

**The Word of
His Grace
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Truth, Faith and
Righteousness**



A. W. Pink

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Various reasons may be suggested why the Scriptures should be so designated: Acts 20:32. Among them the following. *First*, it is most in accord with His gracious character that their Author should communicate with His people. In view of all that we know of His perfections it is inconceivable that God should hold Himself aloof in unbroken silence: a dumb Deity would be no more winsome than the inarticulate idols of the heathen. If a human parent writes to his sons and daughters when they are absent from home, shall our heavenly Father withhold a like proof of His love for His dear children? We are told that “it *became Him* [the Father], for whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings” (Heb. 2:10): that is to say, it accorded with His perfections and redounded to His glory that the whole plan of redemption should be as He designed it. Then may it not be said, reverently, it *became* the Triune God to give us a written revelation, that since He is in Himself “the God of all grace” (1 Peter 5:10) He should bestow upon us the Word of His grace? To make such a communication graces or adorns His character. The Psalmist declares of God “Thou hast magnified Thy Word above all Thy name” (Psalm 138:2), that is, above every other revelation of himself.

Second, yet the gift of His Word is an act of pure benignity on His part. There was nothing whatever outside of God which *required* Him to grant His creatures a written revelation. No indeed: the great I AM finds within Himself the springs of all His actions. He takes counsel with none (Rom. 11:34) and gives not account of any of His matters (Job 33:13). God is exalted high above all, fulfilling His own sovereign pleasure, working

all things after the counsel of His own will. He is the one absolutely Free Agent in the universe: under no restraint. All creatures are under infinite obligations unto Him, but He is obligated to none. If then He vouchsafes us a communication it proceeds from His mere condescension and magnanimity: it is an act of pure grace. It must be so, for we were not entitled to it, and could do nothing to earn or merit it; no, not in our unfallen state. The holy angels are dependent creatures, maintained in being and sustained in holiness by their Maker, and therefore it is impossible for them to do anything which brings the Most High into their debt. His Word, then, has issued not from the requirements of justice but proceeds freely from His sovereign grace.

Third, hence the gift of His Word is one of unmerited and undeserved goodwill on God's part. If unfallen creatures are entirely incapable of bringing the Most High under any obligation to them, how much less so those who have revolted from His sceptre and repudiated His government over them. What claim can rebels have upon Him whose laws they defiantly trample underfoot? To what favourable consideration are insurrectionists entitled from their Sovereign? None whatever. Their very enmity calls for His wrath and not His mercy, for sentence of judgment rather than expressions of lovingkindness. Then let amazement be rekindled in our hearts as we contemplate afresh this marvel of the Divine clemency. Be astonished O ye heavens and earth, that instead of annihilating the apostate race of Adam Jehovah was pleased to address them in overtures of grace, calling upon them to throw down the weapons of their warfare and be reconciled to Him, making known to them the way of recovery and restoration to His favour. That was indeed grace—grace “fathomless as the sea.”

Fourth, it is so denominated because it is the chief instrument employed by His Spirit. In Hebrews 10:29 we find the Holy Spirit is called “the Spirit of grace,” and He is so designated

there in connection with His ministration and operation in the assemblies of the saints. The Word and the Spirit are so intimately conjoined that we are scarcely warranted in thinking of the one without the other. The Word does not operate without the Spirit's agency and the Spirit works not apart from the Word. It was by the Spirit's inspiration that the Word was first given, for "holy men of God spake moved by the Holy Spirit" (2 Peter 1:21). It is by the Spirit we are enlightened (Eph. 1:17, 18), yet the Word is the means He employs. It is by the Spirit we are sanctified (Rom. 15:16), yet not apart from the Truth (John 17:17). It is by the Spirit we are strengthened (Eph. 3:16) as He causes the Word to dwell in us richly (Col. 3:16). It is by the Spirit we are comforted (Acts 9:31) as He applies the Divine promises to our hearts. How appropriate, then, that the grand Instrument employed by the Spirit of grace should be termed "the Word of His grace."

