

Topical Message
The Saving Righteousness of God Part II
Pastor Mac

KAPONO: Would you join me as we pray? Father, we praise Your name. Jesus is Your name, Lord. And we thank You so much for this time, Lord. We thank You that in this church, we don't just have one pastor, Lord, but we have three pastors that You fill through Your Holy Spirit, Lord. Would You fill them with courage? Would You give them that bravery? And Lord, would You give them peace of mind, continual peace of mind, Lord, that as they speak Your word, Lord, You would just protect them. Watch over them, Lord, and that we would come to learn what it is that You have for us every time we meet Lord. So we bless Your name, Lord. And we thank You for this time together in Your word. We pray. Jesus is His name. We say Amen.

PASTOR MAC: Praise the Lord and thank you. Please be seated. All right. Well, good morning, church.

[Congregation says, "Good morning."]

I am so glad that all of you are here. On behalf of Pastor JD Farag, we welcome you to Calvary Kaneohe. For those of you joining us online, we welcome you as well. And if we have any visitors, we pray that you've been blessed already by the abundance of love you should receive here at Calvary Kaneohe. And we look forward to fellowshiping with you continually and afterwards as well.

So I do want to remind everyone about our next prayer meeting will be happening this Tuesday at 7:00 p.m. here in the Sanctuary. If you're able to come out and join us for some corporate prayer, we would invite you to do so. We're looking forward to our time together in prayer.

And we know that it's a — times are — people are busy. We all have things to do. So if you're not able to come out, just think of us, and pray for us as we pray for you and pray why you're not here and pray that— (Chuckling) You saw where that was going, right? I'm only kidding. Partly so anyway. But no. Wherever you are at the time, pray and pray without ceasing, as the Scriptures tell us. Pray. Prayer is a powerful tool that we have, and it's so underutilized. So let's pray and pray for big things because we have a big God.

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I also want to remind everyone of Kellie Farag's celebration of life and of eternal life will be held at 11:00 a.m. Saturday, February 7th — that's this Saturday coming up — here at the church, followed by a luncheon afterwards.

Also, for our online church, the service will be livestreamed in its entirety beginning at 11:00 a.m. Hawaii Standard Time at the JD Farag.org website, mobile app, and Roku, as well as our social media platforms.

And if you're flying in on Island for some — to just come to visit or whatever, you're more than welcome to come to this celebration of life, of course. And for those of you who will be attending come early, 10:00, of course, to get in, fellowship beforehand and be able to support Pastor JD and his family during this time of need.

In addition to this, Pastor JD will be returning to the pulpit starting Thursday, February the 12th, Lord willing. And before resuming our verse-by-verse study through Zechariah, he will talk openly about his wife's death in a topical teaching out of Ezekiel, Chapter 24, verses 15 to 27. Also, he will resume the Prophecy Updates and sermons beginning Sunday, February 15th, all of which will be livestreamed for our online church as well.

So let's not forget, as his return is anticipated, that we are so thankful that he's coming back but wish the circumstances were different. So let us continue to pray for him and his family. Continually. They will need prayer because this has lingering impacts, as we can only imagine.

All right. On Sundays, we have two services. This is our Second Service. And for our Second Service, I would ask that you join me back in the Book of Romans, Chapter 3. We're going to read through verses 21 through 26 again. And I will also ask all who are able to stand to do so for the reading of the word of God this morning, followed by a word of prayer.

Again, the Book of Romans, Chapter 3, beginning in verse 21, the word of God reads, "**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; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His**

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righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."

All right. Why don't we pray and ask for the Lord's blessing on our time?

Loving, heavenly Father, once again, we give You thanks, and we ask that You would just meet us here as only You can do. We are so privileged to be able to have the entire canon of Scripture for us to study Your word and draw nearer to You. And that's what we're seeking to do. But we cannot do that on our own. We need You to teach us. So we lean on You for that wisdom on high in this hour that we have to spend together, that we freely come and seek You and know that You're going to honor us and bless it because we are seeking Your wisdom.

