

Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786

MISSIONARY

THE PIONEER BAPTIST

"Preaching The Same Truth We Preached Before Kentucky Was A State"

RIGHTEOUSNESS FOR THE UNRIGHTEOUS

September 1969

BY: C. D. COLE

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:16-18)

If I had but one sermon to preach and the whole world for an

audience, this is the message I would bring. I would not allow a false modesty keep me from saying that the truth in this sermon is most vital to every man.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School 9:45 a.m.
- Worship Service 11:00 a.m.
- Evening Service 7:00 p.m.
- Wednesday Night Prayer Meeting 7:30 p.m.

Air-Conditioned Nursery Provided

Paul says that he is not ashamed of the gospel because it is what God uses in saving sinners. Then he tells how it saves, namely, by revealing "the righteousness of God," or how an unrighteous man may become righteous before God. Here is the touchstone of the true gospel: it reveals how a

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sinner can become right with a holy and just God.

1. Salvation is a dire necessity because men are unrighteous, both by inheritance and practice. God is a Lawgiver and the failure of moral beings to obey His law makes them unrighteous in His sight. And this unrighteousness merits and must receive penal punishment, from God. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

2. Unrighteousness is universal among men. "As it is written, There is none righteous, no, not one" (Rom. 3:10). This means that no man is righteous by his own record, on his own account, in his own right. In himself considered, every man is ruined by the fall and cursed by the law, "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10b). "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God (Rom. 3:19).

3. Every man out of Christ is under the moral law of God as the way of life. Many think that all were under the law before the coming of Christ, and that since His coming all are under grace. If this were true, all before Christ were lost and all since are saved. This would mean universal damnation in one period of time and universal salvation in another period. It is the function of law to punish the disobedient; it is the part of grace to save the disobedient. All men have been saved alike by grace through faith, whether in Old Testament times or since the coming of Christ. All sinners have the same Saviour regardless of the age in which they lived. The Old Testament believers looked forward to the coming Saviour; New Testament believers look back to the Saviour who has already come. The only way to be saved is to get out from under the moral law of God, and the only way to do this is to trust Jesus Christ, Who is "the end of the law for righteousness to every one that believeth" (Rom. 10:4).

4. To be saved a man must have a righteousness that conforms to all that the law of God demands. Otherwise, the sinner would be

saved at the expense of justice. No attribute of God suffers in the salvation of sinners. The principle of justice operates in salvation of sinners as truly as in damnation, the difference being that in salvation the Divine attributes of mercy, grace, and love come into satisfy justice by giving up Christ to be punished as the Surety of His people. Christ died for my sins in the sense that He was punished for them, and if He was punished for them, then a just God will not punish me for them. "Free from the law, O happy condition, Jesus has died, and there is remission." The righteousness of the believer is called "The righteousness of God." This phrase occurs frequently and is one of the most important expressions in all the Bible. To be saved the sinner must have the righteousness of God, and this is what is revealed in the Gospel of Christ.

The righteousness of God comes to the sinner through faith. "But now the righteousness of God without the law is manifested... even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:21, 22). "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (II Cor. 5:21 R. V.).

How long will the righteousness Christ provided last? It hardly needs to be argued that it will last forever. "Thy righteousness is an everlasting righteousness" (Ps. 119:142). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

My dear reader, if you are lost, let me urge you to acknowledge before God and men that you have no righteousness of your own, and then trust Jesus Christ for the righteousness He provided in His obedience unto death--even the death on the cross. Then you can say with Isaiah, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation: He hath covered me with the robe of righteousness" (Isa. 61:10).

THE PERFECT ANSWER

An infidel had just finished giving an argument against Christianity and salvation. He said that if anyone cared to argue the point, to come up on the platform. A grey haired Christian slowly walked up and sat down on the platform bench.

"What is your argument?" asked the infidel.

The elderly man took an orange from his pocket, peeled it and began to eat the fruit, much to the wonderment of all. When he had completed the eating of the orange, he looked intently on the infidel and asked, "How did the orange taste which I ate?"

"I do not know; I did not taste it," replied the skeptic.

"Just so with salvation," replied the believer. "You are talking against something you have not tasted nor experienced. But I have tasted and seen that the Lord is good and I advise you to do the same."

'O TASTE AND SEE THAT THE LORD IS GOOD: BLESSED IS
THE MAN THAT TRUSTETH IN HIM."

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