

Message Three
The Righteousness of God and the Grace of God

Scriptures reading: Rom. 1:16-17; 3:24; 5:21

- I. The salvation of God in the Gospel of John is of God's love as its source and in Ephesians is by God's grace as its element, but in Romans it is by God's righteousness as its base—John 3:16; Eph. 2:5; Rom. 1:17.**
- A. God's righteousness, which is solid and steadfast, is the foundation of His throne and the base on which His kingdom is built—Psa. 89:14; Rom. 14:17.
- B. Legally, both love and grace can fluctuate, but righteousness cannot; it is even more so with God's righteousness.
- II. The righteousness of God is revealed in the gospel of God—1:16-17.**
- A. Because the righteousness of God is revealed in the gospel, the gospel is the power of God unto salvation.
- B. God's righteousness is the ways of His acts—Psa. 103:6-7.
1. As fallen sinners, we were debtors to God under the demands of His righteousness.
 2. As we had no way to pay our debt and to become righteous in the sight of God, God in His mercy and grace provided a way through the gospel.
 3. Christ, the righteous One died on our behalf, "the Righteous on behalf of the unrighteous" that He might bring us to God—Acts 3:14; 1Pet. 3:18.
 4. As our Substitute dying a vicarious death for our redemption according to God's righteousness, Christ fulfilled the demands of God's righteousness, demands that we were powerless to fulfill.
 5. In righteousness He paid our debt, and in righteousness the righteous God accepted His death as payment in full and gave evidence of His acceptance by raising Christ from the dead; Christ "was raised for our justification"—Rom. 4:25.
 6. In the preaching of the gospel, the righteousness of God is proclaimed and testified.
 7. According to His righteousness, God has accepted Christ's death to clear our indebtedness, and He cannot, righteously, require us to pay the debt again.
 8. The gospel tells us the good news that if we believe in Christ, who died for us and was raised from the dead, God must, for the sake of His righteousness, forgive us all our sins.
- C. The lawkeepers attempt to keep the law for the building up of their own righteousness but "out of the works of the law no flesh shall be justified before God"—9:31; 3:20.
- D. Christ is the end of the law by fulfilling all the requirements of God's righteousness, holiness, and glory, and is made judicially righteousness from God to the believers—10:4; 1Cor. 1:30; Phil. 3:9.
1. There are two aspects of Christ being righteousness from God to the believers:
 - a. The first aspect—to be the believers' righteousness for them to be justified before God objectively at the time of their repenting unto

God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

- b. The second aspect—to be the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.
2. These two aspects are typified by the best robe and the fattened calf in Luke 15:22-23 and by the two garments of the queen in Psalm 45:13-14.

III. We have been freely justified “by His grace” –Rom. 3:24

- A. Romans 3:24 says that God's justification is “also by His grace freely”:
 1. God's justification by His righteousness in the judicial way is the procedure to fulfill God's righteous requirement that God could justify the sinners righteously.
 2. God's justification by His grace freely is the means for God to fulfill His purpose that He may give His life to His chosen people to make them like Him in His life and nature.
- B. Because we have been justified by God's grace, now we have “access by faith into this grace in which we stand” –Rom. 5:2.
 1. By faith we first have access into grace and then we have a solid standing in grace.
 2. We have received the grace of God by which we have been justified by God, and now we stand in the realm, the sphere, of grace where we many enjoy grace in its fullest sense, grace as God Himself.
 - a. God is God of all grace, grace is of the Lord Jesus Christ, and the Spirit is the Spirit of grace—1Pet. 5:10; 2Cor. 13:14; Heb. 10:29.
 - b. Therefore, grace is Triune God Himself.
- C. As those who are standing in grace, we are “not under the law but under grace” –6:14.
- D. Romans stresses further that God's grace is given freely to the New Testament believers unto life reigning as kings like God—5:17-18, 21; cf. John 1:14-17.
 1. In the God-man Jesus Christ the grace of God and the free gift in grace have abounded—Rom. 5:15.
 2. Grace not only abounds by also superabounds and reigns unto eternal life—vv. 17, 20-21.
 3. This grace is superabounding, and as we give ground to it and allow it to flow and operate in us, this grace reigns unto life.
- E. At both the beginning and the end of Romans, we have a blessing of grace.
 1. “Grace to you and peace from God our Father and the Lord Jesus Christ” –1:7.
 2. “The grace of our Lord Jesus be with you” –16:20.