So Lord, go before each of us in Your own unique way in the power and strength of Your might and speak Your word of truth. In the mighty name of Jesus, the Christ, we do pray. Amen.

All right. Praise the Lord. And please be seated. All right. So this morning, as we continue our line-by-line teaching in the Book of Romans for our Second Service, this will be part 2 of our teaching titled 'The Saving Righteousness of God.' And like I mentioned during our First Service, I really tried to get through Chapter 3 today. But as we see, the Lord was not having any of that. And you know it's for good reason, because what we are talking about and how amazing the righteousness of God truly is. It deserves all the time that we can spend on it, because rushing through something of this importance is not pleasing to the Lord at all. And I had to come to grips with this as I'm sitting there. I'll just do all of this. Yeah. No. You've been there before, I'm quite sure, for some reason.

But I pray that as we go through this, the word of God will be highlighted, all His glorious aspects as it pertains to what we're going to discuss today. And my hope is that not only we will see aspects of His glory, but continue His glory throughout.

Now, like we mentioned in First Service, we are in section 3 within the Book of Romans, and this section speaks in detail about the provision of God's righteousness. And as we see on the screen, the brunt of it, especially as it pertains to faith, goes from Chapter 3, verse 21 to

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the end of Chapter 4. But the provision and positive impacts of the righteousness of God continues to be shown in various ways, all the way up and through Chapter 8. In fact, Chapter 8, as many of you know, is a definite go-to chapter for complete encouragement as believers in Christ, especially as we continue to struggle with our sin nature. And we will always struggle with this sin nature until our complete glorification.

But in Chapter 8, we're reminded that "**Therefore there is no more condemnation for those who are in Christ Jesus.**" And those are not the only words that should comfort us inside of this chapter. But they are very powerful words, ones that we should always have at the ready. Because you know who's coming? The enemy, right? Or minions. And they attempt to condemn us for falling victim to our sin nature. And we need to be able to defend those accusations with the word of God, specifically. And Romans, Chapter 8:1 does that for us.

And during First Service, we would go on to point out what it looks like and what does it mean to be righteous in the sight of God? And as we did so, we would conclude that there were at least three actions that would need to happen in order for someone to be righteous before God. And they were to first acknowledge God's righteous judgment, and from there recognize that one must be tried by God's righteous judgment, like being tried in a court of law, as well as be justified by God's righteousness. Because we need to remember that we are talking about being righteous in the sight of God who can only qualify righteousness based on His own standard. And that's key for us to understand. And His standard of righteousness, with it comes justification for all of those who meet that qualification that we just went through.

And then from there we looked at a simple definition in regards to justification. And as we did so, we were focused on the fact that the term "justification" is a legal term, and that being a fact, it requires a law to be attached to any decision that would come from justifying and/or condemning anyone, because only by having a law in place could a just judgment be enacted. Are we tracking? So when we speak of Christ fulfilling the law, this is exactly what He did and had to do in order for mankind to be justified by Him taking on the sins of the world and dying on the cross.

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And let's remember, Christ was falsely accused. Remember that. Which allowed God to impute the sins of the world on Him. And then being able to allow the Son of God to be murdered because sin brings death, while at the same time being able to justify Him and allowing His death to happen, as well as raising Him from the dead because He was innocent.

And like we will see, in order for mankind to be redeemed for such justification, it has to come by one who is like mankind, meaning in human form, which is why God in His full deity could not do it. It had to be Jesus Christ, the Son of Man who is the Son of God, meaning fully man and fully God.

So we would finish off in verse 22, and like most, if not all of you know, it is by faith in Jesus Christ that the righteousness of God is made available to all who would believe in the Gospel of Jesus Christ. And all means all. Because there is no difference. And that no difference is not just between Jew and Greek, because that no difference is also because of the fact that all of us are impacted by the imputation as well as the genetic defect and inheritance of sin. All of us.

