

Submission to God's Way of Righteousness

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[0 : 00] Before the preaching of God's word, I'd ask you to take your Bible again and turn to the book of Romans. Book of Romans chapter 9, and we're going to start reading at verse 30.

And we'll read through to chapter 10 and verse 4. Chapter 9 covers God's sovereign choice, his mercy in choosing a people to redeem for his glory.

And we're going to start Romans chapter 9 and verse 30. Let's hear God's word. What then shall we say?

That the Gentiles who did not pursue righteousness have obtained it, a righteousness that is by faith. But Israel, who pursued a law of righteousness, has not attained it.

Why not? Because they pursued it not by faith, but as if it were by works. They stumbled over the stumbling stone, as it is written. See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall.

[1 : 08] And the one who trusts in him will never be put to shame. Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Christ is the end of the law, so that there may be righteousness for everyone who believes. Well, last week we began a series of messages on submission.

And we found its basic meaning to be clarified by the Greek word in the New Testament, *hypotasso*, it's a compound of two words, to place or to put, and the word under.

And so to submit means to put oneself under another. And so our first lesson was on submission to God and his law.

[2 : 18] We saw that submission is something we owe to God simply because he made us. Having made us, he owns us. The potter has authority over the clay, the legitimate right to command and to judge us.

And so as the creator king of the universe, he rules. He rules over all his creatures by his law, his holy, righteous, and good laws.

And then we saw in Romans 8 and verse 7 that all lost sinners show their hostility to God by not submitting to his laws, refusing to put themselves under his laws and to obey them.

The sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Such is their nature that they refuse to submit.

And indeed, while they remain unconverted, they cannot. They have not the power to submit. So that when what God commands is contrary to what they think or desire or will, they refuse to put themselves under God's law.

[3 : 31] But then conversion to Christ, the new birth, being born again, changes all of this and makes us willing to submit to God's law.

Being united to Christ by faith, we are not what we once were. We're new creatures. The old is gone. The new has come. And that new heart has this willingness to submit to God.

We see that in Ephesians chapter 5 and verse 24, that as the church submits to Christ, so wives are to submit to their husbands. And we'll get to the wife part later, but we see that the church submits to Christ.

That's the reality. Christ has a submissive bride. They've been taught. It's a mark of his church, the bride of Christ, that they have been taught to put themselves under what he wants.

And even as he prayed, not my will, but yours be done to the Father. So we have come to learn and are learning more and more to submit what we want to what he wants.

[4 : 40] And then we saw in Galatians 4 that salvation is only possible because the Lord Jesus was sent into this world. That we are guilty lawbreakers.

And because of that, the Lord Jesus, who is himself the lawgiver, who gave us the law, that he was born of a woman born under law, that he might redeem those under law.

So the lawgiver becomes the lawkeeper. And he keeps the law perfectly for us lawbreakers. That he might have a righteousness to give to us freely and to make us right with God forever.

And then that he, as the perfect law keeper, would lay down his life because he didn't sin. He can lay down his life for all those who would trust in him.

And thereby take the penalty that we lawbreakers had coming to us for our sin. Well, today then, we're considering another aspect of submission.

[5 : 44] We've seen submission to God's law. And now we're looking at submission to God's way of righteousness. It's one I fear few may think about.

Indeed, it caught me by surprise some time ago. And it's found here in Romans 10.3. Since, speaking of the Jews, since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

They did not put themselves under his way of becoming righteous before him. They would not submit to the gospel of Jesus Christ.

Now, many of you from childhood have heard this gospel of God's way to become right with him. How do lawbreakers become right with the law, holy law giver?

How, in the gospel, Jesus Christ personally invites you to receive him and all his righteousness in him. But I wonder, for you who have declined that invitation so far, have you realized that every moment that you continue in rejection of Christ, you are refusing to submit.

[7 : 09] You're refusing to submit to God's way of righteousness, his way of salvation. And so, unbelief is a submission problem.

So, let's be sure we understand then. What does it mean to submit to God's way of righteousness? That's our lesson for this morning. And to begin with, we need to be clear about what we need to enter God's heaven.

