**Christ and Our Righteousness**

**Introduction**

1. The bible warns us about being led away by false doctrine (**cf. Matthew 16:5-12** – Soon after feeding the four thousand).
   1. False doctrine is described as leaven.
   2. It only takes a small amount of leaven to affect the whole lump – ***“A little leaven leavens the whole lump” (Galatians 5:9)***.
   3. It is often discreet, as is leaven. It can slowly pass through under the radar until its true damage is shown.
2. False doctrine sounds good, but is in actuality harmful **(cf. 2 Peter 2:18-19** – The Gnostic’s doctrine appealed to the carnal mind, as does all false doctrine.)
3. No matter how good it sounds, if it is not from God it does not pertain to life and is not a good news **(cf. Galatians 1:6-9**).
4. Christians must constantly search the scriptures to ensure they hold to the truth. **Denominational concepts pose a threat to the church. I would warn that some Calvinistic thoughts and ideas are being conjured up in the minds of some Christians. This is dangerous!** 🡪
5. Substitutionary LIFE of Christ (False)
6. The concept

* *“’The Lord promises nothing except to perfect keepers of His law and no one of this kind is to be found.’ Christ is our surety (Hebrews 7:22). He magnified the law – observing its precepts and enduring its penalties…We have no robes of righteousness to clothe ourselves. God spent thirty-three years weaving one for sinners and such must put it on (Galatians 3:26-27)” (Persuader, “Even As He Is Righteous”)*.
  + God’s promises are given to ***men of faith*** (Not perfect obedience to the law – this is impossible for fallible man) (**cf. Hebrews 11:6**).
    - ***The entire chapter of Hebrews is filled with exemplars of faith who died with the surety of hope for the promise of God. They were imperfect.***
  + ***“For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart – These, O God, You will not despise” (Psalm 51:16-17)***.
    - David was a “man after God’s own heart,” but was far from perfect.
    - Righteousness through works of the law is not God’s plan (**cf. Romans 9:31-32).**
  + **However, God has made provision for us to attain our OWN righteousness. Not Christ’s.**
* The whole idea of the substitutionary life of Christ is that His perfect life is the substitute for ours. In other words, what we do is not the focus of God, but what Christ did.
  + ***“Fear God and keep His commandments, for this is man’s all. For God will bring every work into judgment, including every secret thing, whether good or evil” (Ecclesiastes 12:13-14).***
    - Ever work is that of MAN, not Christ.

1. The proof text. **(cf. Romans 5:18-21)**.

* The apostle Paul is drawing a parallel between Adam and Christ.
* ***Is the parallel between Adam’s LIFE of disobedience – harming man, and Christ’s LIFE of obedience – a substitute for man?***
* The text does not read this way 🡪
  + **(v. 18)** – ***“one man’s offense”*** (Singular – one act); ***“one Man’s righteous act”*** (Singular – one act).
    - **The consideration is not of the entirety of Adam’s and Christ’s life, but of a single act of significance in their life**.
  + Adam’s offense.
    - **(v. 12, 18-19)** – Adam’s sin (in the beginning) introduced sin to the world.
      * How were all made sinners?
        + ***“because all sinned” (v. 12)***.
    - What death is considered?
      * It has to be spiritual because of the parallel 🡪
      * Christ’s act of obedience makes many ***“righteous.”***
        + Righteousness is a spiritual state of being right in God’s eyes.
      * Adam’s act brought ***“condemnation”*** because of ***“sin.”***
        + Sin is spiritual, and the condemnation in the context is spiritual.
        + *Spiritual life and death was considered before and is continued in the context of the next chapter* – ***“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23)***.
    - ***However, the sin and death is not inherited. His sin was the first, thus introducing sin into the world, and making provision for men to follow the same path.*** 🡪
      * (**v. 13-14, 17**) – **Spiritual death reigned, not because we are guilty of Adam’s sin, but because all have sinned themselves – It could not be Adam’s sin that all are guilty of because death reigned *“even over those who had not sinned according to the likeness of the transgression of Adam” (v. 14)*.**
        + **(v. 17 – reigned)** – Reigned is an ingressive verb. It denotes the entrance of the reign of something.