So this is where we are. And with the Lord's blessing and permission, we are going to expound on these verses. And in doing so, we're going to spend some time on redemption as well as what it means for Christ being a propitiation that allowed for a new kind of mercy by God, as well as Him being the justifier regarding all who have faith in Christ Jesus. Are we good, church? Roger that. And with that, verses 23 and 24 of our text, the word of God reads,

"For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus."

Okay. So here, the Apostle Paul leaves absolutely no doubt where all of humanity stands as it pertains to sin and where that leaves mankind in the sight of God. Notice that God's glory is the standard. Do we see that? And what's interesting is how the Apostle Paul, by the Spirit, contrasts God's glory to our sin. Because what this speaks to is that we were supposed to be partakers of God's glory from the beginning. But as we know, it was because of sin that removed humanity from being able to do so.

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Remember, we were all created for God's glory in a pure, sinless state. And let's not mistake the past tense expression of "**all have sinned**" as something that has been completed. This is why we also have the statement that follows that says "**and falls short of the glory of God.**" And this falling short; do we see that? That is a constant, present reality, and it takes on the meaning of always being behind, or out of reach, always.

And I like how one commentator would put it. He said that our falling short of the glory of God is like us climbing the highest mountain known to man and reaching and trying to touch a star. That's how far short we are. Right? That is madness. I mean, all of our efforts from climbing Mount Everest, right, all the way to the top. And this is what we do. Nothing we touch is close to a star. All for nothing.

And when it comes to the glory of God, His glory is continuous. And sadly, so are our sins in one way or another. That means that we will always fall behind, never catching up because of our sin. Are we together? Because when sin becomes the reality that we are finally willing to face, then we can properly focus on the solution. This is why the Apostle Paul would spend so much time detailing our depravity from top to bottom and how desperate we are in the need of the righteousness of God.

So at this point, we should nearly be exhausted about hearing how sinful we are. Aren't you exhausted? No matter what we do, this is it. And it's to get us to be like, please stop telling me how unrighteous and sinful that I am and just tell me how I can get right with God. Yeah, exactly. That's Paul's point. And back in verse 22, Paul already expresses that having faith in Christ Jesus brings about the righteousness of God. And as we look into verse 24, we see that the Apostle Paul repeats this, which speaks to its importance on what's being communicated.

Because also notice that there's more details being presented in regards to what happens when faith is placed in Christ Jesus. First, we begin to see that this justification is given by the grace of God. So what is that would do? That removes all human effort that could ever be thought of. Just get it out of our minds. So it takes man completely out of the picture and only the Son of Man remains.

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And then we have the word "redemption" attached to Christ near the end of verse 24. And like we mentioned, we're going to spend some time talking about redemption as well as the Redeemer and prayerfully answer a few questions that often comes up in regards to salvation of our Old Testament saints.

So let's first ensure that we define redemption from a biblical standpoint, so that we're all starting on the same page. So when it comes to the word "redemption," here, we see that it means "deliverance by payment of ransom." And as many of you know, this term comes from commerce or the marketplace. And it literally means to purchase or to buy back. That also has ties to purchasing of a slave's freedom, attaching a legal standpoint to the word as well. And this is the intent of the word "redemption" as it pertains to what's being communicated.

So redemption itself is paying a price in order to remove a penalty, lawfully. Remember, the law has to be implemented in order for justice to be done. And from a theological standpoint, when dealing with the morality of mankind, sin is the penalty or the debt. And the only way that sin could be paid for is by the shedding of blood unto death. And we see this truth captured in the Book of Leviticus, in Chapter 17, verse 11. The word of God reads, **"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."**

And even though this account is associated with the law of Moses, we can see this concept with the first act of shedding blood that happened once Adam and Eve sinned against God. Remember when they hid themselves with the fig leaves as well? Right? But God would clothe them with the skin of an animal. And it's from that act that we conclude the first sacrifice, or the shedding of blood unto death, happened in order for them to be clothed and have their sins covered unto forgiveness, but not completely paid for in full to be removed by redemption. Are you with me, church?

