

The Right Righteousness Pt. 2

Philippians 3:9

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ **and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;** ¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.

Introduction:

The late Swiss Theologian Karl Barth once made this observation. He said that in his judgement the single most important word in all of the NT was the little 4 letter word that in the Greek is pronounced *hyper* which means in behalf of .

What he was driving home was that the Death of Jesus was a vicarious death. We are identified with Christ in a very intimate way. without which we are doomed to death and Hell with no hope of ever saving ourselves

You see, we have a problem, We have committed high crimes of such great severity against our creator, that we are only worthy of eternal death.

Now I know that in this day in which we live, we have so watered down this reality that we often don't think of it in those

terms. ... For much of the church and especially those that have a casual acquaintance with evangelicalism or the religion. Most see God as a Loving God who is in such desperate need of you that He will just forgive you and love you no matter what you have done.

And then there view of sin has been redefined that we often never think of it as sin any longer. But terms like, illness, mistake, disorder, lifestyle, or problem are used to refer to our sin.

We have willfully forgotten, that our sin is an offense to a Supremely Holy and Righteous God and that every offense adds weight to the rope pulling us deeper into hell. Every Small sin as we define it is an absolute offense to God. The worst of atrocities or torture that can be inflicted on man by another man does not come close to compare to what God Will do to the sinner in hell forever.

Matt 10 ²⁸ And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. This brings us to the question of how can you be just in the site of God when you know that you are not just.

So what is man to do?

Since the Bible clearly states that God cannot look upon iniquity and that the standard for heaven is absolute righteousness. Or to put it another way the way to heaven and the only way you will ever see heaven is if you have never sinned.....ever

So what can we do?

What must we do?

how can you be righteous when you know that you are not righteous.

To be more specific, how can you be perfect and never sin when you know that you are not perfect and do sin.

Solomon adds

indeed, there is not a righteous man on earth who continually does good and who never sins. ([Ecclesiastes 7:20](#))

Paul in this text gives us the most profound answer. The answer is found bound up in the Vicarious, Substitutional, Satisfying death of Jesus Christ.

In this and this alone is the answer

Remember Pauls Personal Testimony of the futility of Human effort to save yourself.

You dont have it in you to save yourself. All that Paul was was no better than manure.

I. Exposition

A few words are worth our deeper consideration of this text

v.9

be found— - Aorist Passive ==

To be found by someone else other than yourself. In other words, to be found by God to have.

Spurgeon comments on **be found in Him** writing that Paul ...

...longs to be hidden in Jesus, and to abide in Him as a bird in the air, or a fish in the sea; he pants to be one with Christ, and so to be in Him as a member is in the body. He desires to get into Christ as a fugitive shelters himself in his hiding place; he aspires to be so in Christ as never to come out of Him; so that whenever any one looks for him he may find him in Jesus, and that when the Great Judge of all calls for him at the last great day he may find him in Christ. It would be ill to be found where Adam was, shivering under the trees of the garden with his fig-leaves on; but to be found beneath the tree of life, wearing the robe of God's righteousness, this will be bliss indeed. We are lost out of Christ, but we are found in Him. Once met with by the Great Shepherd, we are found by Him, but when safely folded in His love, we are found in Him.

having— Present Active Participle

Original Word: ἔχω

Part of Speech: Verb

Transliteration: echó

Phonetic Spelling: (ekh'-o)

Short Definition: I have, hold, possess

Definition: I have, **hold, possess.**

J Vernon McGee notes that [Philippians 3:9](#) was

the verse that came to **John Bunyan** (Puritan author of *Pilgrim's Progress*) as he walked through the cornfields one night, wondering how he could stand before God. He said that suddenly he saw himself—not just as a sinner, but as sin from the crown of his head to the soles of his feet. He realized that he had nothing, and that Christ had everything. (McGee, J V: *Thru the Bible Commentary: Thomas Nelson or Logos*)

my own

1699 *emós* (from [1700](#) /*emoú*, "my, mine") – **an emphatic "possessive** pronoun for the first person ('*mine*')" (J. Thayer), "representing the *emphasized* genitive (*emou*, 'mine,' *Abbott-Smith*).

Righteousness

The root word also means “straightness” and so defines that which conforms to a standard, that standard being God's perfect character. It is right standing with God. God is totally righteous because He is totally as He should be. **Righteousness** is rightness of character before God and rightness of actions before men. The **righteousness** of God is all that God is, all that He commands, all that He demands, all that He approves

but—

235 *allá* (typically a strong adversative conjunction) – *but (but instead), nevertheless, on the contrary.* [235](#) (*allá*), the neuter plural of [243](#) /*állos* ("other"), literally means "otherwise" or "on the other hand" (*Abbott-Smith*).

Through —

Original Word: διὰ

Part of Speech: Preposition

Transliteration: dia

Phonetic Spelling: (dee-ah')

Short Definition: through, on account of

Definition: (a) gen: through, throughout, **by the instrumentality of**, (b) acc: through, on account of, by reason of, for the sake of, because of.

HELPS Word-studies

1223 *diá* (a preposition) – properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). **1223** (*diá*) is also commonly used as a *prefix* and lend the same idea ("thoroughly," literally, "successfully" *across to the other side*).