What must a man or a woman or a boy or a girl have in order to be right with God and enter into heaven? God's righteous and his dwelling place is a righteous heaven.

And what we need to enter heaven then is righteousness. Righteousness. Doing what is right. A righteousness is what makes us right with God and puts us on a right standing with him and all of his law.

Now, it's not the standard that we might make. It's not a standard of righteousness that is ours, but it's his. It's not what I think is right in my eyes, but what God says is right in his eyes.

[8 : 24] So, in other words, righteousness is not just trying our best. It's not keeping the golden rule and loving our neighbor. It's not being better than others, being religious and sincere at it.

These are some of the ways that men have defined righteousness. But that's not the righteousness for heaven. God's standard of righteousness is unmovable.

It is a perfect righteousness just as his own. It's without sin. It's the righteousness like he first created us.

Ecclesiastes 7.29, God made mankind upright, righteous. But men have gone in search of many schemes.

So, the only righteousness that God himself accepts and approves is perfect righteousness like his own. And that's why, by the way, Paul spends the first three chapters of this book of Romans proving that God is righteous and we are not.

[9 : 33] Jew and Gentile, we are not. We all have sinned. As for mankind, there is none righteous, no, not one.

Romans 3.10. So much for this righteousness of our own. God's testimony is, none have measured up to my righteousness the unmovable standard for entrance into heaven.

Now, that's a problem then, isn't it? That all men have. Indeed, it's our greatest problem. And sadly, much of the world doesn't even know the problem exists because they're measuring by their standards of righteousness.

So, we must understand the problem if we're to understand the solution that God sent for our problem. How do unrighteous lawbreakers like you and me gain a perfect righteousness to make us right with God and fit for heaven?

That's the million, billion, trillion dollar question that the gospel of Jesus Christ reveals. It's the right way.

[10:43] The only way. The theme. The very theme of this letter, which Paul announced in chapter 1 and verse 17. For in the gospel, a righteousness of God is revealed.

A righteousness that is by faith, from first to last, just as it is written, the righteous will live by faith. So, there is such a righteousness and the gospel of Jesus Christ reveals that righteousness. So, now we've come to chapter 9 of Romans and the beginning of Romans 10. And Paul has been developing his argument and now he's showing how privileged the Israelites were as far as the things of God.

Far above the Gentiles. Pretty much so, the Lord had let the Gentiles run off into their idolatry and he had sent his prophets to the Israelites and revealed the gospel to them.

And yet, as chapter 9 and verse 27 says, quoting Isaiah, though the number of Israelites be like the sand of the sea, only a remnant will be saved.

[11:56] So, ladies, you go to get some fabric at the store and there's a whole ream of fabric. And after everyone buys off of that ream, there's a remnant left and it's thrown into a box for the remnants.

The number of Israelites were like the stars of the sky. And yet, only a small remnant will be saved. Now, in chapter 9 and verse 30 and 31 then, Paul is drawing our attention to this strange reality. Verse 30, that though the Gentiles were not pursuing righteousness, they've obtained it. And on the other hand, verse 31, Israel, who did pursue righteousness, has not attained it.

That's surprising or should surprise us. Suppose you're walking through a park and you lost your car keys. This is back in the days when there were car keys.

And the next day you skipped your work and you skipped your meals and you went out into that field where you were the day before and you just combed the yard, as my dad used to say, down on your hands and knees and you're feeling in the grass.

[13:20] But it's all in vain. For all you're seeking, you find nothing. Later that evening, a man is walking his dog in the park. He's not looking for keys, but he happens to step on them.

And he looks down and lo and behold, he's found the keys. He wasn't looking for it, but he found them. Whereas the other one, you were looking all day and couldn't find it.

The Gentiles, they weren't pursuing God. They weren't pursuing righteousness. They had no need for God to be right with him. They weren't concerned about it at all.

They'd been left to their own superstitions and their idolatry, pursuing their own desires. They were more than content to live without God and being right with him.

You know some people like that. Perhaps you were one. Israel, on the other hand, were all about pursuing righteousness, weren't they?

[14:24] They're preoccupied with this idea of being right with God. Their whole life and religion focused on that matter of being righteous. It controlled much of what they did and didn't do.

