

**THE
RIGHTEOUSNESS
OF GOD THAT IS
DIFFERENT
FROM THE LAW**



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Published by the Publishing Ministry of Thusia SDA Church

TABLE OF CONTENTS

Introduction

The Righteousness of God that is Different from the Law

What we do benefit and do not benefit from Christ's Personal Obedience to God's Law
2000 Years Ago

What Righteousness is imputed to us? The Personal Obedience of Jesus Christ to the Law,
or the Nature of God, Love? Which?

INTRODUCTION

A most important study anyone can embark upon is a study concerning the Righteousness of God which is apart from the Law in Romans 3:21. This Righteousness of God is what makes the Gospel of Christ work to save anyone who believes in it. The Gospel is the only science or the mechanism of God to save, because the Righteousness of God is in it as the active salvific ingredient. The Gospel is the vehicle for the Righteousness of God, thus when the Gospel is explained or exegeted, it unveils or reveals the Righteousness of God that is different to the Law of God, and which satisfies one's theological logic and motivates genuine obedience to the same Law of God.

This means, that if one has a false idea of what is the Righteousness of God, he has fallen short of the Gospel, and no Gospel, no Salvation. A study, therefore, on what is the Righteousness of God from the Bible can be nothing but highly rewarding. In this study we look at the false concept of the Righteousness of God as was held by the greatest of Protestant reformers, Martin Luther, before his conversion and his new discovery of the true **Biblical** teaching on the Righteousness of God that led to his conversion and the great Protestant reformation. We shall also look at the Roman Catholic current teaching on the subject, and that of the present Evangelical churches.

But by far the greatest thing we shall look into is the Righteousness of God that is **apart from the Law** and that is testified of in the Law (the writings of Moses) and in the prophets (the rest of the writings of the First Witness). As usual, this study is written in such a way as to encourage personal thought and the formation of ideas by the conviction of the Holy Spirit unto the personal edification of the student and the development of his theological logic; it is also hoped that the false theological structures that have been built up owing to errors concerning the Righteousness of God will be abandoned, so that the Truth of the Gospel will take its place to the salvation of the individual.

May the Grace of God through the Spirit of Truth be with all who, in willingness to do God's Will, will study this booklet, in Jesus' holy Name. Amen.



RIGHTEOUSNESS OF GOD THAT IS DIFFERENT FROM THE LAW.

1. The Righteousness of God is **in** the Gospel, and it is what makes the Gospel works. Romans 1:16, 17.
2. This Righteousness is given **into** all that believe. Romans 3:22.
3. It is a Righteousness that is **different** from the Law. Romans 3:21.
4. We must be found in the Truths or Faith of Jesus Christ, in the Judgment, having this Righteousness of God by Faith. Philippians 3:9.
5. But what is the Righteousness of God? It is **YHWH** Himself. Jeremiah 23:5, 6.
6. Martin Luther tells us the problem he had about the phrase "... the righteousness of God ..." that kept him from being converted. He says:

"I had indeed been captivated with an extraordinary ardor for understanding Paul in the epistles to the Romans. But up till then it was not the cold blood about the heart, but a single word in Chapter 1[:17], "In it the righteousness of God is revealed," that had stood in my way. For I hated that word "righteousness of God," which, according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they called it with which God is righteous and punishes the unrighteous sinner. Though I live as monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the Law of the Decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" Thus I raged with a fierce and troubled conscience." Edited by John Dillenberger, **Martin Luther: Selections from his Writings**, pp. 10-11.

7. Then Luther tells us the differences in interpretation about the "Righteousness of God" that brought about his conversion.

"At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the Righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the Righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the Righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, and "He who through faith is righteousness shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire scripture showed itself to me. Thereupon I ran through the scriptures from memory. I also

found in other terms an analogy as, the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God, with which he makes us wise, the strength of God, the salvation of God, the glory of God. And I extolled by sweetest word with a love as great as the hatred with which I had before hated the word “Righteousness of God.” Thus that place in Paul was for me truly the gate to paradise. Later I read Augustine’s **The Spirit and the Letter**, where contrary to hope I found that he, too, interpreted God’s righteousness in a similar way, as the righteousness with which God clothes us when he justifies us. Although this was heretofore said imperfectly and he did not explain all things concerning imputation clearly, it nevertheless was pleasing that God’s righteousness with which we are Justified was taught.” **Ibid**, pp. 11-12.