Matthew 2:23 Prep

GRK: τὸ ῥηθὲν διὰ τῶν προφητῶν

NAS: was spoken *through* the prophets:

Through faith in Christ - Through is the preposition dia which means that through which the effect proceeds and thus by means of faith.

Wuest explains that...

“**faith of Christ**” refers to the faith which Christ kindles, of which He is the Author, which also He nourishes and maintains. It is therefore the faith which is furnished the believer by God and with which he appropriates the blessings of grace. (Wuest, K. S. *Wuest's Word Studies from the Greek New Testament: Eerdmans or Logos*)

Righteousness of God

of God ek theou

ek

Transliteration: ek or ex

Phonetic Spelling: (ek)

Short Definition: from out, out from among, from

Definition: from out, out from among, from, suggesting from the interior outwards.

The origination of is righteousness that Paul is referring to comes out from the very Character of God It is not a newly created righteousness, but rather it is HIS Righteousness

Righteousness...comes from (ek - out of) **God** for. God is the Giver of this every good thing bestowed and every perfect gift for...

'Only in the LORD are **righteousness** and strength.' ([Isaiah 45:24](#))

Jeremiah prophesying concerning the **Messiah** writes that

this is His (Messiah's) name by which He will be called, 'The LORD our **righteousness** ([Jer 23:6](#)) (His Name is Jehovah Tsidkenu)

Paul adds that believers

by His doing...are in Christ Jesus, Who became to us wisdom from God, and **righteousness** and sanctification, and redemption ([1Cor 1:30](#))

By Faith

By

epi on the basis of

By (**epi**) means upon and here signifies "on the ground of" emphasizing that **faith** is never the basis or the reason for justification (being declared righteous), but the channel through which God works His redeeming grace. **Faith** is the confident, continuous confession of total dependence on and trust in Jesus Christ for His righteousness, which God imputes (places on the account of) of the believer. ([Ro 3:24-note](#))

This introduces us to the Great Doctrine of IMPUTATION

BUT TO UNDERSTAND THIS WE HAVE TO LOOK AT SOME OTHER ASPECTS OF THE DEATH OF CHRIST.

II. Substitution

John the Baptist said, Behold the Lamb of God
Building on the imagery of the Priest laying his hands on the lamb in the OT. The sins of the people were transferred on the lamb symbolically by the priest and then the lamb was sacrificed to symbolize the sins being forgiven. or covered.

I Peter 2:24

He himself bore our sins in his body on the tree,
that we might die to sin and live to righteousness. By his
wounds you have been healed.

Isa 53:4

- 4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
- 5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
- 6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.
- 7 He was oppressed and He was afflicted,
8 b
For the transgressions of My people He was stricken.
- 10 Yet it pleased the Lord to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
- 11 He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
- 12 Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,

And He bore the sin of many,
And made intercession for the transgressor

But bearing of our sin and the forgiveness of our sin is only one part of the great doctrine of Imputation. If it had only been the forgiveness of sin we received, that would not be enough to get us into heaven. We would be innocent, but not just in a positive sense and would not go to hell, but we need more. We need righteousness. Positive, active, Perfect righteousness given to us.

Illustration:

If you at one time were a employee of the White House and had daily contact with the President of the United States and had attempted and succeeded in a crime against the President of the United States. Eventually you were caught, prosecuted and on death row for your crimes against the President and this Nation. But some one stepped up because they love you so much, that they were willing to take the death sentence for you so that the law and the court were satisfied so that you would be set free. You are forgiven your crimes against the State.

But suppose you went back to the White house to get your old job back. The president had changed, the staff were new. but as they always do, they ran a background check and found you had a past. You would not be allowed on the first blade of grass of the white house. BUT if you had a new life given to you that was perfect. free of defect, free from sin. No violation of the law ever, No doubt you could get your job back.

But before we can get that we need to have the demands of the law satisfied.

III. Satisfaction

By this we mean that God was satisfied with all that Christ did in life and death so that His Just demands were met. Jesus took all the wrath that the Justice of God could pour out on the sinner.

All that the law demands was satisfied.

All that the Holiness of God Required was Satisfied.

All of the Wrath of God was poured out, so as not to leave a single drop and was satisfied.

All of the Flames of eternal Hell were quenched By Shed Blood of Christ and was Satisfied.

Romans 3:23-26

III. Imputation

Romans 6

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore

with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his

Romans 4:6

⁶ just as David also describes the blessedness of the man to whom God imputes righteousness 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 impute sin.”*

2 Cor 5:21

²¹ For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him

In Imputation There is a Double transfer. Our Sin in on Him and His Rigteouness is given to us.

Rome had a problem with this

They called this Legal Fiction.

Many today define Justifcation and Imputation in such ways to make it fiction.

Justication. “Just if I had never sinned”

NO NO you really did sin, and that Real sin was placed on Christ and His Real Righteousness was placed on you.

Spurgeon writes that...

When William Carey was about to die, he ordered this verse to be put on his tombstone:

A guilty, weak, and helpless worm,
On Christ's kind arms I fall,
He is my strength, my righteousness,
My Jesus, and my all.