They had the laws and they added their own to them. They had their kosher foods that they ate. It affected what we eat and what we don't eat to be righteous in God's eyes.

Many ceremonies, morning and evening sacrifices, festivals up to Jerusalem, feasts kept, monies tithed, on and on.

The Jews were all about righteousness. They were pursuing it. And yet the surprising outcome is that the Gentiles who didn't pursue righteousness obtained it and the Jews who did pursue it did not attain it.

It's just the opposite of what we might expect and it begs the question, why not? Why didn't they attain it? And that's the very question Paul deals with next here in verse 32.

[15:26] Why not? He asks. Why didn't the Jews attain righteousness? The answer, because they pursued it not by faith but by works. In other words, they pursued it in the wrong way.

They were looking on the road where it was never to be found. So though they'd be very diligent in seeking righteousness, no, the righteousness was over here on this road and they were on the whole wrong path to righteousness.

the path of works rather than the path of faith. And so throughout all of human history, human fallen history, ever since the fall of Adam and Eve, there are only two ways that people pursue for righteousness, to get this righteousness to get into heaven.

It's by works and by faith. Those are the two. by trying or by trusting. By law keeping or by Christ leaning.

By doing or believing. By earning or freely receiving. And so the Jews had turned God's good law into a way of salvation.

[16 : 45] Something that was never, ever meant to be for sinners. sinners. They were seeking to earn the righteousness of God by obeying God's laws. And as I said, that's a road that can never get there.

Because nothing we do is perfect. Even a sinner will tell you that. I'm not perfect. What they don't realize, you've got to be perfect.

You've got to have perfection of righteousness to get into heaven. And what they imagined was their righteousness was in fact filthy rags in God's sight.

Isaiah 64 6. So they're pursuing the righteousness of God but they're pursuing it by works. Their own works. It's the wrong way to get it. And it's always been the wrong way for sinners.

Romans 3 20. No one will be declared righteous in his sight by observing the law. Rather, it's through the law that we become conscious of sin.

[17 : 47] Through the law we have the knowledge of sin. What sin is and we start to see it in our hearts and we see it in our lives. The law shows us we can't keep it. The law shows us the standard, the perfect standard in that we come short and that we sinners need a whole different way of gaining righteousness with God than our own law keeping.

and Romans 3 21 and 22 Paul has already brought us the good news of the gospel of Jesus Christ where he not only says that no one will be declared righteous before God by our law keeping but he goes on to say but now a righteousness from God apart from law that is apart from our law keeping has been made known to which the law and the prophets testify and this righteousness of God comes through faith in Jesus Christ to all who believe.

There's no difference between Jew or Gentile for we've all sinned and come short of the glory of God. So this futile attempt of working out your own homemade righteousness is so unnecessary Paul is saying because a real righteousness a perfect righteousness has been given to us by God in the person of Jesus Christ.

and that righteousness is revealed and available to all who believe in the Lord Jesus. Jew or Gentile. Notice this righteousness of God comes apart from our own law keeping.

That's not the way to it. It rather comes through faith in Jesus' law keeping in what Jesus did in his perfect life of obedience to the Father and in his atoning death to pay the price for our law breaking.

[19 : 38] And so it's a righteousness outside of ourselves isn't it? So something that we work up by our doing and our praying and our Bible reading and our church attending.

No it's not that righteousness. Luther called it an alien righteousness because it's outside of ourselves. It's in Christ.

Christ. And that's the only righteousness that is perfect and needs to be put to my account to make me righteous and ready for heaven.

That's why the Son of God came. That's why he was born of woman. Why he was born under the law. That he might keep that law perfectly and then offer himself as a sacrifice for us who did not keep it.

The gospel of Jesus Christ is the only way to gain the righteousness of God. Because the moment we trust in Christ for righteousness all of his righteousness is transferred in the accounting books of heaven.

[20 : 42] It's credited. It's imputed to our account so that when God opens the books as they will be open for every one of us as we all must stand before the judgment seat of Christ that each of us may receive what is due him for the things done while in the body and he opens them.

What will he find for those who have believed on him? He will find the perfect righteousness of Jesus having been imputed to their account. What about all their sins?