8. Later, in Luther’s article “Two kinds of Righteousness”, he explains what the term “the Righteousness of God” meant.

“The first is alien righteousness that is the righteousness of another, instilled from without. This is the Righteousness of Christ by which he justifies though faith, as it is written in 1 Corinthians 1[:30]: “Whom God made our wisdom, our righteousness and sanctification and redemption.”” **Ibid**, p. 86.

“Just as a bridegroom possesses all that is his bride’s and she all that is his - for the two have all things in common because they are one flesh - so Christ and the church are one spirit ... Therefore everything which Christ has is ours, graciously bestowed on us unworthy men out of God’s sheer mercy, although we have rather deserved wrath and condemnation, and hell also.” **Ibid**, p. 87.

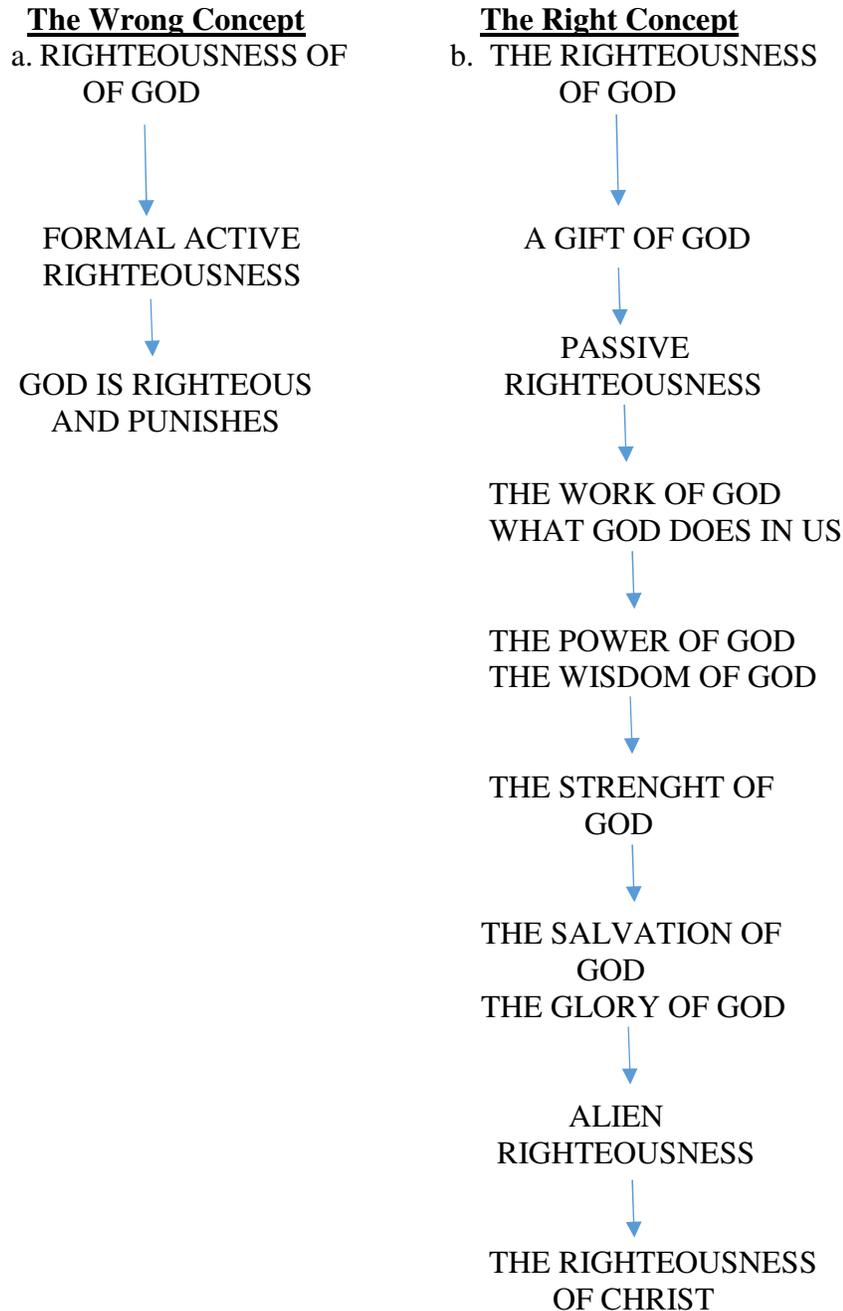
“Through faith in Christ, therefore Christ’s righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours. Therefore the apostle calls it “the Righteousness of God” in Romans 1.” **Ibid**, p. 87.

