

Romans 3:21–22

Jesus Christ the Only (and Infinite!) Righteousness that Sinners Can Have

Monday, October 3, 2022 ◦ Romans 3:21–22

Questions from the Scripture text: What is revealed in v21? Whose righteousness? Apart from what? Who/what had testified to this righteousness? What does v22 begin by restating as its theme? Through what is this righteousness obtained? What (Who!) is the object of this faith? Unto whom is this righteousness? Upon whom is this righteousness? Unto/upon how many of them? How does the end of v22 support that it is all of them (only them) who are counted righteous in this way?

If even the works of the law can't justify us, how can we be righteous before God? Romans 3:21–22 looks forward to the sermon in the midweek prayer meeting. In these two verses of Holy Scripture, the Holy Spirit teaches us that **in Jesus Christ, God has offered His own righteousness to sinners.**

Righteousness of God, v21. If by the deeds of the law we cannot be justified, then what righteousness can a man have as his standing before God? v21 answers that God gives His own righteousness! This is that greatness of the gospel since back in 1:16–17. We have no power to save, but the gospel is God's power to save. We have no righteousness, but in the gospel the righteousness of God is revealed.

Righteousness apart from the law, v21. This righteousness does NOT come from our having the law, hearing the law, believing the law, or doing the law. The law and prophets *tell us about* the righteousness that we may have. But the law cannot be the way that get that righteousness.

Righteousness through faith of Jesus Christ, v22. This righteousness comes by believing in Jesus Christ. There's no preposition here, and it can be read well as "through the faith of Jesus Christ." What saves is not our believing but the Christ in Whom we believe. It is even His own faith that is the only worthy faith (cf. Heb 2:13). And He is the only worthiness that we or our faith can have.

Righteousness into and upon, v22. The first preposition sounds like "unto" in many English translations but actually means "into" in the original. The credit of Christ's righteousness becomes as much ours as if it came from within us. And lest we think that this is "infused" righteousness instead of "imputed" righteousness, the Spirit adds that the righteousness is "upon" us. God bestows His righteousness upon the believer as a gift.

Righteousness for all who believe, v22. This phrase teaches mechanism. All who believe in Jesus Christ are receive Jesus Himself and are credited with all of His own righteousness. This is why all who believe in Jesus are justified. Their faith may be weak; their faith may be strong. But they have the same Jesus!

What righteousness can you have? How can't you get it? Whose is it? How can it come to be yours?

Sample prayer: Lord, even from Your holy and righteous and good commandments, we could not obtain righteousness. But, in the gospel You have revealed Your righteousness for all who believe! Grant that by Your power, we would have Your salvation, by Your righteousness, in Your Son, our Lord Jesus Christ, AMEN!

Suggested songs: ARP32AB "What Blessedness" or TPH435 "Not What My Hands Have Done"

For more Hopewell @Home devotionals, please visit bit.ly/harpcHAH

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

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 4, there is no difference.

So far the reading of God's inspired and and they're in toward So just heard in verse 20 last week, Therefore by the deeds of the law, no flesh will be justified in His sight justified being meaning made righteous. Now this is a problem because We've been hearing since verse 18 of chapter 1 that the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men.

So if we cannot be made righteous in his sight by the deeds of the law, if we who are mere flesh, have even it, even his good and perfect law that cannot enable us to become righteous in his sight. What hope can we have except to end up under the wrath of God?

Since we are unrighteous but it turns out that we can become righteous not with the righteousness of the deeds of the law, not with the righteousness that comes by what we who are mere flesh. Do We may become righteous by the righteousness of God. So verse 21, but now the righteousness of God apart from the law is revealed.

And that's how we got here. Because back in chapter 1 and verse 16, he said, he's not ashamed of the gospel because it's the power of God, for salvation and the mechanism, by which it saves us, who deserve the wrath of God, because of our unrighteousness. Is that in the gospel?

The righteousness of God is revealed from faith for faith to the Jew first on all, who believed to the Jew first. And so we've come full circle, he's closed us all up under the law under sin. Under our guilt verse. 20 by deeds of the law. No flesh will be justified in a sight.

No flesh will be made righteous in his sight. And so the gospel is not only a place where righteousness can be had. It is the only place we're righteousness. Can be had The first marvelous thing. We see about this righteousness is that it's the righteousness of God himself that we receive in the Gospel.

Not just the righteousness of a perfect, man. Jesus says a perfect man. He has a fully divine nature and it's a fully human nature. Well, there's no such thing as a partial, divine nature. The divine nature is full in and of itself. He has a fully human nature and yet he does not have a divine person and a human person.

