

# That We Might Be Made the Righteousness of God

by G.W. North

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*The sermon emphasizes the transformative power of God's love and righteousness through faith in Jesus Christ, leading to true peace with God.*

**Scripture:** Matthew 5:8, John 3:16, Romans 3:22, Romans 5:1, Romans 8:1, 2 Corinthians 5:21, Galatians 5:22-23, Ephesians 2:8-9, 1 Peter 1:16, 1 John 4:19

**Topics:** "Righteousness", "Holiness", "Love"

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## Description

G.W. North emphasizes the profound connection between holiness, love, and righteousness in his sermon 'That We Might Be Made the Righteousness of God.' He reflects on how the Spirit of holiness was present from the beginning, shaping the lives of Adam and Eve, and how this holiness was exemplified in Jesus' life, death, and resurrection. North highlights that through Christ's sacrifice, believers are made righteous and are called to embody this righteousness through love, which is essential for true peace with God. He asserts that justification by faith leads to a life filled with the love of God, which is necessary for experiencing peace. Ultimately, the sermon calls for a life of holiness and love as the natural outcome of being made righteous in Christ.

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## Transcript

It is not surprising therefore that Paul commences his references to the Holy Spirit in this epistle by speaking of the Spirit of holiness; for that is how it was in the beginning. The Creator Spirit that brooded over Eden was the Spirit of holiness. Adam and Eve would not have been able to define their glorious feelings or to describe the wonderful atmosphere in which they lived, nor does the scripture precisely do so, but surely it could be no better described than living in the Spirit of holy love. What else could it have been? Holiness in human beings is the effect of living in total separation from known sin; it is the natural state of life revealed in personality, produced by the combination of love and righteousness. This was the miracle of Jesus; it was also the miracle of Calvary where the mystery of redemption was worked out. The Holy One was made sin there, yet remained so righteous and rendered such loving service to God that the place of the skull became unto Him the holiest spot on earth, even as the Holy of Holies itself. By what was accomplished there we could be made the righteousness of God in Him. Likewise the all-pervading sense of the resurrection is holiness also; it halted John's racing feet at the entrance of the sepulchre, stopping him dead; he could not enter, awe gripped him; it was a holy place. What lay within? His body?

Graveclothes? Angels? Him? Was He there? John waited, wondering, sensing ahead, daring to grope through to belief.

Peter arrived and led the way into the dark cold shade -- no one! Just the clothes. The winding-sheet lay collapsed, still vaguely outlining the shape of the form that had lately vacated it, in a place by itself. The head-cloth lay neatly folded -- it had obviously been untied and placed in the spot where His head had so recently lain. What had actually taken place there? Had He been spirited away? Where was He? Peter was utterly confused. John, following after Peter, swept the place with his eyes, took it all in, and believed; wonder filled his soul; everything was so holy. He was being given evidence of the new creation, the Spirit of holiness was filling his mind with promise of newness of life. He needed no voice commanding him to put off his shoes -- he knew he was on holy ground; mysterious holiness, glorious love, were in the air he breathed, illuminating his mind, thrilling his heart; he knew Jesus was alive.

Righteousness had triumphed. The Lord had not been carried out or spirited away, He had walked out of the tomb whole. He had not lived and loved in vain; but what love it was that He should endure such agony to achieve it. It had all been necessary, someone had to do it, and He had said all along that He would be crucified; but even with the resurrection in view it was more than duty or chivalry that made Jesus die. He loved: He loved His Father, He loved His own, He loved His enemies, He loved the world; He loved me, said Paul, and the Spirit of this love is pouring through Him still, to be given to us now. The Spirit of the unconquerable nature of Jesus the Lover, who was born to be the embodiment of the love of God, is given to us to make us lovers too. Being made instantly righteous in order to become immediately holy, we must be utterly loving and continue in that manner of life for ever.

Paul is very sure about this nature and personality of love. Even though his main doctrinal emphasis in this letter is regarded by many as being righteousness by faith, his great overall thrust is towards the love of God being shed abroad in the heart. He makes this the end of justification by faith, though it is easy to lose sight of his intention when first we read his famous statement in the opening verse of chapter five: 'Therefore being justified by faith, we have (or let us have) peace with God through our Lord Jesus Christ'. The emphasis on justification by faith is very necessary and very much loved by all who know salvation by grace, especially as they have proved that it brings peace with God. Peace is a most blessed state of life; very few people have it, though most seek it. Peace with God is the rarest condition of all. By Jesus Christ God created this condition for men by taking of His righteousness and giving it to them, thus making them righteous through faith. But, just as peace is not possible without righteousness, neither is it possible without love, for without love peace cannot exist. Peace with God is not just the absence of a state of war between mansoul and God, it is living in a positive state of love with Him. Peace is one of the three foremost glorious delights of the fruit of the Spirit when He abides in a human heart.

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