

# (Christ--the Way God Makes Man Righteous) 9. the Righteousness of Faith

by Denny Kenaston

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*The sermon emphasizes the importance of faith and justification in the salvation process, using the example of Abraham to illustrate the concept.*

**Duration:** 1:04:26

**Scripture:** Ezekiel 36:22-28, Matthew 6:33, John 3:14-15, Acts 2:37-38, Acts 4:4, Romans 3:28, Philippians 2:8

**Topics:** "Righteousness Of Faith"

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## Description

In this sermon, the speaker focuses on the topic of righteousness that comes through faith. He refers to Romans chapter four and emphasizes that a person is justified by faith without the deeds of the law. The speaker encourages the audience to follow the example of early evangelists who dedicated their lives to spreading the word of God. He also shares a personal experience of witnessing to Muslim individuals and seeing the power of the Holy Spirit at work in their lives.

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## Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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These messages are offered to all without charge by the free will offerings of God's people. A special thank you to all who support this ministry. Man, that's good.

I was thinking some of the same thoughts myself this morning, Jason. I was thinking about all you young men. Thinking about who you are.

Thinking about all that's been put in you at your age. And I was thinking about those dear early Anabaptists that Brother Dean was talking to us about yesterday. You know, those men that shook Europe in a period of 30 years.

Do you know how old those men were? Fellas, did you ever think about it? They were like you. They were your age. May God put a fire in you, brothers.

Lesser things. Have done. Because God wants to use you.

Those young men were young enough, bright enough, full of adventure enough to take the challenge of living for Christ in an everyday, real world. And God shook history through those young men. Some of them 18, 19, 20 years old.

They laid their hands on them and sent them out as evangelists. And some of those 19-year-olds didn't live for six months. Boy, it's a lot different than our mind is today, isn't it? I mean, I'm 19.

I got to play. You know, life's got to have some fun in it, doesn't it? Please? I mean, these guys, they were men. And they got it.

And they went for it. And they wrote the history books, amen? And we read about them. Let's write some history, brethren.

I don't know where all that came from. Those are my meditations sitting back there on the bench waiting for my turn. All right, let's see where I'm at here.

Got to get down to business. Nope, not on the track. Can't use the track here.

All right. Here's your assignment for tomorrow. Your word definition to memorize is the word justification.

You're going to be on that word all through this session today. That's the word I want you to memorize, the definition. Justification.

And also, in preparation for the session tomorrow, I want you to read Ezekiel chapter 36, verse 22 through 28, three times. Read it meditatively. Ezekiel 36, verse 22 through 28.

All right. The title of the lesson this morning is The Righteousness of Faith. Yesterday, we looked at what faith is.

And I think we got both a literal definition and a very clearly practical and reality definition by the illustrations that God gave us yesterday. But now we want to transfer that revelation of faith that we got yesterday into the righteousness of faith. This is very important.

The righteousness of faith, or the right standing and right living that faith produces, or the conformity to the will of God in thought and purpose and action that faith produces. Now, we saw some beautiful things yesterday that faith produced. But the first thing that faith must produce, and I might add, not the last.

If you go on with God, you will see many things that faith produces. But the first thing that faith must produce is a right standing with God that produces a right living after it. So, we're going to be looking at justification today.

This will be the last aspect of the salvation of Christ that we will study until next week when we look at the experiential side or the reality side of salvation. Tomorrow, I plan to draw all the elements back together and look at salvation, the salvation of Christ as one glorious whole. Like I said to somebody yesterday, or maybe I said it to all of you, we're going to get this fellow saved tomorrow.

You know, we've been getting him lost, and we've been looking at the foundation of what can save him, and we've been looking at many different aspects of what that salvation is all about, but we want to put the whole thing together and see how God makes a man righteous. We'll do that tomorrow. I was thrilled yesterday as the Lord gave the clear illustration of the serpent on the pole and the saving word.

This is salvation in its simplicity, isn't it? You know, I have been a bit concerned as I give these teachings in detail that you will begin to think that you must present Christ that way to somebody else. Not so. The Bible says that salvation is a gift.

