

22-0410p Transcript

22-0410p - *The Righteousness of God*, Scott Reynolds

Bible Reader: Roger Raines

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The Righteousness of God

Transcript (0:03 - 47:43)

Scripture Reading

Bible Reader: Roger Raines

Romans 4:14-15,

(0:03) Good evening. I'll be reading from the Book of Romans, chapter 4, verses 14 and 15, and Romans 5, verses 12 and 13, and 5 and 12 and 13.

(0:19) For those who are in the law of the Lord are errors, faith is made void, and the promise is nullified. ¹⁵ For the law brings about wrath, but where there is no law, there is also no violation. (0:35)

Romans 5:12-13,;

(0:36) Chapter 5, starting at verse 12.

Therefore, just as through one man sin enters the world and death through sin, so does death spread to all men because all sinned. (0:51) For until the law of sin was in the world, but sin is not imputed, where there is no law. This concludes the reading. (1:01)

Transcript

Preacher: Scott Reynolds

(1:06) Good Evening. (1:10) We're going to be looking at righteousness tonight, which will be my Romans class.

We did the class, I was looking back on our website, on the education page, and there's a link under the other studies, there's a link that talks about the Romans class. (1:32) It is a copy of the audio files that we did in 2018 on the review of the class, so the first part of the actual class itself, not the review, was not recorded. (1:58) The review only goes up to chapter 11 or so of Romans, so it's not the complete book either, but it touches on all the stuff we're talking about.

(2:11) This morning we did a review of the book of Hebrews, which was, in essence, a summation of what we've done in class to date for the last year. We started the class a year ago, March. (2:28) We finished chapter 11 today in class, and we went through chapter 10 in the sermon this morning.

We were able to do chapters 1 through 10 in 30 minutes or so. (2:47) Of course, everybody here, pretty much in the class, realized that chapter 7, 8, 9, and most of 10, we just didn't have time, so we blew through it and finished up at the end of chapter 10. (3:07) Hopefully other people in the audience got something out of it, too.

I hope you did. (3:16) We're going to look at righteousness. I picked this because in chapter 5 of Hebrews, the Hebrew writer mentions righteousness.

(3:38) In the context, we bring it up quick here. I should have had it ready. (3:47) Hebrews, chapter 5, 11 and following, where the writer has been talking about, in Hebrews, Jesus is our high priest.

(4:08) In the very familiar passage, where he chastises his audience, who's being tempted to fall away, to go back to where they came from, and give up Christianity. (4:26) They're being persecuted to do that. (4:32) In it, he chastises them because all they know are the elementary teachings.

(4:39) These things I've been talking about are very hard to explain because you're dull of hearing. (4:45) You're not picking up on this, and that's because you're not familiar. You only know the elementary teachings.

(4:52) You should be teachers by now. You should have moved on and progressed. (4:56) Anybody who's on milk, you know the refrain.

Anybody who's on milk is unacquainted with the teachings about righteousness. (5:06) Out of all the topics, all the ideas in Christianity that the writer could have chosen to say that they were unacquainted with, he chose the word righteousness. (5:21) You only know the elementary teachings, and because you haven't done anything, you're still an infant.

(5:30) You're still a child. You haven't developed. You're not mature.

(5:34) And so, since you haven't matured, you don't know anything. You're unacquainted with the teachings of righteousness. (5:41) So why righteousness? (5:44) Out of all the things about Christianity, probably the thing that would come up most would be faith.

(5:53) You're unacquainted with faith. Faith happens to be, by the way, one of the elementary teachings, so they should know something about faith. (6:02) But if that's all they know, they won't know about righteousness.

(6:08) So what's so important about righteousness? (6:12) I want us to think about that as we look around. We know, if you were in the Romans class, you know that. (6:18) You know, got a real good idea of what righteousness is all about.

(6:23) Now let me suggest to you, righteousness equals salvation. (6:32) The righteous shall live by faith. (6:35) The ones who are righteous are not wicked.

(6:39) Those are opposites. Righteous and wickedness. (6:44) The Bible contrasts the righteous and the wickedness in the Old Testament.

(6:49) We saw in chapter 11 that Abel was righteous. Noah was righteous. Abraham was righteous.

(6:58) And Paul also will talk about Abraham being righteous. (7:03) In fact, he'll tell us how he became righteous. (7:06) He tells us when he became righteous.