Fifth, in His Word God has disclosed to us the wondrous "riches of His grace." Therein is set forth the incarnate Word "full of grace and truth" (John 1:14), the One who "came to seek and to save that which was lost," the "Friend of publicans and sinners" (Luke 7:34), the One who fed the hungry, healed the sick, cleansed the leper, raised the dead. Therein is revealed the "Gospel of the grace of God" bringing "good tidings of great joy," for it proclaims rest for the weary, pardon to the guilty, justification to the ungodly, adoption to the outcast, treasures in heaven for spiritual paupers. Its terms are "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). Such good news is not to be confined to the cloister but freely proclaimed to "every creature." The twentieth century needs it as urgently as did the first, and its music is just as welcome to ears opened by the Spirit of grace. It is "the poor, the maimed, the lame, the blind" who are to be called to the feast which grace has spread (Luke 14:13).

Sixth, it is called the Word of his grace because therein we are informed how grace is to be obtained, namely, by coming as empty-handed beggars to the Mercy-seat. The dais upon which the Mediator is now seated is the Throne of Grace and Therefore are His subjects invited, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need” (Heb. 4:16). It is written “But He giveth more grace,” and if we find ourselves straitened the fault is entirely ours and not because of any reluctance in Him to bestow. Nor is the particular fault or cause of our lack difficult to determine: “God resisteth the proud, but giveth grace unto the humble” (James 4:6). “He hath filled the hungry with good things and the rich He hath sent empty away” (Luke 1:53). It is the poor in spirit, those who feel themselves to be utterly dependent upon the Divine bounty, and not the self-righteous and self-satisfied, who are enriched by the heavenly Donor.

Seventh, because it is itself the chief means of grace. It not only instructs us where grace is to be found and how further supplies of it are to be obtained, but it is the principal medium through which grace is actually imparted to the soul. As its sacred pages are reverently perused the mind is instructed, the conscience enlightened, the affections warmed, and the will moved. As its exceeding great and precious promises are meditated upon and treasured up in the heart new strength is imparted to the soul. As its holy precepts are turned into earnest prayer help is obtained for the discharge of duty. As its timely warnings and admonitions are heeded, temptations lose their power and the snares of Satan are avoided. As its cheering revelation of what God has prepared for them that love Him is received by faith, new hope is kindled in the breast and the trials of life are borne with greater fortitude. As the end of the journey is neared death loses its terrors and the call to remove hence becomes more desirable.

The Word of Truth

One of the many titles given to the Holy Scriptures is “the

Word of Truth” (2 Tim. 2:15). They are such because a communication from “the God of Truth” (Isa. 65:16), a revelation from Him “that cannot lie” (Tit. 1:2). O the privilege of possessing such a boon! Do we definitely and thankfully realize when we take up the Bible to read that it is nothing less than a message from Heaven, reliably translated into our mother tongue? What a priceless treasure! “The Word of Truth:” no errors or fables in it, nothing to mislead or deceive; but inerrant and absolutely trustworthy. How grateful is this writer that from the cradle he was trained to receive the Sacred Scriptures as the Word of Truth, and that his parents in their turn had received the same pious teaching in their infancy. True, that training had been lost upon him unless God had been pleased to sanctify the same and in His appointed time to grant him a personal and saving knowledge of the Truth. Yet it is His way to honour those who honour Him (1 Sam. 2:30), though He reserves to Himself the sovereign right to do so in whatever manner pleases Him.

The Word of Truth: what a peerless and priceless treasure is this! Not a production of the Church nor even the composition of the holy angels, but the Word of *God Himself*. It is a “light that shineth in a dark place” (2 Pet. 1:19). It is a life-giving Stream for parched pilgrims as they journey through this “wilderness of sin.” It is the Word of Truth in pointed contrast from all “science falsely so-called” (1 Tim. 6:20) and “philosophy and vain deceit” (Col. 2:8). Living as we are in a world of shams and make-beliefs, of exaggeration and prevarication, of fiction and falsity, how inestimably valuable is this “Thus saith the Lord!” Well may we say of the Scriptures “More to be desired are they than gold, yea, than much fine gold” (Psa. 19:10). In the midst of so much conflicting opinion, speculation and uncertainty, where should we be if the Word of Truth had not been vouchsafed to us? We should be mariners upon the sea of life without chart or compass. We should be ignorant alike of our origin, our duty, and our destiny.

