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Romans 3 verses 21 and 22. These are God's words, but now the righteousness of God apart from the law is revealed being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ to all. And on all who believe for, there is no difference.

So, for the reading of God's inspired and and Aaron twerk.

When we read. Now, the righteousness of God apart from the law is revealed We rejoice especially since we've had an entire week to come out of verse 20 and into verse 21 where we heard in verse 20 by the deeds of the law. No flesh will be justified in his sight.

And that is ought to have. Been has been for some of us very sobering. It is terrifying to think of being unrighteous in the presence of God for. We've been hearing ever since verse 18 of chapter 1, that the wrath of God is revealed against all unrighteousness an ungodliness of men.

So if we had even just the smallest bit of unrighteousness, If you in the last day, when you stand before, God have even the smallest bit of unrighteousness. All of the wrath of God is displayed against that unrighteousness. But we have been waiting for this passage really ever since chapter 1 and verse 17 where.

In verse 16, the Apostle had said he's not ashamed of the gospel because it is the power of God for salvation and that that salvation comes by God, revealing in the gospel. His own righteousness, for those who believe,

And so if our mouths have been shot about our own righteousness and verse 19, that every mouth may be shot or every mouth, maybe stopped, then our passage this evening, urges us to come to Christ for God's own righteousness. You do not have your own, but God offers you his.

And so, what we have here this evening is the greatness of the righteousness that is offered us in the Lord Jesus Christ. And we see this greatness in six different ways. In just these two verses first, it is the righteousness of God second. It is a righteousness that is apart from the law.

Third. It is a righteousness that has been witnessed by the entire Bible summarized here as the law and the prophets, fourth, it is the righteousness, It is righteousness through the faith of Jesus Christ. Well, hear more about that when we get there, fifth, it is righteousness. That is into and upon all who believe or as the new King James are translation, our version translates, those prepositions to all.

And on all.

And finally, it is righteousness for all who believe righteousness, through faith First. Then, it is the righteousness of God. But now the righteousness of God apart from the law is revealed, This is what we have been waiting for since chapter 1 and verse 17. And we're much more desperate for it.

After her hearing versus from verse 18 of chapter 1 through last week's, passage ending in verse 20 of chapter 3. For not only do we not have any righteousness of our own but the wrath of God is displayed against all unrighteousness of men. And so we have been a much prepared.

Our desire has been heightened to hear about this righteousness of God. That is revealed in the gospel. It is divine righteousness. It's not just perfect human righteousness, if you could have, and if you had perfectly obeyed, the law of God, all of the law of God from the heart, even to the thoughts and intentions of your heart.

If you could have and had done all of that, you still would not be as righteous as you a sinner are invited. Indeed commanded to become by believing in Jesus Christ because Jesus is not a human person. He has a human nature. He had to that, he might be identified with us.

Be made fully man body and soul. As we are. But here's a divine person and the righteousness that he has is a divine righteousness. This is why a second Corinthians 5 verse, 21 tells us that for our sakes. God made him who knew no sin to be sin for us to be sin.

So that we might become not the righteousness of a man but the righteousness of God himself Now. You know why There is already no condemnation for those who are in Christ Jesus and why you cannot be more justified? Not even in heaven, not even after billions of years and glory you will never be more justified.

More righteous before God, then you are in the moment in the instant that you believe in Jesus Christ for you are not just cleansed from your sins by believing in Jesus and you are not just delivered from the wrath of God, by believing in Jesus. No. By believing in Jesus.

You are made righteous with the righteousness of God. Not just as righteous as God. But joined to God, the Son by faith and made righteous with the righteousness of God. So it's the righteousness of God in the first place. And the second place is the righteousness of God, that is apart from the law.

That is revealed in the gospel. Don't even think about trying to use the law in any part of your justification. We've seen just last week in verses 19 and 20 as the climax of this entire section. That began in Romans 1 verse 18 that the law's role in our justification is to create desperation.

It's to condemn us, it's not to justify us. It's not to give us hope When it says, if you do these, you shall live. It says, well here in the third point describes to us from start to finish, how we are unable to do these. In order to live, It is a righteousness of God that is apart from the law.

And if you don't have a righteousness, that is apart from the law, then you do not have the righteousness of God.

If you think that your righteousness, After you believe somehow adds to your standing before, God, then you do not have God's righteousness. You have a made-up idea about righteousness, that has come from twisting the Scripture in order to have the righteousness of God himself, you can only have that righteousness, which is in Romans 3, and verse 21, which means it is a righteousness that is apart from the law.