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Reference Scripture Verses:

Rom. 1:16-17. **16** For I am not ashamed of the gospel, for it is the power of God unto salvation to every one who believes, both to Jew first and to Greek. **17** For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

I.

John 3:16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

Eph. 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

Psa. 89:14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before Your face.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

II.

Psa. 103:6-7. **6** Jehovah executes righteous acts, And judgments for all who are oppressed. **7** He made His ways known to Moses; His acts, to the children of Israel.

Acts 3:14 But you denied the holy and righteous One and asked that a man *who was* a murderer be granted to you;

1Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit;

Rom. 4:25 Who was delivered for our offenses and was raised for our justification.

Rom. 9:31 But Israel, pursuing a law of righteousness, did not attain to *that* law.

Rom. 3:20 Because out of the works of the law no flesh shall be justified before Him; for through the law is the clear knowledge of sin.

Rom. 10:4 For Christ is the end of the law unto righteousness to everyone who believes.

1Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and based* on faith,

Rom. 3:24-26. **24** Being justified freely by His grace through the redemption which is in Christ Jesus; **25** Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred, **26** With a view to the

demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.

Gal. 3:24 So then the law has become our child-conductor unto Christ that we might be justified out of faith.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

Rom. 4:25 Who was delivered for our offenses and was raised for our justification.

1Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

James 2:24 You see that a man is justified by works and not by faith only.

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright *and* clean; for the fine linen is the righteousnesses of the saints.

III.

Rom. 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

1Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, *and* ground you.

2Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

Rom. 6:14 For sin will not lord it over you, for you are not under the law but under grace.

Rom. 5:15-18. 15 But *it is* not *that* as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many. **16** And *it is* not *that* as through one who sinned, *so also* the free gift is; for the judgment was out of one *offense* unto condemnation, but the gracious gift is out of many offenses unto justification. **17** For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. **18** So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.

Rom. 5:20-21. 20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has super-abounded, **21** In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

John 1:14-17. **14** And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality. **15** John testified concerning Him and cried out, saying, This was He of whom I said, He who is coming after me has become ahead of me, because He was before me. **16** For of His fullness we have all received, and grace upon grace. **17** For the law was given through Moses; grace and reality came through Jesus Christ.

Rom. 1:7 To all who are in Rome, beloved of God, the called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

What is Sin?

Rom. 7:8 But ¹sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead.

Rom. 7:16-17. **16** But if what I do not will, this I do, I agree with the law that it is good. **17** Now then *it is* ^ano longer I *that* work it out but sin that ¹dwells in me.

Rom. 7:23 But I see a different ¹law in my members, ²warring against the law of my mind and making me a ³captive to the ^alaw of sin which is in my members.

Forgiveness of Sins

Matt. 26:28 For this is My ^{1a}blood of the ^{2b}covenant, which is being poured out for ^cmany for ^dforgiveness of sins.

Acts. 2:38 And Peter said to them, ^{1a}Repent and each one of you be ^{2b}baptized ³upon the ⁴name of Jesus Christ for the ^{5c}forgiveness of your sins, and you will receive the ^{6d}gift of the Holy ⁷Spirit.

Acts. 10:43 To this One all the ^aprophets testify that through His ^bname everyone who ^abelieves into Him will receive ^{1d}forgiveness of sins.

Freed from Sin

Rom. 6:18 And having been ^{1a}freed from sin, you were enslaved to righteousness.

Rom. 6:22 But now, having been ^afreed from sin and enslaved to God, you have your fruit unto ^{1b}sanctification, and the end, ^ceternal ²life.

Who is a Sinner?

Rom. 3:23 For ^aall have sinned and fall short of the ¹glory of God, (have sinned. Not talking about a sinner yet. Sinner in chapter 5.)

Rom. 5:19 For just as through the disobedience of one man the many were ¹constituted sinners, so also through the ²obedience of the One the many will be ¹constituted righteous. (in NT only this verse tells what a sinner IS. All other verses tells what sinners DO)

1Tim. 1:15 ^aFaithful is the word and worthy of all acceptance, that Christ Jesus ¹came into the world to save ^bsinners, of whom I am foremost.

