

house of David for all manner of sin and uncleanness." "Though your sins be as scarlet, he will make them white as wool." "He will put them as far from us as the east is from the west, and remember them against us no more forever." Thus it is that Christ is our righteousness. We are righteous because He has made us such. He makes us such by taking away our sins. When our sins are pardoned, we are as free from sin as if we had never sinned at all. Hence as regards the guilt of sin, we are perfect. We are made perfect in righteousness because Christ removes all unrighteousness. We are, therefore, absolutely dependent on Him for salvation. We have no righteousness of our own. Our robes of self-righteousness are but filthy tatters in His sight. Those clothed in the righteousness of Christ, that is, the righteousness which Christ gives them, shall have right to the tree of life, and shall enter through the gates into the eternal city. Their right is not one of merit, but one that Christ has given. He is our righteousness, and apart from Him none is possibly attainable.

Since we have to be perfectly righteous in order to be saved, and since this is impossible on our part, when relying on ourselves, but is obtained only by being pardoned through Christ, it follows that all boasting is cut off. No man has occasion to glory except in the cross of Christ. Hence the apostle concludes his argument by saying: "He that glorieth let him glory in the Lord." It also follows that he who would obtain personal righteousness, must submit to the "righteousness of God"—God's plan of salvation. Through the one "righteousness," is the other righteousness obtained.