(7:09) And if we remember from this morning, or in the class, or in the sermon, in chapter 11 of Hebrews. (7:16) In fact, I don't think I mentioned it in the sermon. (7:18) But in class, we talked about Abel, there was a witness that was testified.

(7:27) It was a witness that said Abel was righteous. (7:32) God testifying. It's God who declares who's righteous.

(7:38) It's not something that we do on our own and we inherit salvation. (7:47) So those, if you know your elementary teachings and repentance, (7:54) unless you repent, or actually unless you believe that I am He, you will die in your sins. (8:00) And you get something similar with repentance.

(8:03) If you do not repent, you will perish. (8:08) So if the righteous are the ones who are right with the law. (8:18) So righteousness has something, it's a legal term, it has something to do with the law.

(8:24) If you take Adam and Eve, for example, well, we'll get into that. (8:31) I don't want to use that right now. I might not use it.

(8:34) But anyway, it's something to do with the law. (8:37) So let's see what Paul says about righteousness. (8:45) So righteousness is, first of all, part of the gospel.

(8:48) He went to Rome, Paul, Paul was writing to Rome, and he wanted to visit them. (8:55) And when he did, he said he wanted to preach to them the gospel. (9:01) In 1 Corinthians 15, Paul will tell us that the gospel, in the first four verses or so, (9:06) the gospel, the death, burial, and resurrection of Jesus Christ.

(9:10) In Romans 16, he tells us that the Romans were an established church, able to teach. (9:19) That they were able to teach. (9:21) Why would Paul want to impart to them, preach to them the gospel? (9:28) That's like what we talk about, preaching to the choir.

(9:33) Everybody's a Christian here. (9:36) Why are you telling us how to become a Christian? (9:39) And so we've equated the idea of the gospel, because we emphasize it so much, (9:46) that the gospel is making Christians. (9:50) That's what the gospel is about, is how to become a Christian.

(9:54) Well, that's not entirely true. (9:57) That's a part of the gospel, is how to become a Christian. (10:02) But also, in Romans chapter 1, verse 16, Paul says, (10:09) I am not ashamed of the gospel, because it is the power of God that brings salvation.

(10:16) So the gospel does bring salvation. (10:19) And it brings salvation to everyone who believes. (10:23) First to the Jews, then to the Gentiles.

(10:25) Verse 17, for in the gospel, what do you expect them to say? (10:30) Something is going to be revealed. (10:33) Something is revealed in the gospel. (10:36) And it's the gospel.

(10:37) The death, burial, and resurrection is revealed in the gospel. (10:41) That's not what he says. (10:43) For in the gospel, the righteousness of God is revealed.

(10:50) A righteousness that is by faith from first to last, just as it is written, (10:55) the righteous, in some translations say just, the righteous or the just, will live by faith. (11:02) And he is citing Habakkuk 2.4 there. (11:07) So he's using the Old Testament scripture to show us that, yes, it's the righteous who will live by faith.

(11:15) So why must a righteous person have something to believe? (11:20) That's what faith is. (11:21) Faith is a belief. (11:24) So what, he believes he's righteous? (11:28) You know, they say, I think, therefore I am.

(11:32) Because I have a brain, I know I exist, is what they do in ivory towers. (11:39) Talk like that. (11:44) So is this one of those ivory tower things? (11:48) I'm righteous because I believe I'm righteous? (11:51) What's the faith there? (11:54) The righteous shall live by faith.

(11:57) So what makes us righteous? (11:59) Let me tell you, that's a problem because in chapter 9, verses 30-33, (12:08) in chapter 9, Paul's talking about his Jewish brethren that he's concerned about (12:14) because not all of them are listening to the gospel, (12:19) not many of them are becoming Christians. (12:22) A lot have, but many more haven't. (12:25) And because of that, the gospel has been given to the Gentiles, (12:33) and a large number of Gentiles are coming into the church.

(12:37) And so he says there in chapter 9, verse 30, (12:41) what shall we say then, that the Gentiles who did not pursue righteousness have attained it? (12:51) They weren't even looking for it. (12:54) The Gentiles weren't even looking for righteousness, (12:59) and they did not pursue righteousness, and they have attained it. (13:02) That is a righteousness that is by faith.