I mean, that Philippian jailer, he didn't have all these things figured out that I've been giving you all week. He was simply a man trembling under the conviction of the Holy Ghost. When I was born again, I knew none of what I have been teaching you, but in truth and in reality, all of what I have been teaching you was wrought through the atonement and takes place in the life just like that.

It is finished. Even as Christ said as he hung on the cross and hung his head and gave up the ghost. It is finished.

Man must have a heart prepared by the Holy Ghost. And under conviction with that heart, he receives a saving word through one of many means. Amen? Like Paul said in Romans 10.17, So then faith cometh by hearing and hearing by the word of God.

And I might add just a little insight there. That word, word in Romans 10.17 is not logos. It is the Greek word rima.

And it means God speaking His word to me. So then faith cometh by hearing. Faith is sprung up in the heart by hearing.

And hearing by a word, a rima, a fresh revelation of God's Spirit in the heart of man. That is what faith is brought about by. By hearing the word of God.

Now sometimes God uses His written word and by His Spirit livens it in our heart. But some guy out on the street somewhere, he hears a saving word. He hears a saving word.

I don't know, maybe it was Jeff yesterday, or the day before yesterday, who gave the illustration of that rough fellow that came to D.L. Moody. And D.L. Moody just gave him a saving word. You remember what it was? The blood of Jesus Christ His Son cleanseth us from all sin.

And the guy went on and on and on. The blood of Jesus Christ His Son cleanseth us from all sin. And I don't know how many times he said it, but that saving word pierced that man's heart by the Spirit of God.

Faith came into his heart by hearing the word of God. And God changed his whole life. So, his heart hears that saving word and it rises up in faith and believes that word.

That is, trusts in it, leans upon it, yields to it, commits completely to it. And at that moment, he is born again, regenerated. Just like the Israelite who looked in faith at the serpent on the pole and was healed.

It's that simple. A few simple examples out of the book of Acts. What about the 3,000 at Pentecost? How much explanation did Peter give to them? They simply said, Men and brethren, what shall we do? And he simply said to them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins.

And 3,000 were saved that day. A short time later than that, there were 5,000 that were saved at the preaching of Peter's second sermon. A simple message, I looked at it, a simple message of salvation in Christ.

That's what they heard. Oh, and one other thing. The power of the Holy Ghost was there.

That makes a big difference. That really helps the preacher, you know. I thought about the Ethiopian eunuch.

You know, Philip joined himself to the chariot and the Ethiopian eunuch was reading there in the book of Isaiah, and Philip very, very happily and joyfully jumped up into the chariot and began to preach Christ, it says. He preached unto him Jesus. This, in Isaiah 53, is talking about Jesus.

And the next thing you know, as you read the account there, the Ethiopian eunuch says, Hey, here's some water. What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, if thou believest, that is, leaning upon, that is, trusting it, that is, resting upon, that is, committing yourself to that, thou mayest, and he said these words, I believe that Jesus Christ is the Son of God. And Philip baptized him.

Don't put God in a box. As soon as you do, you will jump out of it and work in another way. Oh, I do so beautifully remember one of those sweet little times when I was in Tamale many, many years ago, witnessing to Muslim people, and my son Daniel had been there for a few months, working on the streets in Tamale, and I showed up there, and they've been out, you know, witnessing day after day after day, and that evening there at the hotel where we were staying, all of a sudden a young man, I don't know, 17, 18 years old, came there and said, I want to become a Christian.

Whoa, praise God, some fruit from our labors. Here's a Muslim boy who wants to become a Christian. So we started to work with him, and he got down on his knees there, and he started to pray.

And this is what he prayed. This is what he said, Lord, I believe that Jesus is the Son of God. And just like that, heaven came down, and the glory of God filled his soul.

He didn't repent of a big long list of sins. That which was standing between him and God was dealt with when he confessed out of his mouth. I mean, do you realize what he meant? What is wrapped up in that word that he said? I believe that Jesus Christ is the Son of God.

I mean, he lit up just like that. Hallelujah! That was his saving word. What about Cornelius and his friends there in Acts chapter 10? Very interesting one.

Peter is there preaching to them. He preaches Christ to them. And in the middle of his sermon, he says these words, Through Christ's name, whosoever believeth in Him shall receive remission of sins.

