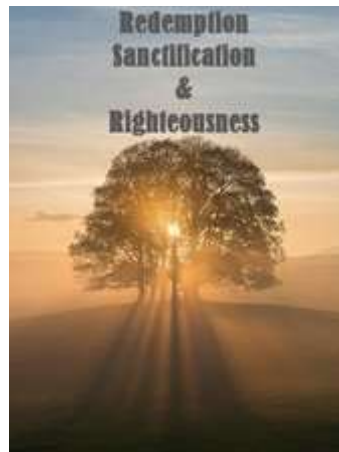




GodsWord Ministries

Telling His story to the World

Redemption, Sanctification & Righteousness



*We preach: Christ in us - the **Hope** of realizing the glory.*

We proclaim Him (Jesus Christ, the Lord), guiding and admonishing everyone and teaching everyone in all wisdom (i.e. comprehensive insight into the ways and purposes of God), that every person may be presented mature (i.e. full-grown, complete, and perfect) in Christ. (Col 1:27-28)

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INTRODUCTION

Our base Scripture for the Teachings on Redemption, Sanctification and Righteousness:

1 Corinthians 1:30 (*different translations to give us a clearer picture*)

1Co 1:30 But by His doing **you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,** (NASB)

1Co 1:30 But of Him, **you are in Christ Jesus, who was made to us wisdom from God, both righteousness and sanctification and redemption,** (LITV)

1Co 1:30 But it is from Him that you have your life in Christ Jesus, Whom God made our **Wisdom from God**, [*revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as*] **our Righteousness** [*thus making us upright and putting us in right standing with God*], and **our Consecration** [*making us pure and holy*], and **our Redemption** [*providing our ransom from eternal penalty for sin*]. (AMP)

1Co 1:30 But of Him **you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—**(NKJV)

The Wisdom of God (God's wisdom = Jesus Christ) is practically implemented in our lives as righteousness, sanctification and redemption flowing from our profound position in Christ (But of Him, you are in Christ Jesus)

Christ is the wisdom of God = “both righteousness and sanctification and redemption”.

The last three terms (righteousness, sanctification, and redemption) illustrate and exemplify the first – *wisdom*; therefore **the wisdom of God impersonated in Christ manifests itself as righteousness, sanctification, and redemption.**

God chose Jesus Christ to demonstrate and manifest His plan of salvation to this world.

All the treasures of wisdom and knowledge are hidden in Christ Jesus.

Col 2:2 that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a **true knowledge of God's mystery, that is, Christ Himself,**

Col 2:3 **in whom are hidden all the treasures of wisdom and knowledge.**

We have been put into Christ by God's own rich free grace and goodness, without any regard to any motive, merit, or desert of ours - **1Co 1:30 But of Him you are in Christ Jesus**

- *The phrase “of Him” denotes that **God is the origin of this great work of love and grace – placing us in Christ (“IN” means “a fixed position of rest”)***

We are made righteous, holy, and redeemed in Christ Jesus – the wisdom of God.

Redemption is mentioned in 1 Corinthians 1:30 last for emphasis although it is the foundation of the other two.

The order of the Wisdom of God (Jesus Christ) is thus:

- He redeems me
- He sanctifies me
- He justifies me (makes me righteous)

Redemption and sanctification produce the final result – righteousness!!

PART ONE

REDEMPTION

Seeing that “redemption” is the foundation of “sanctification” and “righteousness” I will start this “trilogy of wisdom” with a teaching on the concept of “REDEMPTION”

SECTION 1 – The concept Redemption explained

- STARTING FROM THE OLD TESTAMENT

A QUICK COMPARISON BETWEEN THE OLD AND NEW TESTAMENT

- OLD TESTAMENT

The concept of redemption in the Old Testament stems from the idea of property - money was paid to buy back something which must be delivered or rescued.

The following Scriptures bear witness to this: Leviticus 25:26; Ruth 4:4; Numbers 3:51; Nehemiah 5:8

Lev 25:25 'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his **nearest kinsman is to come and buy back** what his relative has sold.

Lev 25:26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,

Lev 25:27 then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property.

Lev 25:28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that he may return to his property.

Rth 4:3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, **has to sell the piece of land which belonged to our brother Elimelech.**

Rth 4:4 "So I thought to inform you, saying, 'Buy *it* before those who are sitting *here*, and before the elders of my people. If you will redeem *it*, redeem *it*;' but if not, tell me that I may know; for there is no one but you to redeem *it*, and I am after you.'" And he said, "**I will redeem *it*.**"

Num 3:51 **Then Moses gave the ransom money to Aaron and to his sons**, at the command of the LORD, just as the LORD had commanded Moses.

Neh 5:8 I said to them, "**We according to our ability have redeemed our Jewish brothers who were sold to the nations**; now would you even sell your brothers that they may be sold to us?" Then they were silent and could not find a word *to say*.

- **Redemption equals deliverance – the two goes hand in hand**

Throughout the Old Testament the word "redemption" is used in the general sense of deliverance.

God is the Redeemer of Israel in the sense that He is the Deliverer of Israel - confirmed in the following Scriptures: Deuteronomy 9:26; 2Samual 7:23; 1Chronicles 17:21; Isaiah 52:3.

Deu 9:26 "I prayed to the LORD and said, 'O Lord GOD, do not destroy Your people, even Your inheritance, **whom You have redeemed through Your greatness**, whom You have brought out of Egypt with a mighty hand.

2Sa 7:23 "And what one nation on the earth is like Your people Israel, **whom God went to redeem for Himself as a people** and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have redeemed for Yourself from Egypt, *from* nations and their gods?

1Ch 17:20 "O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears.

1Ch 17:21 "And what one nation in the earth is like Your people Israel, **whom God went to redeem for Himself as a people**, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt?

Isa 52:3 For thus says the LORD, "You were sold for nothing and **you will be redeemed without money.**"

The idea of redemption in the Old Testament includes deliverance:

- *From all forms of evil lot, from national misfortune*

Isa 52:9 Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, **He has redeemed Jerusalem.**

Isa 63:9 In all their affliction He was afflicted, And the angel of His presence saved them; **In His love and in His mercy He redeemed them**, And He lifted them and carried them all the days of old.

Luk 2:38 At that very moment she came up and *began* giving thanks to God, and continued **to speak of Him to all those who were looking for the redemption of Jerusalem.**

- *From plague*

Psa 78:34 When He killed them, then they sought Him, And returned and searched diligently for God;

Psa 78:35 And they remembered that God was their rock, **And the Most High God their Redeemer.**

Psa 78:52 But **He led forth His own people like sheep** And guided them in the wilderness like a flock;

Psa 78:53 He led them safely, so that they did not fear; But the sea engulfed their enemies.

- *From calamity of any sort*

Gen 48:16 **The angel who has redeemed me from all evil**, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."

God had both a claim upon and an obligation toward Israel

God acted the way He did in the Old Testament because of the fact that He had both a claim upon and an obligation toward Israel. In His sovereignty He redeemed Israel from Egypt resulting in Israel now belonging to Him. God could thus move freely into the life of Israel dealing with them.

Deu 15:15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.

1Ch 17:21 "And **what one nation in the earth is like Your people Israel, whom God went to redeem for Himself *as a people***, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt?

Psa 25:22 **Redeem Israel, O God, Out of all his troubles.**

- **Redeemer**

The Hebrew word for “redeemer” is “goel” and means:

“One charged with the duty of restoring the rights of another and avenging his wrongs”

Lev 25:48 then **he shall have redemption right** after he has been sold. One of his brothers may redeem him,

Lev 25:49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or if he prospers, he may redeem himself.

Num 5:8 'But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong *must go* to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.

Job 19:25 "As for me, I **know that my Redeemer lives**, And at the last He will take His stand on the earth.

Psa 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, **my rock and my Redeemer.**

- **NEW TESTAMENT**

In the New Testament the concept of redemption has more the idea of a ransom.

The title of Redeemer is peculiarly applied to Christ, because He redeems us from all evil by the payment of a ransom

Men are held under the curse of the law and of sin itself and need someone to redeem them:

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "cursed is everyone who hangs on a tree"--

Rom 7:23 but I see a different law in the members of my body, waging war against the law of my mind and **making me a prisoner of the law of sin** which is in my members.

The Redeemer (Jesus Christ) purchased our deliverance by offering Himself as payment for our redemption (Ephesians 1:7; 1Peter 1:18).

Eph 1:7 **In Him we have redemption through His blood**, the forgiveness of our trespasses, according to the riches of His grace

1Pe 1:18 **knowing that you were not redeemed with perishable things** like silver or gold from your futile way of life inherited from your forefathers,

1Pe 1:19 **but with precious blood**, as of a lamb unblemished and spotless, *the blood of Christ*.

I will elaborate on redemption in the New Testament later on in this teaching.

God is the Redeemer of people:

Some Scriptures from the Old Testament in confirmation:

Job 19:25 "As for me, I know that **my Redeemer lives**, And at the last He will take His stand on the earth.

Psa 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, **O LORD, my rock and my Redeemer**.

Psa 78:35 And they remembered that God was their rock, And **the Most High God their Redeemer**.

Isa 41:14 "Do not fear, you worm Jacob, you men of Israel; I will help you," declares **the LORD, "and your Redeemer is the Holy One of Israel**.

Isa 43:14 Thus says **the LORD your Redeemer**, the Holy One of Israel,

Isa 44:6 "**Thus says the LORD, the King of Israel and his Redeemer**, the LORD of hosts: 'I am the first and I am the last, And there is no God besides Me.

Isa 44:24 **Thus says the LORD, your Redeemer**, and the one who formed you from the womb, "I, the LORD, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone,

Isa 47:4 **Our Redeemer, the LORD of hosts is His name, The Holy One of Israel**.

Isa 48:17 **Thus says the LORD, your Redeemer, the Holy One of Israel, "I am the LORD your God, who teaches you to profit, Who leads you in the way you should go.**

Isa 49:7 **Thus says the LORD, the Redeemer of Israel and its Holy One**, To the despised One, To the One abhorred by the nation, To the Servant of rulers, "Kings will see and arise, Princes will also bow down, Because of the LORD who is faithful, the Holy One of Israel who has chosen You."

Isa 49:26 ...And all flesh will know that **I, the LORD, am your Saviour And your Redeemer, the Mighty One of Jacob**."

Isa 54:8 "In an outburst of anger I hid My face from you for a moment, But with everlasting loving kindness I will have compassion on you," **Says the LORD your Redeemer.**

Isa 60:16 "You will also suck the milk of nations And suck the breast of kings; Then you will know that I, **the LORD, am your Saviour And your Redeemer, the Mighty One of Jacob.**

Isa 63:16 For You are our Father, though Abraham does not know us And Israel does not recognize us. **You, O LORD, are our Father, Our Redeemer** from of old is Your name.

Jer 50:34 "**Their Redeemer is strong, the LORD of hosts is His name; He will vigorously plead their case** So that He may bring rest to the earth, But turmoil to the inhabitants of Babylon.

Psa 111:9 **He has sent redemption to His people;** He has ordained His covenant forever; Holy and awesome is His name.

Psa 130:7 O Israel, hope in the LORD; For with the LORD there is loving kindness, And **with Him is abundant redemption.**

Psa 130:8 And **He will redeem Israel From all his iniquities.**

Some key words concerning redemption explained, bearing in mind the concept of paying a ransom resulting in deliverance:

- *“ransom”, “redeem”, “bought/purchased” and “redemption” defined*

The Bible uses different Greek words for “ransom”, “redeem” and “redemption”. A clear understanding of these different words will help us to grasp, receive and apply this profound work of God through Jesus Christ in our lives.

1. *“Ransom” (Greek 3083, 487 and 59):*

Ransom : *“A price paid for freeing a captive”; “a means of losing”*

The price paid for redeeming and liberating captives, from misery, bonds and the penalty of their sins and setting them at liberty.

It applies spiritually to **the ransom paid by Christ for the delivering** of men from the bondage of sin and death.

A redemption price (figuratively atonement) - what is given in exchange for another as the price of his redemption

Man was the slave of Satan, sold under sin and unable to ransom himself. Someone else had to come to the rescue of man by paying the ransom. That person was Jesus Christ, the Son of God who became man in order that as our elder brother He should redeem us (Hebrews 2:14-15)

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, **that through death He might render powerless him who had the power of death, that is, the devil,**

Heb 2:15 **and might free those who through fear of death were subject to slavery all their lives.**

Jesus promised Himself as a ransom:

Mat 20:28 just as the Son of Man did not come to be served, but to serve, and **to give His life a ransom for many."**

Confirmed in Paul's letter to Timothy

1Ti 2:5 For there is one God, *and* one mediator also between God and men, *the* man **Christ Jesus,**

1Ti 2:6 **who gave Himself as a ransom for all,** the testimony *given* at the proper time.

"Ransom for many"

The expression "Ransom for many" (as in Matthew 20:28 and Titus 2:6) stresses the fact that Christ came and suffered in the place of each and everyone, and for our advantage.

My debt is represented not as cancelled but as fully paid.

The slave or captive is not liberated by a mere gratuitous favour, but **a ransom price has been paid, in consideration of which he is set free.**

The original owner (who is God who created us) receives back His alienated and lost possession because He has bought it back "with a price."

This price or ransom that is paid is, Christ, His blood, His life.

He secures our redemption by the payment of a ransom.

1. **"Bought" or "Purchased" (Greek 59):**

"Ransom", "redeem" and "redemption" are marketplace terms!

“Bought” or “purchased” (as in the under mentioned Scriptures) means:

"To frequent the market-place"

Jesus Christ came to the market-place (the world) and ***bought His redeemed, making them His property at the price of His blood (His life)*** (i.e., His death through the shedding of His blood in expiation for their sins).

He is today still **"frequenting the market-place"** to seek and to save those who are lost.

1Co 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

1Co 6:20 For **you have been bought with a price**: therefore glorify God in your body.

1Co 7:23 You **were bought with a price**; do not become slaves of men.

2Pe 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying **the Master who bought them**, bringing swift destruction upon themselves.

Rev 5:9 And they *sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and **purchased for God with Your blood men** from every tribe and tongue and people and nation.

Rev 5:10 "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

Another use of the word "purchased":

Act 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd **the church of God which He purchased with His own blood**.

"Purchased":

Signifies: "to gain" or "get for oneself, ***"to acquire by payment,"***

"Purchased" used as a noun:

Eph 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise,

Eph 1:14 who is given as a pledge of our inheritance, with a view to the redemption of **God's own possession**, to the praise of His glory.

1. ***"Redeem" (Greek 1805 – "exagorazo") as a strengthened form of "Bought" or "purchased"***

Redeemed:

To redeem by payment of a price to recover from the power of another, to ransom, buy off,

To buy up for one self, for one's use - especially of purchasing a slave with a view to his freedom

Used of our redemption and deliverance by Christ from the curse and the yoke of the Law (Galatians 3:13; Galatians 4:5).

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

Gal 4:5 so that **He might redeem those who were under the Law**, that we might receive the adoption as sons.

Gal 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ,

Gal 1:4 who gave Himself for our sins so that **He might rescue us** from this present evil age, according to the will of our God and Father,

The gospel is a rescue from a state of bondage

1. Redeem (Greek 3084 – "lutroo") – "to release on receipt of ransom"

To release by paying a ransom price; to liberate by payment of ransom;

to deliver from evils of every kind, internal and external

*The verb is not used of him who gives, but **of him who receives it** – it therefore means "to release on receipt of a ransom".*

Note:

While both C (*Greek 1805 – "exagorazo"*) and D (*Greek 3084 – "lutroo"*) are translated "to redeem,"

"Redeem" (Gr 1805 - exagorazo) **does not signify the actual "redemption," but the price paid with a view to it, while**

“Redeem” (Gr 3084 - lutroo) signifies **the actual "deliverance," the setting at liberty on receipt of a ransom.**

Titus 2:14 denotes the work of Christ in "redeeming" men "from all iniquity" ("lawlessness,")

Tit 2:11 For the grace of God has appeared, bringing salvation to all men,

Tit 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

Tit 2:13 looking for the blessed hope and the appearing of the glory of our great God and Saviour, Christ Jesus,

Tit 2:14 **who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.**

Peter states in 1Peter 1:18 that we were redeemed from a futile, vain manner of life with the precious blood of Christ

1Pe 1:18 knowing that **you were not redeemed with perishable things** like silver or gold from your futile way of life inherited from your forefathers,

1Pe 1:19 **but with precious blood**, as of a lamb unblemished and spotless, *the blood of Christ.*

In both of the abovementioned instances (Titus 2 and 1 Peter 1) **the death of Christ is stated as the means of "redemption."**

1. Redemption (Greek 3085-“lutrosis” & 629-“apolutrosis”)

Webster's definition of Redemption

1. Repurchase of captured goods or prisoners; *the act of procuring the deliverance of persons or things from the possession and power of captors by the payment of an equivalent*; ransom; release;
2. Deliverance from bondage, distress, or from liability to any evil or forfeiture, either by money, labour or other means.
6. In theology, **the purchase of God's favour by the death and sufferings of Christ**; the ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law by the atonement of Christ.

REDEMPTION (Greek 3085-“lutrosis”)

The redemptive work of Christ, bringing deliverance through His death from the guilt and power of sin is described in Hebrews 9:12

Heb 9:11 But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

Heb 9:12 and not through the blood of goats and calves, but **through His own blood**, He entered the holy place once for all, having **obtained eternal redemption**.

Redemption here means:

The act of freeing or releasing, deliverance

Redemption, deliverance, not with reference to the person delivering, but to the person receiving the deliverance

Used of redemption from guilt and punishment of sin brought about by expiation (the concept "expiation" will be explained later on)

Redemption (G629 - "apolutrosis") as a strengthened form of G3085 - ("lutrosis")

Appears in the following Scriptures:

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Rom 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Rom 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified as a gift by His grace through the redemption which is in Christ Jesus;**

Rom 3:25 whom God displayed publicly as a propitiation in His blood through faith.

1Co 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and **redemption**,

Eph 1:7 **In Him we have redemption through His blood**, the forgiveness of our trespasses, according to the riches of His grace

Eph 1:8 which He lavished on us. In all wisdom and insight

Col 1:13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

Col 1:14 **in whom we have redemption, the forgiveness of sins.**

Col 1:15 He is the image of the invisible God, the firstborn of all creation.

Heb 9:15 For this reason He is the mediator of a new covenant, so that, since **a death has taken place for the redemption of the transgressions** that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Definition of "Redemption" (G629 - "apolutrosis")

A releasing effected by payment of ransom; deliverance

Liberation procured by the payment of a ransom; to let go free for a ransom,

The **recalling of captives (sinners) from captivity (sin) through the payment of a ransom** for them – the ransom being: Christ - the shedding of His blood and His death.

- **Sin is presented as slavery and sinners as slaves**

Joh 8:34 Jesus answered them, "Truly, truly, I say to you, **everyone who commits sin is the slave of sin.**

Rom 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Rom 6:18 and **having been freed from sin, you became slaves of righteousness.**

- **Deliverance from sin is freedom**

Joh 8:32 and you will know the truth, and the truth will make you free."

Joh 8:36 "So **if the Son makes you free, you will be free indeed.**

Rom 8:21 that the **creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.**

Gal 5:1 **It was for freedom that Christ set us free**; therefore keep standing firm and do not be subject again to a yoke of slavery.

- **Deliverance on account of the ransom paid, meaning:**

The deliverance from the ***power and consequences*** of sin which Christ procured by laying down His life as a ransom (*lútron* [G3083]) for those who believe.

Redemption/redeemer explained from three dictionaries in E-sword:

- **Redemption** according to Easton (*Taken from the "Easton's Bible Dictionary" – E-Sword*)

The purchase back of something that had been lost, by the payment of a ransom

The Greek word so rendered is apolutrosis, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, i.e., redemption by a lutron (see Matthew 20:28; Mark 10:45).

*There are many passages in the New Testament which represent Christ's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase or redemption. The idea running through all these texts, however various their reference, is that of **payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid.** Christ's blood or life, which he surrendered for them, is the "ransom" by which the deliverance of his people from the servitude of sin and from its penal consequences is secured.*

*It is the plain doctrine of Scripture that "**Christ saves us** neither by the mere exercise of power, nor by his doctrine, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but **as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners**" (Hodge's Systematic Theology). (End of Easton quote)*

- **Redemption** according to Vine (*Taken from "Vine's Complete Expository Dictionary of New Testament Words" – E-Sword*)

*Forgiveness and justification, "redemption" as the result of expiation, **deliverance from the guilt of sins**, Romans 3:24, "**through the redemption that is in Christ Jesus**"; Ephesians 1:7, **defined as "the forgiveness of our trespasses,"** RV;*

*So Colossians 1:14, "**the forgiveness of our sins,**" indicating both the liberation from the guilt and doom of sin and the introduction into a life of liberty, "**newness of life**" (Romans 6:4);*

The deliverance of the believer from the presence and power of sin

Rom 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, **so we too might walk in newness of life.**

- Redeemer according to Fausset (*Taken from Fausset's Bible Dictionary – E-Sword*)

[The Hebrew word for redeemer is “goel” and means: “One charged with the duty of restoring the rights of another and avenging his wrongs”, or “nearest of kin” (my insertion)]

Redeem: Hebrew padhah and gaal. The “goel”, nearest of kin, had three rights:

(1) To purchase back the forfeited inheritance for an Israelite who, through poverty, had sold his land; as Boaz (“might in him”; the name of one of the two temple pillars; a type of Christ) did for Ruth (Ruth 4:3-5); or to hold land in possession for an impoverished kinsman until the year of Jubilee, when it should revert to the original owner (Leviticus 25:10, 13-16, 24-28). Antitypically, man the heir of all things bartered his magnificent birthright for vanity; Christ, by assuming our manhood, became our go’el, and saved us from being disinherited forever (Hebrews 2:9-15); the full restoration of the inheritance is to be at “the times of restitution of all things” (Acts 3:21; Matthew 19:28), the grand last Jubilee (Isaiah 61:2-4); ushered in, as the Israelite Jubilee, with the great trumpet (Revelation 11:15; 1 Corinthians 15:52; 1 Thessalonians 4:16; Isaiah 27:13).

(2) The goel ransomed his kinsman from bondage to the foreigner (Leviticus 25:47-49). So man sold himself to Satan's bondage; Jesus has (at the price of His precious blood, 1 Peter 1:18-19) ransomed “the lawful captive delivered” (Isaiah 49:24).

(3) The goel avenged the death of his slain kinsman as a point of honour. So our Redeemer “through death has destroyed Satan (man's “murderer from the beginning”, John 8:44) who had the power of death,” and has delivered us from everlasting “bondage” to him (Hebrews 2:14-15; Hosea 13:14). Our Boaz has not “left off His kindness to the living and to the dead” (Ruth 2:20);

Something interesting that I came across on two websites:

“Christian redemption”

- 1) www.GotQuestions.org (with their permission)

Question: "What is the meaning of Christian redemption?"

Answer: *Everyone is in need of redemption. Our natural condition was characterized by guilt: "all have sinned and fall short of the glory of God" ([Romans 3:23](#)). Christ's redemption has freed us from guilt, being "justified freely by His grace through the redemption that is in Christ Jesus" ([Romans 3:24](#))*

*The benefits of redemption include eternal life ([Revelation 5:9-10](#)), forgiveness of sins ([Ephesians 1:7](#)), righteousness ([Romans 5:17](#)), freedom from the law's curse ([Galatians 3:13](#)), adoption into God's family ([Galatians 4:5](#)), deliverance from sin's bondage ([Titus 2:14](#); [1 Peter 1:14-18](#)), peace with God ([Colossians 1:18-20](#)), and the indwelling of the Holy Spirit ([1 Corinthians 6:19-20](#)). **To be redeemed, then, is to be forgiven, holy, justified, free, adopted, and reconciled.** See also [Psalm 130:7-8](#); [Luke 2:38](#); and [Acts 20:28](#).*

*The word redeems means "to buy out." The term was used specifically in reference to the purchase of a slave's freedom. The application of this term to Christ's death on the cross is quite telling. If we are "redeemed," then our prior condition was one of slavery. **God has purchased our freedom and we are no longer in bondage to sin or to the Old Testament law.** This metaphorical use of "redemption" is the teaching of [Galatians 3:13](#) and [4:5](#).*

*Related to the Christian concept of redemption is the word ransom. Jesus paid the price for our release from sin and its consequences ([Matthew 20:28](#); [1 Timothy 2:6](#)). **His death was in exchange for our life.** In fact, Scripture is quite clear that redemption is only possible "through His blood," that is, by His death ([Colossians 1:14](#)).*

*The streets of heaven will be filled with former captives who, through no merit of their own, find themselves redeemed, forgiven, and free. **Slaves to sin have become saints.** No wonder we will sing a new song—a song of praise to the Redeemer who was slain ([Revelation 5:9](#)). **We were slaves to sin, condemned to eternal separation from God. Jesus paid the price to redeem us, resulting in our freedom from slavery to sin and our rescue from the eternal consequences of that sin.** (End of quote from "www.GotQuestions.org")*

- 2) www.CompellingTruth.org (with their permission)

What is the meaning of Christian redemption?

*Redemption is a biblical word that means "a purchase" or "a ransom." Historically, redemption was used in reference to the purchase of a slave's freedom. A slave was "redeemed" when the price was paid for his freedom. God spoke of Israel's deliverance from slavery in Egypt in this way: "I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment" ([Exodus 6:6](#)). The use of redemption in the New Testament includes this same idea. **Every person is a slave to sin; only through the price Jesus paid on the cross is a sinful person redeemed from sin and death.***

In Scripture, it is clear every person stands in need of redemption. Why? Because every person has sinned ([Romans 3:23](#)) The following verse then reveals we are “justified freely by His grace through the redemption that is in Christ Jesus” ([Romans 3:24](#)). [Hebrews 9:15](#) says that Jesus “is the mediator of a new covenant . . . since a death has occurred that redeems them from the transgressions committed under the first covenant.”

Redemption provides several benefits for the believer: eternal life ([Revelation 5:9-10](#)), forgiveness of sin ([Ephesians 1:7](#)), a right relationship with God ([Romans 5:17](#)), peace with God ([Colossians 1:18-20](#)), the Holy Spirit to live within ([1 Corinthians 6:19-20](#)), and adoption into God’s family ([Galatians 4:5](#)). [Titus 2:13-14](#) says Jesus “gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession.”

*When we are redeemed, we become different people. When God redeemed Israel from slavery in Egypt, He made them a new nation and gave them a new land. Likewise, the Christian has a new identity in Christ. **No longer is the Christian a captive to sin and death. Instead, he has become a citizen of God’s kingdom.** Christians now live in anticipation of our eternal home with our heavenly Father.*

God wants us to see Him as the One who redeems ([Isaiah 43:14](#) ; [44:6](#) , [24](#) ; [49:7](#)). Just as Boaz was the kinsman-redeemer of Ruth ([Ruth 3:9](#)), Jesus redeems us ([Galatians 3:13](#)). Jesus paid a high price for our redemption, the ultimate sacrifice of His own life to free us from sin. (End of quote from “www.CompellingTruth.org”)

SECTION 2 – The Benefits and Outflow of Redemption :

1. **We are now God’s own property (purchased with the blood of Jesus) and made a kingdom of priests to reign upon the earth:**

Rev 5:9 And they *sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and **purchased for God with Your blood *men*** from every tribe and tongue and people and nation.

Rev 5:10 "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

1. **Forgiveness of sin**

Eph 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

2. *Deliverance from the bondage of sin*

Tit 2:14 who **gave Himself for us to redeem us from every lawless deed**, and to purify for Himself a people for His own possession, zealous for good deeds.

1Pe 1:18 knowing that **you were not redeemed with perishable things** like silver or gold from your futile way of life inherited from your forefathers,

1Pe 1:19 **but with precious blood**, as of a lamb unblemished and spotless, *the blood* of Christ.

1. *Right relationship with God (Righteousness)*

Rom 5:17 For if by the transgression of the one, death reigned through the one, much more those who **receive the abundance of grace and of the gift of righteousness** will reign in life through the One, Jesus Christ.

2. *Freedom from the Law of Moses*

Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

Gal 4:5 **so that He might redeem those who were under the Law**,

1. *Freedom from the law's curses*

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—

2. *The blessing of Abraham is now bestowed upon us*

Gal 3:13 **Christ redeemed us** from the curse of the Law, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 **in order that in Christ Jesus the blessing of Abraham might come to the Gentiles**, so that we would receive the promise of the Spirit through faith.

1. *Adoption into God's family*

Gal 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

Gal 4:5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.

Gal 4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

1. *Peace with God*

Col 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

Col 1:19 For it was the *Father's* good pleasure for all the fullness to dwell in Him,

Col 1:20 and through Him to reconcile all things to Himself, **having made peace through the blood of His cross; through Him, / say,** whether things on earth or things in heaven.

1. *The indwelling of the Holy Spirit*

1Co 6:18 Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

1Co 6:19 Or do you not know that **your body is a temple of the Holy Spirit who is in you**, whom you have from God, and that you are not your own?

1Co 6:20 **For you have been bought with a price:** therefore glorify God in your body.

Gal 3:13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, **so that we would receive the promise of the Spirit through faith.**

1. *Eternal life (Life without limitations) resulting also in deliverance from poverty, sicknesses, diseases, weaknesses, etc*

The origin of the concept of redemption is vested in the idea of deliverance in terms of material things. In the beginning God is the Redeemer from distresses of all kinds as He redeems from calamity and from sorrows and from all sorts of misfortune.

In the New Testament the emphasis moves more and more to deliverance from sin and the consequences of sin.

I strongly believe it is still God's disposition to not only redeem us from sin, but also from poverty and all kinds of physical, moral and emotional afflictions.

Paul emphasises this thought in Romans 8:1-2

Rom 8:1 Therefore there is now no condemnation for those who are in Christ Jesus.

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Jesus made this profound statement:

Joh 10:10 The thief comes only in order to steal and kill and destroy. **I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows).(AMP)**

This was God's great purpose through Jesus Christ – to bring men to life!!

The ultimate goal of redemption is to bring us to the fullest use and enjoyment of the life that is in God through Christ Jesus. This was already embodied in the earliest conception of redemption. The man redeemed by money payment comes out of the prison or slavery into freedom, or he is restored to his home and friends. The man under the law is redeemed from the burden and curse of the law.

Paul compares his experience under the law as the experience of one chained to a dead body.

Rom 7:24 Wretched man that I am! **Who will set me free from the body of this death?**

Rom 7:25 **Thanks be to God through Jesus Christ our Lord!**

This redemption would mean LIFE

Redemption thus is a twofold working:

- 1. the taking away of the bondage or the thing that is weighing you down -the deliverance of sin and evil through the paying of a ransom**
- 2. the release into life and abundance – whether it might be spiritual, physical, material, moral, emotional, intellectual or social**

All manner of blessings follow deliverance

Mat 6:33 **"But seek first His kingdom and His righteousness, and all these things will be added to you.**

The whole of creation is waiting for the redeemed sons of God to be revealed

Rom 8:19 For the anxious longing of the **creation waits eagerly for the revealing of the sons of God.**

Rom 8:20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope

Rom 8:21 **that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.**

Rom 8:22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

We have been redeemed to redeem the earth from the curse that was placed on it when Adam and Eve sinned!!!

To conclude:

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

According to Romans 5:12 sin and death enslaved all men through the fall of Adam.

Satan, through sin and death became our master and owner and Jesus Christ had to buy us back by paying a ransom (His death by the shedding of His blood).

In Christ we now belong to our original owner – God. I belong to Him, I am His child and He is my God and my Father.

God as my new owner and Jesus Christ as my Lord and Supreme Master now have a claim upon my life as well as an obligation toward me.

Rom 10:9 that if you **confess** with your mouth **Jesus as Lord**, and believe in your heart that God raised Him from the dead, you will be saved;

1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and **no one can say, "Jesus is Lord," except by the Holy Spirit.**

2Co 6:16 Or what agreement has the temple of God with idols? For **we are the temple of the living God**; just as God said, "I will dwell in them and walk among them; and I will be their God, and they shall be my people.

2Co 6:17 "Therefore, come out from their midst and be separate," says the Lord. "and do not touch what is unclean; And I will welcome you.

2Co 6:18 **"And I will be a father to you, And you shall be sons and daughters to Me,"** Says the Lord Almighty.

This brings us to the next very important working of the Wisdom of God –

SANCTIFICATION

PART TWO

SANCTIFICATION

- **INTRODUCTION** –

Our base Scripture for the Teachings on Redemption, Sanctification and Righteousness:

1 Corinthians 1:30 *(different translations to give us a clearer picture)*

1Co 1:30 But by His doing **you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,** (NASB)

1Co 1:30 But of Him, **you are in Christ Jesus, who was made to us wisdom from God, both righteousness and sanctification and redemption,** (LITV)

1Co 1:30 But it is from Him that you have your life in Christ Jesus, Whom God made our **Wisdom from God**, [*revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as*] **our Righteousness** [*thus making us upright and putting us in right standing with God*], and **our Consecration** [*making us pure and holy*], and **our Redemption** [*providing our ransom from eternal penalty for sin*]. (AMP)

1Co 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—(NKJV)

The Wisdom of God (God's wisdom = Jesus Christ) is practically implemented in our lives as righteousness, sanctification and redemption flowing from our profound position in Christ (But of Him, you are in Christ Jesus)

Christ is the wisdom of God = “both righteousness and sanctification and redemption”.

The last three terms (righteousness, sanctification, and redemption) illustrate and exemplify the first – *wisdom*; therefore **the wisdom of God impersonated in Christ manifests itself as righteousness, sanctification, and redemption.**

God chose Jesus Christ to demonstrate and manifest His plan of salvation to this world.

All the treasures of wisdom and knowledge are hidden in Christ Jesus.

Col 2:2 that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a **true knowledge of God's mystery, *that is*, Christ Himself,**

Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.

We have been put into Christ by God's own rich free grace and goodness, without any regard to any motive, merit, or desert of ours – **1Co 1:30 But of Him you are in Christ Jesus**

- *The phrase “of Him” denotes that **God is the origin of this great work of love and grace – placing us in Christ (“IN” means “a fixed position of rest”)***

We are made righteous, holy, and redeemed in Christ Jesus – the wisdom of God.

Redemption is mentioned in 1 Corinthians 1:30 last for emphasis although it is the **foundation of the other two.**

The order of the Wisdom of God (Jesus Christ) is thus:

- He redeems me
- He sanctifies me
- He justifies me (makes me righteous)

Redemption and sanctification produce the final result – righteousness!!

SECTION 1 – Sanctification in the Old Testament:

From the very beginning the concept of “sanctification” or “to be sanctified” was in the heart of the Almighty God. Seeing that God Himself instituted “sanctification” way back in Old Testament times, I think it is very appropriate to start our discussion on this topic also on how sanctification was applied in the Old Testament.

I will start with some Hebrew grammar

1. The verb “sanctify” as it is used in the Old Testament

The Hebrew verb for sanctify is:

“Qadash” (H6942) and has the following meanings attached to it:

To be clean, *make clean, pronounce clean,*

To be made holy, to declare holy or consecrated, to be holy, to show oneself holy, *to be treated as holy and sacred,*

To hallow, *to dedicate, to consecrate to God*, to keep oneself apart or separate, *to be set apart*

This verb captures the element of being *pure and devoted to God – first the cleansing and purifying - then made or declared holy and dedicated or consecrated to God!*

Some more elaboration on the use of the verb “qadash”

1. “Qadash” in the simple stem, signifies an *act whereby, or a state wherein, people or things are set aside* for use in the worship of God: they are consecrated or made sacred for that purpose

It is “*the act of setting apart*” and by this act and in this state the thing or person consecrated is to be withheld from profane use and to be treated with special care as a possession of God.

The Lord set aside Aaron and his sons, consecrated them, and made them holy for the priesthood.

Exo 29:21 "Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle *it* on Aaron and on his garments and on his sons and on his sons' garments with him; **so he and his garments shall be consecrated, as well as his sons and his sons' garments with him.**

In these specific acts there is a covert reference to spiritual holiness since the atoning blood was applied to the people involved.

The altar was made holy, and anything coming into contact with it became holy

Exo 29:37 "For seven days you shall make atonement for the altar and **consecrate it**; then the altar shall be most holy, *and whatever touches the altar shall be holy.*

Thus, whatever touches the altar enters into a new state. Now it belongs to God to be used solely by Him in the way He sees fit.

The Tabernacle, the ark, the table of showbread, the altar of burnt offering, and all the smaller accessories and utensils used in the worship of Israel were anointed with special anointing oil and thus they became holy. Whatever came in contact with them became holy.

Exo 30:25 "You shall make of these a **holy anointing oil**, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil.

Exo 30:26 "With it you shall anoint the tent of meeting and the ark of the testimony,

Exo 30:27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 and the altar of burnt offering and all its utensils, and the laver and its stand.

Exo 30:29 "You shall also **consecrate them**, that they may be **most holy**; **whatever touches them shall be holy.**

We find another reference to this meaning, "**to be consecrated or set aside for God's use**" in Exodus 29:43: "And there [the tent of meeting] I will meet with the children of Israel, and the **tabernacle shall be sanctified by my glory**"

2) "Qadash" in the intensive stem, has the meaning "to pronounce or to make holy", "to consecrate", "to declare something holy" "to set someone aside for divine service" and is used in the following instances:

The Lord pronounced the Sabbath day holy

Gen 2:3 Then God blessed the seventh day and **sanctified it**, because in it He rested from all His work which God had created and made.

Exo 20:8 "Remember the sabbath day, to keep it holy.

Places could be dedicated as holy, such as a part of the courtyard of the Temple (1Kings 8:64); or Mount Sinai itself (Exodus 19:23).