Because remember what we said. In order to be redeemed, you have to be redeemed by a kinsman, someone of your kind. And despite what the world thinks, we are not kin to animals. Do you hear me? You know what they think. Some of you used to think that too. We're not kin to animals. We are kin to Adam or mankind. So we have to be redeemed by

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an Adam or one from within humanity. But not just anyone. This individual must have special qualities, to say the least. Eternal qualities, without sin in order for His blood to be able to ransom us eternally. And praise God that that someone is the person of Jesus Christ. He is our Kinsman Redeemer.

That means all of the qualifications in order to redeem all of mankind. And it's by having faith in the Kinsman Redeemer is what is accounted as the righteousness of God unto all of those who would believe.

And during our last service, we talked about Abraham and his faith. But I want to illustrate that this faith was also demonstrated from the very beginning, beginning with Adam.

Now, before you stone me to death, I know that we have read this account over and over again, but prayerfully, we will see this in a different way based on what we are discussing today. So please bear with me and stay with me as we go through this quickly. You know what I'm talking about. Genesis, Chapter 3, and we're going to read from verses 12 all the way to 21. Did you hear me? And we're doing that in order to get the full context in regards to Adam's faith. It's what we're talking about, okay? Because I believe this really gets overlooked. Okay, church. Here we go.

The word of God reads, **"Then the man said, 'The woman whom You gave to be with me, she gave me of the tree, and I ate.'"**

Okay. Notice right here at this point, she is called what? Woman. Okay. The woman. All right. No, I'm not trying to make a point out of that. I know what you're... Woman. All right.

Verse 13, **"And the Lord God said to the woman, 'What is this you have done?' The woman said, 'The serpent deceived me, and I ate.' So the Lord God said to the serpent: 'Because you have done this, you are cursed more than all cattle and more than every beast of the field. On your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed. He shall bruise your head, and you shall bruise His heel.'"**

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Again, we're just talking about the woman. Notice what she's called. Okay. All right. **"To the woman, He said: 'I will greatly multiply your sorrow and your conception...'"** On a side note here, what does God call conception? Life. Do we see this? I'm just mentioning that as a side note. Conception is life. Conception is life. I'll say it a different way. Conception is life.

"In pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." Then to Adam He said, 'Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, [Which I commanded you] saying, 'you shall not eat of it': "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. [Verse 19] In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."

Do you hear all of this? This is what Adam is being told right now. Okay. So let's picture ourselves there at the scene. You got it? This is what God just said. I'm going back to the dust, man. Look what I've — I can't believe what I've done. Are you following me? And now, after all of this, let's pay attention to what is said in verse 20. The word of God reads, **"And Adam called his wife's name Eve, because she was the mother of all living."**

So now the woman gets her name: Eve. And this phrase, "the mother of all living" means more than the mother of all humanity. What this is speaking to is the fact that Adam, as well as Eve, had faith in the promise of the Redeemer to come because all who would believe in Him would live. Do you see this? Now she gets her name. I mean, after I'm told that bad news, you think I want to name her? I would have named her something else. (Chuckling) Are we tracking?

And also, notice that this act of faith and believing on what God has said comes before verse 21. that reads now, **"Also for Adam and his wife, the Lord made tunics of skin and clothed them."** Do we see that? Do we see it? God made tunics of skin for them. He did not speak them into existence which He clearly could have done. But He made them, and He covered them. And this act of covering happened as soon as they believed in the promise to come.

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Are we connecting the dots, church? Say you're with me, or a lot of me. But do we see what the Lord is demonstrating for us here? Believe. And we are freed, clothed by the redemption of God. Again, redemption has always been the plan for mankind.