And just like that, the Holy Ghost fell on the whole place, and they were all born again. They believed the saving word, and their life was changed. We already mentioned the Philippian jailer.

Let's look at justification a bit here. Justification. It is the legal act of God, whereby He freely, by His grace, declares a penitent believing sinner righteous, freeing him from the guilt and penalty of sin through faith in Christ's atonement.

Romans 5, verses 1 and 2. A few opening comments here about justification. Opening, balancing, however you want to put it. Let me say this first of all.

Justification is not the gospel. It is a very important foundational aspect of the gospel, but it is not the gospel. The gospel is, as Paul said in 1 Corinthians 15, I declare unto you the gospel which I preached unto you.

For I deliver unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. Period. This is the gospel.

Christ, His finished work is the gospel. Now justification is a beautiful part of that. It is a foundational part of it.

And you will see that as we study the subject this morning. But it is not the gospel. It is only part.

In my readings, and I don't remember which man said it, but in my readings, one of the solid theologians that I was reading, made this statement. He said, we must be very careful as we divide the different aspects of salvation that we don't overemphasize any of them. Because if we overemphasize them, we will move into the realm of heresy.

And I thought, that's well said, brother. Well said. I repeat, most of the words that we are studying appear only a few times in the Bible.

And the reason for this is because Christ brings the reality of all these aspects of salvation, therefore He is found all over the pages of the New Testament. Hallelujah. Again, note these words, and the number of them, and their placements.

Christ, the word, the name, Christ, appears 555 times in the New Testament. Do you suppose God is trying to tell us something? 555 times? Yes, Christ is salvation. And His name appears 70 times in the book of Romans alone.

The name Jesus. Try that one on for size. 983 times in the New Testament.

And many of those times it's Jesus Christ, or Christ Jesus. But I still want you to note that it's 983 times that this name, which is above every name, is breathed out by God. Hundreds and hundreds of times.

Why, brethren, why? What is God trying to say to us? He wants us, though we grasp this doctrine and that one, and we need them, they're part of our Christian life, we need them to prosper. But He wants Christ. He must have the preeminence.

That's very clear. Glory to God. Christ is the way that God makes man righteous.

Justification is a glorious aspect of the atonement. But I feel it has been over-emphasized, with very little repentance preached alongside of it, to the hurt of multitudes, and to the false assurance of many. And I am afraid that the modern church has ridden that horse so long and so hard that they have ridden it right into antinomianism.

Do you know what that word is? It's in your definitions. Anti- against. Noma rules.

Against rules. Are you against rules, brethren? Against rules. Antinomianism.

The modern church has ridden the horse of justification so long and hard that they've ridden it right into antinomianism. Where the mindset of the people is against anything. Don't tell me what to do.

Don't give me any rules. Don't put me under any laws. And the fruit of that is a life of looseness and sensuality which takes the grace of God, the precious grace of God, and turns it into a license to live in the flesh.

And that touches us a whole lot more than what we would like to admit. You know, it's not just out there. Luther did this very thing, as we heard yesterday in the history class, and bemoaned the carnal, unconverted church that it produced.

So, we don't want to overemphasize one aspect of salvation, or it won't come out right. Now, having said all of that, I want to give justification its very important place in the teachings of salvation by Paul in Romans. The phrase that I've chosen for the title of the message is one that Paul uses in Romans.

The righteousness of faith. But it is also a major concept that he explains throughout his epistle. That is, a righteousness, a right standing and right living that comes by faith.

A right standing and right living which comes by faith. He uses these kinds of words in his epistle. By faith.

Through faith. By the obedience of faith. From faith to faith.

And, as it is written, the just shall live by faith. All through Paul's epistle, he is laying out the foundational principle that right standing and right living comes by faith. By faith.

By faith in the atoning work of Jesus Christ. Note again these words. Faith and believe appears 64 times in the book of Romans.

Paul uses the example of Abraham to validate his point. And it's very clear to me as I've studied, and I've studied a lot, that God set up Abraham a couple of thousand years before Christ came. God set up Abraham as an example that he could use down through all the ages to come.