What a blessing it is when all doubt as to their Divine

Authorship is removed and we are favoured with a definite assurance that the Holy Scriptures *are* “the Word of Truth!” One of the chief elements in “the faith of God’s elect” (Tit. 1:1) is a deep conviction, an unshakable confidence, that the Bible is a Divine revelation. Neither the arguments of men nor the assaults of Satan can move its possessor from what has been rightly termed this “impregnable rock.” The Christian *knows* it is the Word of God for it has spoken to his heart in a way nothing else has or can. It would make no difference to him if every one else on earth was a sceptic or infidel, for his faith stands not in the wisdom of men but in the power of God, and neither human sophistry nor Satanic malice can destroy it. How could they, when God has given him to “know *the certainty* of the words of Truth” (Prov. 22:21). Hence it is that he can exclaim with one of old “Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart” (Jer. 15:16).

What an unspeakable mercy it is when we are given a *love* of the Truth! By nature both writer and reader are liars. “The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies” (Psa. 58:3). No child has to be taught to lie—it comes naturally to him; nor does he have to be corrupted by contact with others—he is born corrupt at the core of his being. This is the just entail of the Fall. Our first parents preferred the Devil’s lie to God’s Truth, and all of their descendants inherit the poisonous virus which then entered into them. In consequence “the whole world lieth in the wicked one” (1 John 5:19) and he is “a liar and the father of it” (John 8:44). Thus by nature we have no love for the Truth, but instead a strong antipathy and resistance against it. The unregenerate do not want to know the truth about themselves: no, they wish to be flattered and encouraged to entertain a good opinion of themselves. Hence, the Lord Jesus declared “Because I tell you the Truth, ye believe not” (John 8:45)—had He told them lies they had welcomed Him.

Since the whole world lieth in the wicked one and he is the

arch-liar, we should not be surprised at the world being so full of pretence and hum-buggery and that the Truth of God is so bitterly hated. A striking illustration of this solemn feature, now spread before us on a lower plane, appears in the outlook of most of our fellows toward the war. The great majority do not want to know the truth but wish to hear fairy tales. The popular speaker or writer is the one who airily announces that victory is just round the corner and who heralds each minor success as proof that the end of the awful conflict is near at hand. Such a statement is likely to be hotly challenged, yet while many say and probably think they want to be told the real facts and know the worst, deep down in their hearts they do not. They pride themselves on being optimists and denounce as pessimists any who differ from them. Since this be the case in connection with temporal things, who is likely to tolerate the truth concerning Eternity! The fact is that "Truth is fallen in the street" (Isa. 59:14) and is now being ruthlessly trampled on every side.

How thankful we should be if we can honestly say "I have *chosen the way of Truth*" (Psa. 119:30). The religious realm is a veritable "babel" or confusion of tongues, wherein are innumerable controversies and doubtful disputations, all varnished with specious pretence, until many are at their wit's end and the "unlearned and unstable" are in despair. But not so the one who is resolved to be directed by the Word of God and who brings all he hears and reads to the touchstone of the Truth, proving all things and holding fast that which is good (1 Thess. 5:21). One reason why God permits so much disputing and doctrinal differences is that His own people may be stirred up to the more diligent search for Truth itself. Even though I have chosen the way of Truth I shall still need to pray, "Remove from me the way of lying" (Psa. 119:29), to which the flesh is ever prone. "Lead me in Thy Truth" (Psa. 25:5), must be my daily cry.

Best of all is it when we are found "*walking in the Truth*" (2 John 4), for it is then God is most glorified. His Word is given to

us for this very purpose: to be a lamp unto our feet and a light unto our path—to direct our conduct and regulate our deportment. In proportion as our daily life is ordered by the Word do we evince the sincerity and reality of our profession. The extent to which we actually walk in the Truth will determine the measure of our enjoyment of God’s approbation: “If a man love me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him” (John 14:23). “His Truth shall be thy shield and buckler” (Psa. 91:4): our defence and protection—panoplied in “the whole armour of God” the Christian is safe in the day of battle. By walking in the Truth we find rest unto our souls (Jer. 6:16).

The Word of Faith

“The Word of Faith that we preach” (Rom. 10:8). We shall not here attempt an exposition of that interesting passage, but rather deal with this expression topically, suggesting different reasons why the Word of God is so termed. First, because faith is the principal thing required by the Word. Being a Divine revelation nothing less than our hearty acceptance of it is its manifest due. Being the Word of Him that cannot lie it is fully entitled to our credence. It is not a mark of wisdom or superior mental acumen, but of spiritual imbecility, to discredit and disdain this celestial communication: “O fools and slow of heart to believe all that the Prophets have spoken” (Luke 24:25). The Scriptures are “worthy of all acceptation.” Faith in its simplest form is receiving “the witness of God” (1 John 5:9). God has spoken, and faith cannot doubt or question what He has said. The soul that reverently and confidently accepts the Divine testimony “hath set to his seal that God is true” (John 3:33), and until he does so, his scepticism makes out God to be a liar (1 John 5:10). Faith, then, is its legitimate demand.

