advocate [Intercessor]** with the Father, Jesus Christ the just [G1342 = dikaios]: 2 And **He Himself is the propitiation [atonement] for our sins,** and not for ours only but also for the whole world.
- b) Repentance of sin requires EXAMINING ourselves:
 - i) 2 CORINTHIANS 13:5 **Examine yourselves as to whether you are in the faith. Test yourselves.** Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.
- c) God knows our sins better than us so ask Him to reveal our sins:
 - i) PSALM 26:2 **Examine me, O LORD, and prove me;** try my mind and my heart.
- d) Examination is a crucial part of the Passover observance:
 - i) 1 CORINTHIANS 11:28 But **let a man examine himself,** and so let him eat of the bread and drink of the cup.

10) CONCLUSION

- a) We are sinless in the day of our judgment because God is justifying us in this life. That is the grace of God upon us that continues as long as we are living a new Way of Life that is justice unto all according to the Law.
- i) PHILIPPIANS 1:6 being confident of this very thing, that **He [God the Father] who has begun a good work in you will complete [FIA] it** until the day of Jesus Christ;
 - 1) **FIA = Future Indicative Active** = an action that the subject will do in time to come.

11)MAY GOD'S GRACE AND PEACE BE UPON YOU!