They were imputed to Christ and he was damned on the cross paying the penalty for them. And so those who have trusted in Christ for righteousness will be declared righteous.

They already are declared righteous and in that day they will be found righteous because they're found in Christ not having a righteousness of their own but a righteousness that comes from God and is by faith in Jesus Christ.

That was Paul's testimony. He was one of these Jews and he was seeking righteousness. If any man ever sought righteousness it was Saul of Tarsus. He was a Pharisee.

[21 : 52] the strictest sort of law keepers in all of Israel. And he was going about his search for righteousness with God with such abandon that he thought Christians were enemies of God and righteousness.

So he sought out to persecute them and to kill them thinking he was serving God. That's how zealous he was for righteousness. He'll kill those blaspheming Christians.

Oh how deceived he was. How ignorant he was of the one way of righteousness. Oh but when the Lord met him on the road to Damascus and revealed his sin to him and revealed himself to him he saw he was dirty filthy defiled and that Christ was his only hope.

And that's why he can write in Philippians 3.9 he now considers all that search for righteousness as zero. A loss. Not something in the profit category of gaining righteousness for heaven.

No it's a loss. Oh but to have Christ that is gain. And to be found in him not having a righteousness of my own that comes from the law but that which is through faith in Christ.

[23 : 14] The righteousness that comes from God and is by faith. Philippians 3.9 So Paul knew all about what it is to pursue righteousness in the wrong way. And then by grace he learned the truth about his own supposed righteousness and put all his trust in Christ and was declared righteous forever because of the righteousness of Jesus.

He knows both the wrong way and the right way to pursue righteousness. So he tells us when people are seeking the righteousness of God by their own efforts by the works that they're doing they're doing two things.

First of all they're stumbling and falling over Christ. You see that in the end of verse 32 and then verse 33. Why didn't the Jews attain righteousness if they were seeking for it?

Well because they pursued it not by faith they were on the wrong road but as it were by works and so they stumbled over the stumbling stone as it's written.

He's quoting two passages in Isaiah. See I lay in Zion a stone that causes men to stumble and a rock that makes them fall and the one who trusts in him will never be put to shame.

[24 : 32] Notice the stone that is laid in Zion is a hymn H-I-M the New Testament makes plain is Jesus the chief cornerstone that God the Father has laid as a foundation a sure foundation for salvation.

It's a person it's Christ and all humanity comes to that foundation stone and divides at that point into one of two ways they're either believers or unbelievers they're either saved or lost they either stumble over the stone or they build their trust for heaven on it.

It's a sure stone for a sure foundation for salvation but the only two responses then the Jews stumbled over that stone they were offended by that stone whereas others put all their weight upon that stone for salvation nothing in myself nothing in my hands only to thy cross I cling they trusted in that cornerstone and they were saved.

What is it about Christ that people found offensive that caused them to stumble and fall when they met him and they still stumble well he says that there were that there are none good but God you remember that that young ruler came and met Jesus and wanted to know what he needed to do to have eternal life calls him good master and Jesus says there are none good but God that's an offensive message to self-righteous people you are not righteous and that was part of Jesus' message and they found that offensive and they still found that offensive he showed them that their supposed righteousness was shot through a sin that their supposed good works were really worthless for salvation and worse than that they were offensive to God to think that you would think that your works are so good that they ought to offset your offensive sins against God that's not a plus righteousness that's more minus righteousness and for those that are not ready to acknowledge that they were offended they stumbled they took offense at Jesus the stone and then he taught them that they must repent they must repent of the road they're on of thinking that they can earn righteousness they must repent of turning their back on God in his ways and not submitting to his law they must turn from that and come begging for mercy that there's nothing that they could do to contribute toward their salvation they must come as one who must say God if you gave me what I really deserve you would send me to hell not at the end of my life but this very moment that's offensive it's offensive to our world today it was offensive then you must be willing to receive salvation on the exact same basis as the vilest sinner the very dregs of the earth they must come and say God be merciful to me a sinner and that's how you must come and men

are not willing to come on that basis and so they're offended at the cornerstone for a sure salvation and they stumble and they fall to their destruction because of it no they must come and find salvation by grace alone through faith alone in Christ alone and so to pursue the righteousness of God by works is to stumble and fall over Christ the only sure foundation of salvation but secondly to pursue the righteousness of God by works is also to refuse to submit to God's way of righteousness you see a choice is being made will I submit to God's way of being saved and finding righteousness with him or will I seek my own way and for everyone who's on the own way