It's very clear to me. Paul spends an entire chapter, chapter 4, which I've had you read a few times, focusing on this righteousness that comes by faith. And that's where we're going to be for the rest of this session today.

We're going to be in Romans chapter 4. So you can turn there in your Bible, or in your little notebook, depending on how you're doing that. I'm not sure if that little notebook is a help to you, but I find it very helpful to have the Scriptures laid out like that. In Romans, and chapter 4, Paul flows into the opening statements of chapter 4 out of these kind of words in chapter 3. Oh, let's say verse 28.

Therefore we conclude, having said all that I said in there in chapter 3, therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith. And then Paul brings out this little point, you know, because he knows the mind of the religious, he knows what kind of thoughts they're thinking, and he's kind of like thinking out ahead of them, like a good preacher does sometimes, and knocks down the objectives before they raise their hand and say, hey, what about this? And so he says in verse 31, Do we then make void the law

through faith? God forbid! He says, yea, we establish the law.

And that's one of those verses that clearly defines to us that this righteousness of faith produces a right standing and a right living. We do not make void the law through faith. We find the grace to actually live it.

Then he moves into chapter 4. What shall we say then that Abraham our father, our father as pertaining to the flesh, hath found? For if Abraham were justified, declared right by works, he hath whereof to glory, but not before God. He's reasoning with them. He has something to glory about.

I did this. I did that. I lived in my tent all my life.

I left my father's house. I went to Egypt. I offered sacrifices to God.

He has whereof to glory. But not before God. And that's where we're supposed to glory.

Amen? Let him that glorieth, let him glory in the Lord. For if Abraham were justified by works, he hath whereof to glory. Verse 3. For what saith the Scripture? What does the Scripture say? Abraham believed God.

And it was counted. That's an accounting term. That's a legal term.

It was counted. And there are several words in this chapter that are accounting or legal terms. So, keep remembering our definition.

But here's the first one. Abraham believed God. And it was counted.

Justified. The account was cleared. It was counted unto him for righteousness.

Now, I want us to turn to Genesis and see the account that Paul is referring to. Because, as I said, God set up Abraham as a beautiful example thousands of years before. Genesis 15 is where we're reading here.

After these things, after Abraham went after those kings and got his nephew Lot back and was famous for his warring abilities and how he overcame all of them. After these things, the Word of the Lord came unto Abraham in a vision. The Word of the Lord.

Saying, Fear not, Abraham. I am thy shield and thy exceeding great reward. I'm all you need, Abraham.

And Abraham said, because you see, God had made some promises to Abraham already and they have not been fulfilled yet. Abraham said, Lord God, what wilt thou give me, seeing I go childless and the steward of my house is this Eleazar of Damascus? And Abraham said, Behold, to me thou hast given no seed. And lo, one born in my house is mine heir.

And behold, the Word of the Lord came unto him. I'm emphasizing that. Are you getting it? It is the Word of the Lord.

Faith cometh by hearing and hearing by a word from the Lord. This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, God, still speaking to Abraham, look now toward heaven and tell the stars, if thou be able to number them.

And he said unto him, So shall thy seed be. Now, you've got to picture this scene. I mean, God is talking to Abraham.

And by the way, that's pretty powerful. When God talks to you like that, it is life changing. And God takes Abraham, maybe outside of his tent and out into one of those beautiful starlit nights in the Mideast.

And he stands there and he's gazing up. And I don't know if some of you live in the country, you know what I'm talking about. It's just like millions and millions of stars.

And remember, this is still the word of the Lord to Abraham. And God says, So shall thy seed be. And then verse 6, the Bible says, And he, Abraham, believed in the Lord.

And he, the Lord, counted it to him for righteousness. God looked at him and said, I'm going to reckon that faith that that man has for righteousness and put it on Abraham's account. May I ask you a question? Is Abraham perfect here? He's not.

But in humility of heart, he heard. For him, it wasn't a saving word. It was a word of promise.

And he believed him. And he leaned upon that word of promise with his whole heart. And rested and trusted in that word of promise.

And God looked down and said, Righteous. Verse 4, Now to him, we're back in Romans, I'm sorry. Now to him that worketh is the reward not reckoned of grace, but of debt.