(13:07) But Israel, who pursued a law that would lead to righteousness, (13:13) did not succeed in reaching it. (13:17) So why would a people who were given a divine law (13:24) that was meant to bring them to righteousness fail? (13:31) Where a people who weren't even looking for righteousness have been given a gift (13:38) through the gospel, and the Gentiles who did not pursue righteousness have attained it. (13:45) They attained it through faith.

(13:47) They didn't have nothing to do with the law, that they are now righteous. (13:53) And verse 32 of chapter 9, he goes, (13:56) Why? Because the Israelites did not pursue it by faith, (14:02) but as if it were based on works, and they have stumbled over the stumbling stone. (14:09) And the stumbling stone, by the way, is Jesus.

(14:12) They stumbled over the stumbling stone, as it is written, (14:16) God is saying, behold, I am laying in Zion, my holy hill in Jerusalem, in Mount Zion. (14:23) I am laying in Zion a stone of stumbling and a rock of offense. (14:31) And whoever believes in him will not be put to shame.

(14:36) So becoming righteous has something to do with faith, (14:40) and it also has something to do with the law, (14:44) and those who pursued it by law failed to reach it. (14:48) And why we're told? (14:50) Because they didn't combine that pursuit of righteousness with faith, (14:57) but those who weren't looking for it got it and were able to attain it, (15:06) and they did it through faith, by believing. (15:09) So righteousness has something to do with faith, (15:13) and it has something to do with the law.

(15:17) So in Romans then, chapter 1, 18, and following all the way to chapter 3, verse 8, (15:28) Paul is going through and showing that the Gentiles have fallen away from God and are sinners, (15:35) and so are those who have the law, are also sinners. (15:41) They are condemning the Gentiles,

though they do the same thing, (15:47) and Paul will say here now in Romans 3, verse 9, (15:51) What shall we conclude then? (15:53) Do Jews have any advantage over the Gentiles? (15:56) That would be not at all, for we have already made the charge, (16:01) and that's in chapters 1, 18 through 3, 8, (16:04) that Jews and Gentiles alike are all under the power of sin. (16:09) As it is written, and he's citing Psalm 14 and 53, Psalm 14, 1 through 3, (16:18) and he's citing that, and it says, (16:23) There is no one righteous, not even one.

(16:27) There is no one who understands. (16:28) There is no one who seeks God. (16:31) All have turned away.

(16:32) They together have become worthless, (16:35) and there is no one who does good, not even one. (16:41) All are alike, he will say in Romans 3, 23, (16:48) and have fallen away. (16:52) All have sinned and have fallen short of the glory of God.

(16:56) And before he gets there, he'll say in Romans 3, 19 and 20, (17:00) Now we know that what the law says, it says to those who are under the law, (17:05) so that every mouth may be silenced and the whole world held accountable to God. (17:12) So if the whole world is going to be held accountable, (17:15) the whole world is under some kind of law. (17:19) This is not just talk.

(17:21) Let me suggest that when Paul's talking about the law in Romans, (17:26) he is not always talking about the law of Moses. (17:32) This is applicable. (17:33) A lot of the principles are applicable to any law.

(17:37) If we follow any law to gain righteousness, (17:43) let me suggest one way we could do that. (17:46) I've been baptized. (17:48) I repented.

(17:50) I confessed. (17:52) I've been baptized. (17:53) I'm saved.

(17:56) And if that's my attitude, I did it, (18:00) and I did it through law. (18:05) If I did it as a checklist, (18:09) you know, we think like lawyers. (18:16) We put somebody in the water.

(18:18) You better make sure every inch of that person is under the water (18:24) or that baptism is invalid. (18:27) Really? (18:31) I'm not so sure of that. (18:34) It's not a sprinkling.

(18:35) An immersion is an immersion, whether his toe made it in or not. (18:40) That person was buried. (18:42) Okay, so his toe might not go to heaven, but the rest of them will, possibly.

(18:47) But we think like lawyers. (18:50) That's lawyer talk. (18:54) And let me suggest something else.

(18:57) God's looking for people to spend eternity with him. (19:03) Do you think he wants to spend eternity with a lawyer who's going to argue with him all the time? (19:13) Would you want to do that for eternity? (19:18) Think about that. (19:21) What does God do? (19:23) God's looking for people that he wants to be with for eternity.