9. Luther further explains about this new understanding of the Righteousness of God.

“This is an infinite righteousness, and one that swallows up all sins in a moment, for it is impossible that sin should exist in Christ. On the contrary, he who trusts in Christ exists in Christ; he is one with Christ, having the same righteousness as he. It is therefore impossible that sin should remain in him. This righteousness is primary; it is the basis, the cause, the source of all our own actual righteousness. For this is the righteousness given in place of the original righteousness lost in Adam. It accomplishes the same as that original righteousness would have accomplished; rather, it accomplishes more. It is in this sense that we are to understand the prayer in Psalm 30 [Ps. 31:1]: “In thee, O Lord, do I seek refuge, let me never be put to shame; in thy righteousness deliver me!” It does not say “in my” but “in thy righteousness,” that is, in the righteousness of Christ my God which becomes ours through faith and by the grace and mercy of God. In many passages of the Psalter, faith is called “the work of the Lord,” “confession,” “power of God,” “mercy,” “truth,” “righteousness.” All these are names for faith in Christ, rather, for the righteousness which is in Christ. The Apostle therefore dares to say in Gal. 2 [:20], “It is no longer I who lives, but Christ who lives in me.” He further states in Eph. 3 [:14 –17]: “I

bow my knees before the father ... that ... he may grant ... that Christ may dwell in your heart through faith.” Therefore this alien righteousness, instilled in us without our works by grace alone - while the Father, to be sure, inwardly draws us to Christ - is set opposite original sin ...” **Ibid**, pp. 87-88.

10. Here is a chart showing the different concepts of righteousness as Luther believed before conversion and after conversion.



EVERYTHING CHRIST
HAS IS OURS



AN INFINITE
RIGHTEOUSNESS



THE RIGHTEOUSNESS
OF CHRIST MY GOD



RIGHTEOUSNESS
INSTILLED IN US

11. From what is seen in the new view of Luther that caused his conversion, the Righteousness of God is not the fact that “God is righteous and punishes”, as he once believed, or Christ’s personal obedience to the Law, as some teach; but, coming out of the darkness of Romanism, Luther saw the Righteousness of God as “infinite righteousness”, as “Christ Himself”, and this implies not Christ humanity or His doing and dying, but His divine nature. Here is Luther again:
 - a. “Thus the soul is cleansed from all her sins by virtue of her dowry, i.e., for the sake of her faith. She is made free and unfettered, and endowed with the eternal righteousness of Christ, her bridegroom.” Luther, quoted in, William M. Landeen, **Martin Luther’s Religious Thought**, p. 143.
 - b. “If I keep the conviction that only Christ is my Righteousness and Holiness, no monk will ever beguile me ...” Ibid, p. 143
 - c. “Lord Jesus, you are my righteousness ...” **Ibid**, p.144.
 - d. Now the name of God is mercy, truth, righteousness, strength, wisdom ...” Luther in excerpts from his works called, **Luther as Interpreter of Scripture**, p. 29.
12. Though Luther’s thoughts are not fully clear on the “Righteousness of God”, one can see the divinity of Christ implied in his statements on the Righteousness of God. But one is certainly not seeing Christ’s obedience to the Law of God.
 - a. “But you will never see the name of the Lord more clearly than you do in Christ. There you will see how good, pleasant, faithful, righteous and true God is, since He did not spare His own Son (Romans 8:32). Through Christ He will draw you to Himself. Without this righteousness it is impossible for the heart to be pure.” **Ibid**, p. 30.