Again, legal terms. Reckoned. And debt.

Those are legal terms. Accounting terms. But, verse 5, to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted, justified.

The account is cleared for him. His faith is counted for righteousness. But to him that believeth on him, what did Abraham do? He believed on the Lord and the Lord's Word.

And God says to him who believes on the Lord and that he is the Lord who justifies or scratches the account of the ungodly because of Christ, to him his faith is also counted righteous. Even as David also describeth the blessedness of the man unto whom the Lord imputed righteousness without works. Now that's another one of those accounting terms.

That word impute means to reckon or charge to my account. That's pretty beautiful, isn't it? To reckon or charge to my account. Here comes the repentant, the penitent, believing sinner, and God looks at his faith as he believes on him who justifies the ungodly.

And God says, write it on his account. Verse 7, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Yea, blessed is the man to whom the Lord will not impute sin.

And those words come out of Psalm 32 verses 1 through 3. And I believe that David wrote those words out of the revelation of God's forgiveness upon him because of the sin of Bathsheba and the murder of Uriah. David was able to say, Blessed is the man whom the Lord forgiveth all of his iniquity and counts him righteous. Not because of what he has done, but because of the atonement.

Blessed is that man. Paul goes on in verse 9. He's reasoning with us. And remember, he's speaking to some Jews in Rome.

But also Gentiles. But he says in verse 9, Cometh this blessedness then upon the circumcision only? Or upon the uncircumcision also? He's asking a question. Does this come upon the circumcision only? Those who are keeping the law of Moses and have circumcised themselves? Or on the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

Not his works, but his faith. You see where he's going. He's trying to help them to see.

This is not about the law of Moses. It's about faith in the God who atoned for man's sin. How was it then reckoned? He's reasoning with us again.

When he, Abraham, was in circumcision or in uncircumcision. Not in circumcision, but in uncircumcision. And he, Abraham, received the sign of circumcision, a seal or an outward seal of the righteousness of the faith which he had yet being uncircumcised.

And all Paul is doing here is reasoning with them that this account that we read in chapter 15 is before, I think maybe a few years before God says to Abraham again, taking him deeper in his covenant, I want you to circumcise yourself and all the males in your household as a sign of the covenant between me and thee that I will bless thee and make of thee a mighty nation. So, years before Abraham is circumcised or circumcises himself, God looks at his faith when he believed that promising word and said, righteous on that man's account. And Paul is reasoning with us.

It has nothing to do with the things that Abraham did. It has to do with that heart that Abraham had that could hear that word of promise and lay hold of it and the God who made it. He received the sign of circumcision, a seal or an outward seal of the righteousness of the faith which he had yet being uncircumcised.

And why? That he might be the father of all them that believe. Though they be not circumcised, that righteousness might be imputed unto them also who believe on the Lord Jesus. I'm adding my own words there.

Paul makes some staggering statements in the book of Galatians. And I've forced myself to stay out of Galatians, but I can't help but read you these beautiful words because Paul is also giving the same kind of foundational theology in the book of Galatians because the Judaizers have come in to this Gentile church and said, amen, Jesus Christ is the Savior, but you've got to keep the law of Moses also if you want to go to heaven. And Paul was vehement about that one because he knew Christ is the way that God makes man righteous, both in standing and in living.

And he knew if these guys get turned away from Christ and back on the law of Moses, the whole thing will fall apart. But he says in the middle of his reasonings with them, in Galatians 3.7-8, listen to these words. He says, Know ye therefore, that they which are of faith, the same are the children of Abraham.

That's you and me, brethren. And the Scripture foreseeing that God would justify the heathen through faith. God would justify the heathen through faith.

Preached before the Gospel unto Abraham, saying, In thee shall all the nations be blessed. The Gospel was preached to Abraham before in that word, that in thee shall all the nations of the world be blessed. Now, we know how all the nations of the world are going to be blessed.

They're going to be blessed in Christ, the one who makes man righteous. Verse 12, And the Father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham. Do you see, brethren, what God is doing? God is focusing our attention, us New Testament Christians, He's focusing our attention on a man way back there in the Old Testament who believed God.