Let's also consider what's captured in the Book of Job, in Chapter 19, in verses 23 to 27. The word of God reads, **"Oh, that my words were written! Oh, that they were inscribed in a book! That they were engraved on a rock with an iron pen and lead, forever!**

[Verse 25] **For I know that my Redeemer lives, and He shall stand at last on the earth. And after my skin is destroyed, this I know, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!"**

Now, if you want to talk about confidence in the coming Redeemer, this is that sure confidence. Do you hear the words of Job? I mean, **"whom I shall see for myself and my eyes shall behold, and not another."** No. I'm going to see Him after my flesh is destroyed. This is believing in the promises of God, mainly that all who would have faith in the Redeemer to come would see Him in the last. And not only that, but will be with Him for all of eternity.

And when it comes to being saved from those past evils by the Redeemer to come, this was also known, as captured here in the Book of Genesis, as well, in Chapter 48, verses 15 and 16.

Here, we have the patriarch, Jacob blessing Joseph and his children. The word of God reads, **"And he blessed Joseph and said: 'God, before whom my fathers, Abraham and Isaac walked, the God who has fed me all my life long to this day, [Verse 16, listen] the Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth."**

Do we see this? My point here is to stress that Jacob knew that he had been redeemed by the Redeemer because of his faith in the Redeemer. Now, having that belief well after the law of Moses was instituted about the coming Redeemer was also known even more prevalent. And King David knew this all too well.

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Captured here in the Book of Psalms, Chapter 19, verses 13 and 14, the word of God reads, **"Keep back Your servant also from presumptuous sins; let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression. [Verse 14] Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my strength and my Redeemer."**

Again, this understanding was known. Redemption has always been the plan for mankind, with faith being the means of obtaining the righteousness God, because He is the object of faith itself.

Verse 25 of our text, the word of God reads, **"...whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance, God had passed over the sins that were previously committed."**

Now, here the Apostle Paul provides for those believers in Rome, as well as all of us, additional information in regards to what took place based on Christ's redemptive work. And we come to this word that I have outlined, which is "propitiation." And within the New King James version, you will find this word used in a few places, such as 1 John, Chapter 2, in verse 2. But translated from the Greek, this word is only used twice in the entire New Testament, and that's here in the Book of Romans, Chapter 3, verse 25, and in the Book of Hebrews, Chapter 9, and verse 5.

And it's in the Book of Hebrews, where we get the direct translation of this word regarding direct context and not what the word means by itself. And when we look at this word in the Greek, it's actually a place that propitiation occurs, which is the Mercy Seat. Are we tracking? This is what propitiation speaks to, as captured in the Book of Romans, talking about the Mercy Seat.

Now, as many of you know, the Mercy Seat, as depicted here on the screen, served as the lid for the Ark of the Covenant, and it was made out of pure gold, one solid piece of gold. Gold represents divinity, kingship, purity, and eternal worth, all characteristics of Christ Jesus.

We also know that inside the Ark of the Covenant was the law of the tablets that Jesus fulfilled, the pot of manna as Jesus is the bread of life that came down from heaven, and Aaron's rod that had budded. And that budding signified that he was chosen to be the high

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priest, which was a foreshadowing of Christ as our high priest. And once a year, the high priest would enter into the Holy of Holies, where the Ark of the Covenant was and along with various other ritual duties, he would sprinkle blood in front and on top of the Mercy Seat for the atonement of sin. And because of that propitiation, divine wrath and judgment was removed from the people, as well as leaving the Mercy Seat in place that kept the law covered.

So again, the Mercy Seat covered the law of testimony which concealed God's people from the condemning judgment of the law, while the offering of the blood sacrifices covered their condemnation in regards to violating the law. The Mercy Seat takes care of both. It's the protective covering as well as the pacifying or the producing of forbearance in regards to the just judgment of God. And we're going to look at this word "forbearance" in a moment.

But do we see the picture that the word of God is painting for us? Because as it stands, and it will stand for eternity, Christ Jesus represents the Mercy Seat. And the limitations that the Mercy Seat had that sat on top of the Ark of the Covenant are no longer limitations when it comes to Jesus Christ representing the Mercy Seat as the Son of Man. The law has been fulfilled, so the law can no longer condemn. And Christ's eternal blood that has been shed is the means that all sins have been atoned for for eternity.