(19:29) And think about your own disposition (19:32) and your take on God said this, you know, in order that really registers. (19:40) And this is works of law. (19:43) This is a works mindset.

(19:46) If I repent and repent to others, okay, I repent, Lord, of what I did. (19:56) And if it's not a contrite heart, if it's not sincere, that's not repentance either. (20:04) But we think that because if you repent, God will forgive your sin.

(20:17) And you'll say, well, God, I repented. (20:20) And you're arguing like a lawyer. (20:24) You know your own heart sometimes, maybe not as well as God does.

(20:27) God knows your heart better than you do. (20:32) Try to fool him? Really? (20:42) Now we know what the law says. (20:44) It says to those who are all under the law, Romans 3, 19.

(20:49) So that every mouth may be silenced and the whole world held accountable, said God. (20:55) And verse 20, here's the kicker. (20:58) Therefore, no one will be declared righteous in the sight of God by works of the law.

(21:09) Rather, through the law, what's the purpose that we become conscious of sin? (21:15) For we hold that one is, and verse 328, it's another verse that this works out in. (21:23) For we hold that one is justified by faith apart from works of the law. (21:29) So faith has something to do with us being justified, for us being declared righteous.

(21:36) And this helps us, these two verses, Romans 3, 20, Romans 3, 28, (21:42) helps us to understand the difference between justification and righteousness. (21:47) They are not the same things. (21:50) Although a righteous person has a justification for salvation, (22:00) a righteous person, a person who is declared righteous by God, (22:06) Abel, Noah, Abraham, who has been declared righteous by God, has a justification.

(22:18) What is their justification? (22:20) They are righteous. (22:22) That means they are not at odds with the law. (22:25) They are right with God, right with God's law.

(22:36) And receiving God's righteousness is our justification, and we just read that. (22:41) I have read that down twice right and wrong. (22:43) Which is, now we know that what the law says, it says to those who are under the law, (22:48) verse 20, therefore no one will be declared righteous in God's sight by works of the law.

(22:54) Rather, through the law, we become conscious of sin. (22:57) And then in Romans 4, 1-3, (23:03) What shall we say then, that Abraham, our forefather, according to the flesh, (23:08) discovered in this matter of righteousness and the law, (23:12) if in fact Abraham was justified, which justified means if he was made righteous, (23:19) declared righteous, if Abraham was justified or declared righteous by works, (23:26) he had something to boast about. (23:28) But not before God.

(23:29) What does the scripture say? (23:31) Abraham believed God and it was credited to him as righteousness. (23:43) You know what? (23:47) I skipped a piece here. (23:54) Back in Romans 3, 21, (23:57) But now, apart from the law, the righteousness of God has been made known, (24:03) to which the law and the prophets testify, (24:06) and this righteousness is given through faith in Jesus Christ to all who believe.

(24:13) There is no distinction between Jew and Gentile, (24:17) for all have sinned and fall short of the glory of God, (24:20) and all are justified freely by His grace through the redemption that came by Christ Jesus. (24:28) So the righteousness that is now made known in the gospel is the righteousness of God. (24:39) It's not the righteousness of Scott.

(24:42) It's not your righteousness. (24:44) It's God's righteousness. (24:47) The righteousness that saves is the righteousness of God.

(24:54) And it's been made known, and this righteousness of God is given. (25:00) It's a gift. (25:02) It is given through faith in Jesus to all who believe.

(25:07) So we have to believe that God is going to give us righteousness somehow. (25:14) How does He do that? (25:16) Keep that in mind. (25:19) And if we have received, and it's through faith, (25:23) it has faith in Jesus Christ to all who believe, (25:26) this righteousness is given through faith.

(25:28) I'm reading from the NIV, verse 22 of Romans 3. (25:32) This righteousness is given through faith in Jesus Christ to all who believe, (25:37) for all have sinned and fall short of the glory of God. (25:43) The righteous, you know what we saw in Hebrews 11. (25:51) Take Abraham for an example.

(25:54) And Abraham is used as an example. (25:57) There's some noise coming out of here. (26:00) Abraham is used as an example of the faith that saves.

(26:08) For we have all sinned and fall short of the glory of God. (26:11) Abraham was not a sinless person. (26:19) Yet, God credited him with righteousness.