1Ki 8:64 On the same day the king **consecrated the middle of the court** that *was* before the house of the LORD,

Exo 19:23 Moses said to the LORD, "The people cannot come up to Mount Sinai, for You warned us, saying, '**Set bounds about the mountain and consecrate it.**'"

The Year of Jubilee, the fiftieth year, was declared holy (Leviticus 25:10).

Lev 25:10 'You shall thus **consecrate the fiftieth year** and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

Persons could be consecrated to holy duties: "to set someone aside for divine service."

Aaron and his sons were consecrated to serve as priests of the Lord:

Exo 28:3 "You shall speak to all the skilful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments **to consecrate him**, that he may minister **as priest** to Me.

Exo 28:41 "You shall put them on Aaron your brother and on his sons with him; and you shall **anoint them and ordain them and consecrate them, that they may serve Me as priests.**

1Sa 7:1 And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and **consecrated Eleazar his son to keep the ark of the LORD.**

Used in this sense the word describes the necessary step preceding ordination to the priestly office.

The firstborn males of people or animals were consecrated to the Lord:

Exo 13:2 "**Sanctify to Me every firstborn**, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me."

With the Lord as the subject, the word describes establishing something as holy.

The Lord Himself consecrated or made holy His people (Exodus 31:13; Leviticus 20:8; Leviticus 21:8);

Exo 31:13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for *this* is a sign between Me and you throughout your generations, that you may know that **I am the LORD who sanctifies you.**

Lev 20:8 'You shall keep My statutes and practice them; **I am the LORD who sanctifies you.**

Lev 21:8 'You shall consecrate him, therefore, for he offers the food of your God; he shall be holy to you; for **I the LORD, who sanctifies you, am holy.**

1. The meanings of "Qadash" in the **causative stem (action)**, overlap with the meanings in the intensive stem. It indicates ***designating something as consecrated or holy***; the word means to treat as holy or dedicated.

Jeremiah was declared holy (Jeremiah 1:5); as was the Temple (1Kings 9:3).

Jer 1:5 "Before I formed you in the womb I knew you, And before you were born I **consecrated you; I have appointed you** a prophet to the nations."

1Ki 9:3 The LORD said to him, "I have heard your prayer and your supplication, which you have made before Me; **I have consecrated this house which you have built by putting My name there forever**, and My eyes and My heart will be there perpetually.

4) “Qadash” in the **passive stems (action)**, means *“to be consecrated, to be treated as holy, or to show oneself as holy”*.

The entrance at the Tabernacle was to be treated as consecrated and holy through the Lord's glory (Exodus 29:43).

Exo 29:43 "I will meet there with the sons of Israel, and **it shall be consecrated by My glory**.

The Lord showed Himself as holy (Leviticus 10:3; Leviticus 22:32; Ezekiel 20:41).

Lev 10:3 Then Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me **I will be treated as holy**, And before all the people I will be honoured.'"

Lev 22:32 "You shall **not profane My holy name**, but **I will be sanctified** among the sons of Israel; I am the LORD who sanctifies you,

Eze 20:41 "As a soothing aroma I will accept you when I bring you out from the peoples and gather you from the lands where you are scattered; and **I will prove Myself holy** among you in the sight of the nations.

1. The noun “sanctification” as it is used in the Old Testament.

The Hebrew noun is:

“Qodesh” (H6944) and has the following meanings attached to it:

Apartness, holiness, sacredness, a holy thing, a most holy thing, something consecrated to God, separateness

The word indicates something consecrated and set aside for sacred use only; it was not to be put into common use, for if it was, it became profaned and common, not holy.

- 1) “Qodesh” can also be used of *what God makes a person, place, or thing to be.*

He designates a place to be His, that is, separate and unique. God's presence is what makes any place, anything, or anyone holy

Exo 3:5 Then He said, "Do not come near here; remove your sandals from your feet, for the **place on which you are standing is holy ground.**" (The first Biblical appearance of the word),

God designates His sanctuary a holy place

Exodus 36:1

Exo 36:1 "Now Bezalel and Oholiab, and every skilful person in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the **sanctuary (a sacred place)**, shall perform in accordance with all that the LORD has commanded."

The Holy Place in the Tabernacle was separated from the Most Holy Place by a curtain

Exo 26:33 "You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the **holy place and the holy of holies.**

Sanctuary refers to the Most Holy Place in the Temple as well (1Kings 6:16).

1Ki 6:16 He built twenty cubits on the rear part of the house with boards of cedar from the floor to the ceiling; he built *them* for it on the inside as **an inner sanctuary, even as the most holy place.**

This means that to varying degrees these places are identified with the holy God, the God who is separate from and hates all that is death and/or associated with death and idolatry.

- 2) “Qodesh” described holy offerings or things used in Israel's religion;

It described the holy offerings which only the priest or his family could eat (Leviticus 22:10).

Lev 22:10 'No layman, however, is to eat the holy *gift*; a sojourner with the priest or a hired man shall not eat of the holy *gift*.

Some of the offerings of the Lord were described as Most Holy (Leviticus 2:3)

Lev 2:3 'The remainder of the grain offering belongs to Aaron and his sons: **a thing most holy, of the offerings to the LORD by fire.**

Various things could be consecrated as holy:

Warriors (1Samuel 21:6);

1Sa 21:6 **So the priest gave him consecrated *bread***; for there was no bread there but **the bread of the Presence** which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away.

Food (Exodus 29:33);

Exo 29:33 "Thus they shall **eat those things** by which atonement was made at their ordination *and* consecration; but a layman shall not eat *them*, **because they are holy**.

The places where the Holy Ark had been located (2Chronicles 8:11)

2Ch 8:11 Then Solomon brought Pharaoh's daughter up from the city of David to the house which he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because **the places are holy where the ark of the LORD has entered**."

Only holy priests could go into the Temple (2Chronicles 23:6).

2Ch 23:6 "But let no one enter the house of the LORD **except the priests and the ministering Levites; they may enter, for they are holy**. And let all the people keep the charge of the LORD.

Many vessels and items used in the Tabernacle or Temple areas were holy (Ezra 8:28; Exodus 30:32 & 35)

Ezr 8:28 Then I said to them, "**You are holy to the LORD, and the utensils are holy**; and the silver and the gold are a freewill offering to the LORD God of your fathers.

Exo 30:31 "You shall speak to the sons of Israel, saying, '**This shall be a holy anointing oil to Me** throughout your generations.

Exo 30:32 '**It shall not be poured on anyone's body**, nor shall you make *any* like it in the same proportions; **it is holy, and it shall be holy to you**.

Exo 30:34 Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each.

Exo 30:35 "**With it you shall make incense, a perfume**, the work of a perfumer, salted, **pure, and holy**.

The Sabbath was holy (Exodus 31:14).

Exo 31:14 'Therefore you are to observe **the sabbath, for it is holy to you**.

- **3) This word "Qodesh" also designates divine holiness:**

The Lord alone can swear by His own holiness; and His ways are holy

Psa 89:35 "Once **I have sworn by My holiness**; I will not lie to David.

Amo 4:2 The Lord GOD has sworn by His holiness,

Psa 77:13 **Your way, O God, is holy**; What god is great like our God?

God is marvellous in holiness in that He is without equal and without imperfection.

Exo 15:11 "Who is like You among the gods, O LORD? **Who is like You, majestic in holiness**; Awesome in praises, working wonders?

Since the Lord is holy, He expected Israel to be holy. This word described the essence of the Israelites: They were His holy people

Exo 22:31 **"You shall be holy men to Me,**

Exo 28:36 "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, **'Holy to the LORD.'**

- 4) **"Qodesh"** describes holiness when it relates to various things:

Holiness adhered to the Lord's house and beautified it (Psalm 93:5).

Psa 93:5 Your testimonies are fully confirmed; Holiness befits Your house, O LORD, forevermore.

The Lord's name is holy (Leviticus 20:3; Leviticus 22:2; Ezekiel 39:7 & 25).

Lev 20:3 'I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane **My holy name**.

Lev 22:2 "Tell Aaron and his sons to be careful with the holy *gifts* of the sons of Israel, which they dedicate to Me, so as not to profane **My holy name; I am the LORD**.

Eze 39:7 "My holy name I will make known in the midst of My people Israel; and I will not let My holy name be profaned anymore. And the nations will know that **I am the LORD, the Holy One in Israel**.

Eze 39:25 Therefore thus says the Lord GOD, "Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel; and **I will be jealous for My holy name**.

1. **The use of the adjective, "holy" in the Old Testament**

The Hebrew adjective is:

"qadosh" (H6918) and is more focused in emphasis than the noun **"qodesh"**.

Its most frequent use represents God's majestic (1Samuel 2:2), moral (Leviticus 11:44), and dynamistic holiness (dynamistic holiness is holiness as power - 1Samuel 6:20).

1Sa 2:2 "There is **no one holy like the LORD**, Indeed, there is no one besides You, Nor is there any rock like our God.

Lev 11:44 'For I am the LORD your God. **Consecrate yourselves therefore, and be holy, for I am holy.**

1Sa 6:20 The men of Beth-shemesh said, "Who is able to stand before **the LORD, this holy God?**

The word is also used of what God claims for Himself, what is consecrated to His service (Exodus 29:31).

Exo 29:31 "And you shall take the **ram of the consecration** and boil its flesh in the holy place. (NKJV)

When applied to people, the word may mean "set apart for God" (Psalm 16:3), separated to Him (Exodus 19:6—the first biblical occurrence of the word), and thoroughly purified and perfected by Him from all moral evil (Isaiah 4:3).

Psa 16:3 As for the **saints who are in the earth, They are the majestic ones** in whom is all my delight.

Exo 19:6 and you **shall be to Me a kingdom of priests and a holy nation.'**

Isa 4:3 It will come about that he who is left in Zion and remains in Jerusalem **will be called holy**--everyone who is recorded for life in Jerusalem.

Another profound use of this concept ("set apart for God") is found in the calling and consecration (anointing) of Jesus Christ:

Isa 61:1 The Spirit of the Lord GOD is upon me, Because the **LORD has anointed me** To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;

Isa 61:2 To proclaim the favourable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

Isa 61:3 To grant those who mourn *in* Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

I will elaborate in detail on this in my teaching "THE ANOINTING"

From all of the above we can see that God is a Holy God and that He requires holiness from us. Since man is unable to sanctify himself, he is in dire need of someone who can cleanse and purify him and make him holy and acceptable to God.

That brings us to this all important work of our Lord and Saviour, Jesus Christ.

God is the only One that can make people holy and acceptable to Him and He does that through Jesus Christ.

1Co 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

SECTION 2 – Sanctification in the New Testament

- *Two great prophecies*

This great work of purification and cleansing was prophesied by Ezekiel

This is one of the greatest prophecies about the cleansing work of the blood of Jesus and the Holy Spirit taking up His abode in my spirit.

Eze 36:23 "I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight.

Eze 36:24 "For I will take you from the nations, gather you from all the lands and bring you into your own land.

Eze 36:25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

Eze 36:26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

Eze 36:27 "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Eze 36:28so you will be My people, and I will be your God.

Eze 36:29 "Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.

Eze 36:30 "I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations.

Another great prophecy about the cleansing purifying work of Christ came through Malachi:

Mal 3:1 "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, **He is coming**," says the LORD of hosts.

Mal 3:2 "But who can endure the day of His coming? And who can stand when He appears? **For He is like a refiner's fire and like fullers' soap.**

Mal 3:3 " **He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.**

Mal 3:4 "Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

During the Old Testament times God dwelled amongst His people by manifesting His Holy presence in the Most Holy place of the Tabernacle where the Ark of the Covenant was. But that was not the ultimate for God – He had that urgent desire to indwell man in the same manner as He indwelt Adam who was made in His image.

Act 7:47 But Solomon built Him a house.

Act 7:48 "However, **the Most High does not dwell in temples made with hands,**

Act 17:24 "The **God** who made the world and all things in it, since He is Lord of heaven and earth, **does not dwell in temples made with hands;**

Jesus said in John:

Joh 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our home with him.**

***Christ's crucifixion** makes possible the moving of the sinner from the profane to the holy so that the believer can become a part of the temple where God dwells and is worshiped*

Heb 13:12 Therefore **Jesus also**, that He might sanctify the people with His own blood, suffered outside the gate.

Heb 10:10 By this will **we have been sanctified** through the offering of the body of Jesus Christ once for all.

- ***Through this awesome work of Christ the church and the individual believer is regarded as a "temple" (Greek "naos" which means the most Holy Place of the Tabernacle).***
- **"A holy temple" – the church**

1Co 3:16 Do you not know that **you are a temple of God** and *that* the Spirit of God dwells in you?

1Co 3:17 If any man destroys the temple of God, God will destroy him, for **the temple of God is holy**, and that is what you are.

- **"A temple of the Holy Spirit" – the individual believer**

1Co 6:19 Or do you not know that **your body is a temple of the Holy Spirit** who is in you, whom you have from God, and that you are not your own?

1Co 6:20 For **you have been bought with a price**: therefore glorify God in your body.

But first our hearts would have to be prepared and cleansed and made acceptable for a Holy God to dwell in.

Ezekiel and Malachi prophesied it and Jesus came to fulfil that prophecy – He was the ultimate and perfect sacrifice for our sin – the Lamb of God that takes away the sin of this world.

JESUS CHRIST BECAME OUR SANCTIFICATION!!!

- ***The New Testament concept of: “to sanctify” and “sanctification”***

The meanings are very much similar to the Hebrew words – the profound difference lies in the application thereof:

For those who are in Christ “sanctification” and “to be sanctified” is a daily reality given freely to us by the Grace of God.

The two words “sanctify” and “sanctification” is so closely related that I will deal with it as one concept:

Sanctification: Noun (Greek 38 – “hagiasmos”) and **Sanctify**: Verb (Greek 37 – “hagiazō”)

Why sanctification?

- ***Sin:***

Sin has defiled and profaned us and separated us from the holy presence of God.

- ***God is a holy God and nothing unholy can enter His presence:***

Luk 1:49 "For the Mighty One has done great things for me; And **holy is His name**.

1Pe 1:15 but like the **Holy One** who called you, be holy yourselves also in all *your* behaviour;

1Pe 1:16 because it is written, "**YOU SHALL BE HOLY, FOR I AM HOLY.**"

Rev 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "**HOLY, HOLY, HOLY *is* THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.**"

Luk 1:35 The angel answered and said to her, "The **Holy Spirit** will come upon you, and the power of the Most High will overshadow you; and for that reason the **holy Child** shall be called the Son of God.

Act 4:30 while You extend Your hand to heal, and signs and wonders take place through the name of **Your holy servant Jesus.**"

1Jn 2:20 But you have an anointing from the **Holy One**, and you all know.

- ***Sanctification is God's will and purpose:***

Sanctification is God's will for the believer, and His purpose in calling him by the gospel:

1Th 4:3 For **this is the will of God, your sanctification**; *that is*, that you abstain from sexual immorality;

1Th 4:7 For God has not called us for the purpose of impurity, **but in sanctification.**

Redemption and sanctification

- **Redemption:**

Redemption is the act whereby we are bought back by the paying of a ransom (the blood and death of Jesus Christ). We now belong to God through Jesus, but this new possession of God must first be sanctified to be acceptable to Him.

- **Sanctification:**

Sanctification is the act whereby this newly redeemed person is cleansed, purified and made holy and acceptable unto God. Nothing unholy can come into His presence. ***Sanctification is the act of making a thing or a person pure and holy.***

During this process we are made free from the guilt of sin and are separated (set apart) for the purpose of serving God.

- **Sanctification and justification**

(Taken from "The Complete Wordstudy Dictionary" – E-Sword)

Hagiasmós (G38) – “sanctification” is similar to *dikaíōsis* (G1347) – “justification”, which denotes not only the act of God's free grace in justifying sinners, but also the result of that justification upon the sinner in making him just and equipping him to recognize the rights of God on his life.

Hagiasmós – sanctification refers not only to the activity of the Holy Spirit in setting man apart unto salvation and transferring him into the ranks of the redeemed, but also to enabling him to be holy even as God is holy (2Thessalonians 2:13).

2Th 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because **God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.**

- ***Sanctification is that new relationship we have with God entered by faith on the basis of the blood and the death of Christ:***

Act 26:18 to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among **those who have been sanctified by faith in Me.'**

1Co 6:11 Such were some of you; but you were washed, but **you were sanctified**, but you **were justified in the name of the Lord Jesus Christ** and in the Spirit of our God.

Eph 5:25 Husbands, love your wives, just as **Christ also loved the church and gave Himself up for her,**

Eph 5:26 so that **He might sanctify her, having cleansed her by the washing of water with the word,**

Col 1:21 And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

Col 1:22 yet He has now **reconciled you in His fleshly body through death**, in order to **present you before Him holy and blameless** and beyond reproach—

Heb 10:10 By this will **we have been sanctified through the offering of the body of Jesus Christ once for all.**

Heb 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean **the blood of the covenant by which he was sanctified**, and has insulted the Spirit of grace?

Heb 13:12 Therefore Jesus also, **that He might sanctify the people through His own blood**, suffered outside the gate.

- ***Through sanctification we have been made one with God the Father and we are now called by Jesus brethren***

Heb 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.

Heb 2:11 For **both He who sanctifies and those who are sanctified are all from one *Father***; for which reason He is not ashamed to call them brethren,

Christ and believers are all of one heavenly Father, who is God. Therefore they are brethren, and Christ, notwithstanding his superior dignity, is not ashamed to call them by that name.

*The Greek word for “brethren” is “Adelphós” and generally denotes a **fellowship of life based on identity of origin, e.g., members of the same family***

Two more Scriptures referring to this unique relationship – brethren of Jesus

Rom 8:29 For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that **He would be the firstborn among many brethren**;

Heb 2:17 Therefore, **He had to be made like His brethren in all things**, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

- **Sanctification is the acknowledgment of the Lordship of Christ:**

1Pe 3:14 But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,

1Pe 3:15 **but sanctify Christ as Lord in your hearts**, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and **no one can say, "Jesus is Lord," except by the Holy Spirit.**

- **We are sanctified and born again by the Word (the Logos – the creative power of God)**

Joh 15:3 "You are already **clean because of the word (Logos)** which I have spoken to you.

Joh 17:17 "Sanctify them in the truth; Your word (*Logos*) is truth.

Joh 17:19 "For their sakes I sanctify Myself, **that they themselves also may be sanctified in truth.**

The phrase “be sanctified” in John 17:19 in the Greek language is in the “perfect participle” and stresses “the state brought about by the finished results of the action”

From this we gather that “sanctification is a done deal – the finished results brought about by finished work of a loving Jesus Christ!!!!!!

Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Eph 5:26 so that **He might sanctify her, having cleansed her by the washing of water with the word,**

1Pe 1:23 You have been regenerated (born again), not from a mortal origin (seed, sperm), but from one that is immortal by the ever living and lasting **Word of God (*Logos*)**.

Joh 1:1 In the beginning was the **Word (*Logos*)**, and the **Word (*Logos*)** was with God, and the **Word (*Logos*)** was God.

Joh 1:2 He was in the beginning with God.

Joh 1:3 **All things came into being through Him**, and apart from Him nothing came into being that has come into being. (*All things include my regeneration*)

Joh 1:14 And the **Word (*Logos*)** became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

- ***I am now a new creation:***

2Co 5:17 Therefore, if anyone *is in Christ*, **he is a new creation**; old things have passed away; behold, all things have become new.

2Co 5:18 Now all things *are* of God, who has reconciled us to Himself through Jesus Christ,

Eph 2:10 For **we are His workmanship, created in Christ Jesus for good works**, which God prepared beforehand so that we would walk in them.

Col 3:9 Do not lie to one another, since **you laid aside the old self with its *evil* practices**,

Col 3:10 and have put on **the new self who is being renewed to a true knowledge according to the image of the One who created him--**

Col 3:11 *a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, **but Christ is all, and in all**.

Col 3:12 So, as those who have been **chosen of God, holy and beloved**, put on a heart of compassion, kindness, humility, gentleness and patience;

Gal 6:15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but **anew creation (*a new creative act*)**.

- ***The process of sanctification is executed and applied by the Holy Spirit – He is the Agent in Sanctification - the Holy Spirit is the Sanctifier.***
- ***"Sanctification of the Spirit," means "sanctification produced by the Holy Spirit "***

Rom 15:16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, **sanctified by the Holy Spirit**.

1Co 6:11 Such were some of you; but you were washed, but you **were sanctified**, but you were justified in the name of the Lord Jesus Christ and **in the Spirit of our God**.

2Th 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for **salvation through sanctification by the Spirit and faith in the truth.**

1Pe 1:2 according to the foreknowledge of God the Father, **by the sanctifying work of the Spirit**, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

Paul and Peter both affirmed the work of the Holy Spirit in conversion as a sanctification, a making the believer holy so as to come before God in acceptance. Especially with Paul, justification and sanctification are closely related concepts.

- ***Believers are called “saints” or “holy” (G40 hágios):***

Believers are separated from sin, sanctified, set apart and consecrated to God and called “saints” or “holy” (Greek 40 “hagioi”).

The fundamental idea of the word “hagioi” – translated “holy” or “saints”, is separation, consecration, and devotion to the service of Deity, sharing in God's purity and abstaining from earth's defilement.

Since every believer is sanctified in Christ Jesus, a common New Testament designation of all believers is “saints” – “sanctified” or “holy ones.”

Thus sainthood, or **sanctification, is not an attainment, it is the state into which God**, in grace, calls sinful men, and in which they begin their course as His children,

Rom 1:7 to all who are beloved of God in Rome, **called as saints**: Grace to you and peace from God our Father and the Lord Jesus Christ.

Col 3:12 So, as those who have been chosen of God, **holy and beloved**,

Heb 3:1 Therefore, **holy brethren, partakers of a heavenly calling**, consider Jesus, the Apostle and High Priest of our confession

Although sainthood is not an attainment, believers are called to sanctify themselves (consistently with their calling, 2Timothy 1:9), cleansing themselves from all defilement, forsaking sin, living a "holy" manner of life, (1Peter 1:15; 2Peter 3:11) and experiencing fellowship with God in His holiness.

2Ti 1:9 who has saved us and **called us with a holy calling**, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

1Pe 1:15 but like the Holy One who called you, **be holy yourselves also in all your behaviour**;

2Pe 3:11 Since all these things are to be destroyed in this way, what sort of people **ought you to be in holy conduct and godliness**,

- ***The saints are thus figuratively spoken of as:***

- "A holy temple" – the church

1Co 3:16 Do you not know that **you are a temple of God** and *that* the Spirit of God dwells in you?

1Co 3:17 If any man destroys the temple of God, God will destroy him, for **the temple of God is holy**, and that is what you are.

- "A temple of the Holy Spirit" – the individual believer

1Co 6:19 Or do you not know that **your body is a temple of the Holy Spirit** who is in you, whom you have from God, and that you are not your own?

1Co 6:20 For **you have been bought with a price**: therefore glorify God in your body.

- "A holy temple" - the church as the body of Christ

Eph 2:20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,

Eph 2:21 in whom the whole building, being fitted together, is growing into a **holy temple in the Lord**,

Eph 2:22 in whom you also are being built together into a **dwelling of God in the Spirit**.

Eph 5:27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that **she would be holy and blameless**.

- "A holy priesthood"

1Pe 2:5 you also, as living stones, are being built up as a **spiritual house for a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

- "A royal priesthood and a holy nation"

1Pe 2:9 But you are A CHOSEN RACE, A **royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION**, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light;

- *An interesting comment with regard to sainthood (by G.B. Stevens)*

"It is evident that "*hagios*", (holy) and its kindred words...express something more and higher than "*hieros*", (sacred, outwardly associated with God);...something more than "*semnos*", (worthy, honourable); something more than "*hagnos*", (pure, free from defilement).

"*Hagios*" (holy) is...**more comprehensive....It is characteristically godlikeness**" (G. B. Stevens, in Hastings' Bible Dictionary).

- *There is also an ethical aspect of sanctification – an aspect that we as believers should pursue with all of our hearts*

The author of the book of Hebrews emphasizes this aspect of sanctification. Sanctification/holiness is to be pursued as an essential aspect of the believer's life while the blood of sanctification must not be defiled by sinful conduct

The Bible stresses both the individual's commitment to holy living and the enabling power of God for it.

Romans 6:19-22

Rom 6:19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now **present your members as slaves to righteousness, resulting in sanctification.**

Rom 6:20 For when you were slaves of sin, you were free in regard to righteousness.

Rom 6:21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

Rom 6:22 But now **having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification,** and the outcome, eternal life.

1 Corinthians 5:7

1Co 5:7 **Clean out the old leaven so that you may be a new lump,** just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.

2 Corinthians 7:1

2Co 7:1 Therefore, having these promises, beloved, **let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God**

Ephesians 4:21-24

Eph 4:21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus,

Eph 4:22 that, in **reference to your former manner of life, you lay aside the old self,** which is being corrupted in accordance with the lusts of deceit,

Eph 4:23 and that you **be renewed in the spirit of your mind,**

Eph 4:24 and **put on the new self,** which in *the likeness of* God has been created in **righteousness and holiness of the truth.**

1 Thessalonians 4:3-8

1Th 4:3 For **this is the will of God, your sanctification; *that is*, that you abstain** from sexual immorality;

1Th 4:4 that each of you know how to **possess his own vessel in sanctification and honour**,

1Th 4:5 not in lustful passion, like the Gentiles who do not know God;

1Th 4:6 *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*.

1Th 4:7 For **God has not called us for the purpose of impurity, but in sanctification**.

1Th 4:8 So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to

you.

1 Thessalonians 5:23

1Th 5:23 Now may the God of peace Himself **sanctify you entirely; and may your spirit and soul and body be preserved complete**, without blame at the coming of our Lord Jesus Christ.

1 Thessalonians 3:13

1Th 3:13 so that He may **establish your hearts without blame in holiness** before our God and Father at the coming of our Lord Jesus with all His saints.

1 Thessalonians 4:7-8

1Th 4:7 For God has not called us for the purpose of **impurity, but in sanctification**.

1Th 4:8 So, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you.

2 Timothy 2:19-22

2Ti 2:19 Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, **"Everyone who names the name of the Lord is to abstain from wickedness."**

2Ti 2:20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honour and some to dishonour.

2Ti 2:21 **Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honour, sanctified, useful to the Master, prepared for every good work .**

2Ti 2:22 Now **flee from youthful lusts and pursue righteousness**, faith, love *and* peace, with those who call on the Lord from a pure heart.

Hebrews 12:14

Heb 12:14 **Pursue** peace with all men, and **the sanctification** without which no one will see the Lord.

Hebrews 10:26-31

Heb 10:26 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Heb 10:27 but a terrifying expectation of judgment and the fury of a fire which will consume the adversaries.

Heb 10:28 Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses.

Heb 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and **has regarded as unclean the blood of the covenant by which he was sanctified**, and has insulted the Spirit of grace?

Heb 10:30 For we know Him who said, "vengeance is mine, I will repay." And again, "the Lord will judge His people."

Heb 10:31 It is a terrifying thing to fall into the hands of the living God.

1 Peter 1:22-23

1Pe 1:22 Since you have **in obedience to the truth purified your souls for a sincere love of the brethren**, fervently love one another from the heart,

1Pe 1:23 for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God.

2 Peter 3:14

2Pe 3:14 Therefore, beloved, since you look for these things, **be diligent to be found by Him in peace, spotless and blameless**,

1 John 3:1-3

1Jn 3:1 See how great a love the Father has bestowed on us, that **we would be called children of God**; and *such* we are. For this reason the world does not know us, because it did not know Him.

1Jn 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. **We know that when He appears, we will be like Him**, because we will see Him just as He is.

1Jn 3:3 **And everyone who has this hope fixed on Him purifies himself, just as He is pure.**

- *“Expiation” and “propitiation” explained: We are purified (sanctified) through “expiation” = made free from the guilt of sin*

These two terms define and explain the meaning of Christ's death on the cross as it relates to God and to believers.

In the word “expiation” the prefix *ex* means “out of” or “from,” so:

Expiation emphasizes the removal of guilt through a payment of the penalty

In the word “propitiation” the prefix *pro* means “for,” so:

Propitiation emphasizes the appeasement or averting of God's wrath and justice.

Propitiation brings about a change in God’s attitude, so that He moves from being at enmity with us to being for us. **Through the process of propitiation, we are restored into fellowship, favour and holiness with Him.**

Both words are related to reconciliation, since it is through Christ's death on the cross for our sins that we are reconciled to a God of holy love ([Romans 5:8-11](#) ; [2 Corinthians 5:18-21](#) ; [Colossians 1:19-22](#)).

[Romans 5:8-11](#)

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now **been justified by His blood**, we shall be saved from the wrath *of God* through Him.

Rom 5:10 For if while we were enemies **we were reconciled to God through the death of His Son**, much more, having been reconciled, we shall be saved by His life.

Rom 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[2 Corinthians 5:18-21](#)

2Co 5:18 Now all *these* things are from **God, who reconciled us to Himself through Christ** and gave us the ministry of reconciliation,

2Co 5:19 namely, that **God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation.

2Co 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

[Colossians 1:19-22](#)

Col 1:19 For it was the *Father's* good pleasure for all the fullness to dwell in Him,

Col 1:20 and **through Him to reconcile all things to Himself**, having made peace **through the blood of His cross**; through Him, *I say*, whether things on earth or things in heaven.

Col 1:21 And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

Col 1:22 yet He has now **reconciled you** in His fleshly body **through death**, in order to **present you before Him holy and blameless and beyond reproach** -

- *I conclude this section on sanctification with the Scripture I started with*

1Co 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

The order of the Wisdom of God (Jesus Christ) is thus:

- He redeems me
- He sanctifies me
- He justifies me (makes me righteous)

Redemption and sanctification produce the final result – righteousness!!

This brings us to the next very important working of the Wisdom of God –

RIGHTEOUSNESS

PART THREE

RIGHTEOUSNESS/JUSTIFICATION/

- **INTRODUCTION**

Our base Scripture for the Teachings on Redemption, Sanctification and Righteousness:

1 Corinthians 1:30 (*different translations to give us a clearer picture*)

1Co 1:30 But by His doing **you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,** (NASB)

1Co 1:30 But of Him, **you are in Christ Jesus, who was made to us wisdom from God, both righteousness and sanctification and redemption,** (LITV)

1Co 1:30 But it is from Him that you have your life in Christ Jesus, Whom God made our **Wisdom from God**, [*revealed to us a knowledge of the divine plan of salvation previously hidden, manifesting itself as*] **our Righteousness** [*thus making us upright and putting us in right standing with God*], and **our Consecration** [*making us pure and holy*], and **our Redemption** [*providing our ransom from eternal penalty for sin*]. (AMP)

1Co 1:30 But of Him **you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—**(NKJV)

The Wisdom of God (God's wisdom = Jesus Christ) is practically implemented in our lives as righteousness, sanctification and redemption flowing from our profound position in Christ (But of Him, you are in Christ Jesus)

Christ is the wisdom of God = “both righteousness and sanctification and redemption”.

The last three terms (righteousness, sanctification, and redemption) illustrate and exemplify the first – *wisdom*; therefore **the wisdom of God impersonated in Christ manifests itself as righteousness, sanctification, and redemption.**

God chose Jesus Christ to demonstrate and manifest His plan of salvation to this world.

All the treasures of wisdom and knowledge are hidden in Christ Jesus.

Col 2:2 that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a **true knowledge of God's mystery, *that is, Christ Himself,***

Col 2:3 **in whom are hidden all the treasures of wisdom and knowledge.**

We have been put into Christ by God's own rich free grace and goodness, without any regard to any motive, merit, or desert of ours - **1Co 1:30 But of Him you are in Christ Jesus**

- *The phrase “of Him” denotes that **God is the origin of this great work of love and grace – placing us in Christ (“IN” means “a fixed position of rest”)***

We are made righteous, holy, and redeemed in Christ Jesus – the wisdom of God.

Redemption is mentioned in 1 Corinthians 1:30 last for emphasis although it is the **foundation of the other two.**

The order of the Wisdom of God (Jesus Christ) is thus:

- **He redeems me**
- **He sanctifies me**

- He justifies me (makes me righteous)

Redemption and sanctification produce the final result – righteousness!!

SECTION 1 - Why is righteousness such a big issue?

We were created righteous – that was God’s original plan and purpose for us!!

We lost that righteousness and the only way back into the holy presence of God is for us to be made righteous again

Although the subject of creation and the fall of man is extensively covered in the “First Dispensation Teaching” “Created in His Image to function in His Likeness” I would love (for the purpose of this teaching on “Righteousness”) to give a short summary of what God had in mind when He created man:

1. Man was created righteous, given righteous abilities and functioned in a righteous environment

- *The first step in creation of man – his spiritual side:*

Gen 1:26 Then God said, "**Let Us make man in Our image**, according to Our likeness; and **let them rule** over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Gen 1:27 So **God created (bara)** man in His *own* image; in the image of God He created (bara) him;

So the first thing that **God brought fourth (created – bara)** out of His own unseen self (out of Himself as a Spirit) was **the real, unseen, invisible me**.

When God said: “Let Us make man in Our image, according to Our likeness”, He made us spirit beings able to operate like Him (His likeness) – by His word.

The spirit man contains “the image” of God.

- *God blessed and spoke to the spirit man and gave them a profound assignment and mandate:*

Gen 1:28 **God blessed them**; and **God said to them**, “**Be fruitful and multiply**, and **fill the earth**, and **subdue it**; and **rule** over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

God blessed them:

Bless means: “to bend the knee, to kneel down, to salute or greet, to wish well to”; to make successful; to prosper in temporal concerns; to speak well of, the bestowal of good”

God bowed down (or knelt down) alongside Adam and Eve (coming down to their level) and got involved in their everyday walk of life.

God blessed them by saying to them: YOU HAVE MY PERMISSION to live life to the fullest.

God gave them the capacity to live a rich and full life and to realize all their potential and to fulfil their purpose and destiny.

God bestowed good things upon them and enabled and empowered them to prosper.

God said to them:

Say (said): To designate – *TO SPELL OUT THEIR DESTINY*, to purpose, *to put forth in order*, to challenge, *to appoint, to be called, assign*.

God’s speaking is God’s action and way of working. God does nothing without His Word. **God’s speech is God’s energy released** and God’s energy released is the driving force behind the implementation of His word.

By speaking to them God released His divine energy into them enabling them to fulfil their mandate

- *Their assignment and mandate:*

The five commands of God to man:

- be fruitful: *the release of the inner hidden life, abilities and potential*

Bring forth, realize all your potential, branch off, impart, share, to flourish, to cause to bear fruit, grow, increase, an unceasing fruitfulness, producing fruit in abundance

- multiply: *the reproduction of the inner hidden life, abilities and potential*

To increase greatly, to be in authority, enlarge, excel, to be exceedingly full of, to become great, to be abundant, to become many, to increase (in whatever respect), (bring in) abundance,

- replenish the earth; fill the earth:

“Replenish” means: the completion of something that was unfinished, the filling of something that was empty, to accomplish things, to gather, to live in abundance, to be complete, to be in authority

- subdue the earth:

The expression "subdue the earth" has an immense range – it is a command from God to discover and use all the vast resources of the earth, through our conscious activities in order to fulfil our destiny.

“Subdue” means: to conquer, to bring into subjection, to keep under, to dominate, to bring into bondage, to overcome, to enslave, to force,

-have dominion, rule over:

“Have dominion” indicates: “the exercising of authority by a king over his kingdom” and means: to reign, to rule, to take into possession, to exercise domain, to tread down, to prevail against, to crumble off, and to scrape out

○ Creating the right environment for man to function in:

Gen 2:8 The LORD God planted a garden toward the east, **in Eden**; and there **He placed** the man whom He had formed.

Gen 2:9 Out of the ground the LORD God caused to **grow every tree** that is pleasing to the sight and **good for food**; **the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.**

Gen 2:15 Then the LORD God **took the man and put him into the garden of Eden to cultivate it and keep it.**

EDEN means:

Pleasure; delight, to be soft or pleasant, luxury

Figuratively of the many splendid things and enjoyment God gives.

To enjoy something to the full

The power and ability to give birth to something

God's presence and fellowship

Righteousness prevailed in creation

○ ***Righteousness briefly defined:***

Righteousness means:

Honesty; prosperity; blameless conduct; integrity; purity of life; correctness of thinking, feeling and acting; upright; innocent; true; sincere; holiness; uprightness; Godlikeness or godliness; the state of being right with God; the character or quality of being right or just.

From the above we can see that righteousness is: "the condition acceptable to God as created by Him in the first human beings"

The term "righteousness" refers to a person whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

Righteousness is:

- Conformity to all that God commands or appoints and stands in opposition to lawlessness.
- The state in which we live (or ought to live) daily (24/7) in the presence of God without the slightest sense of guilt or inferiority.
- A state where there is no consciousness of sin or any feelings of guilt and condemnation whatsoever.
- Absolute freedom and boldness to approach God and enter into His presence.

Without holiness no man is accepted of God, therefore **righteousness is union with God in character** - and the norm of character is **"likeness to God"**.

There exists an open heaven between God and me – a continual and unhindered interaction and communication between us.

Man was created perfect, pure, and completely righteous and crowned with glory - indeed the crown of God's creation.

Psa 8:4 What is man that You are mindful of him, and the son of [*earthborn*] man that You care for him?

Psa 8:5 Yet You have made him but a little lower than God [*or heavenly beings*], and You have crowned him with glory and honour.

Psa 8:6 You made him to have dominion over the works of Your hands; You have put all things under his feet: (AMP)

This completely righteous creation was able to enjoy direct unhindered access into the presence of God. ***Because of the fact that there were no transgressions, man never experienced any feelings of guilt, condemnation, inferiority or unworthiness in the presence of God.*** Man was as holy as God – created in His image and there existed an unhindered, continual communication and fellowship between Creator and creation. They were in complete union with each other.