And if we also believe God and the saving word that He's brought to us, and the many other words that will come in your life if you walk with God, you also are walking in the steps of the faith of Abraham, which he had being yet uncircumcised. Verse 13, For the promise that he should be the heir of the world was not to Abraham or to his seed through the law. That promise that he should be the heir of the world was through the righteousness of faith.

That's what it was. It had nothing to do with the law. In fact, he goes on to say, I think to the Galatians, he says that this all happened 430 years before the law of Moses was even given.

Come on, fellows, it doesn't have anything to do with the law of Moses. It's much deeper than that. The promise that he should be the heir of the world.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath, for where no law is, there is no transgression. Therefore, now he's going to sum up what he's been saying, he's building, building, building.

Now he's going to give a therefore. Therefore, it is of faith that it might be by grace to the end the promise might be sure to all the seed. And that means you and I also.

The promise is sure to all the seed. Not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all. And then he goes into, again, right into the everyday life of Abraham and into his heart and into his faith in verse 17.

As it is written, I have made thee a father of many nations. That's what God spoke to Abraham and there was a place where God changed his name. Which, by the way, Abraham means father of many nations.

Names meant something back then. So, from the time that God changed Abraham's name, from then on, his name was father of many nations. Hey! Father of many nations! How are you today? Good to see you! My, it's good to see you! How have you been, father of many nations? Did you get it? I have made thee a father of many nations.

Before him, that's God, whom he, Abraham, believed, even God, who quickeneth the dead. Here comes Isaac. And calleth those things which be not as though they were.

See, Abraham knew something about God. Abraham knew this God is a God who calls things that be not as though they already are. See? Abraham knew that.

And, oh brethren, we need to get that because God hasn't changed. He's still the God who calls the things that be not as though they already were. And Abraham knew that.

And so, when God started speaking these things out to Abraham, I'm going to give the promise to you through the seed that comes out of your loins. Did you get that, old man? Did you get that, old woman? You're going to have a son. And in the time of life, Sarah is going to bear you a son.

Now, to the natural mind, that makes no sense at all. But Abraham knew that God is a God who calls the things that be not as though they already are. Right? It's the substance of things hoped for.

And the evidence, the witness of things not seen. And in this realm, this realm of a life of faith, you see things with the eyes of your heart that are not before the eyes in your head yet. But it doesn't matter whether you see them with the eyes in your head or not.

Because God has said it. And what God has said, it is done. That's where Abraham was.

Who, verse 18, against hope, believed in hope, against hope, that he might become the father of many nations. According to that which was spoken, so shall thy seed be. And, it goes a bit deeper, being not weak in faith, he considered not his own body, now dead.

So sometimes we wonder, how could Abraham believe that God could raise his son Isaac? Well, listen, if you can believe that God can give you a son when you're dead, then surely you can believe that God can raise that son from the dead. Who against hope, believed in hope, that he might become the father of many nations. And being not weak in faith, he considered not his own body, now dead, when he was about a hundred years old, neither the deadness of Sarah's womb.

He didn't consider those things. He didn't go by what he knew, or what he saw. He didn't go by the wrinkles on his face when he looked in the mirror, nor the decrepit body of his wife, Sarah.

He didn't go by that. But he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. God said, that he will make me the father of many nations.

And through my seed shall all the nations, all the peoples of the earth be blessed. It is so. It shall come to pass.

And being fully persuaded, look at the faith that's stirring in this man. Being fully persuaded, that what he, God, had promised, he, God, was able also to perform. And therefore, it was imputed to him for righteousness.

Righteousness was charged to his account, because he believed the word of promise that was given to him. Verse 23. Now, it was not written for his sake alone that it was imputed to him.

Written over on his account. That was not written just for his sake alone. But for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead.

Now, that gets right down home now, doesn't it? And I'm forcing myself not to say a few things which apply to us next week. But do you see it? But for us also to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead who was delivered for our offenses, that's the atonement, and raised again for our justification, that's God's stamp of approval on the atonement. Like it says in Romans chapter 1, God declared to be the Son of God by the Spirit of holiness, by the resurrection of the dead.