Which means you and I must never allow ourselves to feel vindicated before God by how well we think or desire or intend or do anything.

Now, one of the things that started happening almost 20 years ago, maybe 20, now I'm getting old, One of the things that started happening in the last couple of decades, is that in Reformed

and Presbyterian circles. You started to hear. People talk about final justification as different than initial justification.

It was called the Federal Vision Controversy, but since no one ever admitted to being a federal visionist, the phrase isn't particularly helpful. Even the coauthors of the document titled, the Joint Federal Vision Profession of Faith would later deny that they held to it. But the idea was that you are justified upon your profession of faith when you are added to the church and that by God's grace maintaining you in the church so that you don't deny your profession until at last.

God's grace has cleansed you entirely, and made you perfectly righteous. Your final justification includes those righteous acts that you did and your final and perfect righteousness. Now, those of you who know a little bit of your theological history should be shocked, that, that would appear in Reformed in Presbyterian circles, because that's just Roman and Catholic justification, and it is not righteousness.

That is a part from the law. The righteousness that is revealed in the gospel is first of all the righteousness of God. And when you a sinner here that you may have the righteousness of God. You want to get that correct?

You want to get it, right? So you must have the righteousness. That is a part from the law, Although the law and the prophets witnessed to it. We've already heard that the law shuts us up under sin. It dissuades us from having trying to have any righteousness by keeping it.

As you start to study God's law, you say with the psalmist, Your law has exceedingly. Broad? How many things it covers and to what details, as we know from the examples that we've seen even in just the small portion that we've seen The last few weeks in the book of the Covenant and Exodus 20 through 23.

The law shows us an alien righteousness and the sacrificial system, All of those sacrifices that they had to offer. It was never, then being cut. It was never then being bled. It was never then being killed. It was never then being burned, they watched some one else enduring what they deserved and they understood because of the blemish lessness of the sacrifices that were offered that they needed one.

Who was righteous to stand in their place And so the law showed an alien righteousness via the sacrificial system. It didn't say It said do this and live, but it also said you can't do this and you will die If you try The law didn't just show an alien righteousness.

It showed that these sacrifices could not give righteousness, The blood of bulls and goats was not able to cleanse, was not able to atone Hebrews points out. If it had then that would only have to have been offered once, but the same sacrifices were repeated over and over again.

So the law said, you don't have righteousness of your own, You need the righteousness of another and these pictures of your need for a righteousness of another. They can't make you righteous.

The law taught us justification by faith. Even through the failures of the best saints in the Old Testament. They weren't justified by what they did. They clung to God for forgiveness.

Indeed, the law and the prophets. Now he's using the phrase to remind us that the word law here doesn't just mean commandments. That means the whole of the scripture, the law, the prophets and of course the writings aren't excluded here, but sometimes just the phrase law and the prophets is used to summarize or to refer to the entire Old Testament.

And as we have seen and God's great mercy to us and our months and years together, everywhere Christ has proclaimed from the beginning to the end of the Old Testament. And so, we can rightly say that the law teaches us to obtain righteousness, apart from the law. Now, the righteousness of God, apart from the law is revealed being witnessed by the law and the prophets.

As we come into verse 22, we see these last three things, that it is righteousness, through the faith of Jesus Christ, that it is righteousness into and upon those who receive it. And that it is a righteousness that is received through faith. That is for all who believe.

Is the righteousness through faith of Jesus Christ. Even the righteousness of God, through faith and most versions actually say in Jesus Christ. But there's no preposition and the form of the word connected to the, the form of the phrase, Jesus Christ, in the original and its connection to faith tells us that Jesus Christ.

Isn't so much, the object of the faith. That is described in verse 22. He's the one who possesses that faith.

Now, this is wonderful because that means it's not my strength of believing or your strength of believing that saves you. We can't even believe well enough for it to count for anything. This is why. When we look at Hebrews 2 verse 13 and we see the apostle putting it on the lips of Jesus saying I will put my trust in Him.

You. And I have said that many times, haven't we? And we have not trusted like we should have. We have come back later and said, oh Lord, I said I would trust you but I haven't, I believe help my unbelief. I'm weak. My faith is weak. Now it is true.

Faith is the instrument of justification, faith. Your believing in. Jesus is the instrument or the mechanism, or the tool. The way that God joins you to Jesus Christ. But it is Jesus's faith. That is counted for us. When we believe in Jesus Christ, we can say that our faith justifies when we speak instrumentally.

