

Message Two

Christ Becoming Our Righteousness

Scripture Reading: 1 Cor. 1:30; Rom. 1:16-17; Rev. 15:3; Rom. 3:24-26; Matt. 5:20; 2 Cor. 5:21;
Rev. 19:7-8; 2 Pet. 3:13

I. **“But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.”—1 Cor. 1:30:**

- A. The Bible reveals to us that the dispensation of the Triune God is according to His righteousness, through His holiness (sanctification), and unto His glory—Rom. 1:17; 3:21; 6:19, 22; 8:11; 17, 21.
- B. Righteousness, holiness (sanctification), and glory (redemption) are the three divine attributes placing requirements on the fallen man—Gen. 3:24:
 - 1. Because man had fallen and had become sinful, the way to the tree of life was barred by God’s righteousness (the sword), holiness (the flame), and glory (the Cherubim).
 - 2. Through Christ’s redemption the requirements of God’s righteousness, holiness, and glory have been fulfilled and the way to the tree of life has been opened once again.
- C. The wisdom of God in First Corinthians 1:30 denotes the divine way which is equal to the way in John 14:6 where the Lord Jesus says, “I am the way”:
 - 1. As wisdom to us from God as God’s way, Christ is righteousness, sanctification, and redemption. Actually, these are three steps of the way.
 - 2. Righteousness, sanctification, and redemption are the materials used in the construction of the freeway in our Christian life.
- D. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience.
- E. This Christ is not giving wisdom to us so that we can become wise; instead, Christ in us becomes wisdom to us. This is God’s salvation!

II. **Christ becoming our righteousness:**

- A. The righteousness of God is what God is in His action with respect to justice and righteousness—Rev. 15:3; Rom. 1:16b-17a; John 3:16; 1 John 1:9:
 - 1. Our experience of Christ rests upon the foundation of God’s righteousness.
 - 2. The foundation is God’s righteousness, the unshakable foundation of God’s throne—Psa. 89:14.
- B. Righteousness is related to God’s outward acts, ways, actions, and activities—Rev. 15:3:
 - 1. Everything God does is righteous—Rom. 1:16-17.
 - 2. Whatever God is in His justice and righteousness constitutes His righteousness.
 - 3. Righteousness is one of the main attributes of God’s divine nature.
- C. Christ as the Lamb of God taking away the sin that caused man to have a problem with God, thus satisfying all the righteous requirements of God—John 1:29.
- D. Without righteousness, no one can see God. The matter of righteousness involves the means by which we come to God every time we approach Him—cf. Luke 5:8.
- E. Our righteousness before God has nothing to do with our conduct; our righteousness is Christ.
- F. This righteousness is Christ to be our righteousness, making us God’s righteousness in Him (not merely making us righteous before God)—2 Cor. 5:21.
- G. This righteousness cannot be improved; it is always perfect and blameless.

III. **As our Substitute, Christ died on the cross for us in order to fulfill God’s righteous requirements for our justification so that He could dispense Himself as life into us—John 19:34; Rom. 1:17; 3:23-25; 5:18; Rev. 22:14:**

- A. A proper Christian is one who has died with Christ and who conducts himself daily according to this fact. If a believer lives in a natural way, he will be unrighteous, but if he experiences the

death of the cross, he will be righteous in everything, with everyone, and in every way—Gal. 2:20; 2 Cor. 3:9.

- B. Only the death of Christ and our death with Christ fulfill the requirements of God's righteousness and give God the ground to righteously dispense Himself as the divine life into our entire being so that we may be swallowed up by life to be the city of life—Rom. 8:10, 6, 11; 2 Cor. 5:4.

IV. There are two aspects of Christ being righteousness to the believers:

- A. The first aspect is to be the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.
- B. As our objective righteousness, Christ is the One in whom we are justified by God—Rom. 3:24, 28; 4:25; 5:1, 9, 16, 18.
- C. The second aspect is to be the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.
- D. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—Matt. 5:6, 20; 2 Cor. 5:21.

V. Christ as our righteousness can be seen in the type of the outer court of the tabernacle:

- A. The outer court consists of the hangings of the court, the altar, and the laver.
- B. The hangings of the court consist of the bronze pillars and sockets, the silver rods and hooks of the pillars, and the fine linen—Exo.38: 9-17:
 - 1. The bronze pillars and sockets signify God's judgment, which deals thoroughly with everything belonging to Satan, the world, sin, and the flesh—v. 17, 10.
 - 2. The connecting rods and hooks of silver signify the redemption of Christ based on the judgment by God—v. 11-12.
 - 3. The fine white linen hangings signify the righteousness of God separating the things outside of God's building from the things inside—v. 16.
- C. The altar of bronze signifies God's judgment and the offering of sacrifices for our consecration—40:29-32.
- D. The laver made of bronze from the mirrors of the serving women signifies the exposure of man's true state and filthiness and the washing away of the defilements—38:8.

VI. The Lord's bride, His wife, "has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints"—19:7b-8:

- A. The word *righteousnesses* in verse 8 is plural and can be translated as "righteous acts."
- B. The righteousnesses do not refer to Christ as our righteousness, whom we received for our salvation, but to our overcoming living which is the Christ whom we live out of our being —1 Cor. 1:30; Phil. 1:21a.

VII. "But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells"—2 Pet. 3:13:

- A. Righteousness is the main factor based on which God's governmental judgment is meted out to all creatures in His old creation.
- B. This righteousness will dwell in the new heavens and the new earth, saturating God's new universe prevailing and thus maintaining it absolutely under God's righteous order, so that no further judgment will ever be needed—cf. Isa. 1:26.