In fact, if we want to be technical, do we realize that sin is not the problem anymore? Christ died and paid for it. Sin is not the problem. The problem is believing in Christ and following Him. Do you hear me, church? So as we circle back to verse 25 of our text, having this understanding, it should make what's being communicated, communicated by the Apostle Paul crystal clear. And now we should understand why the blood of Christ is so powerful.

That statement that there's power in the blood is an amazing reality. Remember, life is in the blood. And because it's the blood of Christ, that means eternal life is in the blood. This is why His blood had to be sprinkled only once because His blood represented the eternal sacrifice, a blood that never fades as it pertains to the finished work on the cross.

And we know that it's because of His blood that all of us who believe are redeemed. And we see this captured in the Book of Ephesians, Chapter 1, in verse 7, the word of God reads, **"In**

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Him [Speaking of Christ] we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

Once again, we see the power in the blood of Christ for the forgiveness of sins, not covering, forgiveness. We also see this captured in the Book of Colossians, Chapter 1 verses 13 and 14. The word of God reads, **“He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.”**

Now, there's one more aspect that I would like for us to look at in regards to verse 25, and it's dealing with that forbearance that we mentioned a moment ago. And what I'm going to do, or attempt to do anyway, is read through this verse as I speak through this verse. I'm going to paraphrase it in order for us to try and get the point. So hear me out on this paraphrasing. We tracking? All right.

So God has made Jesus Christ the mercy seat of all of mankind because of His blood, for all of those who would have faith in the Gospel of Jesus Christ. And this was done in order to demonstrate God's righteousness, because justice must be enacted, and those who are guilty must be punished, and those who are innocent must be set free. Because in times past, God withheld His punishment that could have clearly been justified and administered. But instead He chose to pass over many of those sins that were previously committed. Do we see this?

And we also see this concept of God's forbearance in the Book of Acts, in Chapter 17, verse 30, when God speaks about the ignorance of man, when He used to wink at it, the transgressions. Remember that? But now commands all men everywhere to repent. Why? Because redemption has come.

And here, the Apostle Paul is explaining how God's forbearance is completely justified because of the penalty that Christ paid. And the Apostle Paul solidifies this now, captured in our final verse, verse 26. And the word of God reads, **“...to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”**

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Again, this is that conclusion of the initial thought in regards to God's forbearance and Him being just. Look what God did. God did not choose to give mankind a speedy trial like we have in our court systems. No, He didn't do that. Not to mention, the true and living God is a God of mercy. And there's no contrast between God's mercy and His judgment. No. And we see this truth throughout the Scriptures with one of them coming from the Book of Psalms as well, in Chapter 116, and verse 5. The word God reads, **"Gracious is the Lord, and righteous; [Do we see that?] Yes, our God is merciful."**

So what continues to be demonstrated in verse 26 is exactly what the Apostle Paul says in the first line of this verse, and that is His righteousness, meaning the righteousness of God.

So if anyone thought that God had a problem in regards to proving His righteousness, God's so-called divine dilemma has been completely answered for. And like we have in the title of this teaching, the righteousness of God is a saving righteousness as well as a just righteousness. And it is written, **"Your righteousness is an everlasting righteousness, and Your law is truth."** And again, **"The righteousness of Your testimonies is everlasting; give me understanding, and I shall live."**

I have to appreciate this commentator that I'm about to read from and his insight on this very thing. So bear with me as I go through this. He noted. "As the human race, we cannot picture a time when right was not right, and when justice was not a virtue; and because of that, we should understand that right and justice are eternal. [Follow that?] And since God is the only one that is eternal, then all that is right and just comes from God."

So we know that right and just are part of God's nature. And like we see captured throughout the Scriptures that were authored by the Jews, they clearly understood the righteous judgment of God throughout the history of mankind. And because they were given the revelation or the oracles of His justice, they were commanded to teach the people about His just laws. And listen how this commentator continues.