[29 : 02] Romans 10 3 says is they are not submitting to God's way of righteousness they're refusing to bend to bow to his way Paul says his heart's desire and prayer to God as he comes to chapter 10 he's not dissing these Israelites he loves them he's one they're my brethren as to the flesh and he says my yearning desire and my prayer to God for them is that they be saved and then he commends them for their zeal notice he says that they may be saved let's be clear a salvation issue is at stake here to be on the wrong road to righteousness is a salvation issue he says I can testify about the Israelites that they're zealous for God as I said their calendar was filled up with religious activities that were feverishly and faithfully kept their everyday life was marked by their religion what they ate and wore and tithed they were a people zealous in the pursuit of God

Paul himself was one of the most zealous he says he was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers Galatians 1 14 so Paul was zealous the Jews have zeal for God Paul can say but zeal in itself is neither good nor bad it can be used in both ways can't it some radical Muslims are very zealous for jihad Adolf Hitler was very zealous to obliterate the Jewish nation Paul himself with zeal persecuted the church of Christ you see zeal in itself is not something good but it can be used for good Paul himself became very zealous after his conversion for the salvation of the lost and to serve his

Christ so the value of zeal depends upon knowledge guiding that zeal to its proper end and that's what Paul is showing that the zeal of the Jews was not based on right knowledge it was not guided by true knowledge of the one way of salvation the one way to get righteousness before God through Jesus Christ so their zeal kept them working hard for the righteousness of God but all in the wrong way through their religious activities Augustine said better to limp in the right way than to run with all your might in the wrong way well they were running with all their might you see for righteousness but in the wrong way not according to knowledge never think ignorance is an innocent thing don't think in the day of judgment but Lord

I didn't know it was ignorance that had them on the wrong path for which they would not be saved but be destroyed it's their undoing for eternity verse 3 says since they did not know or were ignorant of the righteousness that comes from God they didn't know about this righteousness that is a gift from God that comes from him it's of him it's in Christ the son of God and so instead they sought out verse 3 they sought to establish their own being ignorant of this they sought a homemade righteousness a righteousness by their own doings they were ignorant of how perfect the righteousness that God requires is and so in their ignorance they were satisfied with their own homemade righteousness who needs

Jesus for righteousness if I've got my own who runs to the store for flour if you have enough at home for the recipe and they thought their righteousness was good enough for God and that was their ignorance we only run to Jesus for righteousness when we realize we have none of our own so seeking to establish their own righteousness they did not submit to God's righteousness this phrase in verse 3 puts this text directly into our study on submission this was the fatal flaw in their religion in the whole of their life they did not submit they would not put themselves under God's righteousness found in Jesus Christ alone so we must learn from this that the gospel calls on us to submit to submit to God's way of righteousness in Jesus Christ and they would not and that shows that their ignorance was a willful ignorance it wasn't that they hadn't heard about the gospel of Christ righteousness look at verse 17 and following faith comes from hearing

[34 : 48] I'm in chapter 10 verses 17 and 18 of Romans faith comes from hearing the message and the message is heard through the word of Christ but I ask did they not hear the next words of course they did because his voice goes out into all the earth his words to the end of the world quoting Psalm 19 1 and following they heard theirs were the scriptures the Gentiles didn't have the scriptures the Jews had them they had the word that taught them that the righteous shall live by faith one of the most repeated phrases in the Old Testament they had heard the gospel of righteousness through Jesus Christ the coming Messiah that it's not found in themselves scripture

was continually pointing them ahead to a coming savior their whole sacrificial system was pointing them ahead to a righteousness by a substitute sacrifice so it wasn't that they had never heard the gospel of