(26:26) A sinner is declared righteous. (26:32) Abel, we're not shown, but we can assume Abel also was somehow flawed. (26:39) But he's declared righteous by his offering, something he did.

(26:48) Noah is declared righteous because he believed God and obeyed Him (26:56) and built, prepared an ark to save his family. (27:02) He's not a sinless person. (27:04) After the flood, he becomes drunk.

(27:12) These people in the chapter 11 of Hebrews are not perfect people, (27:21) but they're righteous. (27:25) So somehow, we as sinners, as Christians, (27:31) though not perfect, are being perfected in a process of being perfected, (27:39) and we are considered by God to be righteous. (27:46) And that comes out in Hebrews 4. (27:50) I'm sorry, Romans 4, when he's talking about Abraham, in fact.

(28:05) What shall we say, then, that Abraham, our forefather, (28:09) according to the flesh discovered in this matter, of works and righteousness. (28:15) If, in fact, Abraham was justified by works, was declared righteous by works, (28:21) he had something to boast about, but not before God. (28:25) What does the Scripture say? (28:26) Abraham believed God, and it was credited to him as righteousness.

(28:32) Now, to the one who works, wages are not credited as a gift, but as an obligation. (28:41) When you work for something, you are owed something. (28:47) You are not owed a gift.

(28:52) A gift is something you get that you may or may not be worthy of, verse 5. (29:01) However, to the one who does not work, but trusts, and that would be a form of belief, (29:08) trusts God, who justifies, who gives righteousness to the ungodly, (29:13) is another way of saying that, their faith is credited as righteousness. (29:18) That's how they become righteous, through God. (29:22) However, and that's where they get their justification.

(29:25) The justification is that God gave us righteousness. (29:33) However, so, verse 6 of chapter 4, David says the same thing (29:39) when he speaks of the blessedness of the one to whom God credits righteousness. (29:45) Apart from works, blessed are those whose transgressions are forgiven, whose sins are covered.

(29:52) And when does that happen? (29:53) The winner we bless with the forgiveness of sin when we become a Christian. (30:02) But he doesn't stop there, because as a Christian, you may or may not know that we keep on sinning. (30:10) You should know that we are all sinners.

(30:14) But blessed is the one, and this is quoted from Psalm 32, verses 1 and 2. (30:28) Blessed are those whose transgressions are forgiven, whose sins are covered. (30:32) The second part, blessed is the one whose sin the Lord will never count against them. (30:39) This is a person who is still a sinner, but his sins have been forgiven.

(30:47) And God has credited him with righteousness, and though he still sins, his sins will not be counted against him. (30:59) And that requires faith, and we know there's other parts to that. (31:08) It's not just, you can do whatever you want, and God will forgive you.

(31:13) Verse 9. (31:16) Okay, so, let's see. (31:24) Okay, I'm going to short circuit here. (31:33) And there is an important principle that Paul brings up in Romans 4.15. (31:48) And he says, picking up in verse 13 of chapter 4, he's still talking about Abraham.

(32:04) It was not through the law, because by the way, the law of Moses did not exist prior to Abraham. (32:11) There was a law, evidently, because he had to offer sacrifices for sin. (32:17) And why is that important? You'll find out.

(32:20) It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, (32:28) but through the righteousness that comes by faith. (32:33) But if those who depend on the law are heirs, then faith means nothing, and the promise is worthless. (32:41) Because the law brings wrath, and here's the important point, where there is no law, there is no transgression.

(32:53) So, now I'll bring up Adam and Eve. (32:56) Adam and Eve were under a system of law. (33:02) How many laws did Adam and Eve have? Anybody know? (33:07) One.

(33:09) What was the one law? Everybody knows it. (33:15) Don't eat from the fruit of the tree of good and evil. (33:21) The knowledge of good and evil, something like that.

(33:31) And they transgressed. They sinned. (33:35) But where there is no law, what if Adam, this is a supposition, you think about it, (33:44) what if Adam saw Eve had something from the garden that he liked, and he coveted that? (33:57) Would he have sinned because he coveted? (34:01) Us knowing that under the law of Moses, and even under Christianity, (34:08) to covet something, which I can't see the other word at the moment, (34:13) to covet something is against the law.

It's a sin. (34:18) But Adam didn't have that. He had one law.