Man had the ability to walk in the ways of God because of the fact that they were created righteous – they were spirit as God is Spirit

Now that is the pinnacle of righteousness – complete union with God – God’s ultimate and original plan for man, and Adam and Eve enjoyed every moment of it, untilDISASTER STRUCK

1. The fall of man – man lost his righteousness

- ***Disaster struck – disobedience to the only Law that God instituted giving rise to man’s need for JUSTIFICATION (to be made righteous)***

Gen 2:9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Gen 2:16 The LORD God **commanded** the man, saying, "From any tree of the garden you may eat freely;

Gen 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

Adam and Eve (having a free will) had a choice between life and death

They were free to partake of the “tree of life”, which signified the abundant life of God and by partaking of it would have given them immortality. They were not inherently immortal, but were capable of being immortal by partaking of God’s constant supply of life - the “Tree of Life”

The fall of man started with the conversation between the serpent and the woman:

Gen 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

Gen 3:2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat;

Gen 3:3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

Gen 3:4 The serpent said to the woman, "You surely will not die!

Gen 3:5 "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

- *The result of their unrighteous actions*

The tragic moment of disobedience:

They became aware of their own weaknesses – sin consciousness and own efforts to rectify the matter crept in

Gen 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Gen 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Adam and Eve became afraid of God and hid themselves from Him:

Their intimate relationship which they enjoyed with God was broken:

They died spiritually:

Gen 3:8 They heard the sound of the LORD God walking in the garden in the cool of the day, and **the man and his wife hid themselves from the presence of the LORD God** among the trees of the garden.

Gen 3:9 Then the LORD God called to the man, and said to him, "Where are you?"

Gen 3:10 He said, "I heard the sound of You in the garden, and **I was afraid because I was naked; so I hid myself.**"

Blame shifting

Gen 3:11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

Gen 3:12 The man said, "The woman whom You gave *to be* with me, she gave me from the tree, and I ate."

Gen 3:13 Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

Quote from "Unlocking the Bible by David Pawson; Page 70)

"Their former relationship with God is destroyed. Their relationship with each other is also affected: they hide from each other and God pronounces a curse over them."

1. God's reaction

- *God's verdict: "righteousness was lost" –*

The devastating outflow of unrighteousness

- *God's verdict: To the serpent*

Gen 3:14 The LORD God said **to the serpent**, "Because you have done this, **Cursed are you** more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;

Gen 3:15 And I will put **enmity** Between you and the woman, And between your seed and her seed; **He shall bruise you on the head**, And you shall bruise him on the heel."

To the serpent , cursed are you more than all: meaning that the serpent would be the lowest of all animals.

- *God's verdict: To the woman (she is punished in relation to the family)*

Gen 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, **In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.**"

It is very significant to note that God cursed the serpent, but not the woman or the man – they were created in His image and according to His likeness and thus God would have been cursing Himself

The sentence of the woman consists of three parts: the former two regard her as a mother – the last as a wife.

In pain you will bring forth children; not only physical pain, but also the pain, stress, suffering, heart sore and difficulties she will experience in raising children in a broken and incomplete world.

Sorrow is to be multiplied in her pregnancy, and is also to accompany the bearing of children. This sorrow seems to extend to all the mother's pains and anxieties concerning her offspring.

Yet your desire will be for your husband: (this was part of the sentence of God)

. **“Desire” does not refer to sexual desire in particular.** It means, in general:

Turn or determination of the will

Before the transgression there was equality between the man and the woman, but now she will constantly strive to take the man's position, to humiliate him, to rule over him, to be the leading one in the relationship and to treat him as one of her children.

It is to be understood very clearly that this was not the way God intended it to be – they were created by God equal – just with different roles.

And he will rule over you: (also not intended by God to be like this – the man ruling over the woman is part of the sentence of God)

This is ruling over in a bad sense – where they were equal in the beginning, the husband is now in a position to exploit and dominate the wife and lord over her.

His whole approach will be to manipulate and control her and to treat her unfairly.

The sentence of God was this: the woman will constantly try to rule over the man, but the man will rule over the woman – indeed the ugliness of unrighteousness

Thank God everything was changed in and through Christ!

He restored and healed us through His finished work and brought us back to His Father's original intent and purpose.

- **God's verdict: Upon the earth and to Adam (he is punished in relation to his work):**

Gen 3:17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; **Cursed is the ground because of you; In toil you will eat of it All the days of your life.**

Gen 3:18 **"Both thorns and thistles it shall grow for you; And you will eat the plants of the field;**

Gen 3:19 **By the sweat of your face You will eat bread,** Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

Adam lived life by God's blessing, His Word and His Spirit, but he violated this way of life by listening to his wife, disobeying God and eating of the fruit of the tree of knowledge of good and evil.

The earth is cursed by God:

God cursed the serpent and now He is cursing the ground because of Adam.

Cursed is the ground for thy sake:

Meaning that he would have difficulties in producing food from the soil, because it is no more the blessed fertile ground

The whole earth, which was made for man, and all things in it, of which he had the possession and dominion, and might have enjoyed the use of everything in it, with comfort and pleasure; that which was man's greatest earthly blessing is now turned into a curse by sin (Gill – e-Sword)

The result of this curse is the following:

- *Cursed is the ground because of Adam*
- *Both thorns and thistles it shall grow for you;*

Both thorns and thistles it shall grow for you

Not for his advantage, but to give him more trouble, and cause him more fatigue and sorrow to root them up: these include all sorts of noxious herbs and plants, and troublesome weeds, which added to man's labour to pluck up, that those more useful might grow and flourish. (John Gill' Exposition of the Entire Bible – e-Sword)

Thorns:

Refers to an undesirable, inedible shrub that became part of God's curse on the ground

Thorns are a sign of desolation and symbolize evil in the heart of men which choke the word of God and also symbolize human suffering (Matthew 13:7 & 22)

Thistles:

Depicts weedy, prickly and noxious plants representing all forms of poisonous weeds that were part of God's curse on the ground (Matthew 7:16)

New Testament confirmation of the earth was cursed:

Rom 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

Rom 8:20 For the **creation (*creation, and by extension creature*)**, was subjected to futility, **not willingly, but because of Him who subjected it**, in hope

Rom 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

Rom 8:22 **For we know that the whole creation groans and suffers the pains of childbirth together until now.**

Through his disobedience Adam (who was the king of the earth) handed control of the earth to Satan.

So God had to make the whole creation including mankind "subject" to vanity (futility, aimlessness), because of man's disobedience to God's specific command. Had God not imposed this, He would have proven Himself untrue and would have allowed a glorified, Godly energy saturated earth to come under control of Satan.

But there is hope:

Rom 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

Rom 8:20 For the creation was subjected to futility, not willingly, but **because of Him who subjected it, in hope**

Rom 8:21 **that the creation itself also will be set free** from its slavery to corruption into the freedom of the glory of the children of God.

Paul is saying something very significant here:

Righteousness has been restored to mankind through Jesus Christ and the whole of creation is now eagerly waiting for the sons of God to set them free – now (not at the second coming of Christ!!)

The righteous people of God must free the earth from unrighteousness!!

God's verdict to Adam resulted in the following :

- *In toil you will eat of it all the days of your life.*
- *Both thorns and thistles it shall grow for you;*
- *And you will eat the plants of the field;*
- *By the sweat of your face You will eat bread,*

In toil you will eat of it all the days of your life

Meaning that with much toil and trouble, in cultivating the earth, he should get his living out of the produce of it, though with great difficulty; and this would be his case as long as he was in it. (John Gill' Exposition of the Entire Bible – e-Sword)

And you will eat the plants of the field

Not the fruits of the Garden of Eden, but only the common herbs of the field, such as even the beasts of the earth fed upon: to such a low condition was man, the lord of the whole earth, reduced unto by sin. (John Gill' Exposition of the Entire Bible – e-Sword)

By the sweat of your face you will eat bread

Sweat appearing first and chiefly on the forehead, from whence it trickles down by the nose in persons employed in hard labour; and here it takes in all the labour used in cultivating the earth for the production of herbs, and particularly of corn, of which bread is made; with respect to which there are various operations in which men sweat, such as ploughing, sowing, reaping, threshing, winnowing, grinding, sifting, kneading, and baking; and it may have regard to all methods and means by which men get their bread, and not without sweat; and even such exercises as depend upon the brain are not excused from such an expense: so that every man, let him be in what station of life he will, is not exempt, more or less, from this sentence, and so continues till he dies, as is next expressed: (John Gill' Exposition of the Entire Bible – e-Sword)

Man is now deprived of the intimate presence of God – they died spiritually and were separated from God's blessing, God's Word and God's Spirit. Man is now on his own, not functioning anymore from his spirit which was infused by God's Spirit and image. He is now dominated by his soul and body and lost his ability to walk in the purpose for which he was created.

God withdrew His blessings and Spirit from them and man became afraid of God and since then man has a tendency to hide from God. Man lost his righteousness and was unable to stand in the presence of God any longer without a sense of guilt. The unhindered communication and fellowship with God was gone – sin had entered; condemnation and guilt was now a reality.

They were taken out of the perfect environment – the Garden of Eden – to till the ground from which they were taken.

God stationed the cherubim and the flaming sword at the Garden of Eden to guard it, indicating that there will be no communion with God without His own initiative.

Sin and death entered this world and took away our righteousness – our right standing with God and the ability for right living:

Rom 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men,

It is interesting to know that the core meaning of the word “SIN” is “to miss the mark” and from this flow every bad and evil thought, deed and action. Through this one man (Adam”) we are missing our destiny and purpose for which we have been created, and as a result of this we are busy with all kinds of lifestyles contrary to God’s original desire for us.

But, thank God, Jesus Christ came and made everything right – the last Adam – a life giving Spirit.

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Rom 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Further elaboration on how God restored righteousness through Jesus Christ will be dealt with under the heading “JUSTIFICATION”

SECTION 2 - References to righteousness/ righteous in the Old Testament

In this Section I am only quoting the relevant Scriptures but through this we would be able to see:

- **How a righteous God portrays His righteousness in the Old Testament!**

Gen 15:6 Then he (Abraham) believed in the LORD; and He reckoned it to him as righteousness.

1Sa 26:23 "The **LORD will repay each man *for* his righteousness and his faithfulness;**

2Sa 8:15 So David reigned over all Israel; and **David administered justice and righteousness** for all his people.

2Sa 22:21 "**The LORD has rewarded me according to my righteousness;** According to the cleanness of my hands He has recompensed me.

1Ki 10:9 "Blessed be the LORD your God who delighted in you to set you on the throne of Israel; because the LORD loved Israel forever, therefore **He made you king, to do justice and righteousness."**

1Ch 18:14 So David reigned over all Israel; and **he administered justice and righteousness** for all his people.

2Ch 12:6 So the princes of Israel and the king humbled themselves and said, "**The LORD is righteous."**

Ezr 9:15 "**O LORD God of Israel, You are righteous,**

Job 33:26 Then he will pray to God, and He will accept him, That he may see His face with joy, **And He may restore His righteousness to man.**

Job 36:3 "I will fetch my knowledge from afar, And **I will ascribe righteousness to my Maker.**

Psa 5:8 O LORD, **lead me in Your righteousness** because of my foes; Make Your way straight before me.

Psa 7:9 O let the evil of the wicked come to an end, but establish the righteous; For **the righteous God** tries the hearts and minds.

Psa 7:10 My shield is with God, Who saves the upright in heart.

Psa 7:11 **God is a righteous judge,** And a God who has indignation every day.

Psa 7:17 I will give thanks to the LORD **according to His righteousness** And will sing praise to the name of the LORD Most High.

Psa 9:8 And **He will judge the world in righteousness;** He will execute judgment for the peoples with equity.

Psa 11:7 For **the LORD is righteous, He loves righteousness;** The upright will behold His face.

Psa 17:15 As for me, **I shall behold Your face in righteousness;** I will be satisfied with Your likeness when I awake.

Psa 22:31 They will come and will **declare His righteousness** To a people who will be born, that He has performed *it*.

Psa 23:3 He restores my soul; **He guides me in the paths of righteousness** For His name's sake.

Psa 24:5 He shall receive a blessing from the LORD And **righteousness from the God of his salvation.**

Psa 31:1 A Psalm of David. In You, O LORD, I have taken refuge; Let me never be ashamed; **In Your righteousness deliver me.**

Psa 33:5 **He loves righteousness and justice;** The earth is full of the loving kindness of the LORD.

Psa 35:28 And **my tongue shall declare Your righteousness** *And* Your praise all day long.

Psa 36:5 Your loving kindness, O LORD, extends to the heavens, Your faithfulness *reaches* to the skies.

Psa 36:6 **Your righteousness is like the mountains of God;** Your judgments are *like* a great deep. O LORD, You preserve man and beast.

Psa 36:10 O continue Your loving kindness to those who know You, And Your righteousness to the upright in heart.

Psa 37:6 **He will bring forth your righteousness** as the light And your judgment as the noonday.

Psa 37:17 For the arms of the wicked will be broken, But **the LORD sustains the righteous.**

Psa 40:9 **I have proclaimed glad tidings of righteousness in the great congregation;** Behold, I will not restrain my lips, O LORD, You know.

Psa 40:10 **I have not hidden Your righteousness within my heart;** I have spoken of Your faithfulness and Your salvation; I have not concealed Your loving kindness and Your truth from the great congregation.

Psa 40:11 You, O LORD, will not withhold Your compassion from me; Your loving kindness and Your truth will continually preserve me.

Psa 45:4 And in Your majesty ride on victoriously, For the cause of truth and meekness *and* **righteousness;** Let Your right hand teach You awesome things.

Psa 45:7 **You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.**

Psa 48:10 As is Your name, O God, So is Your praise to the ends of the earth; **Your right hand is full of righteousness.**

Psa 50:6 And **the heavens declare His righteousness, For God Himself is judge.** Selah.

Psa 51:14 Deliver me from blood guiltiness, O God, the God of my salvation; ***Then my tongue will joyfully sing of Your righteousness.***

Psa 65:5 By awesome *deeds* **You answer us in righteousness, O God of our salvation,** You who are the trust of all the ends of the earth and of the farthest sea;

Psa 71:2 **In Your righteousness deliver me and rescue me;** Incline Your ear to me and save me.

Psa 71:15 **My mouth shall tell of Your righteousness** *And* of Your salvation all day long; For I do not know the sum *of them*.

Psa 71:16 I will come with the mighty deeds of the Lord GOD; **I will make mention of Your righteousness,** Yours alone.

Psa 71:19 **For Your righteousness, O God, reaches to the heavens,** You who have done great things; O God, who is like You?

Psa 71:24 **My tongue also will utter Your righteousness** all day long;

Psa 85:10 **Mercy and loving-kindness and truth have met together; righteousness and peace have kissed each other.**(AMP)

Psa 85:11 Truth springs from the earth, And **righteousness looks down from heaven.**

Psa 85:12 Indeed, the LORD will give what is good, And our land will yield its produce.

Psa 85:13 **Righteousness will go before Him And will make His footsteps into a way.**

Psa 89:14 **Righteousness and justice are the foundation of Your throne;** loving kindness and truth go before You.

Psa 89:15 How blessed are the people who know the joyful sound! O LORD, they walk in the light of Your countenance.

Psa 89:16 In Your name they rejoice all the day, And **by Your righteousness they are exalted.**

Psa 92:12 **The righteous man will flourish like the palm tree,** He will grow like a cedar in Lebanon.

Psa 92:13 Planted in the house of the LORD, They will flourish in the courts of our God.

Psa 92:14 They will still yield fruit in old age; They shall be full of sap and very green,

Psa 96:13 Before the LORD, for He is coming, For He is coming to judge the earth. **He will judge the world in righteousness** And the peoples in His faithfulness.

Psa 97:2 Clouds and thick darkness surround Him; **Righteousness and justice are the foundation of His throne.**

Psa 97:6 **The heavens declare His righteousness,** And all the peoples have seen His glory.

Psa 98:2 The LORD has made known His salvation; **He has revealed His righteousness in the sight of the nations.**

Psa 98:9 Before the LORD, for He is coming to judge the earth; **He will judge the world with righteousness And the peoples with equity.**

Psa 99:4 The strength of the King loves justice; You have established equity; **You have executed justice and righteousness in Jacob.**

Psa 103:6 **The LORD performs righteous deeds And judgments for all who are oppressed.**

Psa 103:17 But the loving kindness of the LORD is from everlasting to everlasting on those who fear Him, And **His righteousness to children's children,**

Psa 106:3 How blessed are those who keep justice, **Who practice righteousness at all times!**

Psa 111:3 Splendid and majestic is His work, And **His righteousness endures forever.**

Psa 112:3 Wealth and riches are in his house, And **his righteousness endures forever.**

Psa 112:9 He has given freely to the poor, **His righteousness endures forever;** His horn will be exalted in honour.

Psa 116:5 **Gracious is the LORD, and righteous; Yes, our God is compassionate.**

Psa 118:19 **Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the LORD.**

Psa 119:137 **Righteous are You, O LORD, And upright are Your judgments.**

Psa 119:138 **You have commanded Your testimonies in righteousness And exceeding faithfulness.**

Psa 119:142 **Your righteousness is an everlasting righteousness,**

Psa 119:172 Let my tongue sing of Your word, For **all Your commandments are righteousness.**

Psa 129:4 **The LORD is righteous;** He has cut in two the cords of the wicked.

Psa 132:9 **Let Your priests be clothed with righteousness,** And let Your godly ones sing for joy.

Psa 143:1 A Psalm of David. **Hear my prayer, O LORD, Give ear to my supplications! Answer me in Your faithfulness, in Your righteousness!**

Psa 143:11 For the sake of Your name, O LORD, revive me. **In Your righteousness bring my soul out of trouble.**

Psa 145:7 They shall eagerly utter the memory of Your abundant goodness And **will shout joyfully of Your righteousness.**

Psa 145:17 **The LORD is righteous in all His ways** And kind in all His deeds.

Pro 8:18 **"Riches and honour are with me, Enduring wealth and righteousness.**

Pro 10:2 Ill-gotten gains do not profit, But **righteousness delivers from death.**

Pro 10:3 **The LORD will not allow the righteous to hunger,** But He will reject the craving of the wicked.

Pro 10:6 **Blessings are on the head of the righteous,** But the mouth of the wicked conceals violence.

Pro 10:7 **The memory of the righteous is blessed,** But the name of the wicked will rot.

Pro 10:11 **The mouth of the righteous is a fountain of life,** But the mouth of the wicked conceals violence.

Pro 10:16 **The wages of the righteous is life,** The income of the wicked, punishment.

Pro 10:20 **The tongue of the righteous is *as* choice silver,** The heart of the wicked is *worth* little.

Pro 10:21 **The lips of the righteous feed many,** But fools die for lack of understanding.

Pro 10:22 **It is the blessing of the LORD that makes rich,** And He adds no sorrow to it.

Pro 10:24 What the wicked fears will come upon him, But **the desire of the righteous will be granted.**

Pro 10:25 When the whirlwind passes, the wicked is no more, But **the righteous *has* an everlasting foundation.**

Pro 10:28 **The hope of the righteous is gladness,** But the expectation of the wicked perishes.

Pro 10:29 **The way of the LORD is a stronghold to the upright,** But ruin to the workers of iniquity.

Pro 10:30 **The righteous will never be shaken,** But the wicked will not dwell in the land.

Pro 10:31 **The mouth of the righteous flows with wisdom,** But the perverted tongue will be cut out.

Pro 10:32 **The lips of the righteous bring forth what is acceptable,** But the mouth of the wicked what is perverted.

Pro 11:4 Riches do not profit in the day of wrath, But **righteousness delivers from death.**

Pro 11:5 **The righteousness of the blameless will smooth his way,** But the wicked will fall by his own wickedness.

Pro 11:6 **The righteousness of the upright will deliver them,** But the treacherous will be caught by *their own* greed.

Pro 11:8 **The righteous is delivered from trouble,** But the wicked takes his place.

Pro 11:18 The wicked earns deceptive wages, But **he who sows righteousness *gets* a true reward.**

Pro 11:21 Assuredly, the evil man will not go unpunished, But **the descendants of the righteous will be delivered.**

Pro 11:23 The desire of the righteous is only good, *But* the expectation of the wicked is wrath.

Pro 11:28 He who trusts in his riches will fall, But **the righteous will flourish like the *green* leaf.**

Pro 11:30 **The fruit of the righteous is a tree of life,** And he who is wise wins souls.

Pro 11:31 If **the righteous will be rewarded in the earth,** How much more the wicked and the sinner!

Pro 12:7 The wicked are overthrown and are no more, But **the house of the righteous will stand.**

Pro 12:12 The wicked man desires the booty of evil men, But **the root of the righteous yields *fruit*.**

Pro 12:13 An evil man is ensnared by the transgression of his lips, But **the righteous will escape from trouble.**

Pro 12:21 **No harm befalls the righteous,** But the wicked are filled with trouble.

Pro 12:26 **The righteous is a guide to his neighbour,** But the way of the wicked leads them astray.

Pro 12:28 **In the way of righteousness is life,** And in *its* pathway there is no death.

Pro 13:6 **Righteousness guards the one whose way is blameless,** But wickedness subverts the sinner.

Pro 13:21 Adversity pursues sinners, But **the righteous will be rewarded with prosperity.**

Pro 13:22 **A good man leaves an inheritance to his children's children,** And the wealth of the sinner is stored up for the righteous.

Pro 13:25 **The righteous has enough to satisfy his appetite,** But the stomach of the wicked is in need.

Pro 14:19 **The evil will bow down before the good,** And the wicked at the gates of the **righteous.**

Pro 14:34 **Righteousness exalts a nation,** But sin is a disgrace to *any* people.

Pro 15:6 **Great wealth is *in* the house of the righteous,** But trouble is in the income of the wicked.

Pro 15:9 The way of the wicked is an abomination to the LORD, **But He loves one who pursues righteousness.**

Pro 15:29 The LORD is far from the wicked, **But He hears the prayer of the righteous.**

Pro 16:8 **Better is a little with righteousness Than great income with injustice.**

Pro 16:12 It is an abomination for kings to commit wicked acts, **For a throne is established on righteousness.**

Pro 20:7 **A righteous man who walks in his integrity-- How blessed are his sons after him.**

Pro 21:3 **To do righteousness and justice Is desired by the LORD** more than sacrifice.

Pro 21:15 **The exercise of justice is joy for the righteous,** But is terror to the workers of iniquity.

Pro 21:21 **He who pursues righteousness and loyalty Finds life, righteousness and honour.**

Pro 24:16 **For a righteous man falls seven times, and rises again,** But the wicked stumble in *time of* calamity.

Pro 28:1 The wicked flee when no one is pursuing, **But the righteous are bold as a lion.**

Pro 28:12 **When the righteous triumph, there is great glory,** But when the wicked rise, men hide themselves.

Pro 29:6 By transgression an evil man is ensnared, **But the righteous sings and rejoices.**

Pro 29:7 **The righteous is concerned for the rights of the poor,** The wicked does not understand *such* concern.

Isa 1:26 "Then I will restore your judges as at the first, And your counselors as at the beginning; After that **you will be called the city of righteousness, A faithful city.**"

Isa 1:27 **Zion will be redeemed with justice** And her repentant ones with righteousness.

Isa 3:10 **Say to the righteous that *it will go well with them,*** For they will eat the fruit of their actions.

Isa 5:16 But the LORD of hosts will be exalted in judgment, **And the holy God will show Himself holy in righteousness.**

Isa 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isa 9:7 There will be no end to the increase of *His* government or of peace, **On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness** From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Isa 11:1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

Isa 11:2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Isa 11:3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

Isa 11:4 **But with righteousness He will judge the poor,** And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

Isa 11:5 **Also righteousness will be the belt about His loins,** And faithfulness the belt about His waist.

Isa 16:5 A throne will even be established in loving kindness, And a judge will sit on it in faithfulness in the tent of David; Moreover, **he will seek justice And be prompt in righteousness.**

Isa 26:7 **The way of the righteous is smooth; O Upright One, make the path of the righteous level.**

Isa 26:9 At night my soul longs for You, Indeed, my spirit within me seeks You diligently; **For when the earth experiences Your judgments The inhabitants of the world learn righteousness.**

Isa 28:17 **"I will make justice the measuring line And righteousness the level;**

Isa 32:16 Then justice will dwell in the wilderness And righteousness will abide in the fertile field.

Isa 32:17 **And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever.**

Isa 33:5 The LORD is exalted, for He dwells on high; **He has filled Zion with justice and righteousness.**

Isa 41:10 'Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely **I will uphold you with My righteous right hand.'**

Isa 42:1 "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I **have put My Spirit upon Him; He will bring forth justice to the nations.**

Isa 42:3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.

Isa 42:4 **"He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law."**

Isa 42:6 **"I am the LORD, I have called You in righteousness,** I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

Isa 42:7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

Isa 42:21 **The LORD was pleased for His righteousness' sake** To make the law great and glorious.

Isa 45:8 "Drip down, O heavens, from above, And **let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness spring up with it. I, the LORD, have created it.**

Isa 45:13 **"I have aroused him in righteousness** And I will make all his ways smooth; He will build My city and will let My exiles go free, Without any payment or reward," says the LORD of hosts.

Isa 45:19 "I have not spoken in secret, In some dark land; I did not say to the offspring of Jacob, 'Seek Me in a waste place'; **I, the LORD, speak righteousness, Declaring things that are upright.**

Isa 45:21 "Declare and set forth *your case*; Indeed, let them consult together. Who has announced this from of old? **Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Saviour; There is none except Me.**

Isa 45:23 "I have sworn by Myself, **The word has gone forth from My mouth in righteousness And will not turn back,** That to Me every knee will bow, every tongue will swear *allegiance*.

Isa 45:24 "They will say of Me, '**Only in the LORD are righteousness and strength.**'

Isa 46:13 **"I bring near My righteousness, it is not far off; And My salvation will not delay.** And I will grant salvation in Zion, *And* My glory for Israel.

Isa 48:18 "If only you had paid attention to My commandments! Then your well-being would have been like a river, **And your righteousness like the waves of the sea.**

Isa 51:1 "Listen to me, **you who pursue righteousness, Who seek the LORD:** Look to the rock from which you were hewn And to the quarry from which you were dug.

Isa 51:5 **"My righteousness is near, My salvation has gone forth, And My arms will judge the peoples;** The coastlands will wait for Me, And for My arm they will wait expectantly.

Isa 51:6 "Lift up your eyes to the sky, Then look to the earth beneath; For the sky will vanish like smoke, And the earth will wear out like a garment And its inhabitants will die in like manner; **But My salvation will be forever, And My righteousness will not wane.**

Isa 51:7 **"Listen to Me, you who know righteousness,** A people in whose heart is My law; Do not fear the reproach of man, Nor be dismayed at their revilings.

Isa 51:8 "For the moth will eat them like a garment, And the grub will eat them like wool. **But My righteousness will be forever, And My salvation to all generations.**"

Isa 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; **By His knowledge the Righteous One, My Servant, will justify the many,** As He will bear their iniquities.

Isa 54:14 **"In righteousness you will be established; You will be far from oppression,** for you will not fear; And from terror, for it will not come near you.

Isa 56:1 Thus says the LORD, " **Preserve justice and do righteousness, For My salvation is about to come And My righteousness to be revealed.**

Isa 58:8 "Then your light will break out like the dawn, And your recovery will speedily spring forth; **And your righteousness will go before you;** The glory of the LORD will be your rear guard.

Isa 59:16 And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation to Him, And His righteousness upheld Him.**

Isa 59:17 **He put on righteousness like a breastplate,** And a helmet of salvation on His head; And He put on garments of vengeance for clothing And wrapped Himself with zeal as a mantle.

Isa 60:16 "You will also suck the milk of nations And suck the breast of kings; Then you will know that I, the LORD, am your Saviour And your Redeemer, the Mighty One of Jacob.

Isa 60:17 "Instead of bronze I will bring gold, And instead of iron I will bring silver, And instead of wood, bronze, And instead of stones, iron. And **I will make peace your administrators And righteousness your overseers.**

Isa 61:1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;

Isa 61:2 To proclaim the favourable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

Isa 61:3 To grant those who mourn *in* Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. **So they will be called oaks of righteousness,** The planting of the LORD, that He may be glorified.

Isa 61:10 I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, **He has wrapped me with a robe of righteousness,** As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels.

Isa 61:11 **For as the earth brings forth its sprouts, And as a garden causes the things sown in it to spring up, So the Lord GOD will cause righteousness and praise To spring up before all the nations.**

Isa 62:1 For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, **Until her righteousness goes forth like brightness, And her salvation like a torch that is burning.**

Isa 62:2 **The nations will see your righteousness,** And all kings your glory; And you will be called by a new name Which the mouth of the LORD will designate.

Isa 62:3 You will also be a crown of beauty in the hand of the LORD, And a royal diadem in the hand of your God.

Isa 63:1 Who is this who comes from Edom, With garments of glowing colours from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? **"It is I who speak in righteousness, mighty to save."**

Jer 4:2 And you will swear, **'As the LORD lives,' In truth, in justice and in righteousness;** Then the nations will bless themselves in Him, And in Him they will glory."

Jer 9:24 but let him who boasts boast of this, that he understands and knows Me, that I **am the LORD who exercises loving kindness, justice and righteousness on earth; for I delight in these things,**" declares the LORD.

Jer 12:1 **Righteous are You, O LORD,** that I would plead *my* case with You; Indeed I would discuss matters of justice with You:

Jer 23:5 "Behold, *the* days are coming," declares the LORD, "When I will raise up for David a **righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.**

Jer 23:6 "In His days Judah will be saved, And Israel will dwell securely; And **this is His name by which He will be called, 'The LORD our righteousness.'**

Jer 31:23 Thus says the LORD of hosts, the God of Israel, "Once again they will speak this word in the land of Judah and in its cities when I restore their fortunes, **'The LORD bless you, O abode of righteousness, O holy hill!'**

Jer 33:15 'In those days and at that time **I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.**

Jer 33:16 'In those days Judah will be saved and Jerusalem will dwell in safety; and this **is *the name* by which she will be called: the LORD is our righteousness.'**

Jer 50:7 "All who came upon them have devoured them; And their adversaries have said, 'We are not guilty, Inasmuch as they have sinned against **the LORD *who is* the habitation of righteousness,** Even the LORD, the hope of their fathers.'

Lam 1:18 **"The LORD is righteous;**

Eze 18:21 "But if the wicked man turns from all his sins which he has committed and **observes all My statutes and practices justice and righteousness,** he shall surely live; he shall not die.

Eze 33:18 "When the righteous turns from his righteousness and commits iniquity, then he shall die in it.

Eze 33:19 "But **when the wicked turns from his wickedness and practices justice and righteousness, he will live by them.**

Dan 9:7 "Righteousness belongs to You, O Lord,

Dan 12:3 "Those who have insight will shine brightly like the brightness of the expanse of heaven, and **those who lead the many to righteousness, like the stars forever and ever.**

Hos 2:19 " I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In loving kindness and in compassion,

Hos 10:12 Sow with a view to righteousness, Reap in accordance with kindness; Break up your fallow ground, For it is time to seek the LORD Until He comes to rain righteousness on you.

Hos 14:9 Whoever is wise, let him understand these things; *Whoever* is discerning, let him know them. **For the ways of the LORD are right, And the righteous will walk in them,** But transgressors will stumble in them.

Amo 5:24 "But let justice roll down like waters And righteousness like an ever-flowing stream.

Mic 7:9 I will bear the indignation of the LORD Because I have sinned against Him, Until He pleads my case and **executes justice for me. He will bring me out to the light, And I will see His righteousness.**

Zep 2:3 Seek the LORD, All you humble of the earth Who have carried out His ordinances; **Seek righteousness, seek humility.** Perhaps you will be hidden In the day of the LORD'S anger.

Zec 8:8 and I will bring them *back* and they will live in the midst of Jerusalem; and **they shall be My people, and I will be their God in truth and righteousness.'**

Mal 3:3 "He will sit as a smelter and purifier of silver, and **He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.**

Mal 4:2 "But **for you who fear My name, the sun of righteousness will rise with healing in its wings;** and you will go forth and skip about like calves from the stall.

Heb 11:4 **By faith Abel** offered to God a better sacrifice than Cain, **through which he obtained the testimony that he was righteous, God testifying about his gifts,** and through faith, though he is dead, he still speaks.

2Pe 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;

2Pe 2:5 and did not spare the ancient world, but **preserved Noah, a preacher of righteousness,** with seven others, when He brought a flood upon the world of the ungodly;

1Jn 3:11 For this is the message which you have heard from the beginning, that we should love one another;

1Jn 3:12 not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? **Because his deeds were evil, and his brother's were righteous.**

SECTION 3 - Righteous/Righteousness defined in more detail

1. "**RIGHTEOUS**" defined from the Hebrew & Greek words:

The Hebrew word for "Righteous" is "*tsad-deek*" (H6662) while the Greek word is "*dikaio*" (G1342) and has the following meanings attached to it:

Righteous; just; blameless; innocent; lawful; that which is right; conformable to right; that which is just; upright; virtuous; keeping the commands of God; faultless; guiltless; correct; equitable (in character or act); holy (absolutely or relatively); merited; approved of or acceptable of God.

The term bears primarily a moral or ethical significance and is used of a person whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

Someone or something is considered to be just or righteous because of conformity to a given standard.

It could be used to describe people or actions;

- in a legal context, indicating they were in accordance with the legal standards (2Kings 10:9);
- or in a religious context that they were in accordance with God's standards (Genesis 6:9).

Gen 6:9 These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

It is often applied to God, who is the ultimate standard used to define justice and righteousness (Exodus 9:27; Ezra 9:15; Psalm 7:11 [12]).

Ezr 9:15 "O LORD God of Israel, You are righteous,

Psa 7:11 God is a righteous judge,

The use of this word in the Bible implies *justice* and *conformance to established standards*.

Justice means *doing the right thing*; conformance to established standards; and *“following the ways of God”*

So, the word *righteous* can also be translated as *just*, since righteousness is so closely tied to justice.

1. **“RIGHTEOUSNESS” defined from the Hebrew & Greek words:**

The Hebrew words for “Righteousness” are *“tsed-aw-kaw”* (H6666) and *“tzedek”* (H6664) while the Greek word is *“dikaiosune”* (G1343) and this concept has the following meanings attached to it:

Righteousness; honesty; rectitude; justice; virtue; prosperity; blameless conduct; integrity; right; rightness; what is right or just or normal; equity (of character or act); purity of life; correctness of thinking, feeling and acting; the condition acceptable to God; straightness; upright; innocent; true; sincere; holiness; uprightness; Godlikeness or godliness; the character or quality of being right or just

The quality or state of being righteous ; the state of being right with God;

The term “righteousness” refers to a person whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

It is best understood as the product of upright, moral action in accordance with some form of divine plan, or as a right relation to an ethical or legal standard.

Righteousness is what God claims and demands and is thus conformity to these claims and demands and stands in opposition to lawlessness.

Righteousness is an attribute that implies that a person's actions are justified, and can have the connotation that the person has been "judged" or "reckoned" as leading a life that is pleasing to God.

The noun describes justice, right actions, and right attitudes, as expected from both God and people when they judge.

God Himself acts in righteousness both in judgment and deliverance (Psalm 119:75, Psalm 119:160; Isaiah 51:5; Isaiah 62:1).

Psa 119:75 I know, O LORD, that Your judgments are righteous,

Psa 119:160 The sum of Your word is truth, And every one of Your righteous ordinances is everlasting.

Isa 51:5 "My righteousness is near, My salvation has gone forth, And My arms will judge the peoples;

Isa 62:1 For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning.

God's faithfulness to His [covenant](#) is also a large part of His righteousness.

Neh 9:7 "You are the LORD God, Who chose Abram

Neh 9:8 ...And made a covenant with himAnd You have fulfilled Your promise, **For You are righteous.**

Righteousness also relates to God's role as [saviour](#); God is a "righteous saviour";

1. Further elaboration on “righteousness” (*dikaiosune*)

Righteousness is the state commanded by God and standing the test of His judgment (2Corinthians 3:9; 2Corinthians 6:14; Ephesians 4:24).

It is conformity to all that He commands or appoints and stands in opposition to lawlessness.

2Co 3:9 For if the **ministry of condemnation** has glory, much more does **the ministry of righteousness** abound in glory.

2Co 6:14 Do not be bound together with unbelievers; for **what partnership have righteousness and lawlessness**, or what fellowship has light with darkness?

Eph 4:24 and put on the **new self**, which in *the likeness of God* has been created in **righteousness and holiness of the truth**.

Without holiness no man is accepted of God, therefore **righteousness is union with God in character** – and the norm of character is “**likeness to God**”.

That is the pinnacle of righteousness – complete union with God

Righteousness is that **gracious gift of God** to men whereby all who believe on the Lord Jesus Christ are brought into **right relationship with God**.

I would love to add the following to the aforementioned explanations:

From what we have learned from the aforementioned exposition on righteousness I would love to constitute a more practical explanation of this awesome life changing concept – a dynamic ever unfolding definition that will forever impact and influence your life.

Righteousness is the ability to live daily (24/7) in the presence of God the Father, the Lord Jesus Christ and the Holy Spirit without the slightest sense of guilt or inferiority.

This lifestyle flows from the knowledge that I have been totally acquitted (declared and set free) by God in Jesus Christ from all negative things, i.e. sin (past, present and future), death, illnesses, sicknesses, poverty, lack, emotional disorders, bloodline curses, financial burdens, inferiority, helplessness and manipulation and the lording over me of other people.

Righteousness is the state where there is no consciousness of sin or any feelings of condemnation whatsoever, because I have also been set free from the result and effect of sin.

Righteousness is the true reflection of Romans 8:1, 33, 34

Rom 8:1 Therefore there is now **no condemnation** for those who are in Christ Jesus.

Rom 8:33 **Who will bring a charge against God's elect? God is the one who justifies;**

Rom 8:34 **who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.**

Righteousness is the state where Jesus Christ and His finished, complete work is such a reality that I just know that I know that I know God loves me unconditionally and that He has accepted me as His beloved child. I know that my sins are forgiven (taken away from me) and I have the absolute freedom and boldness to approach God and enter into His presence.