Second, because it is *the foundation* on which faith rests. However black may be my record, however vile I appear in my

own eyes or those of my fellows, when faith appropriates that word “Him that cometh to Me I will in no wise cast out” (John 6:37, 38) it has firm ground to stand upon. Faith rests upon the promise of the faithful and immutable God. Faith builds upon His sure Word, knowing that He will never alter one thing which has gone forth from His mouth. Said David, “And now, O Lord God, Thou art that God and Thy words be true, and Thou hast promised this goodness unto Thy servant” (2 Sam. 7:28): he knew that such an One would neither deceive nor fail him. “Whosoever believeth on Him shall not be confounded” (Rom. 9:33). When God has promised a thing it is infallibly certain of accomplishment, and we may rest thereon in the greatest perplexities and extremities. When faith “lays hold of the hope set before us” it becomes “as an anchor of the soul, both sure and steadfast” (Heb. 6:18, 19).

Third, because it is *the sphere* in which faith operates. Faith has nothing to do with feelings, impulses, or the dictates of carnal reason: the Word of God is the realm in which it lives, moves, and has its being. Faith soars high above the opinions of the world, or “the voice of the Church:” it moves within the circle of Divine revelation. It recognizes no duty except what Holy Writ enjoins. It cherishes no desires save those which the Divine Oracles inspire. It realizes that to act without an express “thus saith the Lord” is to act either presumptuously or in blind credulity. In prayer its language is “Remember the word unto Thy servant upon which Thou hast caused me to hope” (Psa. 119:49): concerning which Matthew Henry pertinently said, “Those that make God’s promises their portion, may with humble boldness make them their plea.” However opposed its dictates to human wisdom, the language of faith is “nevertheless at Thy word I will let down the net” (Luke 5:5). When God speaks that is enough; where He is silent, faith refuses to move.

Fourth, because it is *the means* by which faith is informed. Faith is not self-sufficient, but dependent. It is like a dutiful but ignorant child who desires to please his father, yet knows not

how until his will is made known. If we had not the Word of God in our hand faith would be completely at a loss—like a mariner without chart or compass. This is not sufficiently realized. It is true that unless the Word be mixed with faith it profits us not; it is equally true that faith cannot function aright unless informed by the Word. Faith is the eye of the spirit: but something more than sight is needed—light is equally essential, for the keenest vision is useless in a darkened room. Hence the Psalmist declares “The entrance of Thy words giveth light: it giveth understanding unto the simple” (Psa. 119:130), that is, to the one who receives them with childlike simplicity, which is exactly what faith does. The Scriptures, then, are the Word of Faith because they instruct it. “For the Commandment is a lamp and the Law is light” (Prov. 6:23); “the Commandment of the Lord is pure, enlightening the eyes” (Psa. 19:8).

Fifth, because it is *the food* by which faith is nourished. Faith is a creature, or at any rate a part of the new creation, and like every other creature it stands in need of that which will minister to its maintenance. Since God be its Object, His words are what it feeds upon. Said one of the prophets, “Thy words were found, and I did *eat* them, and Thy Word was unto me the joy and rejoicing of mine heart” (Jer. 15:16). That was not only the language of faith, but it describes both the means and the process by which faith is nourished. Faith makes a personal *appropriation*, taking unto itself what God has said. Faith proceeds to a *mastication* of what is placed before it. God’s Word is made up of words, and on them faith ruminates and meditates. Faith issues in *assimilation*, so that the Word is actually taken up into the soul, and strength and energy is supplied thereby. Thus will faith aver “I have esteemed the words of His mouth more than my necessary food” (Job 23:12). And thus also do we read of being “nourished up in the words of faith” (1 Tim. 4:6).

