

Vicarious Sacrifice: Sir Francis Bacon's "To Truth"; the Composites of the Integrity of God; Acquisition of the Integrity of God through Bible Study; Omnipotence & the Principle of Stare Decisis; "All have sinned," Rom 3:23, Whoever Believes in Christ Is Justified by Means of Redemption, v. 24

1. The composites of righteousness and justice coordinate to maintain the perfection of divine integrity. Righteousness is the standard or principle of integrity while justice is the function.
2. What righteousness demands, justice executes, therefore justice becomes the guardian of righteousness.
3. The Word of God contains the principles that righteousness imposes on the human race and justice enforces them through either blessings for compliance or discipline for noncompliance.
4. Since enmity with the integrity of God is resolved through faith alone in Christ alone, then propitiation allows the righteousness of God to establish a relationship with regenerated man.
5. Righteousness demands that justice establish a conduit through which divine guidance and provision can be directed toward the believer.
6. The initial imputation through the conduit is divine righteousness which established a grace pipeline to the believer.
7. This establishes the believer as a representative of the Trinity between his spiritual birth and physical death.
8. Instructions on how to develop a productive relationship between God and the believer is made available through inculcation of divine thought.
9. If the integrity of God represents the thinking of God, then the Word of God contains those thoughts in writing which must then be inculcated into the soul of the individual.

10. Some believers respond to the mandate to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” while others do not.
11. Having been established as one of God’s children, adopted into His royal family, and decreed as joint heirs with Christ, believers fall under the supervision of their heavenly Father.
12. Again: what righteousness demands, justice must execute. Righteousness imposes divine polices upon believers through the imperative moods of Scripture.
13. Compliance results in righteousness demanding of justice that blessings are directed to the believer, but those in noncompliance receive discipline.
14. This process is executed in grace which is the system or policy of the integrity of God while omniscience contains the decree that establishes stare decisis:

Stare decisis. Latin: to abide by, or adhere to, decided cases.

Policy of courts to stand by precedent and not to disturb settled point. Doctrine that, when court has once laid down a principle or law as applicable to a certain state of facts, it will adhere to that principle, and apply it to all future cases, where facts are substantially the same. Under doctrine, when point of law has been settled by decision, it forms precedent which is not afterwards to be departed from.¹

15. The Bible proclaims the stare decisis of divine integrity by the phrase, “His lovingkindness is everlasting” which is the refrain in each of the 26 verses of Psalm 136.
16. The word “lovingkindness” translates the Hebrew noun **חֶסֶד (cheseth)**: “unfailing love.” This contains the principle of the stare decisis of divine integrity whose composites make up the love of God.

Romans 3:22 - that is the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe. (For there is no distinction, (EXT)

¹ Henry Campbell Black, *Black’s Law Dictionary*, 4th ed. (St. Paul: West Publishing Co., 1968), 1579–80.

Romans 3:23 - for all have sinned and fall short of the glory of God, (NASB)

17. Again we encounter the pronoun **πᾶς (pás)** translated “all.” Not even the Calvinists can deny that this use of *pás* refers to the entire human race. If all have sinned then all are condemned, therefore grace requires that all have the opportunity to believe.
18. “All” are said to have sinned, the aorist active indicative of the verb **ἁμαρτάνω (hamartánō)**: “to miss the mark; to err; to swerve from the truth.” Briefly put: “to sin.”
19. The constative aorist tense takes all the sins of human history and gathers them into a single entirety. The active voice attributes all of them to the human race and the indicative mood confirms it as an absolute reality.
20. No one is excluded from this indictment. Every member of the human race is said to “fall short,” the present middle indicative of the verb **ὑστερέω (husterēō)**.
21. The present tense is static which represents a condition that perpetually exists among the human race. The mark that is missed is said to be the glory of God.
22. “Glory” is the ablative of separation of the noun **δόξα (dóxa)**.² The human race’s sinfulness separates it from the attributes of divine essence which is summarized by the word *dóxa*: “glory.” Glory refers to the totality of divine essence.

Romans 3:23 - for all have sinned and missed the mark of perfection of the essence of God.) (EXT)

23. Verse 24 resumes the sentence that began in verse 21 and continuing through verse 22 up to the parenthesis. Here is how the expanded translation reads thus far:

Romans 3:21 - Now apart from the Law the righteousness composite of the integrity of God has been revealed, being confirmed by the Law and the prophets,

² This is the word from which the English word “doxology” is formed. It refers to a liturgical expression of praise to God. An example is this lyric of a psalter, “Praise God from Whom all blessings flow \ Praise Him all creatures here below \ Praise Him above, ye heavenly host \ Praise Father, Son, and Holy Ghost.”

v. 22 - that is the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe; (EXT)

24. A parenthesis is inserted at the end of verse 22 and continues through verse 23:

Romans 3:22b - (For there is no distinction;

v. 23 - for all have sinned and missed the mark of perfection of the essence of God.) (EXT)

25. Verse 24 continues the thought interrupted in verse 22:

Romans 3:24 - being justified as a gift by His grace through the redemption which is in Christ Jesus; (NASB)

26. Verse 20 informs us that “by the works of the Law no individual shall be justified.” Justification refers to the “justice” composite of the integrity of God which vindicates the person that places his faith in Christ.
27. The word “justified” in verse 24 is the present passive participle of the verb **δικαίωω (dikaiōō)**.
28. The present tense is static for a condition that perpetually exists from the moment of salvation. The passive voice indicates that the believer receives the action of the verb.
29. It is the justice of God that produces the action of vindicating the believer by the imputation of God’s righteousness to him.
30. This is an act of grace pursuant to the person’s faith response to the gospel. That no human work is involved is affirmed by the phrase, “as a gift by His grace.” The word “gift” is the adverb **δωρεάν (dōreán)**: “free gift, gratis, undeservedly, without cause.”
31. The source of this undeserved gift of vindication is the instrumental of means of the noun **χάρις (cháris)**: “by means of His grace.”
32. The verse continues with the means by which this justification is authorized: the pronoun **διὰ (diá)** plus the noun **ἀπολύτρωσις (apolútrōsis)**: “through redemption: to buy a slave by paying his ransom and setting him free.”

Romans 3:24 - receiving justification and resultant vindication without payment by means of His grace through the redemptive ransom that is in Christ Jesus; (EXT)