Because of righteousness God makes the same declaration over me as what He did over His Son, Jesus Christ:

“This is my beloved son/daughter in whom I am well pleased”

I can now boldly say:

- *I am justified*
- *Righteousness is imputed to me (I am declared righteous by God)*
- *I have been made righteous (righteousness imparted to me)*
- *I am the righteousness of God in Christ Jesus*

There exists an open heaven between God and me – a continual and unhindered interaction and communication between us. Righteousness is the absolute freedom and boldness to approach God and enter into His presence at any time.

Heb 4:14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Heb 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

Heb 4:16 Therefore **let us draw near with confidence to the throne of grace**, so that we may receive mercy and find grace to help in time of need.

A righteous person is someone who functions and operates optimal in the full and complete knowledge (through experience), understanding and wisdom of the finished work of Jesus Christ. You know who Christ is in you and you know who you are in Christ – His child, His son/daughter, a king and a priest, His ambassador on earth, etc.

Since man is unable to sanctify or justify himself, he is in dire need of someone who can cleanse and purify him, make him holy and acceptable to God and bring him into right standing with his Creator

God is the only One that can make people holy, righteous and acceptable to Him and He does that through Jesus Christ.

Righteousness perfectly answers the divine demands of being “guiltless”.

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified as a gift by His grace through the redemption which is in Christ Jesus;**

By His love and grace God brings us into the right relationship with Him, enabling us to stand in His presence without a sense of guilt or inferiority!!

WOW – what an amazing God we serve

1. A brief summary and overview of this all important concept taken from two dictionaries in e-Sword

1. VINE'S - "Righteousness" - Greek = ***"dikaiosune"***

"Vine's Complete Expository Dictionary of New Testament Words" – E-Sword

"Dikaiosune" (G1343) is "the character or quality of being right or just"; it was formerly spelled "rightwiseness," which clearly expresses the meaning.

It is used to denote an attribute of God, e.g., Romans 3:5, the context of which shows that "the righteousness of God" means essentially the same as His faithfulness, or truthfulness, that which is consistent with His own nature and promises;

Romans 3:25, Romans 3:26 speaks of His "righteousness" as exhibited in the death of Christ, which is sufficient to show men that God is neither indifferent to sin nor regards it lightly. On the contrary, it demonstrates that quality of holiness in Him which must find expression in His condemnation of sin.

"Dikaiosune" is found in the sayings of the Lord Jesus,

(a) of whatever is right or just in itself, whatever conforms to the revealed will of God, Mat 5:6, Mat 5:10, Mat 5:20; Joh 16:8, Joh 16:10;

(b) whatever has been appointed by God to be acknowledged and obeyed by man, Mat 3:15; Mat 21:32;

(c) the sum total of the requirements of God, Mat 6:33;

In 2Pe 1:1, 'the righteousness of our God and Saviour Jesus Christ,' is the righteous dealing of God with sin and with sinners on the ground of the death of Christ.

'Word of righteousness,' Heb 5:13, is probably the gospel, and the Scriptures as containing the gospel, wherein is declared the righteousness of God in all its aspects.

"This meaning of ***"dikaiosune", right action, is frequent also in Paul's writings, as in all five of its occurrences in Romans 6; Rom 6:14, etc.***

But for the most part he uses it of that gracious gift of God to men whereby all who believe on the Lord Jesus Christ are brought into right relationship with God.

*This righteousness is unattainable by obedience to any law, or by any merit of man's own, or any other condition than that of faith in Christ.... **The man who trusts in Christ becomes 'the righteousness of God in Him,' 2Co 5:21, i.e., becomes in Christ all that God requires a man to be, all that he could never be in himself***

Because Abraham accepted the Word of God, making it his own by that act of the mind and spirit which is called faith, and, as the sequel showed, submitting himself to its control, therefore God accepted him as one who fulfilled the whole of His requirements, Rom 4:3...

The faith thus exercised brings the soul into vital union with God in Christ, and inevitably produces righteousness of life, that is, conformity to the will of God."

(End of Vine NT)

1. **WORDSTUDY** - "Righteousness" - Greek = "**dikaiosune**"

"The Complete WordStudy Dictionary" – E-Sword

*In both the OT and NT, **righteousness is the state commanded by God and standing the test of His judgment (2Co 3:9; 2Co 6:14; Eph 4:24). It is conformity to all that He commands or appoints. Since God Himself is the standard of the believers, the righteousness of God means the righteousness which belongs to God or to oneself from God, or God-like righteousness (Mat 6:33; Jas 1:20).***

*In order for **man** to recognize and fully submit to that claim of God upon his life, he **must receive God as He offers Himself and His righteousness to him as a gift (Rom 5:17).** Man can only accept the claims of God upon his life as he repents of his sin and receives Christ as His Saviour by faith. He thus becomes a child of God, realizing God's claims upon him by the miraculous regenerating action of the Holy Spirit (Joh 1:12; Rom 4:11-13; Rom 5:21; Rom 6:16; Rom 8:10; Rom 9:30; Rom 10:6; 2Co 6:7, 2Co 6:14; Eph 4:24; Eph 6:14; 2Pe 1:1).*

*The recognition and acceptance of God's claim upon man, realized through faith, stands in opposition to the righteousness which is of the Law (Rom 10:5; Gal 3:21) and which is man's acceptance of the claims of the Law upon his life. **Man in his natural, fallen condition tends rather to accept his own set of standards, creating his own righteousness (Rom 10:3; Php 3:6).** In reality, however, such a set of standards is not righteousness (Rom 10:3, Rom 10:5; Gal 3:21) and does not satisfy God. **God's righteousness is imputed and imparted as a gift to man and not earned. It results in God's act of justification by faith through Christ.***

*Christ is presented as the source or author of righteousness (1Co_ 1:30). Thus the righteousness of God, spoken of objectively, means the righteousness which God approves, requires, bestows (Rom_ 1:17; Rom_ 3:21-22, Rom_ 3:25-26). **Those on whom God bestows His righteousness become righteous before God (2Co_ 5:21; Sept.: Psa_ 5:8).***

(V) The noun "dikaiosune" occurs six times in Matthew, once in Luke, and not at all in Mark, and is more frequently used by Paul than by all the other NT writers combined. To understand more fully the NT doctrine of righteousness, examine the Synoptic Gospels.

In Mat_ 5:20, the Lord Jesus differentiated between what He meant by righteousness and what the Pharisees meant by it.

*The popular Jewish idea of righteousness grew out of the then-current concept of God and of His revelation. **Righteousness was thought to consist of obedience to commandments, and the nature of the divine commands was viewed quite superficially.** The rich young man who came to Jesus asking what he should do to inherit eternal life is an illustration of the view which the Jews took of the OT commandments (Mat_ 19:16 ff.). This young man said that he had kept them all. His concept evidently was that to refrain from the outward sins which they forbade, i.e., stealing, lying, Sabbath-breaking and the like, was to keep the commandments. Only a superficial concept of the importance and obedience to the commandments could have permitted him to make the claim that he had kept them all from his youth.*

The same faulty notion of the real moral requirements of the Law lay at the root of the proud self-righteousness of the Pharisees. They were able to think themselves righteous only because they measured themselves by an imperfect standard, an inadequate idea of the high demands which the Law made upon the inner life. Righteousness was thus placed too much in externals and too little in the state of the heart. It exaggerated the ritual features of religion and overlooked its deeper spiritual requirements upon conduct and life. According to the Lord Jesus, a correct action had to overflow from the love of the heart. In the writings of Paul, the righteousness of God is used to denote an attribute of God.

*(VI) **God's righteousness is His faithfulness to His own nature and promises.***

(VII) In Rom_ 3:25-26, Paul speaks of the éndeixis (G1732), the indication of His righteousness, which God the Father has made in the death of Christ and which should prevent men from supposing that because God treated leniently the sins of men in past times, He is indifferent to sin or disregards it. God's leniency in the past is demonstrated by the use of the word páresis (G3929), which unfortunately is translated "remission," but in reality is tolerance, the passing by of sins. Here, then, the righteousness of God must denote that self-respecting quality of holiness in God, that reaction of His nature against sin, which must find expression

in condemnation of it. Righteousness, in this sense, expresses itself in divine wrath, which is the reaction of God's holy nature against sin.

With Paul, righteousness meant the state of acceptance with God into which one enters by faith . This is the meaning in Rom 1:17, "For therein [in the gospel] is revealed the righteousness of God by faith unto faith; as it is written . . . the righteous shall live by faith", also in Rom 3:21-22. This righteousness of God is available through faith in Jesus Christ unto all that believe. Faith, in Paul's view, is a personal relationship with God mediated through Christ. It involves, by its very nature, spiritual union with God, obedience to His will, and increasing likeness of character to His. There is thus a close connection between the righteous character of God and the righteous status which He reckons as belonging to believers.

*(VIII) There are two distinct words in the theology of Paul. These are **dikaíosune** (G1343), **righteousness or the inherent righteousness of God, the nature and quality of His character**, and **dikaíōsis** (G1347) **which is the act of justification, God making man what He is, righteous.***

*To justify (**dikaíōō** [G1344]), in Pauline language, means to regard and treat one as righteous, i.e., to declare one accepted by God.*

This judgment of justification God pronounces upon condition of faith.

Thus faith is the necessary condition of a gracious salvation. Salvation is a free gift; faith is its humble and thankful acceptance.

This justification, however, is part of a salvation which consists of not merely a legal transaction between God and man. It involves also a spiritual renewal for man. Salvation gives not only the gift of righteousness which is the basis of justification, but it also imparts a vital righteousness through the Holy Spirit, a new principle of life. Man does not simply receive the righteousness of God, but he is made righteous and acquires the nature of God (Rom 5:21; 2Pe 1:4).

This is the miracle of regeneration-man is not only declared righteous but he has begun to be made righteous; from an enemy of God he becomes a friend of God .

(X) In the epistles of Peter, righteousness is the holy life in contrast to sin as in 1Pe 2:24, "that we, having died unto sins, should live unto righteousness" (a.t.).

In Revelation righteousness is predicated on the judgment (Rev 19:11 [cf. Rev 15:4]), and is said to be "done" (cf. 1Jn 3:7) by those who are righteous in the world to come (Rev 22:11).

Thus we conclude that in the NT righteousness is presented in two ways: (1) as a quality of God's nature and action, and (2) as the character which God requires of man. What God requires is grounded in what God is.

(XI) Through His Son, the Lord Jesus Christ, God imputes His righteousness to those who receive Christ. These having become His friends, He treats justly, as one would his friends. He does, however, discriminate against those who prefer to remain His enemies by not believing on the Lord Jesus Christ (Joh 3:18). Therefore, the exercise of His justice is toward those who appropriated His righteousness by faith as well as those who rejected it by rejecting the Lord Jesus.

(End of WordStudy)

SECTION 4 - The awesome results and benefits flowing from righteousness

The reasons why we are in such urgent need for righteousness

God is righteous and he demands righteousness from us.

We were created righteous; we lost it and the only way into the holy presence of God is for us to be made righteous again

1. God is holy and righteous: He is the ultimate standard used to define justice and righteousness

In both the Old and New Testaments, righteousness is the state commanded by God and standing the test of His judgment (Ephesians 4:24).

It is conformity to all that He commands or appoints.

Eph 4:24 and put on **the new self, which in the likeness of God has been created in righteousness and holiness of the truth.**

A few Scriptures confirming that God is holy and righteous:

Ezr 9:15 "O LORD God of Israel, **You are righteous,**

Psa 7:11 **God is a righteous judge,**

Psa 97:1 The LORD reigns, let the earth rejoice; Let the many islands be glad.

Psa 97:2 Clouds and thick darkness surround Him; **Righteousness and justice are the foundation of His throne.**

Joh 17:25 "**O righteous Father**, although the world has not known You, yet I have known You; and these have known that You sent Me;

Rom 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the **righteous judgment of God,**

Rom 3:10 as it is written, "**there is none righteous, not even one;**

2Co 9:8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;

2Co 9:9 as it is written, "He scattered abroad, He gave to the poor, **His righteousness endures forever.**"

2Th 1:5 *This is* a plain indication of **God's righteous judgment** so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

2Ti 4:8 in the future there is laid up for me the crown of righteousness, which **the Lord, the righteous Judge,** will award to me on that day; and not only to me, but also to all who have loved His appearing.

Heb 1:8 But of the Son *He says*, "Your throne, o God, is forever and ever, and the **righteous scepter** is the scepter of His kingdom.

Heb 1:9 "**You have loved righteousness** and hated lawlessness; therefore God, your God, has anointed You with the oil of gladness above your companions."

2Pe 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, **by the righteousness of our God** and Saviour, Jesus Christ:

Rev 16:5 And I heard the angel of the waters saying, "**Righteous are You, who are and who were, O Holy One,** because You judged these things;

Rev 16:7 And I heard the altar saying, "Yes, O Lord God, the Almighty, **true and righteous are Your judgments.**"

Rev 19:1 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God;

Rev 19:2 because **His judgments are true and righteous;**

God's righteousness is His faithfulness to His own nature and promises.

Neh 9:7 "You are the LORD God, Who chose Abram

Neh 9:8 ...And made a covenant with himAnd You have fulfilled Your promise, **For You are righteous.**

1. **God requires holiness from us – we are in need of righteousness to be able to stand in His presence**

Justice, as an integral part of God always punishes those who fall short of His glory. Without holiness no man is accepted of God.

God is the absolute and final standard of right, and every wrong is a sin against Him (Psalm 51:4).

Isa 59:1 Behold, the LORD'S hand is not so short That it cannot save; Nor is His ear so dull That it cannot hear.

Isa 59:2 But **your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear.**

Act 10:34 Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality.

Act 10:35 But in every nation **whoever fears Him and works righteousness is accepted by Him.** (NKJV)

Rom 3:10 as it is written, "There is none righteous, not even one;

Rom 3:23 for **all have sinned and fall short of the glory of God,**

2Co 6:14 Do not be bound together with unbelievers; **for what partnership have righteousness and lawlessness (unrighteousness),** or what fellowship has light with darkness?

Holiness and righteousness cannot be separated

Luk 1:73 The oath which He swore to Abraham our father,

Luk 1:74 To grant us that we, being rescued from the hand of our enemies, **Might serve Him without fear,**

Luk 1:75 **In holiness and righteousness** before Him all our days.

Eph 4:23 and that you be renewed in the spirit of your mind,

Eph 4:24 and put on **the new self, which in the likeness of God has been created in righteousness and holiness of the truth.**

Since man is unable to sanctify or justify himself, he is in dire need of someone who can cleanse and purify him, making him holy and acceptable to God and bringing him into right standing with his Creator

Mat 5:6 **"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**

Mat 5:20 "For I say to you that **unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.**

God's judgement is in righteousness:

Act 17:31 because **He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed**, having furnished proof to all men by raising Him from the dead."

1Ti 6:11 But flee from these things, you man of God, and **pursue righteousness, godliness, faith, love, perseverance *and* gentleness.**

2Ti 2:22 Now flee from youthful lusts and **pursue righteousness, faith, love *and* peace**, with those who call on the Lord from a pure heart.

Jas 1:20 for **the anger of man does not achieve the righteousness of God.**

Jas 1:21 Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

Thanks be to God – because of the cross of Jesus Christ God is now free to righteously bless all who believe in Him. The cross frees God to be gracious toward us even when we are so undeserving of it, because Jesus bore the punishment for our sins.

1. Righteousness is the foundation of life and the sum total of God's requirements

Jesus to John the Baptist:

Mat 3:15 But Jesus replied to him, Permit it just now; for this is the fitting way for [*both of*] us **to fulfil all righteousness** [*that is, to perform completely whatever is right*]. Then he permitted Him.

Mat 3:16 And .. Jesus was baptized,

Jesus said in Matthew 6:33:

Mat 6:33 **"But seek first His kingdom and His righteousness, and all these things will be added to you.**

This Scripture refers directly to Jesus Christ – He is the King of the kingdom and He was made the "righteousness of God" for us. Seeking His kingdom and His righteousness therefore means to earnestly seek the King of the kingdom i.e. Jesus Christ and to fully comprehend His finished work, because only a righteous person can function effectively and with authority in the Kingdom.

Paul in Romans 14:17

Rom 14:17 for **the kingdom of God** is not eating and drinking, but **righteousness and peace and joy in the Holy Spirit**.

Paul is making this profound comment to Timothy :

2Ti 3:14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*,

2Ti 3:15 and that from childhood **you have known the Holy Scriptures**, which are able to make you wise for **salvation through faith which is in Christ Jesus**.

2Ti 3:16 **All Scripture *is* given by inspiration of God, and *is* profitable** for doctrine, for reproof, for correction, **for instruction in righteousness**,

2Ti 3:17 **that the man of God may be complete, thoroughly equipped for every good work**.

According to Paul the purpose of the Holy Scriptures is to lead us to salvation in Christ Jesus through faith. He is furthermore stating that “all Scripture” is God-breathed and is profitable to give the people of God full knowledge and understanding of **“*RIGHTEOUSNESS*”**. *Righteousness is the foundation of being complete and thoroughly equipped for every good work*.

1. Through righteousness the Righteous One (Jesus Christ) will see His offspring

Isa 53:10 But the LORD was pleased To crush Him, putting *Him* to grief; **If He would render Himself *as* a guilt offering, He will see *His* offspring**, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand.

Isa 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; **By His knowledge the Righteous One, My Servant, will justify the many**, As He will bear their iniquities.

Jas 1:18 In the exercise of His will **He brought us forth by the word of truth, so that we would be a kind of first fruits** among His creatures.

1. We are called into fellowship with Jesus Christ, our Lord

1Co 1:9 God is faithful, through whom you were **called into fellowship with His Son, Jesus Christ our Lord**.

2. Righteousness is the foundation for an effective prayer life

Proverbs 15:29

Pro 15:29 The Lord is far from the wicked, but **He hears the prayer of the [*consistently*] righteous** (the upright, in right standing with Him).(AMP)

1 John 3:21-23

1Jn 3:21 Beloved, if our heart does not condemn us, we have confidence before God; (*confidence = referring to the state of "righteousness"*)

1Jn 3:22 and **whatever we ask we receive from Him**, because we keep His commandments and do the things that are pleasing in His sight.

1Jn 3:23 This is His commandment, that **we believe in the name of His Son Jesus Christ**, and love one another, just as He commanded us. (*Righteousness is only obtainable through Christ*)

1 Peter 3:10-12

1Pe 3:10 For, "The one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit.

1Pe 3:11 "he must turn away from evil and do good; **he must seek peace and pursue it.**

1Pe 3:12 "for the eyes of the Lord are toward the righteous, and His ears attend to their **prayer**, but the face of the lord is against those who do evil."

James 5:14-18

Jas 5:14 **Is anyone among you sick?** *Then* he must call for the elders of the church and **they are to pray over him**, anointing him with oil in the name of the Lord;

Jas 5:15 and **the prayer offered in faith will restore the one who is sick**, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

Jas 5:16 Therefore, confess your sins to one another, and **pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.**

Jas 5:17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months.

Jas 5:18 Then he prayed again, and the sky poured rain and the earth produced its fruit.

Other translations of the latter part of James 5:16

(AMP) The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [*dynamic in its working*]

(BBE) The prayer of a good man is full of power in its working.

(ESV) The prayer of a righteous person has great power as it is working.

(KJV) The effectual fervent prayer of a righteous man availeth much.

(LITV) Very strong *is a* righteous petition, being made effective.

(MKJV) *The* effectual fervent prayer of a righteous one avails much.

(MSG) The prayer of a person living right with God is something powerful to be reckoned with.

(NKJV) The effective, fervent prayer of a righteous man avails much.

(RV) The supplication of a righteous man availeth much in its working.

(YLT) very strong is a working supplication of a righteous man;

You will notice that in the King James Version (KJV) the words “effectual fervent” (Greek 1754 – “energeo”) are used before the word “prayer”.

This Greek word “energeo” comes from the Greek word “energeia” (Strong’s 1753) which means: at work, operative, active, **ENERGY**, the being at work, operation, **efficiency**, **active power**

“energeo” - “effectual fervent” means:

Operative, active, to be at work, to be effective, produce an effect, the power of miracles

Therefore:

The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [*dynamic in its working*] (AMP) – means:

A tremendous amount of God’s energy is released into any given situation the moment a righteous person prays.

A righteous person is someone who fully understand that the righteousness of God has been imputed to him/her and that he/she is now the righteousness of God in Christ Jesus

Some critical information on a “righteous man”

Recap on the definition of righteousness

Righteousness is the ability to live daily (24/7) in the presence of God the Father, the Lord Jesus Christ and the Holy Spirit without the slightest sense of guilt or inferiority.

This lifestyle flows from the knowledge that I have been totally acquitted (declared and set free) by God in Jesus Christ from all negative things, i.e. sin (past, present and future), death, illnesses, sicknesses, poverty, lack, emotional disorders, bloodline curses, financial burdens, inferiority, helplessness and manipulation and the lording over me of other people.

Righteousness is the state where there is no consciousness of sin or any feelings of condemnation whatsoever, because I have also been set free from the result and effect of sin.

A righteous person is someone who fully understand that the righteousness of God has been imputed to him/her and that he/she is now the righteousness of God in Christ Jesus

A “righteous man”

A “righteous man” (James 5:16) is a person who fully portray and live out righteousness, i.e. that person has a heart full of love, grace, mercy and forgiveness towards his/her fellow men. Such a person’s prayers have tremendous results.

Because I have been acquitted, forgiven and been blessed I have that same attitude towards others – even if they have wronged me and therefore I can fully inherit the blessings of God.

A “righteous man” fulfils the conditions of and lays hold of the blessings of 1 Peter 3:9

1Pe 3:8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

1Pe 3:9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

A brief explanation of the “ENERGY” of God (see my teaching on “LIGHT” under First Dispensation Teaching – “Created in His image to function in Likeness” where this subject is covered comprehensively):

The best way to explain the invisible "ENERGY" of God is to compare it with "ELECTRICITY".

"ELECTRICITY" is best defined by the results it produces. It is generated in a power station and conveyed to our homes and offices via a network of cables and wires. It is invisible and not so easily defined. We experience the results of the electricity: electrical equipment is working e.g. lights, computers, stoves, microwave ovens etc.

The "ENERGY OF GOD" works in a similar way. It is invisible, is generated by God Himself and produces some awesome results in our everyday walk of life.

My prayer life produces profound results the moment I grasp the meaning of being the righteousness of God in Christ Jesus.

God’s speaking is God’s action, for God’s speech is His energy released.

According to the above Scripture:

My speaking becomes God's action – my speaking now releases the “ENERGY” of God in any given situation – I am now co-creating with God a solution to the situation!!

Righteous confessions deliver tremendous results of salvation

Rom 10:4 For Christ is the end of the law for righteousness to everyone who believes.

Rom 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Rom 10:6 **But the righteousness based on faith speaks as follows:** "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

Rom 10:7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

Rom 10:8 **But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"--that is, the word of faith which we are preaching,**

Rom 10:9 **that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;**

Rom 10:10 **for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.**

Rom 10:11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Rom 10:12 For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;

Rom 10:13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

The statements in Romans 10:8, 9 & 10 are very significant:

The Rhema word is near me, in my mouth and in my heart and it is now my responsibility to act upon it in the way described in verse 9:

Confess with my mouth the Lord Jesus while I believe in my heart that God raised Jesus from the dead

Romans 4:25 declares that Jesus was raised for our justification (to make us righteous) and this is the reason why Romans 10:10 declares that “with the heart a person believes, resulting in righteousness” – righteousness is at work here and together with my confession produces awesome power for salvation – physically, spiritually and materially

Confess means:

"To speak the same thing", "to agree with," "to say exactly the same as what God says about something" and in Romans 10:9 it denotes, "to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts,"

1. **We need to be clothed with the glory of God and only a righteous person can be clothed with His glory**

Rom 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

Rom 8:29 For those whom He foreknew, He also predestined *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren;

Rom 8:30 and these whom He predestined, He also called; and these whom He called, He also justified; and **these whom He justified, He also glorified.**

Justification (the process of being made righteous) comes before glorification!

Justification produces righteousness (right standing with God) and then comes this great act of God – He glorifies us:

The **glory of God** is His **unchanging essence** and has the following meaning in the above context:

God's glory is His good and favourable opinion concerning us, resulting in praise, honour, glory, splendour, magnificence, excellence, dignity and majesty

God's opinion marks the true value of things and God's favourable opinion is true glory.

"To glorify" is:

The **action resulting from the favourable opinion of God** concerning those who have been justified and means:

To recognize, honour, praise, invest with dignity, exalt in dignity, **give anyone esteem or honour by putting him into an honourable position.**

To bestow honour upon, render glorious.

To ascribe or impart glory or honour to anyone, celebrate

To render (or esteem) glorious, to make glorious, adorn with lustre, clothe with splendour

To render it excellent, to make renowned, render illustrious, **to cause the dignity and worth of a person to become manifest and acknowledged**

Jesus gave us the glory which He had received from His Father. That glory produces perfection in unity and through that the world will know the love of God

Joh 17:22 **"The glory which You have given Me I have given to them, that they may be one, just as We are one;**

Joh 17:23 **I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.**

The following two Scriptures give us a clear indication of what it means to be glorified by God

Psa 8:4 What is man that You take thought of him, And the son of man that You care for him?

Psa 8:5 **Yet You have made him a little lower than God, And You crown him with glory and majesty!**

Psa 8:6 **You make him to rule over the works of Your hands;** You have put all things under his feet, (NASB)

Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God;

Eph 2:9 not as a result of works, so that no one may boast.

Eph 2:10 **For we are His workmanship (God's *own* handiwork), created (recreated) in Christ Jesus for good works,** which God prepared beforehand so that we would walk in them.

I want you to understand this – God the Father takes pleasure in glorifying us. He wants us to enjoy His love and grace

Luk 12:32 **"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom.**

Eph 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

Eph 1:5 **having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,**

Eph 1:6 **to the praise of the glory of His grace, by which He made us accepted in the Beloved.**

Eph 1:7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

Eph 1:8 which He made to abound toward us in all wisdom and prudence,

Eph 1:9 **having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,**

Php 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

Php 2:13 for it is **God who is at work in you, both to will and to work for *His* good pleasure.**

2Th 1:11 Therefore we also pray always for you that our God would count you worthy of *this* calling, and **fulfil all the good pleasure of *His* goodness** and the work of faith with power,

2Th 1:12 that **the name of our Lord Jesus Christ may be glorified in you**, and you in Him, according to the grace of our God and the Lord Jesus Christ.

1. Righteousness is the key to reclaiming our authority on earth

Those who receive the abundance of grace and the gift of righteousness will reign in this life

Rom 5:17 For if by the transgression of the one, death reigned through the one, much more those who **receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.**

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through **one act of righteousness there resulted justification of life to all men.**

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so **through the obedience of the One the many will be made righteous.**

Rom 5:20 The Law came in so that the transgression would increase; but **where sin increased, grace abounded all the more,**

Rom 5:21 **so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.**

According to 1 Peter 2:9 and Revelation 5:9-10 we are a royal priesthood to reign upon the earth

1Pe 2:9 But **you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION**, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvellous light;

Rev 5:9 And they *sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation.

Rev 5:10 "You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth."

1. Righteousness is the gateway to the kingdom of heaven – a realm of authority and government (royal dominion)

Jesus said

Mat 5:17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfil.

Mat 5:18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Mat 5:19 "Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven.

Mat 5:20 "For I say to you that **unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.**

The righteousness of the Law must be replaced by the righteousness of Christ to enable us to see, enter and inherit the kingdom of God

Righteousness is one of the main components of the kingdom of God

Rom 14:17 for the kingdom of God is not eating and drinking, but **righteousness and peace and joy in the Holy Spirit.**

Rom 14:18 For he who in this *way* serves Christ is **acceptable to God** and approved by men.

1. Righteousness – the entry point to a carefree life where you can enjoy the abundant provision of God

Jesus said

Mat 6:25 "For this reason I say to you, **do not be worried about your life**, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing?

Mat 6:31 "**Do not worry then**, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'

Mat 6:32 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

Mat 6:33 "**But seek first His kingdom and His righteousness, and all these things will be added to you.**

Matthew 6:33 refers directly to Jesus Christ – He is the King of the kingdom and He was made the “righteousness of God” for us. Seeking His kingdom and His righteousness therefore means to earnestly seek the King of the kingdom i.e. Jesus Christ and to fully comprehend His finished work, because only a righteous person can function effectively and with authority in the Kingdom. The moment we fully understand the King and His righteousness, all things will be added to us by God Himself. He will supernaturally intervene and provide.

Peter, King David and the prophet Ezekiel confirm the provision of the Lord over us

1Pe 5:7 **Casting the whole of your care** [*all your anxieties, all your worries, all your concerns, once and for all*] **on Him, for He cares for you** affectionately and cares about you watchfully. (AMP)

Psa 55:22 **Cast your burden on the Lord** [*releasing the weight of it*] **and He will sustain you; He will never allow the righteous to be moved** (made to slip, fall, or fail)(AMP)

Eze 34:11 For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out.

Eze 34:12 " **As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them** from all the places to which they were scattered on a cloudy and gloomy day.

Isaiah confirms that righteousness unleashes God's protection over us and the ability to walk in our inheritance in Christ

Isa 54:17 But **no weapon that is formed against you shall prosper**, and every tongue that shall rise against you in judgment you shall show to be in the wrong. **This** [*peace, righteousness, security, triumph over opposition*] **is the heritage of the servants of the Lord** [*those in whom the ideal Servant of the Lord is reproduced*]; **this is the**

righteousness or the vindication which they obtain from Me [*this is that which I impart to them as their justification*], says the Lord. (AMP)

It is when you know that your righteousness is from the Lord that you understand that no weapon formed against you will prosper, and that every tongue of accusation, judgment and condemnation that rises against you will fail.

1. Righteousness is the key to living in the fullness of the Holy Spirit where I will be changed constantly into His image of glory

Paul says that the ministry of righteousness abounds more in glory than the ministry of condemnation. The ministry of the Spirit has much more glory than the ministry of death, in letters engraved on stones (i.e. the Ten Commandments given to Moses)

2Co 3:2 You are our letter, written in our hearts, known and read by all men;

2Co 3:3 being manifested that **you are a letter of Christ**, cared for by us, **written not with ink but with the Spirit of the living God**, not on tablets of stone but on tablets of human hearts.

2Co 3:5but our adequacy is from God,

2Co 3:6 who also made us adequate *as* servants of a new covenant, **not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.**

2Co 3:7 **But if the ministry of death, in letters engraved on stones, came with glory**, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was,

2Co 3:8 **how will the ministry of the Spirit fail to be even more with glory?**

2Co 3:9 **For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.**

2Co 3:13 and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away.

2Co 3:14 But their minds were hardened; for **until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.**

2Co 3:15 But to this day whenever Moses is read, a veil lies over their heart;

2Co 3:16 but **whenever a person turns to the Lord, the veil is taken away.**

2Co 3:17 **Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty.**

2Co 3:18 **But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.**

2 Corinthians 3:17-18 in the Amplified Bible

2Co 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty (emancipation from bondage, freedom). [*Isa. 61:1, 2.*]

2Co 3:18 And all of us, as with unveiled face, [*because we*] continued to behold as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendour and from one degree of glory to another; [*for this comes*] from the Lord [*Who is*] the Spirit.

Further elaboration on the working of the Holy Spirit with regard to righteousness:

- *Two great and awesome prophecies about the fullness of the Holy Spirit upon Jesus Christ resulting in justice and righteousness being released in the earth:*

Isa 11:1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

Isa 11:2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Isa 11:3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

Isa 11:4 But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

Isa 11:5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist.

Isa 42:1 "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.

Isa 42:3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.

Isa 42:4 "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law."

Isa 42:6 "I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

Isa 42:7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

- ***We received the Holy Spirit as a result of the finished work of Jesus Christ***

Act 2:32 "This Jesus God raised up again, to which we are all witnesses.

Act 2:33 "Therefore having been exalted to the right hand of God, and **having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.**

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, **so that we would receive the promise of the Spirit through faith.**

- ***The Holy Spirit will convict concerning sin, righteousness and judgement:***

Joh 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper (***the Holy Spirit***) will not come to you; but if I go, I will send Him to you.

Joh 16:8 "And **He**, when He comes, **will convict the world concerning sin and righteousness and judgment;**

Joh 16:9 concerning sin, because they do not believe in Me;

Joh 16:10 and **concerning righteousness, because I go to the Father** and you no longer see Me;

Joh 16:11 and **concerning judgment, because the ruler of this world has been judged.**

The Holy Spirit is convicting the world of the sin of unbelief (of not believing in Christ), but thank God He is constantly convicting me of righteousness. Righteousness is based on what Christ has done and not on what I do, therefore even if have failed or done something wrong, the Holy Spirit will still convict me of the fact that I am the righteousness of God in Christ Jesus. This conviction of righteousness will lead me to victory.

The Holy Spirit is not a fault-finder – no, He will always bring me to the fullness of Christ!

The precious Holy Spirit will also convict us that God's judgement over us has been executed in Christ and that the great accuser of the brethren, Satan will be judged in the end.

Although the general meaning of the word convict is “to prove one in the wrong and thus to shame him” the meaning in the above context is *“to speak of hidden things, to demonstrate, to make manifest, to train, to bring to the light, to expose”*

- *No condemnation to those who are in Christ Jesus, because the law of the Spirit of life in Christ liberated me from the law of sin and death:*

Rom 8:1 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

- *The righteous requirements of the Law are fulfilled in me by the Holy Spirit:*

Rom 8:3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: **He condemned sin in the flesh,**

Rom 8:4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

- *With Christ in us the Spirit produces life because of righteousness:*

Rom 8:10 And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, **He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**

- *We were sanctified and justified in the name of Jesus and by the Spirit of God:*

1Co 6:11 And such were some of you. But you were washed, but **you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.**

- *The Holy Spirit realises the hope of righteousness*

Gal 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness.

- *This is the reason why Paul urges Timothy to pursue righteousness*

1Ti 6:11 But **flee from these things**, you man of God, and **pursue righteousness**, godliness, faith, love, perseverance *and* gentleness.

2Ti 2:22 Now **flee from youthful lusts and pursue righteousness**, faith, love *and* peace, with those who call on the Lord from a pure heart.

Hope is a constant favourable and confident expectation of good to come linked with a burning desire that everything inherent to righteousness and flowing from it will be realized in my life.

- ***The fruit of the Spirit is in goodness, righteousness and truth:***

Eph 5:9 (for the fruit of the Spirit *is* in all goodness, righteousness, and truth),

- ***Paul, filled with the Holy Spirit acted against someone who opposed righteousness***

Act 13:9 But Saul, who was also *known as* Paul, **filled with the Holy Spirit**, fixed his gaze on him,

Act 13:10 and **said**, "You who are full of all deceit and fraud, you son of the devil, **you enemy of all righteousness**, will you not cease to make crooked the straight ways of the Lord?

Act 13:11 "**Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.**" And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.

1. **Righteousness results in peace with God**

Peace of course means: completeness, soundness, welfare, safety, health, prosperity, friendship and favour

Psa 85:10 Mercy and loving-kindness and truth have met together; **righteousness and peace have kissed each other**. (AMP)

***Kissed each other:** Righteousness and peace are attached to each other and are now harmonising together in their moral qualities*

Isa 32:15 **Until the Spirit is poured upon us** from on high, and **the wilderness becomes a fruitful field**, and the fruitful field is valued as a forest.

Isa 32:16 Then justice will dwell in the wilderness, and **righteousness will abide in the fruitful field**.

Isa 32:17 **And the effect of righteousness will be peace** [*internal and external*], and the result of righteousness will be quietness and confident trust forever.

Isa 32:18 **My people shall dwell in a peaceable habitation**, in safe dwellings, and in quiet resting-places. (AMP)

Rom 5:1 Therefore, **having been justified by faith, we have peace with God through our Lord Jesus Christ,**

Heb 12:10 For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness.

Heb 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, **afterwards it yields the peaceful fruit of righteousness.**

Jas 3:17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

Jas 3:18 And **the seed whose fruit is righteousness is sown in peace by those who make peace.**

1. Becoming a heir of eternal life is the result of justification.

Tit 3:4 But when the kindness of God our Saviour and *His* love for mankind appeared,

Tit 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

Tit 3:6 whom He poured out upon us richly through Jesus Christ our Saviour, (NASB)

Tit 3:7 [*And He did it in order*] **that we might be justified by His grace,** [*that we might be acknowledged and counted as conformed to the divine will in purpose, thought, and action*], and **that we might become heirs of eternal life** according to [*our*] hope.(AMP)

Rom 4:13 For the promise to Abraham or to his descendants that he would be **heir of the world** was not through the Law, but **through the righteousness of faith.**

Gal 3:29 And if **you belong to Christ**, then you are Abraham's descendants, **heirs according to promise.**

Righteousness gives me free unhindered access to God and to everything that belongs to God, because we are heirs of God and co-heirs with Christ!!

Rom 8:16 The Spirit Himself testifies with our spirit that we are children of God,

Rom 8:17 and if children, **heirs also, heirs of God and fellow heirs with Christ**, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

But righteousness also gives God free and unhindered access to us

The Bible tells us that there was a separation between us and God and that our sins have hidden His face from us

Isa 59:1 Behold, the LORD'S hand is not so short That it cannot save; Nor is His ear so dull That it cannot hear.

Isa 59:2 But **your iniquities have made a separation between you and your God, And your sins have hidden *His* face from you** so that He does not hear.

Thank God, Christ came and changed everything!! He broke down the dividing wall and we are now one with God.

Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Eph 2:11 Therefore **remember that formerly you, the Gentiles in the flesh**, who are called "Uncircumcision" by the so-called "Circumcision," *which is* performed in the flesh by human hands--

Eph 2:12 *remember* that **you were at that time separate from Christ**, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

Eph 2:13 But now in Christ Jesus you who formerly were far off have been brought near **by the blood of Christ**.

Eph 2:14 For He Himself is our peace, who made both *groups into* one and **broke down the barrier of the dividing wall**,

Eph 2:15 **by abolishing in His flesh the enmity, *which is* the Law of commandments *contained*** in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace,

Eph 2:16 and **might reconcile them both in one body to God through the cross, by it having put to death the enmity**.

Eph 2:18 for through Him we both have our access in one Spirit to the Father.

Eph 2:19 **So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household**,

1. **The breastplate of righteousness as part of the armour of God protects my heart from the lies of the devil.**

Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*.

Eph 6:13 **Therefore, take up the full armour of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.**

Eph 6:14 Stand firm therefore, **HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,**

2Co 6:3 We give no offense in anything, that our ministry may not be blamed.

2Co 6:4 But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

2Co 6:7 by the word of truth, by the power of God, **by the armour (weapons) of righteousness on the right hand and on the left,**

The devil is the accuser of the brethren and he will constantly try to attack your spiritual heart with all sorts of accusations and condemnations and it is only righteousness as a breastplate that will keep your heart intact. Knowing that we have been made righteous and that we have received the gift of no condemnation will result in tremendous confidence and boldness towards God:

1Jn 3:21 Beloved, if our heart does not condemn us, we have confidence before God;

1Jn 3:22 and whatever we ask we receive from Him,

Heb 10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

Heb 10:22 let us draw near with a sincere heart in full assurance of faith,

We as the bride of Christ are arrayed in righteousness

Rev 19:7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and **His bride has made herself ready.**"

Rev 19:8 It was given to her to **clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.**

1. **Righteousness leads to intimacy with Christ and the ability to walk in the power of His resurrection**

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so **that I may gain Christ,**

Php 3:9 **and may be found in Him,** not having a righteousness of my own derived from *the* Law, but **that which is through faith in Christ, the righteousness which comes from God on the basis of faith,**

Php 3:10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

Php 3:11 in order that I may attain to the resurrection from the dead.

1. Righteousness takes you far from oppression and sicknesses:

Isa 54:14 "In righteousness you will be established; You will be far from oppression, for you will not fear; And from terror, for it will not come near you.

2. Righteousness results in blessings, favour and prosperity

Psa 5:12 For it is You who blesses the righteous man, O LORD, You surround him with favour as with a shield.

Psa 92:12 The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon.

Psa 92:13 Planted in the house of the LORD, They will flourish in the courts of our God.

Psa 92:14 They will still yield fruit in old age; They shall be full of sap and very green,

Isa 3:10 Say to the righteous that *it will go well with them*, For they will eat the fruit of their actions.

1. My human spirit is made alive because of righteousness

Pro 11:30 The fruit of the righteous is a tree of life, And he who is wise wins souls.

Jesus came so that I may have life and abundance

Joh 10:10 "The thief comes only to steal and kill and destroy; I came that they may have life, and have *it* abundantly.

Jesus is comparing Satan to a thief who came and stole our righteousness (our right standing with God), but Jesus' mission to this earth was to restore life and abundance to us.

My human spirit which died (made dormant and been separated from God) as a result of Adam falling in sin, is made alive by Christ through righteousness.

Rom 8:10 If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

The words "because of" means "the channel of the act", i.e. righteousness is the channel through which my spirit is made alive.

Jesus is the "life giving Spirit" imparting His life to my spirit through righteousness/justification – by sacrificing His body and shedding His blood

1Co 15:45 So also it is written, "The first man, Adam, became a living soul." **The last Adam *became* a life-giving spirit.**

This whole process is described in detail in Ezekiel 36:24-30

Eze 36:24 "For I will take you from the nations, gather you from all the lands and bring you into your own land.

Eze 36:25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

Eze 36:26 "Moreover, **I will give you a new heart and put a new spirit within you;** and I will remove the heart of stone from your flesh and **give you a heart of flesh.**

Eze 36:27 "**I will put My Spirit within you** and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Eze 36:28 "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

Eze 36:29 "Moreover, I will save you from all your uncleanness; and I will call for the grain and multiply it, and I will not bring a famine on you.

Eze 36:30 "I will multiply the fruit of the tree and the produce of the field, so that you will not receive again the disgrace of famine among the nations.

Jesus Christ, being "a life giving spirit" prepares and cleanses my dormant defiled spirit through His blood so that the Holy Spirit can take up His abode in my spirit!!!!

*In Matthew 25:31-46 Jesus is speaking about **the final judgement of His Father** and He is very clear about the fact that **only righteous people will inherit eternal life***

Mat 25:31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

Mat 25:32 "All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;

Mat 25:46 "These will go away into eternal punishment, but **the righteous into eternal life.**"

1. Righteousness is the natural lifestyle of a person who is born from God

Awake to righteousness and sin no more; live in righteousness – it makes you victorious over sin:

1Co 15:34 **Awake to righteousness, and do not sin;** for some do not have the knowledge of God. I speak *this* to your shame.

1Pe 2:24 **and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness;** for by His wounds you were healed.

The grace of God which produces righteousness gives me the ability to live a life of no sin. I am not a sinner saved by grace – no, no – I was a sinner and now I am the righteousness of God in Christ Jesus!!

1Jn 2:29 If you know that He is righteous, you know that **everyone also who practices righteousness is born of Him.**

1Jn 3:1 See how great a love the Father has bestowed on us, that we would be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.

1Jn 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, **we will be like Him, because we will see Him just as He is.**

1Jn 3:3 And **everyone who has this hope fixed** on Him purifies himself, just as He is pure.

1Jn 3:6 No one who abides in Him sins; no one who sins has seen Him or knows Him.

1Jn 3:7 Little children, make sure no one deceives you; **the one who practices righteousness is righteous, just as He is righteous;**

1Jn 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

1Jn 3:9 **No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.**

1Jn 3:10 By this the children of God and the children of the devil are obvious: **anyone who does not practice righteousness is not of God**, nor the one who does not love his brother.

1Jn 4:16 We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

1Jn 4:17 By this, love is perfected with us, so that we may have confidence in the day of judgment; **because as He is, so also are we in this world.**

Rev 22:11 "Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and **let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.**"

Rev 22:12 "Behold, I am coming quickly, and **My reward is with Me**, to render to every man according to what he has done.

Jas 1:19 *This* you know, my beloved brethren. But **everyone must be quick to hear, slow to speak and slow to anger;**

Jas 1:20 **for the anger of man does not achieve the righteousness of God.**

Jas 1:21 Therefore, putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

1. **God will eventually establish new heavens and a new earth wherein righteousness will dwell**

2Pe 3:10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

2Pe 3:11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

2Pe 3:12 looking for and hastening the coming of the day of God, because of which the **heavens will be destroyed by burning, and the elements will melt with intense heat!**

2Pe 3:13 But according to His promise **we are looking for new heavens and a new earth, in which righteousness dwells.**

SECTION 5 - Further elaboration on the effect, outflow and result of righteousness:

1. Righteousness in itself is a mighty instrument (servant, slave) and weapon of war unto living a life of victory

Instruments (servants or slaves) and the armour of righteousness explained:

Rom 6:12 Therefore do not let sin **reign** in your mortal body, that you should obey it in its lusts.

Rom 6:13 And do not present your members *as* instruments of unrighteousness to sin, but **present yourselves to God** as being alive from the dead, **and your members *as* instruments of righteousness to God.**

Rom 6:14 For **sin shall not have dominion over you**, for you are not under law but under grace.

The concept “instruments” explained:

Meaning instruments with which something is effected or done

The word was used originally for any tool or implement for preparing a thing, but mainly for implements of war or "weapons of warfare." In the New Testament it is used distinctly of instruments of war. In Romans 6:13 the word “instruments” is used with the same meaning "weapons of warfare", implying that sin and righteousness are respectively rulers of opposing sovereignties (compare *reign*, Romans 6:12, and *have dominion*, Romans 6:14), and enlisting men in their armies. Therefore the exhortation is, do not offer your members as "weapons of warfare", with which the rule of unrighteousness may be maintained, but offer them to God in the service of righteousness.

Rom 6:16 **Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey**, either of sin resulting in death, **or of obedience resulting in righteousness?**

Rom 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

Rom 6:18 **and having been freed from sin, you became slaves of righteousness.**

Rom 6:19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so **now present your members as slaves to righteousness, resulting in sanctification.**

Rom 6:20 For **when you were slaves of sin**, you were **free in regard to righteousness.**

Rom 6:21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For **the outcome of those things is death.**

Rom 6:22 But **now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.**

Rom 6:23 **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

Rom 13:12 The night is almost gone, and the day is near. Therefore **let us lay aside the deeds of darkness and put on the armour of light.**

Rom 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Rom 13:14 But **put on the Lord Jesus Christ, and make no provision for the flesh** in regard to *its* lusts.

2Co 6:3 **giving no cause for offense in anything**, so that the ministry will not be discredited,

2Co 6:4 **but in everything commending ourselves as servants of God,**

2Co 6:6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love,

2Co 6:7 **in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left,**

2Co 10:3 For though we walk in the flesh, we do not war according to the flesh,

2Co 10:4 **for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.**

2Co 10:5 *We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the obedience of Christ,

2Co 10:6 and we are ready to punish all disobedience, whenever your obedience is complete.

1. **Righteousness is the dividing line between sinners and saints**

2Co 6:14 **Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?**

1Jn 2:29 **If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.**

1Jn 3:5 You know that **He appeared in order to take away sins**; and in Him there is no sin.

1Jn 3:6 **No one who abides in Him sins; no one who sins has seen Him or knows Him.**

1Jn 3:7 Little children, make sure no one deceives you; **the one who practices righteousness is righteous, just as He is righteous**;

1Jn 3:8 **the one who practices sin is of the devil**; for the devil has sinned from the beginning. **The Son of God appeared for this purpose, to destroy the works of the devil.**

1Jn 3:9 **No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.**

1Jn 3:10 **By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God**, nor the one who does not love his brother.

Mat 25:46 "These will go away into eternal punishment, **but the righteous into eternal life.**"

1. Righteousness brings forth fruit (produces a harvest)

Pro 11:30 **The fruit of the righteous is a tree of life**, And he who is wise wins souls.

Isa 3:10 **Say to the righteous that *it will go well with them*, For they will eat the fruit of their actions.**

2Co 9:10 Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and **increase the harvest of your righteousness**;

Eph 5:8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

Eph 5:9 (for **the fruit of the Light *consists* in all goodness and righteousness and truth**),

Php 1:9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,

Php 1:10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

Php 1:11 **having been filled with the fruit of righteousness which *comes* through Jesus Christ**, to the glory and praise of God.

Heb 12:11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, **afterwards it yields the peaceful fruit of righteousness.**

Jas 3:18 And **the seed whose fruit is righteousness is sown in peace** by those who make peace.

- Joseph Prince, the senior pastor of New Creation Church in Singapore has the following to say on “the fruits of righteousness”

Proverbs 23:7 “For as he thinks in his heart, so is he”

Right living is a result of right believing

“Preaching about right living will not result in long-lasting or permanent change in people’s behaviour. It’s time for us to go after the root, and the root is not in preaching right living, but in preaching right believing. Believe right and you will live right. The opposite is also true: Believe wrong and you will live wrong.

My friend, Christianity is not about behaviour modification. It is about inward heart transformation. So start addressing the root instead. Get hold of good teachings that are full of God’s grace and that reveal His righteousness that comes by faith in Jesus.

When you are anchored on these unshakable foundations, your outward behaviour will come in line with His Word and you will begin to be transformed into His image from glory to glory (2 Corinthians 3:18).

So today, meditate on God’s grace toward you and how you are made right by Jesus’ finished work on the cross. You will produce the fruits of righteousness and reign in life!”

(End of Joseph Prince’s quotation)

1. Righteousness is a ministry in itself

2Co 3:9 For if the **ministry of condemnation** has glory, much more does the **ministry of righteousness** abound in glory.

*According to 1 Corinthians 12:5 every ministry (the calling to serve) hinges on Christ – so **we are called to minister (serve like a waiter) righteousness to the world and not condemnation.***

1Co 12:5 There are differences of ministries, but the same Lord.

2. The word (logos) of righteousness:

Heb 5:12 For though by this time you ought to be teachers, and you have come to need milk and not solid food.

Heb 5:13 For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant.

Heb 5:14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Logos is an understandable, orderly and intelligent expression of a subject. We are supposed to convey the message of righteousness in such a way that the world will be able to grasp, understand and accept it. Nothing taken away from its efficiency and nothing added to it in the form of rules and regulations – just pure righteousness in Christ Jesus!!

2Ti 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

2Ti 3:17 so that the man of God may be adequate, equipped for every good work.

1. There is an ultimate reward for righteousness in the form of a crown

2Ti 4:6 For I (Paul) am already being poured out as a drink offering, and the time of my departure has come.

2Ti 4:7 I have fought the good fight, I have finished the course, I have kept the faith;

2Ti 4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

1. The hope of righteousness

Gal 5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

Gal 5:2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.

Gal 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

Gal 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness.

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

Hope is a constant favourable and confident expectation of good to come linked with a burning desire that everything inherent to righteousness and flowing from it will be realized in my life.

1. Diverse and different results and benefits to the righteous (as noted by the wise king Solomon)

Pro 10:2 Ill-gotten gains do not profit, But **righteousness delivers from death.**

Pro 10:3 **The LORD will not allow the righteous to hunger,** But He will reject the craving of the wicked.

Pro 10:6 **Blessings are on the head of the righteous,** But the mouth of the wicked conceals violence.

Pro 10:7 **The memory of the righteous is blessed,** But the name of the wicked will rot.

Pro 10:11 **The mouth of the righteous is a fountain of life,** But the mouth of the wicked conceals violence.

Pro 10:16 **The wages of the righteous is life,** The income of the wicked, punishment.

Pro 10:20 **The tongue of the righteous is as choice silver,** The heart of the wicked is *worth* little.

Pro 10:21 **The lips of the righteous feed many,** But fools die for lack of understanding.

Pro 10:22 **It is the blessing of the LORD that makes rich,** And He adds no sorrow to it.

Pro 10:24 What the wicked fears will come upon him, But **the desire of the righteous will be granted.**

Pro 10:25 When the whirlwind passes, the wicked is no more, But **the righteous *has* an everlasting foundation.**

Pro 10:28 **The hope of the righteous is gladness,** But the expectation of the wicked perishes.

Pro 10:29 **The way of the LORD is a stronghold to the upright,** But ruin to the workers of iniquity.

Pro 10:30 **The righteous will never be shaken,** But the wicked will not dwell in the land.

Pro 10:31 **The mouth of the righteous flows with wisdom,** But the perverted tongue will be cut out.

Pro 10:32 **The lips of the righteous bring forth what is acceptable**, But the mouth of the wicked what is perverted.

Pro 11:4 Riches do not profit in the day of wrath, But **righteousness delivers from death**.

Pro 11:5 **The righteousness of the blameless will smooth his way**, But the wicked will fall by his own wickedness.

Pro 11:6 **The righteousness of the upright will deliver them**, But the treacherous will be caught by *their own* greed.

Pro 11:8 **The righteous is delivered from trouble**, But the wicked takes his place.

Pro 11:18 The wicked earns deceptive wages, But **he who sows righteousness *gets* a true reward**.

Pro 11:21 Assuredly, the evil man will not go unpunished, But **the descendants of the righteous will be delivered**.

Pro 11:23 The desire of the righteous is only good, *But* the expectation of the wicked is wrath.

Pro 11:28 He who trusts in his riches will fall, But **the righteous will flourish like the *green* leaf**.

Pro 11:30 **The fruit of the righteous is a tree of life**, And he who is wise wins souls.

Pro 11:31 If **the righteous will be rewarded in the earth**, How much more the wicked and the sinner!

Pro 12:7 The wicked are overthrown and are no more, But **the house of the righteous will stand**.

Pro 12:12 The wicked man desires the booty of evil men, But **the root of the righteous yields *fruit***.

Pro 12:13 An evil man is ensnared by the transgression of his lips, But **the righteous will escape from trouble**.

Pro 12:21 **No harm befalls the righteous**, But the wicked are filled with trouble.

Pro 12:26 **The righteous is a guide to his neighbour**, But the way of the wicked leads them astray.

Pro 12:28 **In the way of righteousness is life**, And in *its* pathway there is no death.

Pro 13:6 **Righteousness guards the one whose way is blameless**, But wickedness subverts the sinner.

Pro 13:21 Adversity pursues sinners, But **the righteous will be rewarded with prosperity**.

Pro 13:22 **A good man leaves an inheritance to his children's children**, And the wealth of the sinner is stored up for the righteous.

Pro 13:25 **The righteous has enough to satisfy his appetite, But the stomach of the wicked is in need.**

Pro 14:19 **The evil will bow down before the good, And the wicked at the gates of the righteous.**

Pro 14:34 **Righteousness exalts a nation, But sin is a disgrace to *any* people.**

Pro 15:6 **Great wealth is *in* the house of the righteous, But trouble is in the income of the wicked.**

Pro 15:9 **The way of the wicked is an abomination to the LORD, But He loves one who pursues righteousness.**

Pro 15:29 **The LORD is far from the wicked, But He hears the prayer of the righteous.**

Pro 28:1 **The wicked flee when no one is pursuing, But the righteous are bold as a lion.**

Pro 28:12 **When the righteous triumph, there is great glory, But when the wicked rise, men hide themselves.**

Pro 29:6 **By transgression an evil man is ensnared, But the righteous sings and rejoices.**

Pro 29:7 **The righteous is concerned for the rights of the poor, The wicked does not understand *such* concern.**

1. Healing is a profound outflow of righteousness

The amazing effect of knowing Jesus Christ as the Sun of Righteousness

Mal 4:1 "For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch.

Mal 4:2 **But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves.**

Mal 4:3 **You shall trample the wicked, For they shall be ashes under the soles of your feet On the day that I do *this*," Says the LORD of hosts.**

Jesus Christ became to us the Righteousness of God:

1Co 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

We are now the righteousness of God in Christ

2Co 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

Understanding of righteousness leads to tremendous results:

The Sun of Righteousness, i.e. the energy of God through Jesus Christ will result in:

- *Radiant beams of healing being released upon us*
- *Great prosperity, abundance and joy*
- *Profound victories over our enemies*

The link between “sun” and “righteousness”

Psa 84:11 For the Lord God is a Sun and Shield; the Lord bestows grace and favour and glory (honour, splendour, and heavenly bliss)! No good thing will He withhold from those who walk uprightly.(AMP)

Isa 60:19 "No longer will you have the sun for light by day, Nor for brightness will the moon give you light; But you will have the LORD for an everlasting light, And your God for your glory.

Rev 21:23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp *is* the Lamb.

Rev 21:24 The nations will walk by its light,

Rev 22:5 And there will no longer be *any* night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

The righteous people of God will shine forth this energy of God

Mat 13:43 "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.

God he is like the sun, the great light, the fountain of light, the light of the world that dispels darkness.

In the same way that the sun gives light, warmth and beauty to the creation, God is a "sun" (the source of light, joy and happiness) to enlighten His people with the light of grace, to warm them with the beams of his love, to cheer and refresh their souls with the light of his countenance, and to make them fruitful and flourishing

The sun also denotes the energy and power flowing forth from the Godhead. Jesus became for us the righteousness of God and in Malachi 4:2 His righteousness is depicted as rays and beams of healing energy flowing forth from Him.

Malachi 4:2 is closely connected to the following Scriptures – all of them describing the awesome healing power of God

Isa 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.

Isa 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

Psa 6:2 Be gracious to me, O LORD, for I *am* pining away; Heal me, O LORD, for my bones are dismayed.

Psa 41:4 As for me, I said, "O LORD, be gracious to me; Heal my soul, for I have sinned against You."

Psa 103:2 Bless the LORD, O my soul, And forget none of His benefits;

Psa 103:3 Who pardons all your iniquities, Who heals all your diseases;

Jas 5:14 Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord;

Jas 5:15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

Jas 5:16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

1Pe 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Elaboration on Isaiah 53:5

Isa 53:5 But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement [*needful to obtain*] peace and well-being for us was upon Him, and with the stripes [*that wounded*] Him we are healed and made whole. (AMP)

There are six words in the aforementioned Scripture which I feel need to be explained in more detail, and that is: "*pierced/wounded*", "*transgressions*", "*crushed/bruised*", "*iniquities*", "*scourging/stripes*" and "*healed/made whole*"

- "*pierced/wounded*"

Means to bore through, to perforate, to pierce, to wound: carrying the idea of painful piercing, and it refers to some infliction of positive wounds on the body, and not to mere mental sorrows, or to general humiliation. The obvious idea is of some act of piercing, some penetrating wound that would endanger or take life - to pierce or wound unto death.

It undoubtedly refers to the piercing of the Messiah's hands, his feet, and his side.

It was a common belief amongst the Jews that the Messiah would be violently put to death.

- ***"For our transgressions"***

The phrase "for our transgression" is strikingly parallel to the passage in Romans 4:25 - 'Who was delivered for our offences.'

The reason why Jesus suffered was because we were transgressors. It was not on account of any sin of which He was guilty that he has suffered, but it was for the sins of others - an idea which is everywhere exhibited in the New Testament.

The word ***"transgressions"*** primarily expresses a rebellion against God and His laws.

In addition to the act of transgression itself, this word also means: the guilt that comes from the transgression; the punishment for the transgression; or the offering that is presented to atone for the transgression.

- ***"crushed/bruised"***

A verb meaning to crush, to beat down, to bruise, to oppress

The word used here means properly ***to be broken to pieces***

Christ was under such a weight of sorrows on account of our sins, that he was, as it were, crushed to the earth

- ***"iniquities"***

Iniquity means unrighteousness, evil, guilt and punishment. This is one of the four main words indicating sin in the Old Testament and indicates sin that is particularly evil, since it strongly conveys the idea of twisting or perverting deliberately - sin or transgression in a conscious sense.

The word carries along with it the idea of guilt from conscious wrongdoing (the guilt that results from the act of sin) as well as the punishment that goes with this deliberate act as a consequence.

- ***"scourging/strikes"***

Mat 27:26 Then he released Barabbas for them; but **after having Jesus scourged**, he handed Him over to be crucified.

Stripes are the wounds and bruises that Jesus sustained as a result of Him being scourged (whipped or lashed)

○ ***“healed/made whole”***

We are healed literally means: *“it is healed to us”;* or *“healing has happened to us”*. The healing here referred to, *is primarily spiritual healing, or healing from sin*. Pardon of sin, and restoration to the favour of God, are frequently portrayed in Scripture as an act of healing.

Sinners are often represented as crushed, broken, bruised by the weight of their transgressions, and the removal of the load of sin is regarded as an act of healing.

The idea here is that Jesus Christ would be scourged, and that it would be by that scourging that we would be made whole and health restored to us.

The Hebrew word for healed is “rapha” which means: “restoring to normal physical and deep spiritual hurts of people”

The same picture of inner wholeness, spiritual healing and restoration of the image of God in me is portrayed in James 5:14-16 and 1 Peter 2:24

Jas 5:14 **Is anyone among you sick? Then** he must call for the elders of the church and **they are to pray over him**, anointing him with oil in the name of the Lord;

Jas 5:15 and **the prayer offered in faith will restore the one who is sick**, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. (NASB)

Jas 5:16 **Confess to one another therefore your faults (your slips, your false steps, your offenses, your sins) (trespasses) and pray for one another, that you may be healed and restored**. The earnest (heartfelt, continued) prayer of a righteous man makes tremendous power available [*dynamic in its working*] (AMP)

1Pe 2:24 and **He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed**.

God is first of all concerned about restoring His lost image in us and making us fit to walk in His presence and purpose again, but He is also concerned about our physical health.

God is ultimately a healing God – He heals physically, emotionally, intellectually and spiritually, i.e. body, soul and spirit

God the Father, Jesus Christ and the Holy Spirit all work together to make us whole in every area of our lives.

1. **Generosity (giving) and righteousness walk hand in hand**

Righteousness is the love of God in action, because righteousness gives without expecting anything in return – though God is not ignorant towards our generosity

Paul is writing to the church in Corinth and commends them for their willingness to contribute to the needs of the poor saints in Jerusalem and links their generosity with the righteousness of God and His righteous reward to them.

2Co 9:1 Now about the offering that is [*to be made*] for the saints (God's people in Jerusalem), it is quite superfluous that I should write you;

2Co 9:2 For I am well acquainted with your willingness (your readiness and your eagerness to promote it) ...

2Co 9:5 That is why I thought it necessary to urge these brethren to go to you before I do and make arrangements in advance for this bountiful, promised gift of yours, so that it may be ready, not as an extortion [*wrung out of you*] but as a generous and willing gift.

2Co 9:6 [*Remember*] this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously [*that blessings may come to someone*] will also reap generously and with blessings.

2Co 9:7 Let each one [*give*] as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyous, ``prompt to do it") giver [*whose heart is in his giving*]. [*Prov. 22:9.*]

2Co 9:8 And God is able to make all grace (every favour and earthly blessing) come to you in abundance, so that you may always and under all circumstances and whatever the need be self-sufficient [*possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation*].

2Co 9:9 As it is written, He [*the benevolent person*] scatters abroad; He gives to the poor; His deeds of justice and goodness and kindness and benevolence will go on and endure forever! [*Ps. 112:9.*] (His righteousness endures forever." NASB)

2Co 9:10 And [*God*] Who provides seed for the sower and bread for eating will also provide and multiply your [*resources for*] sowing and increase the fruits of your righteousness [*which manifests itself in active goodness, kindness, and charity*]. [*Isa. 55:10; Hos. 10:12.*]

2Co 9:11 Thus you will be enriched in all things and in every way, so that you can be generous, and [*your generosity as it is*] administered by us will bring forth thanksgiving to God.

2Co 9:12 For the service that the ministering of this fund renders does not only fully supply what is lacking to the saints (God's people), but it also overflows in many [*cries of*] thanksgiving to God.

2Co 9:13 Because at [*your*] standing of the test of this ministry, they will glorify God for your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all [*the other needy ones*].

2Co 9:14 And they yearn for you while they pray for you, **because of the surpassing measure of God's grace** (His favour and mercy and spiritual blessing which is shown forth) in you.

2Co 9:15 Now thanks be to God for His Gift, [*precious*] beyond telling [*His indescribable, inexpressible, free Gift*]! (AMP)

This indescribable, inexpressible and free Gift mentioned in verse 15 is none other than Jesus Christ Himself and the gift of righteousness flowing forth from Him

Hos 10:12 Sow for yourselves according to righteousness (uprightness and right standing with God); reap according to mercy and loving-kindness. Break up your uncultivated ground, for it is time to seek the Lord, to inquire for and of Him, and to require His favour, **till He comes and teaches you righteousness and rains His righteous gift of salvation upon you.** [*II Cor. 9:10.*] (AMP)

2 Corinthians 9:9 and Matthew 6:1 brilliantly describes the connection between righteousness and generosity

2Co 9:9 As it is written, He [*the benevolent person*] scatters abroad; He gives to the poor; **His deeds of justice and goodness and kindness and benevolence (his righteousness) will go on and endure forever!** [*Ps. 112:9.*] (AMP)

2Co 9:10 Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and **increase the harvest of your righteousness;**

Mat 6:1 "Beware of **practicing your righteousness** before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

Elaborating on the above two Scriptures:

Paul writes in 2 Corinthians 9:9

2Co 9:9 as it is written, **"he scattered abroad, he gave to the poor, his righteousness endures forever."**

The above Scripture is quoted from Psalm 112:9

The whole of Psalm 112 connects wealth, riches and giving with righteousness

Psa 112:1 Praise the LORD! How blessed is the man who fears the LORD, Who greatly delights in His commandments.

Psa 112:2 His descendants will be mighty on earth; The generation of the upright will be blessed.

Psa 112:3 **Wealth and riches are in his house, And his righteousness endures forever.**

Psa 112:4 **Light arises in the darkness for the upright; *He is* gracious and compassionate and righteous.**

Psa 112:5 It is well with the man who is gracious and lends; He will maintain his cause in judgment.

Psa 112:6 For he will never be shaken; **The righteous will be remembered forever.**

Psa 112:7 He will not fear evil tidings; His heart is steadfast, trusting in the LORD.

Psa 112:8 His heart is upheld, he will not fear, Until he looks *with satisfaction* on his adversaries.

Psa 112:9 **He has given freely to the poor, His righteousness endures forever; His horn will be exalted in honour.**

Psa 112:10 The wicked will see it and be vexed, He will gnash his teeth and melt away; The desire of the wicked will perish.

Jesus touches on this in Matthew 6:1

(For better understanding I am giving different translations of this verse)

Matthew 6:1

(NASB) "**Beware of practicing your righteousness** before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

(KJV) **Take heed that ye do not your alms** before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

(AMP) Take care not to do your **good deeds** publicly or before men, in order to be seen by them; otherwise you will have no reward [*reserved for and awaiting you*] with and from your Father Who is in heaven.

(BBE) Take care not to do your **good works** before men, to be seen by them; or you will have no reward from your Father in heaven.

(LITV) Take care not to do your **merciful deeds** before men in order to be seen by them. But if not, you have no reward from your Father in Heaven.

(NKJV) "Take heed that you do not do your **charitable deeds** before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

(YLT) `Take heed your **kindness** not to do before men, to be seen by them, and if not-- reward ye have not from your Father who *is* in the heavens;

Both Jesus and Paul are **not referring to God's justifying righteousness** as if God's righteousness consists of and is established upon man's work of bounty and charity to the poor.

They both refer to the Jewish custom of regarding "righteousness" (Hebrew *ḥ' dhāḳāh*) as meaning alms. The Jews viewed the giving of alms as the foremost righteousness.

In this sense it means that what a person gives in charity to the poor shall not be lost, but shall be like the seed cast into the earth – it shall spring up again, and bring forth fruit with increase.

Alms were called righteousness, because it is a righteous action, which ought to be performed, and to withhold alms from the poor was to the Jew an act of unrighteousness.

Almsgiving was regarded not merely as a plain evidence of righteousness in general but also as an act of justice, **a just debt owing to the needy.**

The Jews had an expression "**the mammon of unrighteousness**" by which is meant, not money obtained in an unrighteous way, but **money which is kept from the poor.**

The Jews also called alms "righteousness", because by performing these acts they very much justified their own righteousness before God.

Almsgiving is considered as a sign of a "righteous" man - the seed of Abraham as it is recorded, in Genesis 18:19.

Gen 18:19 "For I have chosen him, so that he may command his children and his household after him to **keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.**"

Concerning alms as righteousness the Jews had the following approach:

- *"He that does alms does that which is more excellent than all offerings;"*
- *"Giving of alms and beneficence "are equal to the whole law"; or, "it is all one as if a man performed the whole law".*
- *"That whoever takes of his goods, and does alms with them, he shall be delivered from the "damnation of hell" - they reckon that this gives a right and title to eternal life*
- *"He that says, let this "sela", or "shekel", be for alms, that his children may live, and that he may be worthy of the life of the world to come, lo! This is "a perfect righteous man".*
- *Or, "let this sela be for alms, that my son may live, and that he may be a son of the world to come; lo! This is a perfect righteous man."*

Thus they looked upon it as their righteousness; something that made them heirs of heaven, and gave them a title to eternal glory.

Alms are "righteousness," for by doing so one is doing the right thing – something to which my neighbour has a rightful claim.

God gives us advice and means for this very end - Ephesians 4:28.

Eph 4:28 He who steals must steal no longer; but rather he must labour, performing with his own hands what is good, **so that he will have *something* to share with one who has need.**

In Matthew 6:1 Jesus is urging the people to give to others but not with a view to be seen of men, in order to gain their applause, and a good name among them, but to stir up others to acts of liberality.

Also giving out of a wrong attitude produces no reward - when the chief end of any action is to draw attention to my own goodness, and not the glory of God, that cannot be called a good work, nor will it have any reward.

SECTION 6 - Righteousness is vested in Jesus Christ and flows from Him

Many children of God suffer a life of defeat (living under a cloud of condemnation) because they do not fully understand that they are the ***"righteousness of God in Christ Jesus"***.

The enemy will try his utmost best to prevent you from gaining knowledge of this profound work of God through Christ Jesus. Therefore I urge you to diligently study this concept, asking the Holy Spirit to enlighten your heart and mind to fully comprehend the fact that Christ became for you "THE RIGHTEOUSNESS OF GOD".

God is the only One that can make people holy, righteous and acceptable to Him and He does that through Jesus Christ.

Righteousness perfectly answers the divine demands of being "guiltless".

1. *Jesus Christ is the centre of it all!*

- It is of paramount importance that we should understand that the redemptive propitiatory work of Christ cannot be separated from Christ Himself:

Everything that was, is and ever will be part of the Godhead has been poured out in Christ and only in Him (in Christ) are we complete.

Col 1:17 He is before all things, and in Him all things hold together.

Col 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

Col 1:19 For it was the *Father's* good pleasure for all the fullness to dwell in Him (Christ),

Col 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, / say, whether things on earth or things in heaven.

Col 2:9 For in Him all the fullness of Deity (Godhead = the total personality of God) dwells in bodily form,

Col 2:10 and in Him you have been made complete, and He is the head over all rule and authority;

Excerpt from "The Complete Wordstudy Dictionary" (E-Sword) on our unity with Christ: ("raised because of our justification" Romans 4:25)

"By faith we are united to a living Christ whose death was essential for our redemption. That which redeems is not Christ's atoning death apart from His living person into whose union we are brought by faith.

We cannot separate the propitiatory work of Christ from Christ Himself. We are saved, not by believing the fact that Christ died for our sins, but by union with the crucified and risen, exalted Saviour. Only through union with a living Saviour who has in Him the virtue of His atoning death do justification, forgiveness, and all the blessings of redemption become ours:

"In whom we have redemption through his blood" (Ephesians 1:7; Colossians 1:14). We are accepted "in the beloved" (Ephesians 1:6). "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

Justification is ours as we are "in Christ" in such living union with Him that His life becomes identified with ours and ours with His. Because of this identification or incorporation, Christ's acts are repeated in us so that in His death we die to sin, "crucified with Christ" (Galatians 2:20), and in His life we live to righteousness.

But it is only by His risen life that Christ can come into such living union with men as thus to effect their redemption.

(End of excerpt)

The aforementioned Scriptures

Eph 1:6 to the praise of the glory of His grace, which He freely bestowed on us **IN the Beloved**.

Eph 1:7 **IN Him we have redemption** through His blood, the forgiveness of our trespasses, according to the riches of His grace

Col 1:14 **IN whom we have redemption**, the forgiveness of sins.

Rom 8:1 Therefore there is now no condemnation for those **who are IN Christ Jesus**.

Gal 2:20 I have **been crucified with Christ**; it is no longer I who live, but Christ lives **IN me**; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and **gave Himself for me**.

The word "IN" explained:

The Greek word used for "IN" in the abovementioned Scriptures means:

"A fixed position of rest" or "something remaining in place and which is instrumental to something"

Justification brings us into a vital fixed position of rest and union (immovable and unshakeable) with Christ Jesus and with God the Father!!!

This profound union is instrumental and pivotal to a fruitful life of victory!!

This concept is so important to know that I am quoting hereunder most of the Scriptures in the New Testament where this intimate union and oneness with Christ or the Holy Spirit is implied:

Joh 6:56 **"He who eats My flesh and drinks My blood abides in Me, and I in him.**

Joh 14:16 "I will ask the Father, and He will give you another Helper, that He may be with you forever;

Joh 14:17 ***that is the Spirit of truth***, whom the world cannot receive, because it does not see Him or know Him, ***but you know Him because He abides with you and will be in you.***

Joh 14:20 "In that day you will know that **I am in My Father, and you in Me, and I in you.**

Joh 15:4 **"Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me.**

Joh 15:5 **"I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.**

Joh 17:20 **"I do not ask on behalf of these alone, but for those also who believe in Me through their word;**

Joh 17:21 **that *they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us*, so that the world may believe that You sent Me.**

Joh 17:22 **"The glory which You have given Me I have given to them, that they may be one, just as We are one;**

Joh 17:23 **I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.**

Joh 17:26 **and I have made Your name known to them, and will make it known, so that *the love with which You loved Me may be in them, and I in them.*"**

Act 17:28 **for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'** (NKJV)

Rom 8:1 **Therefore there is now no condemnation for those *who are in Christ Jesus.***

Rom 8:9 **However, you are not in the flesh but in the Spirit, if *indeed the Spirit of God dwells in you.* But if anyone does not have the Spirit of Christ, he does not belong to Him.**

Rom 8:10 **If *Christ is in you*, though the body is dead because of sin, yet *the spirit is alive because of righteousness.***

Rom 8:11 **But if *the Spirit of Him who raised Jesus from the dead dwells in you*, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**

Rom 12:4 **For just as we have many members in one body and all the members do not have the same function,**

Rom 12:5 ***so we, who are many, are one body in Christ*, and individually members one of another.**

1Co 1:30 **But *of Him you are in Christ Jesus*, who became for us wisdom from God—and righteousness and sanctification and redemption—**

1Co 3:16 **Do you not know that *you are the temple of God and *that* the Spirit of God dwells in you?***

1Co 6:19 **Or do you not know that *your body is the temple of the Holy Spirit *who is* in you*, whom you have from God, and you are not your own?**

1Co 6:20 **For you were bought at a price; therefore glorify God in *your body and in your spirit, which are God's.***

2Co 5:17 Therefore, **if anyone *is* in Christ, *he is* a new creation**; old things have passed away; behold, all things have become new.

Gal 2:20 I have **been crucified with Christ**; it is no longer I who live, but Christ lives in **me**; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and **gave Himself for me**.

Gal 3:26 For **you are all sons of God through faith in Christ Jesus**.