Sixth, because it is *the Rule* by which it is directed. Though this approximates closely to what was considered under our

fourth point, yet it is to be distinguished from it. The Word of God is more than informative: it is authoritative, and therefore is it designated “The Faith which was once [for all] delivered unto the saints” (Jude 3), which they are exhorted to “earnestly contend for.” The Word is the alone Rule which faith has to walk by. But is not the Christian also prompted and guided by the Spirit? Such a question betrays sad confusion of thought and much harm has been wrought among those giving place to it. How often we have heard different ones make the claim that the Spirit moved them to perform such and such an act—for example, a woman to preach to or lead in prayer before a mixed congregation, which is forbidden by 1 Timothy 2:12; 1 Corinthians 14:34. The Spirit quickens and empowers, but He never prompts to anything contrary to Scripture. “He that hath an ear, let him hear what the Spirit saith unto the churches” (Rev. 2:7), i.e. as it is recorded in the alone Rule of Faith.

Seventh, because faith is *the key* which opens the Scriptures. Yet how little is this realized. The chief hindrance to our lack of perception of spiritual things is neither mental dullness nor lack of what the world terms “education.” Proof of that is seen in the fact that men endowed with the keenest of intellect and equipped by the highest standards of “modern scholarship” find the Word of God a sealed book to them. Many an illiterate rustic possesses far more spiritual understanding of the things of God than do thousands of those who possess a M.A. or D.D. degree. It is *unbelief* which prevents admittance into the Temple of Truth. The Word of God obtains no entrance into minds which are closed by self-conceit and prejudice, nor into hearts blocked by indifference or distrust. “The entrance of Thy words giveth light,” and it is faith which opens the door to admit them. When faith receives the first three chapters of Genesis it has more light upon creation and the course of human history than all the pseudo scientists and false philosophers put together. The miracles which stumble the sceptic present no difficulty to the

humble believer. “Lord, increase our faith” (Luke 17:5).

The Word of Righteousness

At no point does the uniqueness of the Divine Oracles appear more strikingly and conspicuously than in their teachings concerning righteousness. Those teachings are at direct variance with the beliefs and conceits of men the world over: in fact so radical and unpalatable are its pronouncements on this subject that many of those who profess to receive the Scriptures as a Divine revelation have exhausted their ingenuity in attempting to explain away some of its plainest statements. The sweeping assertion that among the sons of men “there is none righteous, no, not one,” but that “all the world” stands “guilty before God” (Rom. 3:10, 19), is one which never had its origin in any human brain. The declaration that “all our righteousnesses are as filthy rags” (Isa. 64:6) is too distasteful to the proud heart of fallen man to have been invented by “the Church.” The question, how can the unrighteous become righteous before the Divine Judge? is one which, when duly weighed, defies solution by human wisdom. If he had no other evidence for the inspiration of the Scriptures than their teaching upon righteousness, they would suffice to convince this writer of their Divine Authorship.

“The Word of righteousness” (Heb. 5:13). The word righteousness is a forensic one, being the antithesis of guiltiness. Reduced to its simplest form it means righteous, or up to the required standard. It therefore presupposes a rule by which conduct is measured, and that Rule is the will of God as revealed in His Word. The will of God for man is summed up in the Divine Law, and righteousness is nothing more or less than a perfect conformity to the Law in heart and life. Hence we find the Lord saying “Judgment also will I lay to the line, and righteousness to the plummet” (Isa. 28:17), that is, all shall yet be measured by the immutable standard of His Law. Thus we may say, in the first place, that the Word of God is given this

particular title because righteousness itself has no other *Rule* to be regulated by. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *instruction in righteousness*” (2 Tim. 3:16).

Second, the Word is so denominated because righteousness is its prime and inexorable *demand*. The Law is inflexible and implacable. It makes no favourable allowance for human infirmities, constitutional weaknesses, or personal defects. All possibility of misapprehension on this score is excluded if we weigh its solemn declaration, “Cursed is every one that continueth not in all things which are written in the Book of the Law to do them” (Gal. 3:10). “Cursed is every one”—without any exception of persons, without any regard to pleas of human weakness or violent temptations. “That continueth not:” it is not sufficient to observe those holy commandments in the general tenor of our lives: our course of conduct must be without the slightest intermission from the earliest dawn of reason to the final breath we draw. In *all* things: we must refrain from every sin forbidden and the least approach to them, and practice every virtue enjoined and every duty enforced. The Law insists upon an obedience which is perfect in its principle, perfect in all its parts, perfect in every degree, and in each of these respects, *perpetual*; and pronounces a curse on the slightest failure.