(34:25) There are evidently more laws given because Abel and Cain are offering sacrifices. (34:33) And somehow they received knowledge from God of what to do. (34:42) He gave them a law.

And how do we know that? (34:46) Because Abraham was declared, had a witness based on his offering, (34:53) and the witness was God who testified he was righteous. (34:58) So he was right with a law which he offered his sacrifice to God, and God accepted it. (35:09) Where there is no law, there is no transgression.

(35:17) That's also, that's repeated another way in Romans chapter 5. (35:23) In Romans 5, we are

told, the beginning of verse 12, (35:29) and I'm just going to get this idea out. (35:43) In verse 13, picking up in 12, (35:46) therefore just as sin entered the world through one man, and death through sin, (35:51) and he's talking about Adam, actually, Adam being a type of Christ, (35:57) and because Adam sinned, death came to all people because of all sin. (36:04) You know, there is something that's inherited from Adam.

(36:07) You know what it is? It's not sin. (36:09) We do not inherit sin from Adam. (36:12) We inherit death from Adam in the law of sin and death.

(36:18) Because we sin, we die. (36:19) So therefore, just as sin entered the world through one man, and death through him, (36:25) and in this way, death came to all people because of all sin, (36:29) verse 12 in chapter 5, (36:31) to be sure, let's listen to this, (36:34) to be sure, the sin was in the world before the law was given. (36:40) This is talking about the law of Moses.

(36:43) Before the law of Moses was given, there was sin in the world. (36:48) But sin is not charged against anyone's account where there is no law. (36:57) And later on in chapter 5, we will be told that the law of Moses was given (37:02) so that sins would increase, (37:05) so that he could charge on people's account the sins against them (37:09) because now a law was in place and that transgression is now a sin.

(37:17) But before he adds those laws, it's a sin. (37:21) God doesn't like what they're doing, but he does not, (37:25) since he hasn't given them the law, (37:27) don't do this or do this and they're not doing what he wants them to do, (37:32) he does not charge them. (37:35) To be sure, sin was in the world before the law was given, (37:38) but sin is not charged against anyone's account where there is no law.

(37:45) Okay, so let's go on then to chapter 6, (37:49) because this is how we get righteousness. (37:58) What shall we say then? (38:01) Shall we go on sinning so that grace may abound? (38:04) Chapter 6, by no means. (38:06) We are those who have died to sin.

(38:11) How can we live in it any longer? (38:14) Don't you know that all of us who were baptized into Christ Jesus (38:19) were baptized into his death? (38:23) We aren't actually dead. (38:26) We're still alive. (38:30) But if I've been baptized into Christ, I've been baptized into his death.

(38:39) And then verse 2, that those of us who have died to sin, (38:45) we are those who have died to sin, (38:48) and if we've died in the likeness of Jesus' death, we have died to sin. (38:54) Verse 4, for we were therefore buried with him through baptism into death, (39:00) and order that, just as Christ was raised from the dead through the glory of the Father, (39:06) we too may live a new life. (39:09) For if we have, if we have been united with him in a death like his, (39:16) we will certainly also be united with him in a resurrection like his.

(39:22) It's a symbolic death, burial, and resurrection. (39:29) I have to believe that if I do that, God says, I am dead to sin. (39:38) It's not me saying, he's going to ask us later, after we do that.

(39:45) Now, therefore, since you've done all this, think of yourself dead to sin. (39:51) Because according to God, you are dead to sin, symbolically. (40:00) For we know, verse 6, for we know that our old self was crucified with him.

(40:07) We were executed. That's what a crucifixion is, an execution. (40:11) We were executed with him so that the body ruled by sin might be done away with, (40:20) that we should no longer be

slaves to sin.

(40:23) And here's the point, because anyone who has died has been set free from sin. (40:33) If we have been set free from sin, how does that happen? (40:38) He's going to show us in chapter 7-1. (40:44) The law is only applicable to us as long as we are alive.

(40:52) If we have died in the likeness of Jesus' death, then the law is no longer applicable to us. (41:02) Because we're dead. And anyone who's dead has been freed from sin.

(41:06) Why? Because we've been freed from the law. (41:09) Where there is no law, there is no sin. (41:14) Therefore, if we have no sin, then how does that happen? (41:19) Something actually had to happen.