Gal 3:27 For all of you who **were baptized into Christ have clothed yourselves with Christ**.

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for **you are all one in Christ Jesus**.

Gal 3:29 And if **you belong to Christ**, then you are Abraham's descendants, heirs according to promise.

Gal 5:6 **For in Christ Jesus** neither circumcision nor uncircumcision means anything, but **faith working through love**.

Gal 6:15 **For in Christ Jesus** neither circumcision nor uncircumcision **avails anything, but a new creation (a new creative act)**. (NKJV)

Eph 1:6 to the praise of the glory of His grace, which He freely bestowed on us **in the Beloved**.

Eph 1:7 **In Him we have redemption** through His blood, the forgiveness of our trespasses, according to the riches of His grace

Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,

Eph 2:5 even when we were dead in our transgressions, **made us alive together with Christ** (by grace you have been saved),

Eph 2:6 and **raised us up with Him, and seated us with Him** in the heavenly *places* in Christ Jesus,

Eph 2:7 so that in the ages to come He might show the surpassing riches of His grace in **kindness toward us in Christ Jesus**.

Eph 2:10 For **we are His workmanship, created in Christ Jesus** for good works, which God prepared beforehand so that we would walk in them.

Eph 2:13 But now **in Christ Jesus you** who formerly were far off **have been brought near by the blood of Christ**.

Eph 2:14 For **He Himself is our peace**,

Eph 2:20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,

Eph 2:21 in whom the whole building, being fitted together, is growing into a **holy temple in the Lord**,

Eph 2:22 in whom you also are being built together into a dwelling of God in the Spirit.

Col 1:14 in whom we have redemption, the forgiveness of sins.

Php 4:1 Therefore, my beloved brethren whom I long *to see*, my joy and crown, in this way **stand firm in the Lord**, my beloved.

1Jn 2:24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, **you also will abide in the Son and in the Father**.

1Jn 3:5 You know that He appeared in order to take away sins; and **in Him there is no sin**.

1Jn 3:6 **No one who abides in Him sins**; no one who sins has seen Him or knows Him.

1Jn 3:24 The one who keeps His commandments **abides in Him, and He in him**. We know **by this that He abides in us**, by the Spirit whom He has given us.

1Jn 4:13 By this we know that **we abide in Him and He in us**, because He has given us of His Spirit.

1Jn 4:14 We have seen and testify that the Father has sent the Son *to be* the Saviour of the world.

1Jn 4:15 Whoever confesses that Jesus is the Son of God, **God abides in him, and he in God**.

1Jn 4:16 We have come to know and have believed the love which God has for us. God is love, and **the one who abides in love abides in God, and God abides in him**.

NB! I cannot get closer to the Godhead than what I currently am – I am in Him and He is in me!

I can only grow in the knowledge of Christ and His redemptive work

Paul confirms this in his letter to the Ephesians

Eph 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, **according to the riches of His grace**

Eph 1:10 ...In Him

Eph 1:11 **also we have obtained an inheritance**,

Eph 1:13**you were sealed in Him with the Holy Spirit of promise**,

Eph 1:15 For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you and your love for all the saints,

Eph 1:16 do not cease giving thanks for you, while making mention *of you* in my prayers;

Eph 1:17 **that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.**

Eph 1:18 *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

Eph 1:19 **and what is the surpassing greatness of His power toward us who believe.** *These are* in accordance with the working of the strength of His might

Eph 1:20 **which He brought about in Christ,** when He raised Him from the dead and seated Him at His right hand in the heavenly *places*,

Eph 1:21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.

Eph 1:22 And He put all things in subjection under His feet, and gave Him as head over all things to the church,

Eph 1:23 which is His body, the fullness of Him who fills all in all.

Eph 3:4 By referring to this, when you read you can **understand my insight into the mystery of Christ,**

Eph 3:5 which in other generations was not made known to the sons of men, **as it has now been revealed** to His holy apostles and prophets in the Spirit;

Eph 3:6 *to be specific,* **that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,**

Eph 3:7 of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.

Eph 3:8 To me, the very least of all saints, this grace was given, **to preach to the Gentiles the unfathomable riches of Christ,**

Eph 3:9 and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

Eph 3:10 **so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.**

Eph 3:14 For this reason I bow my knees before the Father,

Eph 3:16 **that He would grant you,** according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

Eph 3:17 **so that Christ may dwell in your hearts through faith; *and* that you, being rooted and grounded in love,**

Eph 3:18 **may be able to comprehend with all the saints what is the breadth and length and height and depth,**

Eph 3:19 **and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.**

Eph 3:20 **Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,**

Eph 3:21 **to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.**

Eph 4:11 **And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers,**

Eph 4:12 **for the equipping of the saints for the work of service, to the building up of the body of Christ;**

Eph 4:13 **until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.**

Eph 4:14 **As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;**

Eph 4:15 **but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ,**

Eph 4:16 **from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.**

Jesus prayed this profound prayer in John 17:3

Joh 17:3 **And this is eternal life: to know (to perceive, recognize, become acquainted with, and understand) You, the only true and real God, and to know Him, Jesus Christ (the Anointed One, the Messiah), Whom You have sent.**

To know means: To experience and to have a relationship with

1. *The following scriptures speak of "righteousness vested in Christ"*

Isa 11:1 Then **a shoot will spring from the stem of Jesse**, And a branch from his roots will bear fruit.

Isa 11:2 **The Spirit of the LORD will rest on Him**, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Isa 11:3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

Isa 11:4 But **with righteousness He will judge the poor**, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.

Isa 11:5 **Also righteousness will be the belt about His loins**, And faithfulness the belt about His waist.

Isa 61:1 **The Spirit of the Lord GOD is upon me, Because the LORD has anointed me** To bring good news to the afflicted; He has sent me to bind up the broken hearted, To proclaim liberty to captives And freedom to prisoners;

Isa 61:2 To proclaim the favourable year of the LORD And the day of vengeance of our God; To comfort all who mourn,

Isa 61:3 To grant those who mourn *in* Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. **So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.**

Mat 3:15 But Jesus answered and said to him, "Permit *it to be so* now, for thus **it is fitting for us to fulfil all righteousness.**" Then he allowed Him.

Mat 5:6 **Blessed *are* those who hunger and thirst for righteousness, For they shall be filled.**

Luk 23:47 So when the centurion saw what had happened, he glorified God, saying, "Certainly **this was a righteous Man!**"

Act 13:38 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

Act 13:39 and **by Him everyone who believes is justified from all things** from which you could not be justified by the law of Moses.

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified as a gift by His grace through the redemption which is in Christ Jesus;**

Rom 3:25 whom God displayed publicly as a propitiation in His blood through faith. ***This was to demonstrate His righteousness***, because in the forbearance of God He passed over the sins previously committed;

Rom 5:9 Much more then, having now been justified by His blood, **we shall be saved from the wrath of God** through Him.

Rom 5:16 The gift is not like *that which came* through the one who sinned; for on the one hand the **judgment arose from one transgression resulting in condemnation**, but on the other hand **the free gift arose from many transgressions resulting in justification**.

Rom 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of **the gift of righteousness** will reign in life **through the One, Jesus Christ**.

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through **one act of righteousness there resulted justification of life to all men**.

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so **through the obedience of the One the many will be made righteous**.

Rom 5:21 so that, as sin reigned in death, **even so grace would reign through righteousness to eternal life through Jesus Christ our Lord**.

Rom 8:10 If Christ is in you, though the body is dead because of sin, yet **the spirit is alive because of righteousness**.

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Christ is the source or author of righteousness

1Co 1:30 But by His doing you are in **Christ Jesus**, who **became to us** wisdom from God, and **righteousness** and sanctification, and redemption,

1Co 6:11 Such were some of you; but you were washed, but you were sanctified, but you were **justified in the name of the Lord Jesus Christ** and in the Spirit of our God.

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law but through faith in Christ Jesus**, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

Gal 2:17 "But if, while seeking to be **justified in Christ**, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

Heb 1:8 But **of the Son He says**, "Your throne, o God, is forever and ever, and **the righteous scepter is the scepter of His kingdom**."

Heb 1:9 **"You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness above your companions."**

*In 2 Peter 1:1 **"the righteousness of our God and Saviour Jesus Christ," is the righteous dealing of God with sin and with sinners on the ground of the death of Christ.***

2Pe 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, **by the righteousness of our God and Saviour, Jesus Christ:**

'The righteousness of our God and Saviour Jesus Christ,' is the righteous dealing of God with sin and with sinners **on the ground of the death of Christ.**

Thus the righteousness of God, means the righteousness which God requires approves and that which He bestows on us freely (Romans 1:17; Romans 3:21-22, Romans 3:25-26).

Those on whom God bestows His righteousness become righteous before God

The man who trusts in Christ becomes 'the righteousness of God in Him, i.e., becomes in Christ all that God requires a man to be, all that he could never attained in himself

2Co 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

2Co 5:21 **He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.**

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, **we have an Advocate with the Father, Jesus Christ the righteous;**

1Jn 3:7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, **just as He is righteous;**

Rev 16:5 And I heard the angel of the waters saying, "**Righteous are You**, who are and who were, O Holy One, because You judged these things;

Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sat on it *is* called **Faithful and True**, and **in righteousness He judges** and wages war.

Jesus is called the King of Righteousness

Heb 7:1 For **this Melchizedek, king of Salem, priest of the Most High God**, who met Abraham as he was returning from the slaughter of the kings and blessed him,

Heb 7:2 to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation *of his name*, **king of righteousness**, and then also king of Salem, which is king of peace.

Heb 7:3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but **made like the Son of God, he remains a priest perpetually.**

The way of Righteousness – Jesus is the way, the truth and the life

Mat 21:32 "For **John came to you in the way of righteousness** and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing *this*, did not even feel remorse afterward so as to believe him.

2Pe 2:21 For **it would be better for them not to have known the way of righteousness, than having known it**, to turn away from the holy commandment handed on to them.

2Pe 2:22 It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, *returns* to wallowing in the mire."

1. *The following Scriptures speak of "righteousness flowing from God through Jesus Christ"*

Isa 9:6 For a child will be born to us, **a son will be given to us**; And the government will rest on His shoulders; And **His name will be called Wonderful Counsellor, Mighty God, Eternal Father, Prince of Peace.**

Isa 9:7 There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, **To establish it and to uphold it with justice and righteousness** From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Isa 42:1 "**Behold, My Servant**, whom I uphold; **My chosen one in whom My soul delights**. I have put My Spirit upon Him; **He will bring forth justice to the nations.**

Isa 42:3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.

Isa 42:4 "**He will not be disheartened or crushed Until He has established justice in the earth**; And the coastlands will wait expectantly for His law."

Isa 42:6 "**I am the LORD, I have called You in righteousness**, I will also hold You by the hand and watch over You, And **I will appoint You as a covenant to the people, As a light to the nations,**

Isa 42:7 To open blind eyes, To bring out prisoners from the dungeon And those who dwell in darkness from the prison.

Isa 53:4 **Surely our griefs He Himself bore, And our sorrows He carried;** Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Isa 53:5 **But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.**

Isa 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; **But the LORD has caused the iniquity of us all To fall on Him**

Isa 53:10 **But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself *as* a guilt offering,** He will see *His* offspring, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand.

Isa 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; **By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.**

Jer 23:4 "I will also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing," declares the LORD.

Jer 23:5 **"Behold, *the* days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.**

Jer 23:6 "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, '**The LORD our righteousness.**'"

Jer 33:14 'Behold, days are coming,' declares the LORD, 'when I will fulfil the good word which I have spoken concerning the house of Israel and the house of Judah.

Jer 33:15 **'In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.**

Jer 33:16 'In those days Judah will be saved and Jerusalem will dwell in safety; and this is *the name* by which she will be called: **the LORD is our righteousness.**'

Act 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent,

Act 17:31 because **He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed,** having furnished proof to all men by raising Him from the dead."

Rom 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

Rom 3:21 But now apart from the Law *the righteousness of God has been manifested,* being witnessed by the Law and the Prophets,

Rom 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified as a gift by His grace through the redemption which is in Christ Jesus;**

Amplified Bible Translation of Romans 3:24

Rom 3:24 **[All] are justified** and made upright and in right standing with God, **freely and gratuitously by His grace** (His unmerited favour and mercy), **through the redemption which is [provided] in Christ Jesus, (AMP)**

Rom 3:26 for the demonstration, / say, of His righteousness at the present time, so that He would be just and **the justifier of the one who has faith in Jesus.**

Rom 4:25 *He* who was delivered over because of our transgressions, and **was raised because of our justification.**

Rom 5:1 Therefore, having been justified by faith, we have peace with God **through our Lord Jesus Christ,**

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now been **justified by His blood,** we shall be saved from the wrath *of God* through Him.

Rom 5:10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

*God has a claim of righteousness upon my life and for me to fully comply with this claim, I must **receive God as He offers Himself and His righteousness to me as a gift.***

Rom 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of **the gift (dorea) of righteousness** will reign in life **through the One, Jesus Christ.**

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so **through one act of righteousness there resulted justification of life to all men.**

Rom 5:20 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

Rom 5:21 so that, as sin reigned in death, even so grace would reign through **righteousness to eternal life through Jesus Christ our Lord.**

Rom 9:30 What shall we say then? That **Gentiles**, who did not pursue righteousness, **attained righteousness**, even the righteousness which is by faith;

1Co 6:11 Such were some of you; but you were washed, but you were sanctified, but you were **justified in the name of the Lord Jesus Christ** and in the Spirit of our God.

Gal 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be **justified by faith in Christ** and not by the works of the Law; since by the works of the Law no flesh will be justified.

Gal 3:24 Therefore the Law has become our tutor *to lead us to Christ*, so that we may be justified by faith.

Eph 4:24 and put on the new self, which in *the likeness of God* **has been created in righteousness and holiness of the truth.**

Php 1:9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,

Php 1:10 so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

Php 1:11 having been filled with **the fruit of righteousness which comes through Jesus Christ**, to the glory and praise of God.

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

Php 3:9 and may be found in Him, **not having a righteousness of my own** derived from *the Law*, but **that which is through faith in Christ, the righteousness which comes from God on the basis of faith,**

Heb 1:8 But of the Son *He says*, "Your throne, o God, is forever and ever, and **the righteous scepter is the scepter of His kingdom.**

Heb 1:9 "You have loved righteousness and hated lawlessness; therefore God, your God, **has anointed you** with the oil of gladness above your companions."

2Pe 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, **by the righteousness of our God and Saviour, Jesus Christ:**

SECTION 7 - I obtain Righteousness through

Justification

This brings us to this all important work of our Lord and Saviour, Jesus Christ – JUSTIFICATION – the complete restoration to the state of righteousness which prevailed in the Garden of Eden

NB! God wants to take us back to His original purpose and intent. He is the only One that can make people holy, righteous and acceptable to Him and He does that through Jesus Christ.

Righteousness perfectly answers the divine demands of being “guiltless”.

By His love and grace God brings us into the right relationship with Him, enabling us to stand in His presence without a sense of guilt or inferiority!!

WOW – what an amazing God we serve.

1. *The very first thing that we must clearly understand is that righteousness cannot be obtained by keeping the Law of Moses:*

To clarify this statement I first want to explain where the Law of Moses originated from?

I believe it is of vital importance to know where the Law of Moses came from, because knowledge of this will give us complete understanding of why it was necessary for Christ to come and to fulfil the Law (to bring it to an end by completing it)

It all started in the Garden of Eden

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Gen 2:8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

Gen 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The **tree of life** was also in the midst of the garden, and **the tree of the knowledge of good and evil**.

Adam and Eve (having a free will) had a choice between life and death

Gen 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Gen 2:17 but **of the tree of the knowledge of good and evil you shall not eat**, for in the day that you eat of it you shall surely die."

Of all the trees in the garden there were these two significant ones: "the tree of life" and "the tree of the knowledge of good and evil".

The tree of life signified the abundant life of God.

It was designed for the use of Adam and Eve, to support and maintain their natural life.

They were free to partake of the fruit of the "Tree of Life" and that would have given them the abundant life of God and with that immortality (Some calls it the "tree of immortality").

It might have been also a sign, token, and symbol to them of their dependence on God; that they received their life from God; and that this life was preserved by His blessing and providence, and not by their own power and skill; and that this would be continued, provided they transgressed not **the divine law - "of the tree of the knowledge of good and evil you shall not eat"**

For this reason it was impossible for God to allow them to eat of the fruit of the "Tree of Life" after they have sinned and were driven out of the Garden of Eden – otherwise they would have gained immortality in a sinful state.

Christ is now to us the Tree of life and the Bread of life:

Joh 1:4 **In Him was life**, and the life was the light of men.

Joh 14:6 Jesus said to him, **I am** the Way, the Truth, and **the Life**; no one comes to the Father but by Me.

Joh 11:25 Jesus said to her, **I am** the Resurrection and **the Life**! He who believes in Me, though he die, yet he shall live.

Joh 6:48 **I am the Bread of life**.

Joh 6:51 **I am the Living Bread** which came down from Heaven. If anyone eats of this Bread, he shall **live forever**.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat of the **Tree of Life**, which is in the midst of the paradise of God.

Rev 22:2 In the midst of its street, and of the river, from here and from there, *was* the **Tree of Life**, which bore twelve fruits, each yielding its fruit according to one month. And the leaves of the tree were for the healing of the nations.

What is “the tree of the knowledge of good and evil”?

Gen 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The **tree of life** *was* also in the midst of the garden, and **the tree of the knowledge of good and evil**.

The word “knowledge” or “to know” also means:

To experience; to be skilful; to consider; to have a relationship

It also implies the exercise of the affections

“Good “ means:

Well pleasing; morally correct; proper; convenient; useful and profitable; abundant and plentiful; kind and benevolent; wellbeing; happiness

“Evil” means:

Bad; disagreeable; unwholesome; harmful; destructive; terrifying; heavy in heart; poor quality; ugly in appearance; poisonous; negative

“The tree of the knowledge of good and evil” is “God’s second best way of living” - the knowledge of what is wrong and what is right.

Through disobedience they forfeited the privilege of living life according to God’s best – His blessings, His Word and His Spirit together with the possibility of immortality should they partake of the “Tree of Life”.

They chose to live by the secondary source - the knowledge of good and evil.

The forbidden fruit

The Jewish people firmly believe that the forbidden fruit was a pomegranate – a round tropical fruit containing 613 (six hundred and thirteen) seeds in a juicy red pulp representing the Law of Moses which consists of 613 different laws, by-laws, statutes, ordinances, rules and regulations.

NB! Today we still have this choice between life and death

- ***What happened when Adam partook of the “Tree of the knowledge of good and evil”?***

He chose death and this resulted in sin entering the world and through sin, death spread to all men

Rom 5:12 Therefore, just as **through one man sin entered the world, and death through sin, and thus death spread to all men**, because all sinned—

Rom 5:13 (For **until the law sin was in the world**, but sin is not imputed when there is no law.

Rom 5:14 Nevertheless **death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam**, who is a type of Him who was to come.

Rom 3:10 as it is written: "There is **none righteous**, no not one;

Rom 3:11 there is none that understands, there is **none that seeks after God**."

Rom 3:12 "They are all gone out of the way, *they* have together become unprofitable, there is **none that does good**, no, not one."

Rom 3:19 Now we know that **whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God**.

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin**.

The moment Adam and Eve partook of its fruit, the Law with all its guilt, condemnation and resultant death was released over the earth (*released but not yet written*). *They immediately experienced guilt and condemnation*.

The Law released but not yet written:

Rom 5:13 (For until the law sin was in the world, but sin is not imputed when there is no law.

The writing of the Law ushered in knowledge of sin and constant sin consciousness which stands in direct opposition to righteousness:

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

Rom 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Although Christ Jesus completely fulfilled the Law, the Law is not abolished. I can still revert to the law and live life by its ordinances and statutes. By doing this I move away from Grace.

The result of Adam partaking of the fruit of the "Tree of the knowledge (experience) of good and evil" was absolutely devastating:

Sin and death entered the world

Rom 5:12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Rom 5:13 (For until the law sin was in the world, but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

None is righteous because nobody was able to keep the Law perfectly

Rom 3:10 as it is written: "There is **none righteous**, no not one;

Rom 3:11 there is none that understands, there is **none that seeks after God.**"

Rom 3:12 "They are all gone out of the way, *they* have together become unprofitable, there is **none that does good**, no, not one."

Knowledge of sin and feelings of guilt and condemnation overwhelmed mankind the moment the Law of Moses was given

Rom 3:19 Now we know that **whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty** before God.

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified** in His sight, for **by the law is the knowledge of sin.**

The religious spirit released:

Satan has no life in himself to impart in other people like Christ has.

Life, eternal life is in God through Jesus Christ

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:4 **In Him was life, and the life was the Light of men.**

Joh 17:3 **"This is eternal life, that they may know You, the only true God, and Jesus Christ** whom You have sent.

The only alternative which Satan can offer to the life in Christ is "religion" – a set of rules and regulations to adhere to. Satan knew what the result would be of partaking of the Tree of knowledge of good and evil and that is why he did everything in his power to persuade man to eat of this fruit. The very moment they ate of these fruit the religious spirit, emanating from Satan linked up with the Law thus channelling religion through the Law. He used God's second best to further his course and today the religious spirit is still rampant in the earth – every religion on earth has its origin here – driven by the cunningness of the devil.

That is the reason why Satan so fiercely opposed Jesus trying to prevent Him from going to the cross, because he knew the Law of Moses as well as the religious spirit (which is his greatest weapon) will be completely nullified at the cross.

Thank God, Jesus cried out on the cross "it is finished" and died, completely blotted out the Law and religion. Now I serve God in the newness of the Spirit and I can fully live out the original purpose of God:

"Be fruitful and multiply, and fill the earth, and subdue it; and rule"

To summarize:

The Law originated in the Garden of Eden as a result of man's disobedience. Man was henceforth unable to walk in God's original intend and purpose as spelled out in Genesis 1:28 ***"Be fruitful and multiply, and fill the earth, and subdue it; and rule"***

That is one of the main reasons why Jesus came to fulfil the Law – to bring us back to God's original plan for us.

In Christ Jesus the Law has completed a full circle – the first Adam (a living soul) took us out of God's plan – the Last Adam, Jesus Christ (a life giving Spirit) restored and reinstated the fullness of God in us.

- *A few Scriptures confirming that we cannot obtain righteousness by keeping the Law:*

- *Jesus spoke about the scribes and the Pharisees (the law keepers)*

Mat 5:20 "For I say to you that **unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.**

Mat 23:28 "So you, too, **outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.**

Mar 2:16 When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"

Mar 2:17 And hearing *this*, Jesus *said to them, "*It is* not those who are healthy who need a physician, but those who are sick; **I did not come to call the righteous, but sinners.**"

Luk 5:30 The Pharisees and their scribes *began* grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

Luk 5:31 And Jesus answered and said to them, "*It is* not those who are well who need a physician, but those who are sick.

Luk 5:32 "I have not come to call the righteous but sinners to repentance."

Luk 18:9 And He also told this parable to some people **who trusted in themselves that they were righteous**, and viewed others with contempt:

- *Freely you have received, freely give - no pre-conditions as in the Law of Moses*

Jesus made this significant statement in Matthew 10:7-8

Mat 10:7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

Mat 10:8 "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. **Freely you received, freely give.**

This has got nothing to do with forbidding them to receive any form of remuneration for preaching the gospel

The meaning of the word “freely” explains it all:

Freely (Greek – dorean) has the following meaning attached to it:

Without hindrance or restraint, *gratuitously*, undeservedly, without charge

Freely (dorean) comes from the Greek word “dorea” which means:

“A free gift, stresses its gratuitous character”

Jesus is thus saying the following to His disciples in Mat 10:8?

“I did not put any hindrance or restraint of the Law on you when I ministered my righteousness to you. See to it that you do exactly the same – do not bring in the requirements of the Law when you preach my gospel. Do not lay any burdens (of the Law) upon the people.

Jesus said I came to take away the Law as a means to salvation – don’t you dare to re-instate it:

○ ***The righteousness of God is now manifested apart from the Law:***

Rom 3:21 But now **apart from the Law** *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Rom 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

Rom 3:28 For we maintain that a man is justified by faith apart from works of the Law.

Rom 4:13 For the promise to Abraham or to his descendants that he would be heir of the world **was not through the Law, but through the righteousness of faith.**

Rom 10:3 For not knowing about God's righteousness and **seeking to establish their own**, they did not subject themselves to the righteousness of God.

Rom 10:4 For **Christ is the end of the law for righteousness to everyone who believes.**

Rom 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

2Co 3:7 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as it was*,

2Co 3:8 how will the ministry of the Spirit fail to be even more with glory?

2Co 3:9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.

- **More Scriptures**

Act 13:38 "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you,

Act 13:39 and **through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Rom 3:20 **because by the works of the Law no flesh will be justified in His sight;** for through the Law *comes* the knowledge of sin.

Rom 3:24 being **justified as a gift by His grace** through the redemption which is in Christ Jesus;

Rom 3:28 For we maintain that **a man is justified by faith apart from works of the Law.**

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law** but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; **since by the works of the Law no flesh will be justified.**

Gal 2:21 "I **do not nullify (set aside and invalidate and frustrate)** the grace of God, for if **righteousness comes** through the Law, then Christ died needlessly."

Gal 3:11 Now that **no one is justified by the Law** before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

Gal 3:12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

Gal 3:21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

Gal 3:22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Gal 3:23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

Gal 3:24 Therefore **the Law has become our tutor *to lead us* to Christ**, so that we may be **justified by faith**.

Gal 5:4 **You have been severed from Christ, you who are seeking to be justified by law**; you have fallen from grace.

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

Php 3:9 and may be found in Him, **not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith**,

Tit 3:5 **He saved us, not on the basis of deeds which we have done in righteousness**, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

- ***A righteous person's life is not governed by the Law***

1Ti 1:8 But we know that the Law is good, if one uses it lawfully,

1Ti 1:9 realizing the fact that **law is not made for a righteous person**, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers

- ***God's righteousness upon man, realized through faith, stands in opposition to the righteousness which is of the Law.***

Rom 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Gal 3:21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

- ***Man in his fallen condition tends to accept his own set of standards, creating his own righteousness which is not God's righteousness and does not satisfy Him .***

Rom 10:3 For not knowing about God's righteousness and **seeking to establish their own, they did not subject themselves to the righteousness of God**.

Php 3:4 although I (*Paul*) myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:

Php 3:5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;

Php 3:6 as to zeal, a persecutor of the church; **as to the righteousness which is in the Law, found blameless**.

God's righteousness is imputed and imparted as a gift to man and is not earned. It results in God's act of justification by faith through Christ.

Please see my Teaching on "Grace" (under Third Dispensation Teachings) where I elaborate extensively on the subject "The position of the Law in relation to Christ"

- *Trying to be justified by keeping the Law produces the following devastating results:*

1. *"A CONSCIOUSNESS OF SIN" leading to feelings of guilt and condemnation*
2. *"WE ARE SEVERED FROM CHRIST" and*
3. *"WE FALL FROM GRACE"*

Rom 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

Heb 10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, **can never**, by the same sacrifices which they offer continually year by year, **make perfect** those who draw near.

Heb 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, **would no longer have had consciousness of sins?**

Heb 10:3 But in those *sacrifices* there is a reminder of sins year by year.

Gal 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

Sin consciousness is unbelief in the reconciliation work of Jesus Christ.

Sin consciousness and feelings of unworthiness and inferiority are the product of spiritual death resulting in no fellowship with God.

I ask myself a question “why do people find it so difficult to accept righteousness from Jesus as a free gift?” So many people want to work for it or do something to impress God and thus earn righteousness.

I believe Peter was referring to my above comment when he quoted Proverbs 11:31 – “with difficulty the righteous will be saved”. It will be a constant battle for the believer to continually accept the fact that righteousness is a gift from God in Jesus Christ and cannot be earned through the Law

Pro 11:30 The fruit of the righteous is a tree of life,

Pro 11:31 Behold, **the righteous shall be recompensed on earth**; how much more the wicked and the sinner! **And if the righteous are barely saved**, what will become of the ungodly and wicked? [*1 Pet. 4:18.*] (AMP)

1Pe 4:18 And **if it is with difficulty that the righteous is saved**, what will become of the godless man and the sinner?

- ***The danger in trying to keep the Law lies in the fact that if you fail to keep it in just one aspect you are under a curse:***

Gal 3:10 For as many as are of the works of the Law are under a curse; for it is written, "**cursed is everyone who does not abide by all things** written in the Book of the Law, to perform them."

But we can take courage, for Christ has redeemed us from the curse of the Law:

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—

- ***Thank God - the law was completely fulfilled, dealt with and taken out of the way by Christ!***

- ***Christ fulfilled the Law***

Mat 5:17 Do not think that I have come to do away with or undo the **Law or the Prophets**; I have come not to do away with or undo but to **complete and fulfil** them.(AMP)

Meaning of the word “fulfil”

With regard to the “Law”:

To thoroughly accomplish

To bring to an end by completing it

To perform fully

To reach its goal

With regard to the "Prophets":

To accomplish or perform that which was foretold or prefigured in the Old Testament by the prophets

To prove fully

To confirm with the fullest evidence

Quotation from "The Complete Word Study New Testament" by Spiros Zodhiates, Page 948:

"When Jesus said that He came not to destroy the law or the prophets, but to fulfil, meaning that He came not only to fulfil the types and prophecies by His actions and sufferings, but also to perform perfect obedience to the law of God in His own Person and to enforce and explain it fully by His doctrine. **Thus He has fully satisfied the requirements of the law.**"

The only way of being justified by the law was to keep it 100%. Only Christ could do it - therefore He is the fulfilment of the Law resulting in us who are in Him are also being regarded as having fully complied with the requirements of the Law.

- *Christ met every pre-condition of the Law by dying on the cross – that is the reason why He cried out "IT IS FINISHED" before He died*

Joh 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Finished means:

Completed; perfected; to bring to an end; to end; to accomplish; fulfil; to bring to a close

- *Christ is the end of the Law - elaboration on Romans 10:4*

Rom 10:4 For Christ is the end of the law for righteousness to everyone who believes.

"Christ is the end of the law" – this part is placed first in the sentence to emphasize the point of thought. This Scripture is conveying the following about the Law:

“Christ is the end of the law” means the following:

1. Christ is the goal or aim of the law –

meaning either that the intent of the law was to make men righteous, which was accomplished in Christ, or that the law became our tutor to Christ

Gal 3:24 Therefore **the Law has become our tutor *to lead us* to Christ**, so that we may be justified by faith.

2. Christ is the fulfilment of the law – He completely blocked and sealed it off

Mat 5:17 "Do not think that I came to abolish the Law or the Prophets; **I did not come to abolish but to fulfil.**

3. The Law was terminated by Christ. He put a stop to the law as a means of salvation

To those who are in Christ the Law has no longer legislative authority to command: “Do this and live; do this or die”. Paul is pointing out two opposing systems, the one based on *doing* (the Law), the other on *believing* (righteousness by faith). The system of faith, represented by Christ, brings to an end and excludes the system of law. The Jews, in holding by the system of law, fail of the righteousness which is by faith. (Compare Galatians 2:16; Galatians 3:2-14)

○ **Christ put a stop to the law as a means of salvation**

Rom 6:14 For sin shall not be master over you, for **you are not under law but under grace.**

Eph 2:15 by **abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances**, so that in Himself He might make the two into one new man, *thus* establishing peace,

Col 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

Col 2:14 **having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.**

Luk 16:16 "**The Law and the Prophets *were proclaimed* until John**; since that time the gospel of the kingdom of God has been preached,

Joh 1:17 For the law was given through Moses, ***but* (THE)grace and (THE)truth came through Jesus Christ.**

The main idea of Romans 10:4 is that **Christ ended the law as a method of salvation** for “every one that believes” whether Jew or Gentile.

Christ wrote “*finish*” on the Law as a means of salvation.

- *The Law has died in the body of Christ – and we are now married to the resurrected Christ*

Rom 7:1 Or do you not know, brethren (for I am speaking to those who know the law), that **the law has jurisdiction over a person as long as he lives?**

Rom 7:2 **For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.**

Rom 7:3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but **if her husband dies, she is free from the law**, so that she is not an adulteress though she is joined to another man.

Rom 7:4 **Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.**

Rom 7:5 For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.

Rom 7:6 **But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.**

NB! – Although Christ Jesus completely fulfilled the Law, the Law is not abolished and done away with. I can still revert to the law and live life by its ordinances and statutes. By doing this I move away from Grace.

I still (in this modern age that I am living in) have a choice between life and death – I can choose death by still living according to the Law of Moses (the tree of knowledge of good and evil) or I can choose Life (the tree of life) by accepting and receiving the complete and finished work of Jesus Christ unconditionally by faith.

Which way do you choose? It is a matter of life and death.

1. *The next thing that we must understand is that righteousness is a gift from God and cannot be earned!*

Righteousness is that gracious gift of God to men whereby all who believe on the Lord Jesus Christ are brought into right relationship with God.

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Rom 3:24 **[A//]** are justified and made upright and in right standing with God, freely and gratuitously by His grace (His unmerited favour and mercy), through the redemption which is **[provided]** in Christ Jesus, (AMP)

God's righteousness is imputed and imparted as a gift to man and is not earned.

It results from God's act of justification by faith through Christ.

The man who trusts in Christ becomes 'the righteousness of God in Him, i.e., becomes in Christ all that God requires a man to be, all that he could never attained in himself

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

In order for man to fully comply with the claim of God upon his life (i.e. righteousness), he must **receive God as He offers Himself and His righteousness to him as a gift**

Rom 5:17 For if by the one man's offense death reigned through the one, much more those who **receive abundance of grace and of the gift (dorea) of righteousness** will reign in life through the One, Jesus Christ.)

Righteousness as a "Charisma- the result of God's grace"

The Grace of God produces a constant result – called "Gifts" = (Greek -CHARISMA)

The Greek word for grace is "Charis" and the word "charis" with the suffix "ma" ("Charisma") is:

- ***The practical, operational and functional results of God's Grace***
- ***"A gift of grace", an "undeserved benefit from God"***

"Charisma" thus means: ***the result flowing from:***

- ***"A favour done without expectation of return";***
- ***"Unearned and unmerited favour" and***
- ***"The absolute freeness of the loving-kindness of God to men, finding its only motive in the bounty and free heartedness of the Giver"***

"Charisma" is found in the following scriptures: Romans 1:11; 5:15,16; 6:23; 11:29; 12:6; 1 Corinthians 1:7; 7:7; 12:4,9,28,30,31; 2 Corinthians 1:11; 1 Timothy 4:14; 2 Timothy 1:6, 1 Peter 4:10

(See my teaching on "Grace" for an elaboration on the different applications of the use of the word "charisma" in the aforementioned Scriptures)

For the sake of this teaching on "Righteousness" I will only highlight Romans 5:15-17 where "Charisma – the result of God's grace" is defined as "imputed righteousness"

Rom 5:15 But the **free gift (charisma)** is not like the offense. For if by the one man's offense many died, much more the grace of God and the **gift (dorea-a free gift stressing its gratuitous character)** by the grace of the one Man, Jesus Christ, abounded to many.

Rom 5:16 And the **gift (dorea-the thing given & the result of giving)** is not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the **free gift (charisma)** *which came* from many offenses **resulted** in justification.

Rom 5:17 For if by the one man's offense death reigned through the one, much more those who receive **abundance of grace and of the gift (dorea) of righteousness** will reign in life through the One, Jesus Christ.)

"Charisma" here is justification = justified means to be rendered (regarded) as just or innocent and free i.e. righteousness.

God's righteousness is imputed and imparted as a gift and cannot be earned.

Justification comes by faith in the blood and the finished work of Christ and is realised, imputed and imparted in me by the Holy Spirit.

SECTION 7A – The process of Justification

So how do I obtain righteousness?

Through "justification" (or "to be justified") - a process whereby the righteousness of God is imputed to us on the ground of the finished work of Jesus Christ:

Let's have a closer look at this awesome working of God in Christ Jesus – "justification" and "to impute righteousness"

Justification (or to be justified) explained

Paul uses two distinct words in his writings on this subject.

These are “*dikaiosunē*” (G1343), **righteousness** or the inherent righteousness of God, the nature and quality of His character, and “*dikaiōsis*” (G1347), **justification** or rather, **the act of justification, God making man what He (God) is, i.e. righteous.**

To justify:

In the New Testament, “to justify” means:

- **To set forth as righteous, to justify as a judicial act**
- **To render (show or regard as) righteous, just or innocent**
- **To declare or pronounce one to be just or righteous,**

To justify (“*dikaioō*” G1344) someone means to pardon and clear that person from guilt and to accept that person as righteous on account of the merits of the Saviour, Jesus Christ (by the application of Christ's atonement to the offender). The justified person is regarded and treated as righteous, is accepted by God as just and thus treated with favour.

Justification – a process producing the result - righteousness

Justification is [God's](#) act of declaring or making a [sinner righteous](#) through Christ's [atoning sacrifice](#).

Justification denotes:

- **The act of pronouncing righteous,**
- **The act of acquitting a person**
- **The establishment of a person as just by acquittal from guilt.**

Justification is the complete restoration of that state of righteousness which prevailed in the Garden of Eden (see previous teachings)

Justification is part of our salvation which consists of a **legal transaction between God and man**. Righteousness is **legally imputed to us** and also involves a spiritual renewal of man whereby **the Holy Spirit imparts righteousness as a new principle of life to us.**

Because of the legal nature of justification we can never lose our righteousness – we can however lose our consciousness of righteousness and thus forfeit the blessings attached to a life of righteousness!

Justification means we are declared righteous, made righteous and that we acquire the nature of God

Rom 5:21 so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

2Pe 1:2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;

2Pe 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

2Pe 1:4 For by these He has granted to us His precious and magnificent promises, so that by them you may **become partakers of *the* divine nature**, having escaped the corruption that is in the world by lust.