He is one person with the two natures Therefore, one second Corinthians. 5:21 tells us that for our sakes. He made him who knew no sin to be sin, it tells us that he did. So, so that we might become the righteousness of God in Christ. And so we say this reverently because the Bible teaches it to us.

When you believe in Jesus, you become not just as righteous as God, but you become righteous with the righteousness of God. His own righteousness is counted for you and, of course, he cannot sin. And it would be a sin for him not to adore and vindicate, and bless and commend his own righteousness.

But that's what he gives you now. He doesn't give it to you through the law. Now, the righteousness of God. Apart from the law is revealed. So we don't get this righteousness by keeping the law. We get the righteousness by listening to the law. Tell us that we can only get it from God that we can only get it from the sacrifice of Christ.

Putting a lawyers in. And so he says, it's a part from the law, but it is witnessed by the law and the profits. So it is the righteousness of God. It's the righteousness of God that is apart from the law, So you must not just abandon. But reject, any idea of doing well enough to be righteous before God.

And if you love the law and you say, well how come it's apart from the law. The answer is because that's what the law said. The law told us, not just the things that God requires, but the sacrifices that God provided precisely because we're not able to do the things that the law requires.

So, it's the righteousness of God. It's the righteousness that is apart from the law. It has the righteousness that is witnessed by the law and the Prophets. It is the righteousness that is through faith. In Jesus Christ, there's actually not a preposition here and the form of Jesus Christ.

Implies that. It's through the faith of Jesus Christ to see what saves us as not. Our believing in Jesus. What saves us is Jesus in whom we believe. So it's not like your faith is of such a quality, that it makes Jesus saving for you. Faith. Recognizes that Jesus is of such a quality that he saves and it clings to him.

That's why faith is the alone. Instrument of justification, Does faith? Come with repentance Yes. Every time There is no such thing as turning two Jesus without turning from your sin, but neither of those turnings saves you. Jesus saves you. And so turning to him is the instrument through which he becomes yours and all of his righteousness is yours, so it is righteousness through faith.

In Jesus Christ, He is the worthiness of our faith. Faith does not reach a stage or become of such a quality that it's good enough to get Jesus. No, the precise, the very nature of faith is to say, only Jesus is of such a quality that can deserve Jesus.

And so, my hope isn't him righteousness of God righteousness, apart from the law, righteousness, by the law righteousness, through faith, in Jesus Christ righteousness into. And upon the way that our translation puts it is to all and on all. But it uses the prepositions that mean into all. And upon all, which is to say, The credit of Christ's righteousness becomes as much ours as if it had come from with it within us.

We become its possessors. We have the right to it. It is accounted as our very own righteousness, righteousness into us and it's righteousness upon us. It's not that we become changed and on that basis. Our righteous before God? No. It's actually the other way around. It's because we are righteous before God, that he changes us and makes us like Jesus.

And so, the upon language makes sure. We understand that when it says the righteousness of God into us or unto us, It's talking about something that is being counted for us. Not a change that has been made in us and so it's the righteousness of God to all and on all to translate it the way our version has it.

So the righteousness of God righteousness, apart from the law righteousness, that has witness to you by the law righteousness. That is through faith in Jesus. He is its only worthiness righteousness into us and upon us. It is counted as ours by God's legal declaration and finally, it is for all who believe Again, if it's not the quality of the faith but the one in whom you believe, then everyone who believes, however, they started out.

If they started out as a Jew or they started out as a Gentile, If they believe in Jesus, Jesus is there worthiness, Jesus is the righteousness, and they might have strong faith in Jesus. So they might have weak faith in Jesus, But if Jesus is the worthiness of the faith, not the strength, the faith.

This worthiness of faith is not the strength of the faith. Jesus's the worthiness of the face is Jesus. Therefore, there's no difference between those who believe because they are all made righteous with the same exact righteousness. The same infinite righteousness, but probably not even good to say exact because that makes it sound like it's limited quantity.

So everyone who believes is made righteous with the same infinite righteousness of Christ. The same divine righteousness of Christ. This is what's offered to us in the gospel. No, wonder the apostle was not ashamed, but rather eager to come preach. The gospel to them who were in Rome. I hope you see your need to be made righteous before God since his wrath is revealed from heaven, against all unrighteousness.

Hope you see how the only righteousness you can have is Jesus himself, put that if you have him you have the very righteousness of God, no matter how weak your faith is because your faith has all of Jesus. Let's pray.

Lord, we pray that you would keep us mindful of this, that we would hope only and always in Christ and that being counted righteous with his righteousness.

We would rejoice to know that we are already as justified as we ever will be in glory. Help us Lord for The remaining fleshliness or remaining sinfulness push us back against the gospel, but we wish to cling to Christ alone by faith. So grant that it would be. So by the work of your spirit for, we ask you in Jesus name.

Amen.