Quoting. "And those laws were a declaration of righteousness that were to be applied to human life; and all of the prophets of old were preachers of righteousness; and all of the penalties that were to be enforced, were sanctions of righteousness; and all of those sacrifices were a perpetual reminder of the need for continuous righteousness; and all of its

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promises pointed to the One who would make clear to all of man, the beauty and the power of Divine righteousness... And so when He came He was named the “Just One”, “Jesus Christ,” “The Lord of Righteousness,” and in accordance with those titles, in His life and in His death, He revealed to man the righteousness of God as it had never been revealed before.”

Powerful. Christ’s death vindicated God’s own righteousness, and enables God to declare every believer righteous in His sight. And when we talk about every believer, that is every believer. All of us. That is past, present, and future sinners that come to Christ. So long as they believe in the redemption of the Lord, it’s a done deal. Right? Praise God for that.

[Applause]

Right. Give God the glory.

In the legal court system of God there is no such thing as double jeopardy. Once we come to the Lord, that’s it. So again, all of this demonstrates that God is just as well as the justifier in regards to all of those who put their faith in Christ Jesus. But...

What? You know what time it is. I mean, we have to laugh instead of cry, right?

For those of you who do not know the Lord, you are not currently justified by the justifier. And that’s a major problem, to say the least, because you are either justified or living in a state of condemnation. And that’s the state that we all came out of and a state that we all are born into. And no matter what we do, we can never get ourselves to the point to be justified in the sight of God on our own. But it’s not like God did not know. No, He knows everything. And this is why His saving righteousness has always been a part of His plan, like we discussed.

The reason why we need His righteousness is because we are all unrighteous in our sins, and it’s our sins that keeps us separated from God. And it’s only by His righteousness that we could ever have a relationship with God that’s been lost since the beginning. And it’s through His Son that that relationship is established and it allows us to be in constant communion with the living God.

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And this is where we need to be, because if we choose to remain in a sinful state, we could die in our sins. And sin is the death penalty that leads to eternal destruction. And only by believing in Jesus are our sins forgiven. That gives us eternal life.

So I urge you to choose Jesus the Christ today by the Gospel of Jesus Christ. And the Gospel of Jesus Christ is that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day, according to the Scriptures.

And it is A-B-C simple to be saved. Believe is the central theme to be saved. But you first must acknowledge that you are a sinner and in need of a savior. Romans, Chapter 3, and verse 10 says, **“As it is written: ‘There is none righteous, no, not one.’”**

In verse 23, we just read it. **“For all have sinned and fall short of the glory of God.”** Think about it. Mt. Everest, reaching for a star is just not going to happen. And as shown in Chapter 6, verse 23, the word of God says, **“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”**

That's the A. The B stands for like we said, "believe," and the C "confess." Both are synonymous and both are captured in Chapter 10, verses 9 and 10. The word of God reads, **“...that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him for the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.”**

This is just a most simple way to be saved and like we always say, have that sin problem fixed once and for all. God wants us reconciled to Him because He loves us. His word specifically says in the Book of Peter, 2 Peter, Chapter 3 and verse 9, **“The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.”**

So if you were not saved a couple of seconds ago, I hope that you are saved now by the blood of Jesus Christ that you've made your Savior and take advantage of His saving righteousness and seek a life in response to His grace so others can look at you and want to be saved as well.

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Why don't we stand and pray? Father in heaven, thank You once again for Your word of truth. It is so amazing. We cannot get enough of Your word. And I pray that as we go our separate ways, we would take all that You have spoken today and apply it to our lives and be witnesses for You, Lord, for Your glory be good ambassadors, be good Christians, and live a life that's pleasing to You. So Lord, do whatever it takes to make us that way because life is too short. And we know that You are coming soon and we want to be found faithful doing God's business. In the mighty name of Yeshua, Jesus the Christ we do pray, Amen.