God's righteousness it was that they refused to accept the good news that's what he says in verse 16 they refused to accept it they refused to submit to it they were offended and stumbled over Christ the cornerstone that's willful ignorance and none are so blind as those who will not see who don't want to see and why might they not want to see because what they see is that they've got a big problem God is righteous and they are not no matter what they do in their religious zeal they didn't see because they didn't want to see and again I wonder I wonder if those even here among us this morning who've not accepted the invitation to come to Christ realize this is a submission problem not only do you refuse to submit and put yourself under God's law you also refuse to submit to God's gospel of righteousness through Jesus alone you see the gospel of Christ is not a suggestion if you happen to be interested it is a gracious command from the king of the universe repent and believe the gospel and to just go on neglecting it is to refuse to submit to the king not only his laws but his gospel the one way to be saved from your law breaking well the gospel comes as a gracious command and 2

Thessalonians 1:8 says God will punish those who do not obey the gospel who do not put themselves under God's way of righteousness and seek it in Christ alone but I hasten to add this is not a Jewish problem this is not just something that is a hang up for Jews it is in that context that Paul is dealing with it to explain why are there so few Jews that are believers in Jesus and so many Gentiles who are believing in Jesus but the problem is of all natural religion it is for every man made religion the world over men refuse to submit to God's way of righteousness in Christ alone and instead they cling to their own supposed righteousness whether it is the animist in Africa with their animal sacrifices the Muslim with his five pillars that he religiously follows the Hindu with his fasting and his meditations the Jews by their keeping of the law of Moses and hundreds of thousands hear me of professing

Christians who are feverishly going about their church attendance baptism Lord's supper Bible reading and prayers and good deeds but not trusting only in Christ for righteousness it's a refusal to submit to the righteousness of God in Jesus Christ they have that in common they have that in common with the animist the Muslim the Hindu the Jew now why is this so common why is this such a common problem what makes it so difficult kids is there anything hard about receiving a gift on Christmas you say that's so easy I like it I like to receive gifts well then what's so difficult and problematic about receiving righteousness as the free gift of righteousness Romans chapter 5 and verse 17 well it comes down to our pride doesn't it our pride in our own righteousness

I told you last week pride doesn't make good submitters and it's true here as well we're too proud to admit that we have no righteousness of our own acceptable to God that all of our righteousness is as filthy rags in God's sight and so we hold on to some of our own righteousness preferring it to the perfect righteousness thinking we deserve eternal life you remember that parable Jesus told in Luke chapter 18 about the two men that came into the temple to pray why did he tell that parable Luke tells us at the outset why he told that parable he says because of some who are confident of their own righteousness you see they're over here in the wrong way and yet they're confident they're going to make it to heaven because they've got righteousness that's why he tells the parable and one of the characters is a Pharisee and the Pharisee comes in and he prays to

[41 : 00] God and you remember his prayer God I thank you that I'm not like other men robbers evildoers adulterers or even like this tax collector over here no I fast twice a week and I give a tenth of all I make as if God's to be impressed with his holiness and his righteousness and then there's this despised tax collector he's rarely if ever in the temple but here he is this day and he can't so much as look up to heaven but beats on his breasts and all he says is God be merciful to me a sinner and then Jesus in his storytelling says I tell you that that man and not the other went home to his house justified declared righteous before God and you could have had the oxygen sucked out of the temple that day people shocked you mean the Pharisee the strict religious man is wrong with God is still in his sin going to hell and this tax collector in league with the

Romans stealing we know they all steal that he is now right with God yes that is exactly what I mean says Jesus for whoever exalts himself will be humbled whoever humbles himself will be exalted that's the problem it's our pride we will not humble ourselves and say I am so bad and my sin is so bad that nothing but God damning his son in my place will take away the offense I've made

to his holiness and I come as a sinner and all I can plead is mercy Lord I don't have one good thing to say for myself my fasting my giving my Bible reading my praying I want mercy I deserve wrath and that's what rings in the heart of the Savior who loves to show mercy that's God's attribute that's his goodness overflowing to those who will come and cast themselves upon his mercy no this self righteousness clings to us like our own skin that's why it's hard we don't like being skinned alive but that's really what it can feel like when God begins to open our eyes that we're not holy and we must be holy no rather we have the slogan tattooed on our hearts always earned never given always earned never given and we think that's the way it is with God it's the way it is with grades handed out you gotta earn your grade it's the way it goes with promotions and increases at work you gotta earn it it's not just a free and so we think well in religion it works that way no the gospel comes never earned always given always given never earned for by grace you've been saved through faith and that not of yourselves it's the gift of God not of works lest any man should boast you see