The spirituality and strictness of such a Law reveals the ineffable purity and immaculate righteousness of its Author. It shows that His nature is so holy and His will so immutable that He will not tolerate the least sin nor spare the slightest transgression. It tells us that those sins in which the light of nature could discern but little turpitude, that those faults which the light of reason is ready to excuse as mere trifles, are unspeakably odious and intolerably loathsome in the eyes of Jehovah. Only when the soul is made acutely aware of this does it cry out with the Psalmist, “my flesh trembleth for fear of Thee and I am afraid of Thy judgments” (Psa. 119:120). It is because of their sottish insensibility of this that the vast majority of our

fellows are sleeping in a false security and dreaming in presumptuous hope, instead of crying to God for mercy and fleeing from the wrath to come. It is because of their wilful ignorance and excuseless blindness that the religious crowd knows not that “by the deeds of the Law there shall no flesh be justified in His sight” (Rom. 3:20).

Third, the Word is so denominated because righteousness is its *grand revelation*. Thousands of years ago the questions raised “How then can man be justified with God?” (Job 25:4) and that perplexity had remained unresolved until the end of time had not God Himself supplied the solution. In the Scriptures He has made known a perfect righteousness provided for the unrighteous. It was for that reason the apostle declared, “I am not ashamed of the Gospel of Christ—however it may be deemed foolishness by the sophisticated Greeks or prove a stumbling-block to the carnal Jews—for it is the power of God unto salvation:” the grand Instrument which He has ordained for that purpose, and which He will certainly crown with the success He has appointed. And wherein lies the chief and distinguishing glory of the Gospel? “For therein is the *righteousness* of God revealed, from faith to faith” (Rom. 1:16, 17): not demanded of impotent sinners, but made ready for their free acceptance—held aloft by a promising God, appropriated by believing souls.

After furnishing conclusive proof that Jew and Gentile alike are destitute of righteousness, the apostle went on to say “But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” (Rom. 3:21, 22). It is a perfect righteousness, which obliterates all guilt and bestows an inalienable title to eternal life. “It is styled the righteousness of God by way of superlative pre-eminence in opposition to any righteousness of our own and in contradistinction from the righteousness of all creatures whatsoever” (James Hervey). But

more: it is the “righteousness of God” because God the Father devised it from all eternity, God the Son wrought it out here upon earth, and God the Holy Spirit makes it good to us by working in us a faith which appropriates the same. To sum up Romans 1:16, 17 and 3:21, 22: salvation is by righteousness, righteousness is found in Christ, that righteousness becomes ours by faith.

In Romans 4 the apostle proceeded to illustrate his doctrine by two notable examples. Abraham, who was the most eminent of the patriarchs, the most illustrious pattern of piety among the Old Testament saints, the “friend of God” (James 2:23). David, who was the most zealous of the kings, the “sweet Psalmist of Israel,” a “man after God’s own heart” (1 Sam. 13:14). How then were *they* justified before God? Not as upright beings who could claim it, but as sinful creatures who must implore it; not by their own obedience, but by faith in the promised Messiah. Abraham “worked not” with a view to obtaining justification, but “believed on Him that justifieth the ungodly” (verses 1-5). How was David justified? By his zeal for God’s glory or by his noble services for his fellow-men? No, by a righteousness imputed, even the righteousness of Christ, that blessed redemption through which “iniquities are forgiven and sins are covered” (verses 6-8).

Fourth, the Word is so designated because righteousness is its *chief bestowment*. “Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil” (Matt. 5:17) said Christ. He fulfilled the Law by rendering to it a personal, perfect and perpetual obedience as the Surety of His people, and the moment they savingly believe in Him *His obedience* is reckoned to their account and becomes their legal righteousness before God (Rom. 4:24; 5:19). The perfect righteousness of Christ is “upon all them that believe” (Rom. 3:22). It is their “wedding garment” (Matt. 22:12) the “best robe” (Luke 15:22) by which they are covered. And thus may each one say, “In the Lord have I righteousness and

strength” (Isa. 45:24). Now can he declare “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). A righteous nature is also communicated, which produces righteous conduct: “everyone that doeth righteousness is born of God” (1 John 2:29). Righteousness imputed, righteousness imparted, constitute our salvation. Then let us unite with the Psalmist in exclaiming, “My mouth shall show forth Thy righteousness and Thy salvation all the day...I will go in the strength of the Lord God. I will make mention of Thy righteousness, even of *Thine only*” (Psa. 71:15, 16).