God declared by the resurrection, that one who died for your sins is my Son. And he declared it by the resurrection. Romans 5 verse 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God to come.

I'm telling you, as I stand here this morning, I stand in that grace and rejoice in the hope of the glory of God. The righteousness of faith. Do you see, brethren, this is the way that God hath ordained that man will be made righteous.

This is the way. This is the only way. And God's so strong about it, that Israel, having made their own way and established their own righteousness, have not submitted to the righteousness of God or the way that God makes man righteous.

And this morning, this is the way that God makes man righteous. There is a nice little definition here. I'm sure I didn't put it in our theological definition, but there's a nice little definition that helps you to understand what the word justified means.

It means, just as if I had never sinned. Just as if I had never sinned. Please note again, this righteous standing before God, Abraham's, was, number one, preceded by a heart that could hear the word of promise.

Number two, it was believed. And number three, a blessing came upon him because of it. And that continued blessing continued to change his life and fill his life with many right things all the days of his life.

God looked at Abraham's faith who believed the promising word and said, I count that as righteous. That man standing before me is righteous and I'm going to bless him. And that blessing that came from that right standing, so continued to change that man's life.

Galatians speaks about the blessing of Abraham that it might fall on the Gentiles also by faith. Now in closing, let's go back to the simple saving word. And back to the jailer again.

And I want to remind you that when that jailer came trembling and fell down there on his knees before Paul and Silas and cried out to Paul, what must I do to be saved? I'm under the load. I'm convicted. I'm trembling.

What must I do to be saved? Paul and Silas did not give him a theological education about what is going to happen to him. They just simply said these words. And it was the saving word to the Philippian jailer.

Believe on the Lord Jesus Christ and thou shalt be saved. That man's heart was in the place to hear that saving word because of the depth of conviction upon him. And he believed that saving word and his whole life was changed.

And God looked down and said, Righteous! Across that man's heart. And he was baptized at midnight along with the rest of those in his household. So we want to finish with that simple saving word.

To the jailer it was, believe on the Lord Jesus Christ and thou shalt be saved. To Nicodemus it was, whosoever believeth on Him should not perish, but have everlasting life. To the Romans it was, for whosoever shall call upon the name of the Lord shall be saved.

To the council there, when Peter was preaching to them, it was, for there is no other name under heaven given among men whereby men must be saved but the name Jesus Christ. That was their saving word. To the 3,000 that were there who heard his sermon when he scathed them and told them, You crucified the Lord.

And under conviction they cried out and said, Men and brethren, what shall we do? Their saving word was, Repent! And be baptized, every one of you, in the name of the Lord Jesus Christ for the remission of your sins. Hey! For me, my saving word was, whosoever shall call upon the name of the Lord shall be saved. I mean, my aunt gave me the little Romans road and tried to get me to pray this prayer.

And I wasn't going to pray any prayer. I didn't know how to pray. But she sent me away.

And for two hours I drove around in the car in Omaha, Nebraska. And the conviction just settled down deeper and deeper upon my heart. And finally I came to that place where I just couldn't bear the load anymore.

And my heart received that saving word into my heart. And I cried out and I said, God, I know I'm a mess. I know I'm a sinner.

I know I'm going to hell. Please save me! Just like that! Heaven came down and the glory of God filled my soul. And the peace of God flooded my heart.

And I became a new creature in Christ Jesus. I didn't know all this that I'm giving you. But you don't need to know all that.

You need to believe the saving word. That's all. Therefore it is by grace that it might be by faith that the promise might be established to all the seed.

This is the righteousness of faith. It's very important for us to understand this. It is not by works of righteousness which we have done, but according to His mercy He saves us by the washing of regeneration and the renewing of the Holy Ghost.

And I'm getting into tomorrow's message. So we'll stop. Let's stand for prayer.

O God, I do believe this morning that faith is imparted to that hearing heart in that saving word. O God, we do pray this morning that You will impart some of that faith into our own hearts today. For the just shall live.

God, I pray that You'll continue to open the eyes of our understanding and help us, Lord, in all of this, God. We want to do right. We want to say it right.

O Lord, I'm trusting You. And I trust each one of these young men, their hearts into Your care. In Jesus' name we pray.

Amen.

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