

DOCTRINE OF THE ADJUSTMENTS TO THE JUSTICE OF GOD

I. Introduction.

- A. Righteousness and justice are the watchdogs of God's essence, He cannot act in any way contrary to what these two attributes demand.
- B. His standards (righteousness) are perfect, He alone possesses true standards of right and wrong. Ps. 7:11, 11:7, 116:5, 119:7,75,137,144,
- C. His justice is likewise perfect, He must enforce the standards of righteousness, or He would cease to be righteous. Deut. 32:4; Job 8:3, 34:12; Ps. 37:28, 89:14, 97:2
- D. Therefore, God cannot be unfair.
- E. Veracity ensures that God's righteousness and justice operate only in the realm of truth, while immutability guarantees that God can never be less than right or just.
- F. The attribute of love functions only to the extent that God's righteousness and justice are satisfied.

II. Vocabulary.

A. Hebrew vocabulary.

1. צָדַק (tsadhaq), verb, to be right or straight, to be righteous or just.
2. צֶדֶק (tsedheq), m.noun, straight, rectitude, right, what is right, just, true or correct.
3. צַדִּיק (tsaddiyq), adjec., righteous, just, upright.
4. צְדָקָה (ts^edhaqah), f.noun, right, just.

B. Greek vocabulary.

1. δικάω (dikaioo), verb, to make, render or be righteous, to be such as one ought to be, to be just or fair.
2. δικαιοσύνη (dikaiosune), f.noun, to state of one who is as he ought to be, righteousness, justice, correctness.
3. δίκαιος (dikaios), adjec., righteous, observing divine and human laws, just, free from fault.
4. δικαιοσύνη (dikaiosune), f.noun, the act of declaring right or just.
5. δίκαιωμα (dikaioma), n.noun, that which has been deemed right or fair or just, so as to have the force of law, ordained by law, ordinance

- C. It should be observed that the Hebrew and Greek vocabulary each use the same family of words to deal with the concepts of righteousness and justice, context determining the predominant nuance.

III. Definition and description of God's justice.

- A. God's justice is merely the judicial aspect of His righteousness.
- B. God's standards for right are contained in His Word. Ps. 119:62,106,123,160,164
- C. God, being absolutely impartial and possessing all the facts, is capable of perfect judicial decisions along the lines of His righteousness. Deut. 10:17; Job 34:19; Rom. 2:11; Eph. 6:9
- D. Therefore, every person will receive from God exactly what they deserve, nothing more, nothing less.
- E. The justice of God functions in two specific ways:
 - a. Remuneration, paying or rewarding an equivalent sum for service, loss, sacrifice, suffering, etc.
 - b. Retribution, paying back an equivalent punishment for what wrong one has done.
- F. God never adjusts His volition to anyone, nor can He or He would cease to be immutable, each person must adjust to God's standards.
- G. Voluntary adjustment to God's standards brings God's blessing and failure to adjust to God's standards brings judgment. Lev. 26:14ff; Deut. 28:15ff; Jere. 22:5 all emphasize God's judgment. Deut. 28:1ff, 30:8-10; Jere. 26:13 emphasize His blessing.

IV. The salvation adjustment to the justice of God.

- A. This adjustment is the foundation for all the other adjustments to God.
- B. Man is born under spiritual death, a state of alienation and hostility to God which expresses itself in the manufacturing of personal sins. Rom. 5:12; Eph. 2:1-3
- C. These acts of rebellion bring the just wrath of God on the individual for violation of what is right. Rom. 1:18, 2:5; Eph. 5:6; Col. 3:6
- D. These sins demand judgment, which was passed on an innocent substitute. IICor. 5:21; Heb. 4:15; IPet. 2:21-24
- E. The act of bearing sins propitiated God, satisfying His just demand for punishment. Heb. 2:17; IJn. 2:2, 4:10
- F. Anyone who exercises faith in Jesus Christ is judged not guilty. Rom. 3:21-28
- G. Faith in Christ is the sole mechanic for this adjustment, no human merits or works are allowed. Eph. 2:8-9
- H. To make this adjustment to God results in everlasting life. Jn. 3:15-16,36, 5:24, 6:47, 11:25
- I. This adjustment is made once and is good for all time.

V. The rebound adjustment to the justice of God.

- A. The person who has adjusted to the justice of God through faith in His Son still possesses a sin nature or STA. Rom. 7:14-18,21,23; IJn. 1:8,10

- B. This adjustment answers the question as to what a believer is to do in regard to personal sins committed after salvation.
- C. The work of Christ, especially the work of propitiation, is the basis for this adjustment. IJn. 2:1-2
- D. Confession of personal sin is the mechanic for this adjustment to God. IJn. 1:9
- E. Like salvation, human merit or work is not accepted.
- F. The result of this adjustment is instantaneous cleansing and restoration to fellowship with God. IJn. 1:9, illustrated by Jesus in Jn. 13:3-10
- G. This adjustment, unlike the salvation adjustment, remains an issue and must be made on an ongoing basis in Ph2.

VI. The maturity adjustment to the justice of God.

- A. This adjustment requires that the salvation adjustment be a reality.
- B. It also requires that one understand and orient to the RAJG.
- C. Unlike the previous adjustments, this adjustment is not instantaneous but requires a lengthy period of time to achieve. Heb. 5:11-12, 6:1; IIPet. 3:18
- D. The mechanics are the pursuit of Bible doctrine, both intake and application, for the requisite length of time.
- E. Unlike the previous adjustments, our works are an issue in regard to the maturity adjustment, however, this does not neutralize or mitigate against the grace aspect. Phil. 2:12; James 2:14-26
- F. Temporally, the result of this adjustment varies among believers based on their niche and place in history. Heb. 11, esp. vs 32-39
- G. Eternally, the result of this adjustment will be vindication and glory far beyond that of the average believer. Rev. 2:7, 11,17,26-28, 3:5,9,12,21
- H. This adjustment requires complete devotion, maximum positive volition, tremendous sacrifice and determination, and will yield the greatest benefits. Doc. of maturity.
- I. For those who make the maturity adjustment, the added issue of completing their course remains an issue. IITim. 4:7-8

VII. Negative volition and the justice of God.

- A. The three adjustments to the justice of God require positive volition, at least in some measure, to accomplish.
- B. Negative volition, those who are not interested in God or His plan, will make none of the adjustments.
- C. They desire a world without God and the constraints which He places upon them.
- D. Therefore, they will eternally receive that which they desired, an eternal niche apart from the presence of God. IIThess. 1:8-9; IIPet. 3:7; Rev. 20:10,15

- E. In time, those who will not orient to the justice of God will receive temporal judgments based on the nature and severity of their encroachments on His righteousness. Rom. 1:18ff; IIThess. 1:6
- F. While the believer will enjoy the remunerative side of God's justice for eternity, based solely upon his faith in Messiah, he can and will come under temporal judgments for his negative volition toward doctrine in time. Deut. 28:15-48; ICor. 5:1ff, 11:27-32; ITim. 1:20
- G. Perpetuated negative volition will ultimately result in the SUD for the believer. Deut. 28:58-62; Jn. 15:6; ICor. 5:1ff; Phil. 3:17-19; Heb. 10:39

"Righteousness and justice are the foundations
of His throne."

Ps. 97:2

"Now therefore amend your ways and your deeds,
and obey the voice of the Lord your
God..."

Jere. 26:13