But not meritoriously. God isn't accepting believing in Jesus instead of the righteousness that you owed to he's accepting Jesus who trusts perfectly in his human nature.

The faith that justifies meritoriously. As Christ's faith. What this means that if your faith is weak, You can cling to Christ and know that the weakest faith gets the same strong Christ and gets counted in him as perfectly righteous faith. Next time year before God, and your confessing to him that you haven't been believing as you should, your faith has been weak.

You've been forgetful of him or even doubting him. You can embrace the fact and plead before him, but Your son, my Lord, Jesus hasn't, and you have given him to me to be mine. And you have counted His faith for me through my faith in him.

It is righteousness, that is into and upon. That's the most literal straightforward way to translate these prepositions that are translated to all. And on all Two is translating a preposition that with this case, of Word, usually means into That, is to say, the righteousness of God that Christ possesses is made yours as much as if you had done it, when you believe in Jesus, That righteousness is yours because Christ is yours.

But this does not happen by transformation or infusion it happens by imputation because you are joined to Christ because He is yours. His righteousness is counted. Every bit as much

yours as if you had been the one who did it, The Lord is as pleased with you as if you had obeyed him in the temptations.

In the wilderness and remembered your Bible perfectly and understood it correctly. And repeated it back to the devil and defeated him. The Lord is as pleased with you when you believe in Jesus as if you had gone your entire life without a single thought that was forgetful of him.

Always grateful for all of his goodness. Always rejoicing in him. Always content hating sin, But every one of your emotions even your grief or your agony or your indignation Always perfectly. According to what God hates and never failing to love, either God or your neighbor. God is as pleased with you when you believe in Jesus as if you had gone to the cross, We call it his passive obedience because it was his obeying to have done to him.

What we deserve to have done to us, but it wasn't passive when we talk about active and passive, he went to that cross. He set his face to Jerusalem, He had authority to lay down his life and authority to take it up again. And he said for this reason his father, loves him because he lays down his life for his sheep, that there was nothing that he would ever do in his humanity.

That was more lovely to his father, then offering himself up for us. When you believe in Jesus Christ, God is as pleased with you and you're standing beforehand. As He is with His Son for having offered himself, This is something not only that we can't add to, this is something.

We can't imagine This is something that when we think about it, we feel so small and we want to collapse in a puddle of gratitude before the living. God, who not only has done this as the second person of the Trinity, the Son, but he has done it. So that we might be counted righteous with the righteousness of God, himself.

The righteousness of Christ Himself into and upon all who believe in the last place, It's the righteousness that is through faith as the instrument, even as we have already set for all who believe, but it's for all who believe which means faith alone is the instrument There. Aren't some who come by faith and some who come another way, it's the alone instrument, because there is no difference.

Now, we're going to be thinking about that a little bit more when we come to verse 23. Next Wednesday evening, Lord willing. But this there is no difference means that those who have the weakest faith are as righteous as those who have the strongest faith.

And so nothing can increase or decrease the righteousness, that faith gets, and that makes sense. Since it's the righteousness of God, even the weakness of your faith. Cannot decrease the righteousness. There is no difference and the Lord help you resist, pride over faith by remembering that as God grows your faith, as God's strengthens your faith, which he does and He will and we should ask him to do It is right to say, I believe, help my unbelief and yet we may guard against pride by saying, there is no difference because that is the righteousness of Jesus, that my strong faith has.

And that his weak faith has or her weak faith. Has. It's for all who believe. So if as we heard last week, your mouth has been shot concerning your own righteousness here. Romans 3:21 and 22 the Holy Spirit urges us. Come to Christ for God's own righteousness.

Amen. Let's pray.

Our Father in heaven, We are about a quarter of the way there, but already we want to launch into the doxology at the end of chapter 11 and sing the praises of the depths of the richest of your wisdom. None of your mercy, we praise you. For the way you have designed contrived the gospel and carried it out.

How we thank you for offering to sinners such as we are under your wrath by nature children of wrath. Your very own righteousness in Christ And so we pray that you would make us not only to answer the invitation the command to come and be made righteous with your righteousness.

But grant that we would also think clearly

That we would never want to involve are obeying the law in our righteous standing before you, that we would never want anything else other than Jesus, to be our righteousness.

So that it would be faith alone as the instrument all count us righteous with him with his righteousness, with his worthiness. For this is what you have given him in your love to be for us, even as he has given us to ask in His name, which we do.

Amen.