(41:22) Our death isn't what happened. (41:25) We weren't put up on the actual cross. (41:30) We weren't raised from actual death.

(41:36) Jesus was actually put to death. (41:39) A real death occurred in a real body of a real person. (41:45) And that real person died and was buried three days in a tomb and was raised again to life.

(41:56) That actually happened. (42:02) We are promised that if we die in the likeness of His death, (42:09) then we will be raised in the likeness of His resurrection. (42:13) And that happens there.

(42:16) And it's a one-time thing because Christ only had to offer Himself one time. (42:23) Because His sacrifice actually worked. (42:28) So, God, therefore, back in chapter 3, 21.

(42:37) Let's pick it up from 21. (42:38) But now, apart from the law, the righteousness of God has been made known, (42:43) to which the law and the prophets testify. (42:45) And this righteousness is given through faith in Jesus Christ.

(42:49) What belief? If we believe. (42:51) What? If we've died with Him, we're dead to sin and free from the law. (42:57) If there is no law, there is no transgression.

(43:03) And the righteousness is given to a person like that. (43:09) But God, then, can declare us righteous. (43:14) Because an actual righteous person who was illegally put to death, (43:23) and death couldn't keep him.

(43:25) And He's able to give us, to credit us with His righteousness. (43:34) If we believe and go through a symbolic likeness of His death, burial, and resurrection. (43:45) That we are dead to sin.

(43:48) Sin's taken. We are, therefore, freed from the law and given the righteousness. (43:59) God presented, let's see.

(44:01) We are justified freely by His grace through the... (44:04) This, verse 22. (44:08) This righteousness is given through faith in Jesus Christ. (44:12) To all who believe.

(44:13) There's no difference whether you're Jew or Gentile. (44:15) It works for everybody. (44:17) Because all have sinned and fall short of the glory of God.

(44:19) And are justified, are given righteousness. (44:24) That's what justification means. (44:27) God gives us credit, declares us righteous freely by His grace, (44:34) through the redemption that came from Christ Jesus.

(44:38) His actual death, burial, and resurrection. (44:41) And God presented Christ as a sacrifice of atonement, (44:44) through the shedding of His blood, to be received by faith. (44:50) And that's so, by the way, we don't actually have to die for our sins.

(44:54) Actually, really die for our sins. (44:57) Because us dying for our sins is worthless. (45:02) Jesus dying for our sins, and us participating in His righteous death, burial, and resurrection.

(45:13) The death, burial, and resurrection of a righteous man. (45:17) He can give us His righteousness. (45:20) We are given that freely.

(45:23) Alright. (45:24) There's a whole lot more. (45:26) And it's way past time.

(45:29) But just some ideas. (45:33) So we are freed from the law. (45:35) Romans 7, 1 and 4 through 6. (45:39) Verses.

(45:40) We are not under the law. (45:44) This comes from Galatians. (45:45) Paul says, but I say, walk in the Spirit, and you will not gratify the desires of the flesh.

(45:52) Verse 18. (45:53) But if you are led by the Spirit, you are not under law. (45:58) Verse 22.

(46:00) But the fruit of the Spirit is law of love, rather joy, peace, patience, kindness, goodness, faithfulness. (46:07) Verse 23. (46:09) Gentleness, self-control, and against such things there is no law.

(46:18) There is no transgression. (46:20) Therefore, Paul can say in Romans 8, 1 through 4. (46:24) There is therefore now no condemnation for those who are in Christ Jesus. (46:30) Why? (46:30) Because it's the law that condemns them.

(46:32) We've been freed from the law. (46:35) For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. (46:44) For God has done what the law of Moses, weakened by the flesh, could not do, (46:50) by sending his own Son in the likeness of sinful flesh.

(46:53) And for sin he condemned sin in the flesh, (46:56) in order that the righteous requirements of the law might be fulfilled. (47:03) The law is fulfilled through Jesus. (47:08) Death, burial, and resurrection.

(47:11) And fulfilled in us who walk not according to the flesh, but according to the Spirit. (47:18) Okay. (47:21) So, think on these things.

(47:24) Let's close with a prayer. (47:26) Actually, this is like I planned. (47:28) Let me offer the invitation.

(47:31) If you need the prayers in the church, or if there's any reason you need to have voices before the church, (47:40) come now while we stand and sing.