***Thus, Adam merely introduced the reign of spiritual death, for he was the first to sin.***

***All who follow his example of disobedience have the same death produced in themselves.***

* + Christ’s righteous act. **(Substitutionary DEATH of Christ – True**)
    - **Because Adam and Christ are being paralleled, the same has to be said of Christ’s action and how it affects us.**
    - **(v. 15-16, 19) – While Adam’s action made provision for spiritual death, Christ’s action made provision for spiritual life, i.e. fellowship with God.**
      * **What was Christ’s righteous act? 🡪**
        + **(v. 6-11)** – ***His death was the righteous act that was the panacea for the reign of death since Adam’s sin.***

Christ’s substitutionary relationship with us involves His death, not His life.

His life is not substituted for ours. We still have to live our life according to God’s word.

***We are judged by OUR deeds, not His.***

However, His death was substitutionary in that it was the propitiation for our sins ***(3:25)***.

Propitiation – Jesus satisfying the wrath of God by paying the penalty (death) in our stead. (**5:9)**.

*The significance of Christ’s perfect life is that it qualified Him as the perfect sacrifice* **(cf. Hebrews 9:13-14)**.

*Not that it is our substitute****.***

**When this happened it opened an avenue for reconciliation to God by His blood through faith** 🡪

* **The parallel stands in that we are no more guilty for Adam’s sin than we are righteous for Christ’s life.**
* ***Adam made provision for sin – we have a choice. Christ made provision for righteousness – we have a choice***. 🡪
  + ***We don’t receive spiritual death until we sin. We don’t receive righteousness until we do what God has prescribed – “so also by on Man’s obedience many will be made righteous” (5:19).***
  + *Christ’s blood as the propitiation for our sins is secured through faith* ***(3:25-26).***

1. Imputation of Righteousness.
2. False concept of imputation.

* **(4:5-8)** – Paul is stressing the point of righteousness by faith not works of the law.
  + It is said that God IMPUTES righteousness to the one with faith. What does this mean? 🡪
* The Calvinists change the meaning of impute. They define it as TRANSFER.
* The word translated into ***IMPUTE*** simply means:
  + ***To take inventory; to take into account, to make account of.***
    - **The idea is crediting something to someone’s account.**
  + **The same Greek word is used in (v. 5 – “accounted”)**
* **When Paul (by inspiration) writes that righteousness is “imputed” he means it is credited, or accounted.**
  + **This is how Abraham was righteous. *“His faith [was] accounted for righteousness.”* 🡪**

1. The example of Abraham.

* It is said that Abraham ***“walk[ed] in the steps of faith” (v. 12)***.
  + **Hebrews 11 describes Abraham’s faith as a working faith. It is obedient faith which is accounted for righteousness.**
* **(4:16-22)** – Abraham had such great faith that did not waiver at the promise of God. This was accounted to him for righteousness.
  + This faith was active (**cf. James 2:21-23**).
* **The false concept of the imputation of righteousness is that Christ’s personal righteousness is transferred to the believer.**
  + **The subject of the context who is counted as righteous is Abraham! It was his righteousness.**
  + ***Christ part was played in His death on the cross. While Abraham attainted to righteousness through faith!***

1. We can be righteous by the same way.

* How do we become righteous? Is it only through Jesus?
  + **We become righteous the same way, by faith! This is only possible because Jesus death on the cross was the propitiation of sins. 🡪**
* **(4:23-5:2)** – We gain access into grace (Jesus one act of obedience – dying on the cross as the propitiation for sins) by faith.
  + This occurs at baptism and continues in obedient faith **(cf. 6:4-14)**
    - ***Our salvation does not come from Christ’s perfect life, but His perfect sacrifice, and our accessing it through obedient faith!***

**Conclusion**

1. It is dangerous to follow what simply sounds good to our ears.
2. We must discern whether it is the truth! We should only desire God’s wisdom and will, not man’s!
3. It is erroneous to claim that Christ’s relationship to our righteousness is anything other than His sacrifice on the cross for the sins of mankind.
4. ***We must live our lives righteously, because that is how we will be judged – not by how Christ lived!***