

The Righteous One

(Jimmy McNeal, Aaron Ivey)

None are righteous no not one
We were hopeless in need of Christ
The sins of man,
He bore them all

Every sin on Him was laid
By His wounds, His love displayed
Salvation came through the nail pierced hands of Christ

Chorus

You are the Righteous One
You bled and died O Lamb of God
You gave Your life
Unworthy of Your love
My sinful soul is spared by grace
The Messiah came and saved

Prone to wander, and run away
Yet the Spotless One took our place
Bearing shame and suffering

Every sin on Him was laid
By His wounds, His love displayed
Salvation came through the nail pierced hands of Christ

Repeat Chorus

Messiah You have come
Our broken souls to save
The Lamb of God has come to us

Repeat Chorus

10 Yet it was the will of the Lord to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the Lord shall prosper in his hand.
11 Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall ***the righteous one***, my servant,
make many to be accounted righteous, and he shall bear their iniquities.

Isaiah 53:10-11

The greatest moral dilemma of the universe, of mankind, and of the Bible itself can be summed up in this question that Charles Hodge so aptly poses:

“How shall a man be just with God?”

Every religion in the world seeks the answer to this question in one form or another. Every philosophy known to man has at its core this important question, and their correlating answer. Even marketing, and especially commercials, has as its central motivating principle the positing and answering of this ubiquitous question that can be rephrased like this, “How is it that we will ever find infinite and full acceptance, love, approval, worth, and value in the midst of this personal angst, tension and rebellion?” Or simply put, “How shall a man be just with God?”

The Biblical answer is striking and scandalous. It is not, as other religions, philosophies, and non-religions all equally profess – that through our own works and righteousness we can attain a level of spiritual purity, acceptance and approval. The Biblical answer is the Gospel – the good news that God Himself entered into humanity in the person of Jesus, lived the righteous life we should have lived but didn’t, took on the grief, suffering, guilt, anguish, and sin of His unrighteous people, and even now makes the unrighteous righteous through His life, death, resurrection and intercession.

That the Righteous One would bear the penalty and wrath for the sin of the unrighteous is scandalous enough, but then to credit to their account the very righteousness that only He Himself possesses?

That is no less than

utterly

outrageous.

The first verse of this song is a reminder of the universal nature and pervasiveness of our own disobedience, and echoes Paul's argument in the first 3 chapters of Romans (the verse actually quotes Romans 3:10) that when standing before God no one is immune from the consequences of our egregious offenses and spiritual bankruptcy. In our own sin we are hopeless (Ephesians 2:12).

But the great hope of the Gospel is found in the chorus:

You are the Righteous One
You bled and died O Lamb of God
You gave Your life
Unworthy of Your love
My sinful soul is spared by grace
The Messiah came and saved.

That is scandalous grace, undeserved kindness, unmerited mercy and favor. We did not earn it or deserve it, but the Righteous One himself bled and died on our behalf, giving His life for sinful souls. He came and saved so that we wouldn't have to grope around in the darkness trying to earn and merit our own salvation, acceptance, love, approval, worth, value and significance. He, the Righteous One, has earned that for us, and credited it to our account, treating us as restored children, as if we had never even sinned in the first place! This scandalous grace is not only the basis of our praise, but the very foundation for all that we are and do.