God's whole way of designing salvation is to take away boasting and so it's not found in the way of works it's found in the way of empty hands that's what faith is it's the empty hands that comes and receives Jesus Christ and in Christ all his righteousness it's a wonderful gospel isn't it that's where Paul ends in chapter 10 and verse 4 with the good news Christ is the end of the law for righteousness for everyone who believes believer your futile efforts to earn righteousness with God by keeping the law are over terminated ended and Christ himself is the one who has terminated that and how does he do it well he did it by his his own righteousness credited to your account the moment you believe everyone who believes a perfect righteousness and therefore a righteousness which God himself approves indeed it's his own righteousness it's the righteousness of his own son who has no less righteousness than the father behold him there the risen lamb my perfect spotless righteousness

John Bunyan came to see my righteousness is in heaven it's there it enabled him to rejoice you see your perfect righteousness is there and that's true on your best days and it's true on your worst days that doesn't change Jesus doesn't change so live upon this good news dear brothers and sisters with fresh faith enjoy the joy and peace that comes from believing the gospel that there is this perfect righteousness that has been imputed to us because we by faith have cast ourselves upon God for his mercy in Jesus and unbeliever you've come again to the rock every time the gospel is preached Jesus is present there is before you today as the rock will he be the cornerstone of your sure salvation that you build your hopes for heaven on and your whole life upon and find it to be secure and so to be found in that day of judgment not having a righteousness of your own but that which is through faith in Christ or will you stumble again over the stumbling stone oh there's a promise that those who trust in him you see it there in verse 33 those who trust in this cornerstone will never be ashamed they will never get to a point in time or eternity where they will say oh why did I ever put all my weight on

[47 : 28] Christ's righteousness why why did I do that they'll never be disappointed never come to a point of regret but I assure you that all who stumble over that and refuse to submit to God's gospel in Jesus they will come sooner or later to the shame of having been that close to the Savior and the right way of his righteousness to heaven and having refused to submit to it oh why on January the 15th 2023 did I stumble over him again when he was present with his mercy and his righteousness to give it all to me just for throwing myself empty handed upon his mercy oh don't let that be you come to this Savior he's more willing to save you than you are to be saved he's more willing to give you his righteousness than you are to receive it

Satan doesn't care how he drags you into hell if he can use religion so be it in fact he is using religion as we said all the religions of the world apart from the supernatural gospel of Jesus are the wrong roads leading to perdition don't let him use religion to drag you to hell come to Christ one old Puritan put it this way when he was convicted of his sins of his lack of righteousness he said I made two heaps I took all my good deeds and I put them in a pile and I took all my bad deeds and I put them in another pile and then I turned my back and renounced them both and fled to Jesus Christ for mercy now we understand why he fled from his bad deeds because of these things the wrath of God is coming Colossians 3 5 and 6 but why would he flee from his good deeds because he saw there was enough evil even in his good deeds to damn him they were not perfect there's not enough righteousness here to get him into heaven he fled from it all he renounced it all that's part of repentance repenting of anything we trust in and to flee to

Christ alone oh he's a merciful savior he loves to receive sinners that's what we see in the gospel he turns none away as we come and upon a life I did not live upon a death I did not die another's life another's death I trust my whole eternity let's pray father father that we are born in the land where the gospel has come was not our choice and we trace it back to your sovereign decree that we would be born here that we would hear the gospel that we have had Christ himself stand before us offering us his righteousness is your mercy oh we plead for more mercy for those who are still refusing to submit bring them even this day and we who have submitted would submit afresh and acknowledge that there is none righteous but Christ and only through him are we counted righteous for you made him who had no sin to become sin for us that in him we might become the righteousness of God thank you for Jesus and we pray in his name amen for a closing hymn we're going to sing my hope is in the Lord we're going to sing my hope for heaven is found in Jesus righteousness make it your only hope and your confession again today let's stand as we sing this, another one two ■ while king