

**Free from Sin to Grow in Grace
Session 6 Notes**

Romans 5:1-2 TPT

Our faith in Jesus transfers God's righteousness to us and he now declares us flawless in his eyes. This means we can now enjoy true and lasting peace with God, all because of what our Lord Jesus, the Anointed One, has done for us. 2 Our faith guarantees us permanent access into this marvelous kindness that has given us a perfect relationship with God. What incredible joy bursts forth within us as we keep on celebrating our hope of experiencing God's glory!

Isn't that just the most fabulous news?? I just don't get tired of reading it or hearing it.

2 Corinthians 5:21 TPT

For God made the only one who did not know sin to become sin for us, so that we who did not know righteousness might become the righteousness of God through our union with him.

Justification is the term used to describe how believers have been declared right with God through faith in Jesus Christ. In addition to being made right with God, we have also been given access to the Father. Both our nature and our relationship and restored by our faith in Christ.

The Lexham Bible Dictionary summarizes Paul's teaching on justification:

1. **JUSTIFICATION IS ESCHATOLOGICAL.** Those who have faith in Jesus have received a verdict of acquittal and been declared righteous in advance of the final judgment. While Paul can still maintain the future dimension of justification, where the verdict will be enacted at the final judgment (e.g., Rom 2:13; 3:30; 5:19; 10:10), he stresses the present side of the declaration, where believers are already right with God and right before God.
2. **JUSTIFICATION IS FORENSIC.** Justification is fundamentally a divine declaration that a believer is in the right with God and righteous before God. It refers to a person's status before God apart from their moral status. God justifies the ungodly and makes them righteous (Rom 4:5). The forensic sense is attributed not merely to the lexical meaning of *dikaioō*, which largely means "*declare to be just*" but also to the context of Paul's discourse about justification by faith alone. Justification is the opposite of condemnation and is based on the "gift of righteousness", which comes not from the self but from God. This is not a legal fiction, as if God pretends that believers are righteous; rather, God acts to satisfy His justice (Rom 3:25–26) and to prove His faithfulness to His promises (Gal 3:21; Rom 15:8). Justification describes how God establishes a right relationship with believers, and because the relationship is real, so too is their righteous status.
3. **JUSTIFICATION IS COVENANTAL.** While justification is vertical/forensic and pertains to a believer's status before God, justification is also horizontal/covenantal and pertains to the legitimate place of Gentiles in the church. Paul tells the Galatians that Christ was cursed on the cross not only for redemption, but also "*in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith*" (Gal 3:13). Paul refers to Adam as "a type" of Christ and draws an analogy between Adam and Christ. They are similar in the fact that their deeds have affected many people. However, their differences are more pronounced, and Paul gives a threefold contrast. In other words, justification by faith entails fellowship by faith,

and Jewish Christians cannot exclude those whom God has justified. This means that what counts is grace, not race, and neither circumcision nor uncircumcision matters, only the new creation (Gal 6:15). Justification is not simply about “What must I do to be saved?” but “*Who are the people of God?*” Justification by faith is about God’s verdict to save and define a people for Himself.

4. **JUSTIFICATION IS TRANSFORMATIVE.** Justification (declared to be right) and sanctification (living right) are linked logically rather than conceptually. The basis for being justified is not being sanctified, otherwise justification would not be by grace and through faith (see Rom 3:24). And yet we must remember that Paul teaches that those united with Christ have both the status of righteousness and must thereafter live as slaves of righteousness (see Rom 6:1–23). The Holy Spirit works in the life of believers in order to conform them to the image of God’s Son so that at the final judgment they will be proven to have lived a life in accordance with the grace given to them in Christ (see 1 Cor 6:11; Rom 8:4). No believer is saved by works, but neither is any believer saved without them.

Romans 5:12, 15-19 TPT; 1 Corinthians 15:44c-49 TPT; Romans 6:1-14 TPT

Passion footnote Romans 6 vs 6: *Or “that the body of sin might be annulled” (put out of business). To beg God for victory over sin is a refusal to understand that we have already died to sin. Our joyful task is to believe the good news, rather than to seek to “crucify ourselves.” Sin is not suppressed by the cross; it is eliminated. Upon this “water” God commands us to step out and walk upon it, for we are now in him.*

If we are going to live dead to sin, then that means we will live unaffected and uninfluenced by the old Adam nature. We are only affected and influenced by Jesus, the Word, and Holy Spirit.

Galatians 2:19-20 TPT

2 Corinthians 3:15-18 TPT

16 But the moment one turns to the Lord with an open heart, the veil is lifted and they see. 17 Now, the “Lord” I’m referring to is the Holy Spirit, and wherever he is Lord, there is freedom. 18 We can all draw close to him with the veil removed from our faces. And with no veil we all become like mirrors who brightly reflect the glory of the Lord Jesus. We are being transfigured into his very image as we move from one brighter level of glory to another. And this glorious transfiguration comes from the Lord, who is the Spirit.