Rom. 5:12 Therefore just as through ^{1a}one man ^{2b}sin entered into the ³world, and ^cthrough sin, ⁴death; and thus ^{4d}death passed on to all men because all have sinned -- (the greatest sin. A sin created a problem between he and God)

As long as a man has departed from God, he is a sinner. (Luke 15, the prodigal son is prodigal from the moment when he left father's house, not because he squandered all his father's fortune. Even though he became a billionaire he is still a prodigal son.)

1. The grace for the enablement of the apostles—Rom. 1:5.

Rom. 1:5 Through whom we have received ¹grace and ²apostleship unto the ^{3a}obedience of ^{4b}faith among all the Gentiles ⁵on behalf of His name,

2. The grace for the believers' living—Rom. 1:7 and in the beginning of all his other Epistles except Hebrews.

Rom. 1:7 To all who are in Rome, beloved of God, the ^acalled ¹saints: ²Grace to you and ^bpeace from God our Father and the Lord Jesus Christ.

3. The grace by which we are justified freely through the redemption in Christ Jesus—3:24.

Rom. 3:24 Being ¹justified ²freely by His grace through the ³redemption which is in Christ Jesus;

4. The grace versus wages in God's accounting for His justification of the believers—4:4.

Rom. 4:4 Now to the ¹one who ^aworks, his ²wages are not accounted according to grace, but according to what is due.

5. The grace for the believers to inherit the promise of God, going along with faith—4:16.

Rom. 4:16 Therefore *the inheritance is* out of faith that *it might be* according to ^agrace, so that the promise may be certain to all the seed, not to that which is of the law only, but also to that which is of the faith of Abraham, who is the ¹father of us all

6. The grace into which the believers have entered and in which they stand—5:2.

Rom. 5:2 Through whom also we have obtained access by ¹faith into this ^{2a}grace in which we ³stand and ⁴boast because of the ^{5b}hope of the ^cglory of God.

7. The abounding grace of God in which is the free gift of Christ—5:15, 20; 6:1.

Rom. 6:1 What then shall we say? ^aShould we continue in sin that ^bgrace may abound?

8. The grace that enables the believers to reign (as a king) in life—5:17.

Rom. 5:17 For if by the offense of the one death reigned through the one, much more those who receive the ¹abundance of grace and of the gift of ²righteousness will ³reign in ⁴life through the One, Jesus Christ.

9. The grace that may reign through righteousness unto eternal life—5:21.

Rom. 5:21 In order that just as ^{1a}sin reigned in death, so also grace might reign through ²righteousness unto ^beternal life through Jesus Christ our Lord.

10. The grace that constitutes the dispensation of the New Testament, which is separated from the dispensation of the law of the Old Testament, and under which the believers are to overcome sin's lording it over them—6:14-15.

Rom. 6:14-15. 14 For ^asin will not ¹lord it over you, ²for you are ³not under the law but under ^bgrace. 15 What then? ^aShould we sin, because we are not under the law but under grace? Absolutely not!

11. The grace by which God selected His people and which is versus works—11:5-6.

Rom. 11:5-6. 5 In the same way then at the present time also there has come into being a remnant according to the ^aselection of grace. 6 But if by ^agrace, it is no longer out of works; otherwise grace is no longer grace.

12. The grace by which the apostles carried out their ministry—12:3; 15:15.

Rom. 12:3 For I say, through the ^agrace given to me, to every one who is among you, not to ¹think more ^bhighly of *himself* than he ought to think, but to think so as to be ^csober-minded, as God has apportioned to each a ^dmeasure of faith.

Rom. 15:15 But I have written the more boldly to you on some points so as to remind you of *them* again because of the ^agrace given to me by God

13. The grace according to which the gifts are distributed to the believers; hence, grace is the basis of the gifts—12:6; cf. Eph. 4:7.

Rom. 12:6 And having ^{1a}gifts that differ according to the ^bgrace given to us, whether ^{2c}prophecy, *let us prophesy* according to the ^dproportion of faith;

14. The grace which is the enjoyment of God by the believers, under whose feet God will crush Satan—16:20.

Rom. 16:20 Now the ^aGod of peace will ^{1b}crush Satan ^cunder your feet shortly. The ^{2d}grace of our Lord Jesus be with you.