This is the awesome miracle of regeneration – we are not only **declared righteous** but we have been **made righteous** - from an enemy of God man becomes a friend of God.

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

Praise God – I am declared righteous (righteousness imputed), I have been made righteous and I can now boldly say – I am the righteousness of God in Christ Jesus!!

Further elaboration on justification

- *When we are justified, God is at once "just and the Justifier of him that believes in Jesus"*

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Rom 3:25 whom God displayed publicly as a propitiation in His blood through faith. ***This was to demonstrate His righteousness***, because in the forbearance of God He passed over the sins previously committed;

Rom 3:26 for the demonstration, / say, of His righteousness at the present time, so that **He would be just and the justifier of the one who has faith in Jesus.**

Verse 26 of Romans 3 speaks of "the Justifier of him that hath faith in Jesus":

"Justification" is the **legal and formal acquittal from guilt** by God, where He acts as the Judge and the Justifier simultaneously, pronouncing the one, who believes on the Lord Jesus Christ as righteous.

It is the judicial act of God - the act of a judge where God Himself is the Judge.

- **Justification is a constant process in the life of the believer**

There was a definite time in my life where I have been justified and thereafter justification is a constant ongoing process

Romans 5:1 and Romans 3:24

Rom 5:1 Therefore, **having been justified** by faith, we have peace with God through our Lord Jesus Christ,

*In Romans 5:1, "**having been justified**" is in the aorist, or point, tense, indicating the **definite time** at which each person, upon the exercise of faith, was justified.*

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified** as a gift by His grace through the redemption which is in Christ Jesus;

*In Romans 3:24, "**being justified**" is in the present continuous tense, indicating the **constant process of "justification"** in the succession of those who believe and are "justified."*

According to Romans 5:17, we "*receive God's abundant provision of grace and of the gift of righteousness*". The Greek word used for "receive" implies **a continual receiving. Righteousness is thus the never ending story of God's grace in Jesus Christ**

Rom 5:17 For if by the one man's offense death reigned through the one, much more those who receive **abundance of grace and of the gift (dorea) of righteousness** will reign in life through the One, Jesus Christ.)

- **In justification God is at the same time merciful and just**

In accepting the believer God is not only **merciful** but also at the same time **just**. Our advocate, Jesus Christ is not merely the gracious One, but also "Jesus Christ the righteous"

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. **And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;**

"God is well pleased," not merely for the sake of mercy, but "for His righteousness sake"

Isa 42:21 **The LORD was pleased for His righteousness' sake** To make the law great and glorious.

Isa 45:21 "Declare and set forth *your case*;" Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And **there is no other God besides Me, A righteous God and a Saviour;** There is none except Me.

Jer 23:6 "In His days Judah will be saved, And Israel will dwell securely; And **this is His name by which He will be called, 'The LORD our righteousness.'**"

- ***The justified man is not only acquitted as innocent but regarded as having perfectly obeyed the law in the person of Christ .***

There is to the justified man **both the non-imputation of sin and the imputation of righteousness.**

- ***Being justified by Christ's blood, we are saved from the wrath of God and saved by His life***

Romans 5:8-11

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now **been justified by His blood, we shall be saved from the wrath of God** through Him.

Rom 5:10 For if while we were enemies **we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

- ***Being justified by God's grace man is made heir of eternal life:***

Tit 3:5 **He saved us**, not because of any works of righteousness that we had done, but **because of His own pity and mercy**, by [*the*] cleansing [*bath*] of the new birth (regeneration) and renewing of the Holy Spirit,

Tit 3:6 Which He poured out [*so*] richly upon us through Jesus Christ our Saviour.

Tit 3:7 [*And He did it in order*] **that we might be justified by His grace (by His favour, wholly undeserved), [that we might be acknowledged and counted as conformed to the**

divine will in purpose, thought, and action], and that we might become heirs of eternal life according to [*our*] hope. (AMP)

Rom 5:17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there **resulted justification of life to all men.**

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

[Amplified Bible - by one Man's obedience the many will be constituted righteous (made acceptable to God, brought into right standing with Him)]

- *Easton on justification as the judicial act of God:*

(Taken from: Easton's Bible Dictionary – E-Sword on "Righteousness – Justification")

Justification as a judicial act stands in direct opposition to condemnation which arises from the Law

*Justification therefore is the judicial act of God, by which he pardons all the sins of those who believe in Christ, and accounts, accepts, and treats them as righteous in the eye of the law, i.e., as conformed to all its demands. **Righteousness is ascribed to us through this act of justification.***

In addition to the pardon of sin, God declares through justification that all the claims of the law are satisfied in respect of the person who is justified, because Jesus Christ has satisfied the requirements of the law and has also fulfilled it. It is the act of God as a Judge and not of a sovereign. The law is not relaxed or set aside, but justification declares it to be fulfilled in the strictest sense; resulting in the person being justified to be entitled to all the advantages and rewards arising from perfect obedience to the law

Rom 5:1 Therefore, **having been justified by faith, we have peace with God through our Lord Jesus Christ,**

Rom 5:2 **through whom also we have obtained our introduction by faith into this grace in which we stand**; and we exult in hope of the glory of God.

Rom 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

Rom 5:4 and perseverance, proven character; and proven character, hope;

Rom 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

Rom 5:6 For **while we were still helpless, at the right time Christ died for the ungodly.**

Rom 5:7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

Rom 5:8 **But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.**

Rom 5:9 **Much more then, having now been justified by His blood, we shall be saved from the wrath of God** through Him.

Rom 5:10 **For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

Through justification God imputes or credits to the believer the perfect righteousness, active and passive, of His Representative and Surety, Jesus Christ

Rom 10:6 **But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'** (that is, to bring Christ down),

Rom 10:7 or **'WHO WILL DESCEND INTO THE ABYSS?'** (that is, to bring Christ up from the dead)."

Rom 10:8 But **what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"**--that is, the word of faith which we are preaching,

Rom 10:9 **that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;**

Rom 10:10 **for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.**

Justification is a declaration that man now possesses a righteousness which perfectly and forever satisfies the law, namely, **Christ's righteousness**(2Corinthians 5:21; Romans 4:6-8).

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, **so that we might become the righteousness of God in Him.**

Rom 4:6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN,
AND WHOSE SINS HAVE BEEN COVERED.

Rom 4:8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.

Good works, while not the ground, are the certain consequence of justification (Romans 6:14; Romans 7:6).

Rom 6:14 For sin shall not be master over you, for you are not under law but under grace.

Rom 7:6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

(End of Easton's Bible Dictionary)

SECTION 7B – Righteousness is imputed to us on the ground of the finished work of Jesus Christ:

In justification a divine exchange takes place – MY SINS ARE EXCHANGED FOR HIS RIGHTEOUSNESS!!

Someone completely righteous had to take the judgement of the wrath of God on sin on our behalf – that person was Jesus Christ

In the process of justification my sins are transferred unto Jesus and His righteousness is transferred (imputed) unto me!!!

The process of His righteousness being transferred unto me is called "IMPUTATION"

Justin Martyr in the second century (Ep. ad Diog.) writes:

*"What else could cover our sins but His righteousness? In whom could we transgressors be justified but only in the Son of God? **O sweet exchange!** O unsearchable contrivance! That the transgressions of many should be hidden in one righteous Person and the righteousness of One should justify many transgressors." (2Corinthians 5:21)*

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, so **that we might become the righteousness of God in Him.**

Meaning of the word "impute":

The Greek word "logizomai" (G3049) means:

"To reckon, to credit to somebody", or, metaphorically, "to put down to a person's account," or "to pass to one's account"

In justification a twofold imputation takes place:

1. That of our sins to Christ – He took our sins on Him

Isa 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But **the LORD has caused the iniquity of us all To fall on Him.**

2. That of Christ's righteousness to us – He gave His righteousness to us

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so **through the obedience of the One the many will be made righteous.**

2Co 5:19 namely, that God was in Christ reconciling the world to Himself, **not counting their trespasses against them**, and He has committed to us the word of reconciliation.

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, **so that we might become the righteousness of God in Him.**

Instead of "imputing their trespasses to men," God "has made Jesus to be sin for us who knew no sin, that we might become the righteousness of God in Him," i.e. in union with Him by faith.

As a result of this we are in the sight of God the Father as is Jesus Christ Himself in His Father's sight:

1Jn 4:17 By this, **love is perfected with us**, so that we may have confidence in the day of judgment; **because as He is, so also are we in this world.**

NB!

In justification Christ's righteousness is imputed to us;

In sanctification Christ's righteousness is imparted to us to be in vital union with Him, the Head from whom the life flows into the members.

God's righteousness is imputed and imparted as a gift to me and is not earned. I receive and accept God's act of justification by faith through Christ.

The man who trusts in Christ becomes 'the righteousness of God in Him, i.e., becomes in Christ all that God requires a man to be, all that he could never attained in himself

2Co 5:17 Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.

2Co 5:18 Now **all *these* things** are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

2Co 5:19 namely, that **God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation.

2Co 5:21 He made Him who knew no sin *to be* sin on our behalf, **so that we might become the righteousness of God in Him**.

Thus the righteousness of God, means the righteousness which God approves, requires and that which He bestows (Romans 1:17; Romans 3:21-22, Romans 3:25-26). Those on whom God bestows His righteousness become righteous before God (2Corinthians 5:21).

Further elaboration on “impute”

- *The gospel sets forth God's righteousness which is Christ's.*

Romans 4:5-11

Rom 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, **his faith is credited as righteousness**,

Rom 4:6 just as David also speaks of **the blessing on the man to whom God credits righteousness apart from works**:

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

Rom 4:8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

Rom 4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, "FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."

Rom 4:10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

Rom 4:11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of **all who believe without being circumcised, that righteousness might be credited to them**,

In Romans 4:11, the expression **“to impute or credit”** is applied to God's act of **justification** which is more fully explained in verses six to eight.

The emphasis here is clearly upon ***“righteousness is counted or credited”*** which results in **absolute freedom from guilt** (Romans 4:23-24).

Rom 4:20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

Rom 4:21 and being fully assured that what God had promised, He was able also to perform.

Rom 4:22 Therefore IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.

Rom 4:23 Now not for his sake only was it written that it was credited to him,

Rom 4:24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead,

Rom 4:25 *He* who was delivered over because of our transgressions, and was raised because of our justification.

- *King David on imputation:*

King David describes the blessedness of the man unto whom God imputes righteousness without works (as man has no righteousness of his own the 'righteousness imputed' to him can only be the righteousness of God in Christ)

Psa 32:1 [*A Psalm of David.*] **BLESSED** (HAPPY, fortunate, to be envied) **is he who has forgiveness of his transgression continually exercised upon him, whose sin is covered.**

Psa 32:2 **Blessed** (happy, fortunate, to be envied) **is the man to whom the Lord imputes no iniquity** and in whose spirit there is no deceit. (AMP)

Rom 4:4 Now to a labourer, his wages are not counted as a favour or a gift, but as an obligation (something owed to him).

Rom 4:5 **But to one who, not working [*by the Law*], trusts (believes fully) in Him Who justifies the ungodly, his faith is credited to him as righteousness**(the standing acceptable to God).

Rom 4:6 Thus David congratulates the man and pronounces a blessing on him to whom God credits righteousness apart from the works he does:

Rom 4:7 **Blessed** and happy and to be envied are **those whose iniquities are forgiven and whose sins are covered up and completely buried.**

Rom 4:8 **Blessed** and happy and to be envied **is the person of whose sin the Lord will take no account nor reckon it against him.** (AMP)

SECTION 7C – Faith is the key

Righteousness is unattainable by any other condition than that of faith in Christ....

I receive imputed righteousness by faith

Man can only become the righteousness of God as he receives Christ as His Saviour by faith. He thus becomes a child of God, realizing God's claims of righteousness and holiness upon him by the regenerating action of the Holy Spirit (John 1:12; Romans 8:10-11; Romans 9:30; Ephesians 4:24).

Joh 1:12 But **as many as received Him**, to them He gave **the right to become children of God**, *even* to those who believe in His name,

Rom 8:10 If Christ is in you, though the body is dead because of sin, yet **the spirit is alive because of righteousness.**

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Rom 9:30 What shall we say then? That **Gentiles**, who did not pursue righteousness, **attained righteousness, even the righteousness which is by faith;**

Rom 9:31 but Israel, pursuing a law of righteousness, did not arrive at *that* law.

Eph 4:24 and put on the new self, which in *the likeness of God* **has been created in righteousness and holiness of the truth.**

- **Abraham received imputed righteousness by faith - he believed God and God reckoned it to him as righteousness**

The medium of this righteousness is faith. Faith is said to be counted or reckoned for righteousness; i.e., righteousness is ascribed to it or recognized in it. Romans 4:3, 6, 9, 22; Galatians 3:6; James 2:23.

Gen 15:6 **Then he believed in the LORD; and He reckoned it to him as righteousness.**

Rom 4:2 For **if Abraham was justified by works**, he has something to boast about, but not before God.

Rom 4:3 For what does the Scripture say? **"Abraham believed God, and it was credited to him as righteousness."**

Rom 4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **"Faith was credited to Abraham as righteousness."**

Rom 4:10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but **while uncircumcised;**

Rom 4:11 and **he received the sign of circumcision, a seal of the righteousness of the faith** which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

Rom 4:12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

Rom 4:13 For the promise to Abraham or to his descendants that he would be heir of the world was **not through the Law, but through the righteousness of faith.**

Rom 4:18 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "So shall your descendants be."

Rom 4:19 **Without becoming weak in faith** he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

Rom 4:20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God,

Rom 4:21 and **being fully assured that what God had promised, He was able also to perform.**

Rom 4:22 Therefore **it was also credited to him as righteousness.**

Gal 3:5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

Gal 3:6 Even so **Abraham believed God, and it was reckoned to him as righteousness.**

Gal 3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

Gal 3:8 The Scripture, **foreseeing that God would justify the Gentiles by faith**, preached the gospel beforehand to Abraham, *saying*, "All the nations will be blessed in you."

Gal 3:9 So then **those who are of faith are blessed with Abraham, the believer.**

Jas 2:21 Was not **Abraham our father justified** by works when he offered up Isaac his son on the altar?

Jas 2:22 You see that faith was working with his works, and as a result of the works, faith was perfected;

Jas 2:23 and the Scripture was fulfilled which says, "And **Abraham believed God, and it was reckoned to him as righteousness,**" and he was called the friend of God

Jesus said in John 8:56

Joh 8:56 Your forefather Abraham was extremely happy at the hope and prospect of seeing My day (My incarnation); **and he did see it and was delighted.**[*Heb. 11:13.*] (AMP)

- **Abel received righteousness by faith – God attested to his righteousness**

Heb 11:4 **By faith Abel** offered to God a better sacrifice than Cain, **through which he obtained the testimony that he was righteous, God testifying about his gifts,** and through faith, though he is dead, he still speaks.

1Jn 3:11 For this is the message which you have heard from the beginning, that we should love one another;

1Jn 3:12 not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? **Because his deeds were evil, and his brother's were righteous.**

- **Easton's Bible Dictionary – E-Sword on faith with regard to righteousness**

Through justification God imputes or credits to the believer the perfect righteousness, active and passive, of His Representative and Surety, Jesus Christ (Romans 10:3-9).

*Rom 10:6 **But the righteousness based on faith speaks as follows:***

The sole condition on which this righteousness is imputed or credited to the believer is faith in or on the Lord Jesus Christ .

Faith is called a "condition," not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ and his righteousness (Romans 1:17; Romans 3:25-26, Romans 4:20-22, Philippians 3:8-11; Galatians 2:16).

*Rom 1:17 For in it **the righteousness of God is revealed from faith to faith;** as it is written, **"BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."***

*Rom 3:25 **whom God displayed publicly as a propitiation in His blood through faith.** This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

*Rom 3:26 for the demonstration, I say, of His righteousness at the present time, so that **He would be just and the justifier of the one who has faith in Jesus.***

*Rom 4:20 yet, with respect to the promise of God, **he did not waver in unbelief but grew strong in faith**, giving glory to God,*

Rom 4:21 and being fully assured that what God had promised, He was able also to perform.

Rom 4:22 Therefore it was also credited to him as righteousness.

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

*Php 3:9 and may be found in Him, **not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,***

*Gal 2:16 nevertheless knowing that a **man is not justified by the works of the Law but through faith in Christ Jesus**, even we have believed in Christ Jesus, **so that we may be justified by faith in Christ and not by the works of the Law**; since by the works of the Law no flesh will be justified.*

The act of faith which thus secures our justification secures also at the same time our sanctification; and thus the doctrine of justification by faith does not lead to licentiousness (Romans 6:1-9, 11-12).

Rom 6:1 What shall we say then? Are we to continue in sin so that grace may increase?

*Rom 6:2 May it never be! **How shall we who died to sin still live in it?***

Rom 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

*Rom 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, **so we too might walk in newness of life.***

*Rom 6:5 For if we have become united with Him in the likeness of His death, **certainly we shall also be in the likeness of His resurrection,***

*Rom 6:6 knowing this, that **our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin;***

*Rom 6:7 **for he who has died is freed from sin.***

*Rom 6:8 Now **if we have died with Christ, we believe that we shall also live with Him,***

Rom 6:9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

Rom 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

Rom 6:12 Therefore do not let sin reign in your mortal body so that you obey its lusts,

Good works, while not the ground, are the certain consequence of justification (Romans 6:14; Romans 7:6).

Rom 6:14 For sin shall not be master over you, for you are not under law but under grace.

Rom 7:6 But now we have been released from the Law, having died to that by which we were bound, so that **we serve in newness of the Spirit** and not in oldness of the letter.

(End of Easton's)

- ***Some more Scriptures confirming that we can only obtain righteousness by faith***

Rom 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

Rom 5:1 Therefore, **having been justified by faith, we have peace with God through our Lord Jesus Christ,**

Rom 5:2 **through whom also we have obtained our introduction by faith into this grace in which we stand;** and we exult in hope of the glory of God.

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Rom 3:22 even *the* **righteousness of God through faith in Jesus Christ for all those who believe;** for there is no distinction;

Rom 3:23 **for all have sinned** and fall short of the glory of God,

Rom 3:24 **being justified as a gift by His grace** through the redemption which is in Christ Jesus;

Rom 3:25 whom **God displayed publicly as a propitiation in His blood through faith.** *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

Rom 3:26 for the demonstration, /say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

Rom 3:27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but **by a law of faith.**

Rom 3:28 For **we maintain that a man is justified by faith** apart from works of the Law.

Rom 3:30 since indeed God who **will justify the circumcised by faith and the uncircumcised through faith** is one.

Rom 4:4 Now to the one who works, his wage is not credited as a favour, but as what is due.

Rom 4:5 But **to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,**

Rom 5:1 Therefore, **having been justified by faith,** we have peace with God through our Lord Jesus Christ,

Rom 10:4 For **Christ is the end of the law for righteousness to everyone who believes.**

Rom 10:6 But **the righteousness based on faith** speaks as follows: "Do not say in your heart, 'who will ascend into heaven?' (that is, to bring Christ down),

Rom 10:10 **for with the heart a person believes, resulting in righteousness,** and with the mouth he confesses, resulting in salvation.

Gal 2:16 nevertheless knowing that a man is not justified by the works of the Law but **through faith in Christ Jesus,** even we have believed in Christ Jesus, **so that we may be justified by faith in Christ** and not by the works of the Law; since by the works of the Law no flesh will be justified.

Gal 3:8 The Scripture, foreseeing that **God would justify the Gentiles by faith,** preached the gospel beforehand to Abraham, *saying*, "All the nations will be blessed in you."

Gal 3:11 Now that no one is justified by the Law before God is evident; for, **"The righteous man shall live by faith."**

Gal 3:22 But the Scripture has shut up everyone under sin, so **that the promise by faith in Jesus Christ** might be given to those who believe.

Gal 3:23 **But before faith came,** we were kept in custody under the law, **being shut up to the faith which was later to be revealed.**

Gal 3:24 Therefore the Law has become our tutor *to lead us to Christ,* **so that we may be justified by faith.**

Gal 3:25 But **now that faith has come, we are no longer under a tutor.**

Gal 3:26 For **you are all sons of God through faith in Christ Jesus.**

Gal 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

Gal 5:5 For **we through the Spirit, by faith, are waiting for the hope of righteousness.**

Php 3:9 and may be found in Him, not having a righteousness of my own derived from *the* Law, **but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith,**

Heb 11:7 By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and **became an heir of the righteousness which is according to faith.**

Heb 11:33 who **by faith conquered kingdoms, performed *acts of* righteousness,** obtained promises, shut the mouths of lions,

The just shall live by faith:

Rom 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, **"BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."**

The just shall live by faith (Habakkuk 2:4) is quoted three times in the New Testament:

Hab 2:4 "Behold, as for the proud one, His soul is not right within him; But **the righteous will live by his faith.**

1. Romans 1:17, where the **emphasis is on "just or righteous,"**

God's plan of salvation sets forth "the righteousness (justice) of God" as excluding the righteousness of man, whether it be Gentile or Jew

Rom 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, **"BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."**

2. Galatians 3:11, etc., where the **emphasis is on "faith"** as distinguished from works

Gal 3:11 Now that no one is justified by the Law before God is evident; for, **"THE RIGHTEOUS MAN SHALL LIVE BY FAITH."**

3. Hebrews 10:38-39, where the **emphasis is on "live"**

Justification throughout my spiritual life is continued only by faith as opposed to "drawing back."

Heb 10:38 **BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.**

Heb 10:39 But we are not of those who shrink back to destruction, **but of those who have faith to the preserving of the soul.**

FAITH:

I elaborate extensively on the subject of "FAITH" in a separate Teaching (also under Third Dispensation Teachings)

SECTION 7D – Some key Scriptures and concepts regarding Justification explained

○

○ Justification – Greek “*dikaiōsis*”(G1347):

Paul uses two distinct words in his writings on the subject of righteousness and justification.

These are “*dikaíosunē*”(G1343), righteousness or the inherent righteousness of God, the nature and quality of His character, and “*dikaiōsis*”(G1347), justification or rather, the act of justification, God making man what He (God) is, i.e. righteous.

“*dikaiōsis*”(G1347): To justify.

The act which declares a right or just person as such ;

Justification, but as an act and not as the essence or character of justice which is *dikaíosunē*(G1343) = righteousness.

○ The Greek word “*dikaiōsis*”(G1347) - justification is used only twice in the New Testament by Paul – in Romans 4:25 and Romans 5:18

○ Romans 4:25

Rom 4:25 *He who was delivered over because of our transgressions, and was raised because of our justification. (Greek “*dikaiōsis*”(G1347): Meaning that all that was necessary on God's part for our "justification" had been achieved in the death of Christ. On this account He was raised from the dead. The propitiation being perfect and complete, His resurrection was just the confirmation of it all.*

Excerpt from "The Complete Wordstudy Dictionary" (E-Sword) on "raised because of our justification" Romans 4:25

"By faith we are united to a living Christ whose death was essential for our redemption. That which redeems is not Christ's atoning death apart from His living person into whose union we are brought by faith. We cannot separate the propitiatory work of Christ from Christ Himself. We are saved, not by believing the fact that Christ died for our sins, but by union with the crucified and risen, exalted Saviour. Only through union with a living Saviour who has in Him the virtue of His atoning death do justification, forgiveness, and all the blessings of redemption become ours:

"In whom we have redemption through his blood" (Ephesians 1:7; Colossians 1:14). We are accepted "in the beloved" (Ephesians 1:6). "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

Justification is ours as we are "in Christ" in such living union with Him that His life becomes identified with ours and ours with His. Because of this identification or incorporation, Christ's acts are repeated in us so that in His death we die to sin, "crucified with Christ" (Gal_2:20), and in His life we live to righteousness.

But it is only by His risen life that Christ can come into such living union with men as thus to effect their redemption.

The apostolic thought in Romans 4:25 accordingly is this: "He was delivered up [to death] on account of our trespasses [to make atonement for them]; and he was raised on account of our justification [that it might become an accomplished fact]" (a.t.). His rising again was the necessary antecedent of His applying to His elect the virtue of the atonement which His death wrought for all men. He died to purchase what He rose again to apply. So it is that in a sense the resurrection of Christ is referred to as the cause of justification.

It is doubtlessly true that Paul did not make an abstract separation between Christ's death and His resurrection, as if the death and the resurrection either had different motives or served ends separable from each other. Christ's work is one and its end is one. He both died and was raised for our justification, but the end effect was only through the resurrection (cf. Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that was raised from the dead"; Romans 5:10, "saved by his life"; 1Corinthians 15:17, "If Christ be not risen, your faith is futile; you are still in your sins").

In Hebrews, the same truth is presented from the point of view of the priesthood of Christ. In OT ritual, only when the high priest took the blood within the veil and sprinkled it upon the Mercy Seat was the offering for sin completed and the covenant-fellowship with God established. In the same way, Christ's offering for sin was not completed until, in the heavenly sanctuary, He presented Himself "through his own blood" (Hebrews 9:12), i.e., with the virtue of His atoning death in Him. Only then is the new covenant (i.e., fellowship between God and sinners) established. It is in Him as the living, prevailing High Priest, and not merely through something which He did in the past, that we have peace with God. He is now always at the right hand of God interceding for us (Romans 8:34).

Rom 5:18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there **resulted justification** [Greek "*dikaíõsis*"(G1347)] of life to all men.

Wordstudy (E-Sword) on "justification of life" Romans 5:18

"Justification of life" means "justification which results in life" (cf. Romans 5:21).

The second verse in which the word dikaíõsis occurs is Romans 5:18 which has to do with the life He gives us through His resurrection and the sharing of His life with us: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification (dikaíõsin) of life."

I will elaborate on "propitiation" later on in this Teaching

- **Righteousness is a free gift on the ground of Christ's death:**

Romans 5:21

Rom 5:21 so that, as sin reigned in death, even so **grace would reign through righteousness to eternal life** through Jesus Christ our Lord.

God "justifies" the believing sinner on the ground of Christ's death, and this involves His free gift of life.

2 Peter 1:1

*In 2 Peter 1:1 "the righteousness of our God and Saviour Jesus Christ, 'is the righteous dealing of God with sin and with sinners **on the ground of the death of Christ.**"*

2Pe 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, **by the righteousness of our God and Saviour, Jesus Christ:**

Thus the righteousness of God, means the righteousness which God requires approves and that which He bestows on us freely (Romans 1:17; Romans 3:21-22, Romans 3:25-26).

Those on whom God bestows His righteousness become righteous before God

- **Justification means "no condemnation":**

Romans 8:1

In Romans 8:1, "justification" is presented as "no condemnation."

Rom 8:1 Therefore **there is now no condemnation for those who are in Christ Jesus.**

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Rom 8:31 What then shall we say to these things? **If God *is* for us, who *is* against us?**

Rom 8:32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

Rom 8:33 **Who will bring a charge against God's elect? God is the one who justifies;**

Rom 8:34 **who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.**

Rom 8:35 **Who will separate us from the love of Christ?** Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:37 But in all these things we overwhelmingly conquer through Him who loved us.

Rom 8:38 **For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,**

Rom 8:39 **nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.**

Satan – the accuser of the brethren

Regarding "no condemnation" I would love to make you aware of the devastating work of the accuser of the brethren, Satan

Satan's work as the accuser and how God dealt with him is described in Revelation 12

Rev 12:9 **And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth , and his angels were thrown down with him.**

Rev 12:10 Then I heard a loud voice in heaven, saying, " **Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.**

Rev 12:11 **"And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.**

Before Christ came as the sacrificial Lamb Satan had free access to the throne of God where he brought accusation against the people of God. After the kingdom of God and the authority of Christ have come, Satan was thrown down from the presence of God. He has no access to the throne of God anymore to accuse us there, but he is now on earth where his greatest task is to constantly remind us of our past transgressions, failures and mistakes. Through all these accusations Satan tries to create feelings of rejection, guilt,

condemnation and inferiority (directly the opposite of righteousness). All these pondering on negative past things, renders righteousness ineffective – taking away our confidence and boldness toward God.

Satan create all these negative feelings through various methods – one of the most popular is through religion – i.e. set of manmade rules and regulations, through wrong doctrine, through the Law of Moses, etc.

A very effective way of achieving victory over this strategy of the devil is Revelation 12:11 ***“they overcame him because of the blood of the Lamb and because of the word of their testimony”***

Just to remind you:

Isa 53:5 But He ***was*** wounded for our transgressions, ***He was*** bruised for our iniquities; The chastisement for our peace ***was*** upon Him, And by His stripes we are healed.

Heb 8:10 for **this is the covenant** that I will make with the house of Israel after those days, says the Lord: **I will put my laws in their mind and write them on their hearts; and I will be their God, and they shall be my people.**

Heb 8:11 none of them shall teach his neighbour, and none his brother, saying, 'know the lord,' for all shall know me, from the least of them to the greatest of them.

Heb 8:12 for **I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."**

Heb 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Heb 10:16 **"This is the covenant** that I will make with them after those days, says the LORD: **I will put my laws into their hearts, and in their minds I will write them,"**

Heb 10:17 then He adds, **"Their sins and their lawless deeds I will remember no more."**

Heb 10:18 Now **where there is remission of these, *there is* no longer an offering for sin**

REMEMBER!! To walk in righteousness and “no condemnation” is to see myself as God sees me – He sees me without sin because I am born from Him – anyone born from God cannot sin

Adam and Eve were created by God – I am born from above (from God) – recreated in Christ and now possess His nature

1Jn 3:4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.

1Jn 3:5 You know that He appeared in order to take away sins; and in Him there is no sin.

1Jn 3:6 No one who abides in Him sins; no one who sins has seen Him or knows Him.

1Jn 3:7 Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous;

1Jn 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

1Jn 3:9 No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

1Jn 3:10 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.

Eph 4:24 And put on the new nature (the regenerate self) created in God's image, [Godlike] in true righteousness and holiness.

- God's speaking is God's action

In justification I am **declared (spoken) free** from all sin, guilt and condemnation.

Now God's speaking and action is one and the same things. When God wants to establish something He just speaks into or to the situation. In Genesis 1:11 (e.g.) it is recorded that when God wanted to bring forth plants, vegetation and fruit trees He just spoke these words: *"Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so* – **His words became His action**

God now speaks through His Son, Jesus Christ – His actions is now accomplished through Jesus Christ

Heb 1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

Heb 1:2 **in these last days has spoken to us in His Son**, whom He appointed heir of all things, through whom also He made the world.

So the moment God declared me free (justified me) His action was also at work in me – righteousness was brought forth and established in me as something permanent through Jesus Christ – irreversible, irrevocable and never ever to be taken back again!!

- Explanation of the so-called contradiction between “justification by faith and not works” (used by Paul) and “man is justified by works and not by faith alone” used by James:

Paul in Romans 3:19-20, Romans 4:2-6 & 9 and Galatians 2:16

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Rom 3:20 **because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.**

Rom 4:2 **For if Abraham was justified by works, he has something to boast about, but not before God.**

Rom 4:3 For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now to the one who works, his wage is not credited as a favour, but as what is due.

Rom 4:5 **But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,**

Rom 4:6 **just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:**

Rom 4:9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, **"Faith was credited to Abraham as righteousness."**

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law** but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; **since by the works of the Law no flesh will be justified.**

James in James 2:14-26

Jas 2:14 What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?

Jas 2:15 If a brother or sister is without clothing and in need of daily food,

Jas 2:16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

Jas 2:17 **Even so faith, if it has no works, is dead, *being* by itself.**

Jas 2:18 But someone may *well* say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

Jas 2:20 But are you willing to recognize, you foolish fellow, **that faith without works is useless?**

Jas 2:21 **Was not Abraham our father justified by works** when he offered up Isaac his son on the altar?

Jas 2:22 **You see that faith was working with his works, and as a result of the works, faith was perfected;**

Jas 2:23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.

Jas 2:24 **You see that a man is justified by works and not by faith alone.**

Jas 2:25 In the same way, **was not Rahab the harlot also justified by works** when she received the messengers and sent them out by another way?

Jas 2:26 **For just as the body without *the* spirit is dead, so also faith without works is dead.**

I could not think of a better explanation on the above subject than this one given in "Vine's Complete Expository Dictionary of New Testament Words – E-Sword on Justification, Justifier and Justify"

"Justification" is primarily and gratuitously by faith, subsequently and evidentially by works. In regard to "justification" by works, the so-called contradiction between James and the apostle Paul is only apparent. There is harmony in the different views of the subject.

Paul has in mind Abraham's attitude toward God, his acceptance of God's word. This was a matter known only to God. The Romans epistle is occupied with the effect of this Godward attitude, not upon Abraham's character or actions, but upon the contrast between faith and the lack of it, namely, unbelief, cf. Rom 11:20.

(Rom 11:20 That is true. But **they were broken (pruned) off because of their unbelief (their lack of real faith)**, and you are established through faith [*because you do believe*].(AMP))

James (Jam 2:21-26) is occupied with the contrast between faith that is real and faith that is false, a faith barren and dead, which is not faith at all.

Again, the two writers have before them different epochs in Abraham's life—Paul, the event recorded in Genesis 15, James, that in Genesis 22. Contrast the words "believed" in Genesis 15:6 and "obeyed" in Genesis 22:18.

[Gen 15:6 And he [**Abram**] believed in (trusted in, relied on, remained steadfast to) the Lord, and He counted it to him as righteousness (right standing with God). (AMP)]

Gen 22:18 And in your Seed [**Christ**] shall all the nations of the earth be blessed and [*by Him*] bless themselves, because you have heard and obeyed My voice. (AMP)]

Further, the two writers use the words "faith" and "works" in somewhat different senses. With Paul, faith is acceptance of God's word; with James, it is acceptance of the truth of certain statements about God, (Gen 22:19), which may fail to affect one's conduct.

Gen 22:19 So Abraham returned to his young men, and they arose and went together to Beersheba;

Faith, as dealt with by Paul, results in acceptance with God, i.e., "justification," and is bound to manifest itself. If not, as James says "Can that faith save him?" (Gen 22:14). Gen 22:14 Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided."

With Paul, works are dead works, with James they are life works.

The works of which Paul speaks could be quite independent of faith: those referred to by James can be wrought only where faith is real, and they will attest its reality.

So with righteousness, or "justification": Paul is occupied with a right relationship with God, James, with right conduct .

Paul testifies that the ungodly can be "justified" by faith, James that only the right-doer is "justified."

(End of Vine's explanation)

- **Further elaboration on God's judgement:**

In the New Testament the action "to justify" never ever means that I am made righteous by me bearing the condemnation and the imposed sentence of violating God's righteousness. With God it is not like it is in the mundane world; i.e. when a guilty person has paid the penalty of a crime, he is free from condemnation.

Man in his fallen condition can never do anything in order to pay for his sinfulness and thus be liberated from the sentence of guilt that is upon him.

So man is in desperate need of someone who could face the wrath of God and take the judgement of God on his behalf. And *that someone is Jesus Christ, who shed His blood for me and died in my place on the cross of Calvary. When Christ died He not only died in my place, but I also died with Him.*

The crucifixion of Jesus Christ was like a court case – He was judged by God in my place. Jesus took my sins upon Him and died in my place, making it a legal transaction. Everyone who is in Christ is now reckoned by God as having died with Christ and having been resurrected with Him so as to walk in this new resurrected life.

Everyone who is in Christ has been declared free (justified) from the legal obligation of keeping the Law. God sees us now as having fully complied with the Law.

Therefore it is a complete abomination to try to impress God by keeping the Law – such a person has fallen from grace.

- Fausset on Justification - (*Fausset's Bible Dictionary – E-Sword*)

Christ is "of God made unto us righteousness," so that to believers He is "the Lord our righteousness":

1Co 1:30 But by His doing you are in **Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,**

Jer 23:6 "In His days Judah will be saved, And Israel will dwell securely; And **this is His name by which He will be called, 'The LORD our righteousness.'**

Faith is the instrument or receptive means of justification :

Rom 3:28 For we maintain that a **man is justified by faith**

Gal 2:16 nevertheless knowing that a **man is not justified by the works of the Law but through faith in Christ Jesus,**

Gal 3:8 The Scripture, foreseeing that **God would justify the Gentiles by faith,**

We are justified:

- Judicially by God:

Rom 8:33 Who will bring a charge against God's elect? God is the one who justifies;

- Meritoriously (on the merits of) by Christ :

Isa 53:11 As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge **the Righteous One, My Servant, will justify the many,** As He will bear their iniquities.

Rom 5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

- *Instrumentally by faith :*

Rom 5:1 Therefore, **having been justified by faith**, we have peace with God through our Lord Jesus Christ,

- *Evidentially by works:*

This is the sense of James (James 2:14-26), otherwise James could no more be reconciled with himself than with Paul, for he quotes the same instance and the same scripture, "Abraham believed God and it (his faith) was counted to him for righteousness," as Paul does.

(End of Fausset's Bible Dictionary)

SECTION 8 - Propitiation

Justification and propitiation – the utmost importance of the blood of Jesus in this process

- ***Jesus Christ is our propitiation!!***

The process of justification and propitiation is beautifully described in Romans 3:21-26

Rom 3:21 But now **apart from the Law** *the* righteousness of God has been **manifested**, being witnessed by the Law and the Prophets,

Rom 3:22 even *the* righteousness of God through faith in Jesus Christ for all those who **believe**; for there is no distinction;

Rom 3:23 for **all have sinned and fall short of the glory of God**,

Rom 3:24 **being justified as a gift by His grace through the redemption which is in Christ Jesus**;

Rom 3:25 **whom God displayed publicly as a propitiation in His blood through faith . This was to demonstrate His righteousness**, because in the forbearance of God He passed over the sins previously committed;

Rom 3:26 for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

In this portion of Scripture Paul tells us that God manifested His love and righteousness to the world by displaying Christ publicly as a propitiation in His blood (the blood of Christ is instrumental to this whole process - Verse 25).

Propitiation

Propitiation is the highest expression of God's love towards us – it is simply His unchangeable character to pardon and bless the sinner.

Propitiation explained:

Understanding of the concept “propitiation” is of such pivotal importance that I cannot but elaborate on it.

Knowing how God dealt with his people in the Old Testament will give us greater insight in the concept of “Propitiation”

So let's first have a look at how God dealt with and met with His people under the Law via the Tabernacle of Moses – this will give us a better understanding of this awesome act of “propitiation” – the way God is now dealing with us through Jesus Christ.

The instructions that God gave Moses concerning the building of the Tabernacle and its furniture is described in Exodus chapters 25 and 26 .

- *The purpose of the sanctuary (Tabernacle) was for God to dwell among His people*

Exo 25:8 "Let them **construct a sanctuary for Me, that I may dwell among them.**

Exo 25:9 "According to all that I am going to show you, *as* the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct *it*.

Exo 25:10 "They shall **construct an ark of acacia wood.....**

Exo 25:17 "You shall **make a mercy seat of pure gold,.....**

Exo 25:18 "You shall **make two cherubim of gold,.....**

Exo 25:21 "You shall **put the mercy seat on top of the ark,** and in the ark you shall put the testimony which I will give to you.

Exo 25:22 "**There I will meet with you; and from above the mercy seat, from between the two cherubim** which are upon the ark of the testimony, **I will speak to you about all that I will give you in commandment for the sons of Israel.**

Exo 26:31 "You shall **make a veil** of blue and purple and scarlet *material* and fine twisted linen;

Exo 26:33 "You shall **hang up the veil** under the clasps, and shall **bring in the ark of the testimony there within the veil ; and the veil shall serve for you as a partition between the holy place and the holy of holies.**

Exo 26:34 "You shall put the mercy seat on the ark of the testimony in the holy of holies.

The aforementioned Scriptures describe the constructing and placing of the Ark of the Covenant and the Mercy Seat within the Most Holy place of the Tabernacle.

The Mercy Seat (the lid or covering of the Ark of the Covenant) was the place where God met with and spoke to His people and also served as the place where yearly Atonement was made.

The Hebrew name for "mercy seat" was "kaphoreth", from the verb "kaaphar", "to cover" or "to conceal." It was from this place that God was represented as speaking to the children of Israel.

Exodus 25:22 - "and I will speak to thee from above the "kaphoreth" (Greek "Hilasterion") the propitiatory, the mercy-seat.

Leviticus 16:2 - "For I will appear in the cloud upon the mercy-seat"

This seat, or cover, was covered with the smoke of the incense, when the high priest entered the most holy place, Leviticus 16:13.

This process on the Day of Atonement is described in Leviticus 16 – a process whereby the high priest was to sprinkle the blood of the expiatory sacrifices on and in front of the Mercy Seat – thus making atonement for the sins of Israel.

Lev 16:2 The LORD said to Moses: "Tell your brother Aaron that **he shall not enter at any time into the holy place inside the veil**, before the mercy seat which is on the ark, or he will die; for **I will appear in the cloud over the mercy seat.**

Lev 16:13 "He shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on *the ark of* the testimony, otherwise he will die.

Lev 16:14 "Moreover, **he shall take some of the blood of the bull and sprinkle it** with his finger **on the mercy seat** on the east *side*; **also in front of the mercy seat** he shall sprinkle some of the blood with his finger seven times.

Lev 16:15 "Then he shall **slaughter the goat of the sin offering** which is for the people, and **bring its blood inside the veil** and do with its blood as he did with the blood of the bull, and **sprinkle it on the mercy seat and in front of the mercy seat.**

Lev 16:16 "He shall make atonement for the holy place, **because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins**; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities.

- **The mercy seat was the place from which God declared Himself reconciled to His people as a result of the shedding of blood –**
- **The mercy seat is the place of mediation and manifestation:**

From the above mentioned Scriptures we gather that **the blood of the bullock offered on the great Day of Atonement, was to be sprinkled** “upon the mercy-seat,” and “before the mercy-seat,” “seven times”, and **this offering of blood was called** “making an atonement for the holy place because of the uncleanness of the children of Israel,” etc.

It was from this mercy-seat that God pronounced pardon and reconciled Himself to His people . The atonement was made, the blood was sprinkled, and the reconciliation thus effected.

Insertion:

Interesting comment from “Scofield Reference Notes” – E-Sword on the word:

Atonement

*Hebrew, Kaphar, "to cover." The English word "atonement" (at-one-ment) is not a translation of the Hebrew, Kaphar, but a translator's interpretation. According to Scripture the legal sacrifice "covered" the offerer's sin and secured the divine forgiveness; according to the translators it made God and the sinner at-one. **But the Old Testament Sacrifices did not at-one the sinner and God.** "It is not possible that the blood of bulls and goats should take away sins." (Hebrews 10:4). The Israelite's offering implied confession of sin and of its due desert, death; and God "**covered**" (**passed over**," (Romans 3:25) **his sin, in anticipation of Christ's sacrifice, which did, finally, "put away" the sins "done aforetime in the forbearance of God."**; (Romans 3:25); (Hebrews 9:15).*

Passing over of sins done aforetime, that is, since Adam

Scriptures mentioned in the aforementioned insertion:

Heb 10:3 But in those *sacrifices* there is a reminder of sins year by year.

Heb 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Rom 3:25 Whom God put forward [*before the eyes of all*] as a mercy seat and propitiation by His blood [*the cleansing and life-giving sacrifice of atonement and reconciliation, to be received*] through faith. This was to show God's righteousness , because in His divine forbearance He had passed over and ignored former sins without punishment. (AMP)

Heb 9:15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

“Scofield Reference Notes” on the word “propitiation” in Romans 3:25

Propitiation

Literally, a propitiatory sacrifice, through faith by his blood; (Greek, "hilaste⁻rion", "place of propitiation")

The word occurs, (1John 2:2); (1John 4:10) as the translation of the Greek, "hilasmos", "that which propitiates," "a propitiatory sacrifice."

"Hilasterion" is used by the Septuagint, and (Hebrews 9:5) for "mercy-seat." The mercy-seat was sprinkled with atoning blood in the Day of Atonement (Leviticus 16:14) in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat; (Hebrews 9:11-15); (Hebrews 4:14-16); a place of communion (Exodus 25:21, 22).

In fulfilment of the type, Christ is Himself the "hilasmos", "that which propitiates," and the "hilasterion", "the place of propitiation" -- the mercy-seat sprinkled with His own blood -- the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses (Romans 5:13) and the sins of believers under the old covenant and just in justifying sinners under the covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy. (End of insertion)

Scriptures referred to in the abovementioned section on "propitiation":

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

1Jn 2:2 and **He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.**

1Jn 4:10 In this is love, not that we loved God, but that He loved us and **sent His Son to *be* the propitiation for our sins.**

Heb 9:5 and above it *were* the cherubim of glory **overshadowing the mercy seat**; but of these things we cannot now speak in detail.

Lev 16:14 "Moreover, he shall **take some of the blood** of the bull and **sprinkle *it*** with his finger **on the mercy seat** on the east *side*; also in front of the mercy seat he shall sprinkle some of the blood with his finger **seven times (seven indicates fullness and completeness).**

Heb 9:11 But **when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands**, that is to say, not of this creation;

Heb 9:12 and **not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.**

Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

Heb 9:14 **how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?**

Heb 9:15 For this reason **He is the mediator of a new covenant**, so that, **since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.**

Heb 4:14 Therefore, since **we have a great high priest** who has passed through the heavens, **Jesus the Son of God**, let us hold fast our confession.

Heb 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.

Heb 4:16 **Therefore let us draw near with confidence to the throne of grace**, so that we may receive mercy and find grace to help in time of need.

Exo 25:21 "You shall **put the mercy seat on top of the ark**, and in the ark you shall put the testimony which I will give to you.

Exo 25:22 "**There I will meet with you; and from above the mercy seat, from between the two cherubim** which are upon the ark of the testimony, **I will speak to you about all that I will give you in commandment for the sons of Israel.**

Rom 5:13 for **until the Law sin was in the world**, but sin is not imputed when there is no law.

- ***There was no permanency in the annual Great Day of Atonement – only a constant reminder of sin:***

This procedure on the Great Day of Atonement was repeated year after year and could not satisfy God, because these annual ritual **could never take away sin**. It only served as a means whereby God in His forbearance **overlooked and passed over the sins of His people**.

Rom 3:25 whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because **in the forbearance of God He passed over the sins previously committed;**

Through the sprinkling of the blood of the sacrificial animals on the Day of Atonement there was a constant reminder of sin – **the Law made people SIN CONSCIOUS and could not make anyone perfect:**

Heb 7:11 **Now if perfection was through the Levitical priesthood** (for on the basis of it the people received the Law), what further need *was there* for another priest to arise

according to the order of Melchizedek, and not be designated according to the order of Aaron?

Heb 7:18 For, on the one hand, **there is a setting aside of a former commandment because of its weakness and uselessness**

Heb 7:19 **(for the Law made nothing perfect)**, and on the other hand there is a bringing in of a better hope, through which we draw near to God.

Heb 10:1 For **the Law**, since it has *only* a shadow of the good things to come *and* not the very form of things, **can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.**

Heb 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, **would no longer have had consciousness of sins?**

Heb 10:3 **But in those *sacrifices* there is a reminder of sins year by year.**

Heb 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Heb 10:11 Every priest stands daily ministering and **offering time after time the same sacrifices, which can never take away sins;**

Heb 9:6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

Heb 9:7 but **into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.**

Heb 9:9 which *is* a symbol for the present time. Accordingly both **gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,**

Rom 3:20 **because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.**

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since **by the works of the Law no flesh will be justified.****

- *The world was in desperate need of a permanent solution - Christ is the permanent solution – He made the difference by sacrificing Himself once and for all and took away the sin of the world*

John declared boldly in John 1:29

Joh 1:29 The next day he *saw Jesus coming to him and *said, "**Behold, the Lamb of God who takes away the sin of the world!**

Act 13:38 "Therefore let it be known to you, brethren, that **through Him forgiveness of sins is proclaimed** to you,

Act 13:39 and **through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**

Rom 3:21 **But now apart from the Law *the* righteousness of God has been manifested**, being witnessed by the Law and the Prophets,

Rom 8:2 For the **law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.**

Rom 8:3 For **what the Law could not do**, weak as it was through the flesh, **God *did*: sending His own Son in the likeness of sinful flesh and *as an offering*** for sin, He condemned sin in the flesh,

Rom 8:4 **so that the requirement of the Law might be fulfilled in us,**

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law but through faith in Christ Jesus**, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

- *Christ made the difference – He sacrificed Himself once and for all*

Act 13:38 "Therefore let it be known to you, brethren, that **through Him forgiveness of sins is proclaimed** to you,

Act 13:39 and **through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Rom 8:3 For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

Rom 8:4 so that the requirement of the Law might be fulfilled in us,

Gal 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

- *Through Christ, the Mediator, man now has access to the Father*

Eph 2:18 for through Him we both have our access in one Spirit to the Father.

Eph 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

- *We were also in need of a another High Priest*

For God to provide this permanent solution to the world He first had to raise a new High Priest who could once and for all, **not overlook sin**, but who could **take away the sin** of the world.

Jesus Christ appeared as the new High Priest according to the order of Melchizedek (a decree sworn by God and recorded in Psalm 110:4)

Psa 110:4 The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

Christ as High Priest could not come from the order of Aaron, because this order was based on a law of physical requirement. He had to come from a heavenly order according to the power of an indestructible life.

Therefore God made Jesus Christ High Priest forever according to the order of Melchizedek – who was without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually. (Heb 7:3)

- *A few Scriptures confirming that Jesus Christ was appointed by God as the new High Priest:*

Heb 7:14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

Heb 7:15 And **this is clearer still, if another priest arises according to the likeness of Melchizedek,**

Heb 7:16 **who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life.**

Heb 7:17 For it is attested *of Him*, **"YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."**

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, **that through death He might render powerless him who had the power of death, that is, the devil,**

Heb 2:15 and **might free those who through fear of death** were subject to slavery all their lives.

Heb 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

Heb 2:17 Therefore, He had to be made like His brethren in all things, **so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.**

Heb 3:1 Therefore, holy brethren, partakers of a heavenly calling, consider **Jesus, the Apostle and High Priest of our confession;**

Heb 4:14 Therefore, since **we have a great high priest** who has passed through the heavens, **Jesus the Son of God**, let us hold fast our confession.

Heb 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, *yet* without sin.

Heb 4:16 Therefore **let us draw near with confidence to the throne of grace**, so that we may receive mercy and find grace to help in time of need.

Heb 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU";

Heb 5:6 just as He says also in another *passage*, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Heb 5:8 Although He was a Son, He learned obedience from the things which He suffered.

Heb 5:9 And **having been made perfect, He became to all those who obey Him the source of eternal salvation,**

Heb 5:10 **being designated by God as a high priest according to the order of Melchizedek.**

Heb 6:20 where **Jesus** has entered as a forerunner for us, **having become a high priest forever according to the order of Melchizedek.**

Heb 7:1 For **this Melchizedek, king of Salem, priest of the Most High God,** who met Abraham as he was returning from the slaughter of the kings and blessed him,

Heb 7:2 to whom also Abraham apportioned a tenth part of all *the spoils*, **was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.**

Heb 7:3 Without father, without mother, **without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.**

Heb 9:11 But **when Christ appeared as a high priest of the good things to come, He entered** through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

Some further explanation on propitiation:

The Greek word for **propitiation** used in Romans 3:25 is: "hilastērion" (G2435)

Rom 3:25 **whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness,** because in the forbearance of God He passed over the sins previously committed; (NASB)

Rom 3:25 **Whom God put forward [before the eyes of all] as a mercy seat and propitiation by His blood [the cleansing and life-giving sacrifice of atonement and**

reconciliation, to be received through faith. This was to show God's righteousness, because in His divine forbearance He had passed over and ignored former sins without punishment. (AMP)

The same Greek word “hilasterion” is used in Hebrew 9:5 where it is translated as “**mercy seat**”:

Heb 9:5 and above it *were* the cherubim of glory overshadowing the **mercy seat**; but of these things we cannot now speak in detail.

So in the New Testament a parallel is drawn between Christ as “propitiation” and the “mercy seat” of the Ark of the Covenant.

The *hilastérion* of the Old Testament referred to in Hebrews 9:5 was actually the cover of the Ark of the Covenant in the Holy of Holies, in English called the “mercy seat”. It was sprinkled with the blood of the victim slain on the annual Day of Atonement by the high priest who was the only person allowed inside the Holy of Holies.

Why is this name (propitiation = mercy seat) given to Jesus Christ? In what sense is he declared to be a propitiation?

- (1) The main idea, in regard to the cover of the ark called the mercy-seat, was that of God being reconciled to his people; and this is the main idea in regard to the Lord Jesus whom “God hath set forth.”
- (2) this reconciliation was effected then by the sprinkling of blood on the mercy-seat. The same is true of the Lord Jesus - by blood.
- (3) in the Old Testament there was a sacrifice (an animal), or expiatory offering; and so it is in reconciliation by the Lord Jesus (He Himself is now the sacrifice).
- (4) In the days of Israel, the mercy-seat was the visible, declared place where God would express his reconciliation with his people. Today, the offering of the Lord Jesus is the manifest and open way by which God is reconciled to people.
- (5) in the Old Testament when the high priest offered the blood of the animal, the idea of a sacrifice for sin was intended. In Romans 3:25 the Lord Jesus is portrayed (or set forth) as the ultimate sacrifice for sin. Therefore, the word “propitiation” in the original may express the idea of a propitiatory sacrifice, as well as the cover to the ark and this meaning also denotes a propitiatory offering, or an offering to produce reconciliation. Christ is thus represented as the medium, the offering, the expiation, by which reconciliation is produced between God and man.
- **Jesus Christ – the present time “mercy seat”**

Paul, by applying the word “*hilastérion*” (*mercy seat*) to Christ in Romans 3:25, tells us that Christ was the true mercy seat - the reality typified by the cover on the ark of the covenant (Hebrews 9:5).

It therefore means a place of conciliation, a place of expiation.

Jesus Christ is designated as *hilastérion* in Romans 3:25 and Hebrews 9:5 because He is designated not only as the place where the sinner deposits his sin, but He Himself is the means of expiation. Jesus is not like the high priest of the Old Testament whose expiation of the people was accomplished through the blood of something other than himself.

However the translation "mercy seat," symbolically referring to Jesus Christ, is an inadequate translation of the Greek word which is rather equivalent to **the Throne of Grace** indicating that **everything flows from God's grace and is not earned by man.**

The *hilastérion* means the propitiating thing or the propitiatory gift, that which causes God to deal with us mercifully.

- ***Jesus Christ openly displayed***

Jesus Christ as the mercy seat is no more hidden – God displayed Him publicly and openly (before the eyes of all) as a propitiation (mercy seat) in His blood. Everyone is now able to access the Holy presence of God through the blood of Jesus!!!

That mercy-seat which was veiled, and which the Jew could approach only once a year, and then through the medium of the High-Priest, **is now brought out and made visible where all can experience its reconciling power** (Hebrews 10:19 & 22).

Heb 10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

Heb 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience

The word indeed became flesh and dwelt among us and we beheld His glory. We saw and handled" (John 1:14; 1John 1:1-3).

Joh 1:14 And **the Word became flesh**, and dwelt among us, and **we saw His glory**, glory as of the only begotten from the Father, full of grace and truth.

1Jn 1:1 What was from the beginning, what **we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life--**

1Jn 1:2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us--

1Jn 1:3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ.

- ***The Law (Ten Commandments) is covered forever with the blood of Jesus***

As the golden surface (the mercy seat) covered the tables of the law (the Ten Commandments), so Christ stands over the law, vindicating it as holy and just and good, and therewith indicating that He has completely fulfilled it.

[Vindicate means: to clear (someone) of blame or suspicion]

Christ as the new mercy seat forever covers the Law and annuls it because He has fulfilled the Law completely on our behalf.

The blood was annually sprinkled on the golden cover by the High-Priest - similarly Christ is set forth "in His blood," as the highest expression of God's divine love for man. Christ was obedient even unto death, so as to reconcile us through faith to God.

- *Jesus Christ became the place (person) where God now meets with His people and speaks with them (have fellowship with them)*

Relevant Scriptures:

2Co 5:17 Therefore **if anyone is in Christ, *he is a new creature***; the old things passed away; behold, new things have come.

2Co 5:18 Now all *these* things are from **God, who reconciled us to Himself through Christ** and gave us the ministry of reconciliation,

2Co 5:19 namely, **that God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation.

1Co 3:16 Do you not discern and understand that **you** [*the whole church at Corinth*]**are God's temple (His sanctuary)**, and that **God's Spirit has His permanent dwelling in you** [*to be at home in you, collectively as a church and also individually*]? (AMP)

1Co 6:19 Do you not know that **your body is the temple (the very sanctuary) of the Holy Spirit Who lives within you**, Whom you have received [*as a Gift*] from God? You are not your own,

1Co 6:20 **You were bought with a price** [*purchased with a preciousness and paid for, made His own*]. So then, honour God and bring glory to Him in your body. (AMP)

Heb 1:1 **God, after He spoke long ago to the fathers** in the prophets in many portions and in many ways,

Heb 1:2 **in these last days has spoken to us in His Son**, whom He appointed heir of all things, through whom also He made the world.

Heb 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When **He had made purification of sins**, He sat down at the right hand of the Majesty on high,

Joh 14:23 Jesus answered, If a person [*really*] loves Me, he will keep My word [*obey My teaching*]; and **My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.**

- *"Expiation" and "propitiation" explained:*

These two terms define and explain the meaning of Christ's death on the cross as it relates to God and to believers.

Expiation emphasizes the removal of guilt through the payment of a penalty or the offering of atonement. We are purified (sanctified) through "expiation" = set free from the guilt of sin

Propitiation emphasizes the appeasement or averting of God's wrath and justice.

Propitiation has to do with the object of the expiation. The prefix pro means "for" - so propitiation brings about a change in God's attitude, so that He moves from being at enmity with us to being for us. Through the process of propitiation, we are restored into fellowship and favour with Him.

Both words are related to reconciliation, since it is through Christ's death on the cross for our sins that we are reconciled to a God of holy love ([Romans 5:8-11](#); [2 Corinthians 5:18-21](#); [Colossians 1:19-22](#)).

[Romans 5:8-11](#)

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now **been justified by His blood, we shall be saved from the wrath of God** through Him.

Rom 5:10 For if while we were enemies **we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.**

Rom 5:11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[2 Corinthians 5:18-21](#)

2Co 5:18 Now all *these* things are from **God, who reconciled us to Himself through Christ** and gave us the ministry of reconciliation,

2Co 5:19 namely, that **God was in Christ reconciling the world to Himself, not counting their trespasses against them**, and He has committed to us the word of reconciliation.

2Co 5:20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

[Colossians 1:19-22](#)

Col 1:19 For it was the *Father's* good pleasure for all the fullness to dwell in Him,

Col 1:20 and **through Him to reconcile all things to Himself**, having made peace **through the blood of His cross**; through Him, *I say*, whether things on earth or things in heaven.

Col 1:21 And although you were formerly alienated and hostile in mind, *engaged* in evil deeds,

Col 1:22 yet He has now **reconciled you** in His fleshly body **through death**, in order to **present you before Him holy and blameless and beyond reproach** -

- [Elabouration on Romans 3:23-26:](#)

Jesus Christ our Lord, the Lamb of God is our propitiation displayed publicly by God His Father in His blood resulting in “constant righteousness”

Rom 3:23 for **all have sinned and fall short** of the glory of God,

Rom 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Rom 3:25 **whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness**, because in the forbearance of God He passed over the sins previously committed;

Rom 3:26 **for the demonstration, / say, of His righteousness at the present time**, so that He would be just and the justifier of the one who has faith in Jesus.

Amplified Bible Translation

Rom 3:23 **Since all have sinned and are falling short** of the honour and glory which God bestows and receives.

Rom 3:24 **[All] are justified** and made upright and in right standing with God, **freely and gratuitously by His grace** (His unmerited favour and mercy), **through the redemption which is [provided] in Christ Jesus**,

Rom 3:25 **Whom God put forward [before the eyes of all] as a mercy seat and propitiation by His blood [the cleansing and life-giving sacrifice of atonement and reconciliation, to be received] through faith**. This was to show God's righteousness , because in His divine forbearance He had passed over and ignored former sins without punishment.

Rom 3:26 **It was to demonstrate and prove at the present time (in the now season)** that He Himself is righteous and that He justifies and accepts as righteous him who has **[true]** faith in Jesus.

To summarize Romans 3:23-26:

- All have sinned and fall short of salvation – **everyone is in need of justification**
- Nobody can be justified by the law or through good works –
- **Justification** (the process of being declared righteous in the sight of God) **is a free gift (unearned) out of the grace of God**, through the redemption which is provided in Christ Jesus
- **God demonstrated His righteousness** and the giving of His righteousness to us by putting forward (displaying publicly) **Jesus Christ** as a mercy seat and propitiation in His (Jesus') blood
- **Through this act God finally took away sin** which could not be taken away by the law and through the Old Covenant sacrifices, because

- **Through the Old Covenant sacrifices God just passed over** and ignored the former sins without punishment
- Through this act of propitiation God potentially took away the sin of the whole world, but
- Only those who receive it by faith will actually experience it
- **The moment I receive this finished work of Christ by faith, God justifies me (imputed His righteousness in me) and accepts me as righteous**
- **Faith in this finished work of Christ Jesus produces a constant, continual ongoing righteousness – *Jesus Christ did it once and for all. My past, present and future sins are forgiven (taken away)!!!***
- **PROPITIATION DESCRIBED IN THE BOOK OF HEBREWS:**

(I am only quoting the relevant self-explanatory Scriptures and not elaborating upon them)

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that **through death He might render powerless** him who had the power of death, that is, the devil,

Heb 2:15 and **might free** those who through fear of death were subject to slavery all their lives.

Heb 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

Heb 2:17 Therefore, He had to be made like His brethren in all things, **so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.**

Heb 4:14 Therefore, since **we have a great high priest** who has passed through the heavens, **Jesus the Son of God**, let us hold fast our confession.

Heb 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.

Heb 4:16 **Therefore let us draw near with confidence to the throne of grace**, so that we may receive mercy and find grace to help in time of need.

Heb 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "**you are my Son, today I have begotten you**";

Heb 5:6 just as He says also in another *passage*, "**you are a priest forever according to the order of Melchizedek.**"

Heb 5:9 And having been made perfect, **He became to all those who obey Him the source of eternal salvation,**

Heb 5:10 being designated by God as a high priest according to the order of Melchizedek.

Heb 7:11 Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

Heb 7:12 For when the priesthood is changed, of necessity there takes place a change of law also.

Heb 7:13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

Heb 7:14 For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

Heb 7:15 And this is clearer still, if **another priest arises according to the likeness of Melchizedek,**

Heb 7:16 who has become *such* not on the basis of a law of physical requirement, but **according to the power of an indestructible life.**

Heb 7:17 For it is attested *of Him*, "**you are a priest forever according to the order of Melchizedek.**"

Heb 7:18 For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

Heb 7:19 (for the Law made nothing perfect), and **on the other hand there is a bringing in of a better hope, through which we draw near to God.**

Heb 7:20 And inasmuch as *it was* not without an oath

Heb 7:21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him, "the Lord has sworn and will not change his mind, 'you are a priest forever'");

Heb 7:22 **so much the more also Jesus has become the guarantee of a better covenant.**

Heb 7:23 The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

Heb 7:24 but **Jesus, on the other hand, because He continues forever, holds His priesthood permanently.**

Heb 7:25 Therefore **He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.**

Heb 7:26 For it was **fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;**

Heb 7:27 **who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.**

Heb 7:28 For the Law appoints men as high priests who are weak, but **the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.**

Heb 8:1 Now the main point in what has been said *is this*: **we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,**

Heb 8:2 **a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man.**

Heb 8:3 For every high priest is appointed to offer both gifts and sacrifices; so **it is necessary that this *high priest* also have something to offer.**

Heb 8:4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;

Heb 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned *by God* when he was about to erect the tabernacle; for, "SEE," He says, "that you make all things according to the pattern which was shown you on the mountain."

Heb 8:6 **But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.**

Heb 8:7 For if that first *covenant* had been faultless, there would have been no occasion sought for a second.

Heb 8:8 For finding fault with them, He says, "behold, days are coming, says the Lord, when **I will effect a new covenant** with the House of Israel and with the House of Judah;

Heb 8:9 not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and I did not care for them, says the Lord.

Heb 8:10 **"for this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds, and I will write them on their hearts, and I will be their God, and they shall be my people.**

Heb 8:11 "and they shall not teach everyone his fellow citizen, and everyone his brother, saying, 'know the Lord,' for **all will know me**, from the least to the greatest of them.

Heb 8:12 **"for I will be merciful to their iniquities, and I will remember their sins no more."**

Heb 8:13 When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

Heb 9:1 Now even **the first *covenant* had regulations of divine worship** and the earthly sanctuary.

Heb 9:2 **For there was a tabernacle prepared**, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called **the holy place**.

Heb 9:3 Behind the second veil there was a tabernacle which is called **the Holy of Holies**,

Heb 9:4 having a golden altar of incense and **the ark of the covenant** covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

Heb 9:5 and above it *were* the cherubim of glory **overshadowing the mercy seat**; but of these things we cannot now speak in detail.

Heb 9:6 Now when these things have been so prepared, **the priests are continually entering the outer tabernacle performing the divine worship**,

Heb 9:7 **but into the second, only the high priest *enters* once a year, not without *taking* blood**, which he offers for himself and for the sins of the people committed in ignorance.

Heb 9:8 The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

Heb 9:9 which *is* a symbol for the present time. **Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience**,

Heb 9:10 since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

Heb 9:11 But **when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands**, that is to say, not of this creation;

Heb 9:12 **and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption**.

Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

Heb 9:14 **how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?**

Heb 9:15 For this reason **He is the mediator of a new covenant**, so that, **since a death has taken place for the redemption of the transgressions that were *committed* under the**

first covenant, **those who have been called may receive the promise of the eternal inheritance.**

Heb 9:16 For where a covenant (a testament) is, there **must of necessity be the death** of the one who made it.

Heb 9:17 For a covenant (a testament) is valid *only* when men are dead, for it is never in force while the one who made it lives.

Heb 9:18 Therefore even the first *covenant* was not inaugurated without blood.

Heb 9:19 For when every commandment had been spoken by Moses to all the people according to the Law, **he took the blood of the calves and the goats**, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, "**this is the blood of the covenant which God commanded you.**"

Heb 9:21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

Heb 9:22 And **according to the Law**, *one may almost say*, all things are cleansed with blood, and **without shedding of blood there is no forgiveness (remission).**

Heb 9:23 Therefore **it was necessary for the copies of the things in the heavens to be cleansed with these**, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For **Christ did not enter a holy place made with hands**, a *mere* copy of the true one, **but into heaven itself**, now to appear in the presence of God for us;

Heb 9:25 **nor was it that He would offer Himself often**, as the high priest enters the holy place year by year **with blood that is not his own.**

Heb 9:26 Otherwise, He would have needed to suffer often since the foundation of the world; **but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.**

Heb 9:27 And inasmuch as it is appointed for men to die once and after this *comes* judgment,

Heb 9:28 so **Christ also, having been offered once to bear the sins of many**, will appear a second time for salvation without *reference to* sin, to those who eagerly await Him.

Heb 10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, **can never**, by the same sacrifices which they offer continually year by year, **make perfect those who draw near.**

Heb 10:2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

Heb 10:3 But in those *sacrifices* there is a reminder of sins year by year.

Heb 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when He comes into the world, He says, "sacrifice and offering you have not desired, but a body you have prepared for me;

Heb 10:6 in whole burnt offerings and *sacrifices* for sin you have taken no pleasure.

Heb 10:7 "then I said, 'behold, I have come (in the scroll of the book it is written of me) to do your will, o God."

Heb 10:8 After saying above, "sacrifices and offerings and whole burnt offerings and *sacrifices* for sin you have not desired, nor have you taken pleasure *in them*" (which are offered according to the Law),

Heb 10:9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

Heb 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

Heb 10:12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

Heb 10:13 waiting from that time onward until his enemies be made a footstool for his feet.

Heb 10:14 For by one offering He has perfected for all time those who are sanctified.

Heb 10:15 And the Holy Spirit also testifies to us; for after saying,

Heb 10:16 " this is the covenant that I will make with them after those days, says the lord: I will put my laws upon their heart, and on their mind I will write them ," *He then says,*

Heb 10:17 "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

Heb 10:18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.

Heb 10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

Heb 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh,

Heb 10:21 and since *we have* a great priest over the house of God,

Heb 10:22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Heb 10:24 and let us consider how to stimulate one another to love and good deeds,

Heb 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

To conclude and to summarize the concept “propitiation”:

- *The following two paragraphs were taken from “The Complete Wordstudy Dictionary” – E-Sword*

In the Old Testament, through the system of sacrifices, God taught the way by which a sinful man or woman might approach Him. Sin means death, which basically is separation from God. The sacrificial system was a way whereby God provided the means of approaching Him through escaping sin and its basic consequences. Through it another died in the sinner's place. This was never another man, but an animal.

The individual Israelite was instructed to bring an animal for sacrifice whenever he approached God; the family was to kill and consume an animal at the yearly observance of the Passover; the nation was to be thus represented by the high priest annually on the Day of Atonement when the blood of the offering was sprinkled upon the mercy seat (hilasterion) on the ark of the covenant within the Holy of Holies of the Jewish temple. At the end of the Old dispensation, Jesus appeared as the offering that was to take away "the sin of the world" (John 1:29). In God's plan there was a progression: one sacrifice for one nation, one sacrifice for the world-Jesus Christ.

The way to God's presence is now open to anyone who will come, a fact symbolized by the rending of the veil of the temple (which separated the Holy of Holies from the rest of the temple) at Christ's death.

(End of Wordstudy)

- *Old Testament dealing with sin versus New Testament dealing with sin*

God's forbearance or toleration (the passing over) of the sins done in the Old Testament did not deal with the sin nature of man, but simply the concrete sins of the individual.

The Old Testament sacrifices provided “forbearance or toleration by God”, but the blood of Jesus Christ provides “forgiveness (taking away of sin) or actual deliverance from sin and the nature of sin”.

There was one final “day of atonement” on the cross of Calvary where Jesus Christ, our High Priest became the propitiation for our sins

Christ Himself became the "hilasmos", "that which propitiates," and the "hilasterion", "the place of propitiation"

The word hilasterion refers to “the means of gaining the favour of God through Jesus Christ”.

God's justice demands that sin must be paid for by death involving the shedding of blood and the radical change of the individual in turning him from that sin, delivering him from it and thereby bringing him into fellowship with Himself.

Since the punishment of sin is death, God himself took the initiative and provided the way by which His wrath against sin might be averted - atonement was made on the cross once and for all. God permitted the sacrifice of Jesus, which removes the believer's sin.

God has so dealt with sin that He can show mercy to the believing sinner in the removal of his guilt and the remission of his sins.

Through the "propitiatory" sacrifice of Christ, he who believes upon Him is by God's own act delivered from justly deserved wrath, and comes under the covenant of grace.

The expiatory work of Jesus Christ on the Cross is therefore the means whereby the barrier which sin interposes between God and man is broken down. By the giving up of His sinless life sacrificially, Christ totally annuls the power of sin.

In Christ, God is now forever reconciled with His people - sins are not overlooked and ignored, but taken away (forgiven)

The effect of Christ's work on the cross is the salvation of the sinner, who then becomes capable of fellowship with a holy God.

In 1John 2:2 and 1John 4:10, Christ is called the “propitiation for our sins.”

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, **we have an Advocate with the Father, Jesus Christ the righteous;**

1Jn 2:2 and **He Himself is the propitiation for our sins;** and not for ours only, but also for *those of* the whole world.

1Jn 4:9 By this **the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.**

1Jn 4:10 In this is love, not that we loved God, but that **He loved us and sent His Son to be the propitiation for our sins.**

Here a different Greek word is used (hilasmos). Christ is “the propitiation,” because by his becoming our substitute and assuming our obligations he accepted the punishment for our guilt.

- **The blood sacrifice of Jesus Christ, the Son of the living God:**

God's justice demands that sin must be paid for by death involving the shedding of blood and the radical change of the individual in turning him from that sin, delivering him from it and thereby bringing him into fellowship with Himself.

There is a fundamental difference, however, between the sacrificial system of the Old Testament and that which God did through the Lord Jesus Christ. In the Old Testament, it was the people who selected the animal to be sacrificed. However, in the New Testament, it is God the Father who provided ahead of time his own Son as a “once and for all” sacrifice for the whole world. God foreordained the Lord Jesus to become the Lamb who was to be slain to take away the sin of the world.

Christ as the “means of our propitiation” or the “demonstration of God's mercy toward us” refers to Christ's sacrificial death, the shedding of His own blood as opposed to the blood of animals. No priest had ever before sacrificed his own blood for the sins of his people. Jesus Christ is not only the Lamb of God which takes away the sin of the world, but He is also our High Priest who by shedding His own blood became the ultimate sacrifice not only for Israel, but for the whole world.

Jesus shed His blood and became the way to the Father for sinners

- **The proof and voice of the blood**

The sprinkling of the blood of the sacrificial animal on the Mercy Seat of the Ark of the Covenant became the proof that a sacrifice has been offered. Likewise, in the person of the Lord Jesus Christ and the shedding of His blood on the cross, we have the proof of the final sacrifice that God made for us all.

Heb 12:24 (*But rather, you have come to*) Jesus, the Mediator (Go-between, Agent) of a new covenant, and to **the sprinkled blood which speaks [of mercy], a better and nobler and more gracious message than the blood of Abel [which cried out for vengeance]. [Gen. 4:10.] (AMP)**

The blood of Jesus is personified, and its voice is contrasted with that of Abel, whose blood cried from the ground for vengeance upon his murderer. The voice of Christ's blood calls for mercy and forgiveness (for peace and pardon).

Through faith (believing and accepting the sacrifice of Jesus Christ in shedding His blood) we are being justified by God – our faith is sufficient to satisfy the justice of God.

By faith, we gain what is called in Romans 3:26 "constant righteousness" which is what God requires.

One sacrifice for the world -Jesus Christ - the way to God's presence is now open to anyone who will come, a fact symbolized by the rending of the veil of the temple (which separated the Holy of Holies from the rest of the temple) at Christ's death.

*God He took the initiative to send His Son into the world to shed His blood and by doing so demonstrated to us His **love and justice**.*

○ **The phrase "by or through the blood of Jesus"**

Rom 3:24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

Rom 3:25 whom God displayed publicly as a propitiation **in His blood** through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;*

Rom 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now been justified **by His blood**, we shall be saved from the wrath *of God* through Him.

Rom 5:10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Heb 9:11 But when Christ appeared *as a* high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

Heb 9:12 and not through the blood of goats and calves, but **through His own blood**, He entered the holy place once for all, having obtained eternal redemption.

Heb 9:22 And according to the Law, *one may almost say*, all things are cleansed with blood, and **without shedding of blood there is no forgiveness.**

The phrase "by His blood" is closely connected with "propitiation." The blood of Jesus Christ is the personal means (the channel of the act) by which God shows the mercy of His justifying grace to the sinner who believes.

His "blood" stands for the voluntary giving up of His life, because when the blood is shed life is given up, that is, death takes place.

The fundamental principle on which God deals with sinners is expressed in the words 'apart from shedding of blood,' i.e., unless a death takes place, 'there is no remission' of sins.

*The blood that was shed was that of Christ - 'the blood' never stands alone – it cannot be separated from the Person who shed it. **The One who shed the blood gives value to the work and efficiency of the blood.** The saving efficacy of the Death depends entirely upon the fact that He who died was the Son of God.*

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