b. “But God has placed this name of His on Christ, as He foretold through Moses. This is a righteousness that is bountiful, given without cost, firm, inward, eternal, true, heavenly, and divine; it does not earn, receive, or seek anything in this life. Indeed, since it is directed towards Christ and His name, which is righteousness, the results is that the righteousness of Christ and of the Christian are one and the same ...” **Ibid**, p. 31.

c. “For He is the Sun of Righteousness, which again rises for us.” **Ibid**, p. 124.

13. Some people may think that Luther did not understand the “Righteousness of God” to mean God’s Nature of Love because of these statements that He made:

“The righteousness of God is the cause of our salvation. This righteousness, however, is not that according to which God Himself is righteous as God, but that by which we are justified by Him through faith in the gospel.” Martin Luther, **Commentary on Romans**, p. 41.

“The Apostle therefore does not describe the righteousness of God by which He is essentially righteous but the righteousness which they can obtain only by faith in Christ.” **Ibid**, p. 77.

14. What Luther is denying here is the Righteousness of God as a mere attribute of God, like His justice by which He gives man his due or punishes sinners, he is not denying that it is the nature of God, His divinity or Love.

“Furthermore, it is clear that the righteousness of God in view here cannot be the mere attribute of divine righteousness ... The traditional reformation interpretation of the righteousness of God is basically correct. It is not the attribute of God by which he renders to each his due (the active righteousness of God) ...” Lee Irons, **The Righteousness of God**, pp. 1, 3.

15. Proof that Luther sees the Righteousness of God as divine or God’s salvific Love, can be seen in these following statements of his.

a. Luther calls it divine Righteousness.

“ ... God’s righteousness is commended by His work in us ... through such faith He justifies us, that is, He declares us as righteousness. This is the faith-righteousness and a truly divine righteousness, which He works (in us).” Martin Luther, **Commentary On Romans**, p. 68.

b. Luther calls the Righteousness of God everlasting and divine.

“... however, that true righteousness which is perfect, everlasting, and altogether divine, and which we may obtain only through faith in Christ.” **Ibid**, p. 69.

16. In understanding the Righteousness of God we see that the Jews caused God's name (His Righteousness) to be blasphemed. (Romans 2:23, 24).
17. We see also that "the Righteousness of God" in Romans 3:5 is not merely an attribute of God, but His glory which is His nature. Roman 3:5, 7.
- a. "... the righteousness of God ... His glory."
 - b. Parallelism is seen in Romans 3:5, 7.
 - "... our unrighteousness ..." Romans 3:5.
 - "... my lie ... Romans 3:7.
 - "... commend the Righteousness of God ..." Romans 3:5.
 - "... more abounded ... unto his glory ..." Romans 3:7.
 - c. Thus God's glory is His Righteousness, and this is His divinity not just an attribute. Isaiah 42:8; Psalms 48:10; Romans 3:5, 7).
18. The Law that the righteousness of God is different to is the Law of the Ten Commandments, the physical Law. Romans 3:9 - 21.
19. Proof that the Righteousness of God is the Glory of God in Romans 3, is further seen in that it is given to us who have come short of the Glory of God (His Nature). Romans 3:22, 23.
- a. Man has sinned which is transgression of the Law. Romans 3:23, 1 John 3:4).
 - b. Man through the same Faith that gives the Righteousness of God is made to keep the Law. Romans 3:28, 30, 31.
 - c. Man has come short of the Glory of God. Romans 3:23.
 - d. He is made to glorify God by being given His Righteousness through Faith, (this is being given His Glory). Romans 3:22.
 - e. Abraham is given this same Righteousness of God through Faith that he may give glory to God. Romans 4:1- 11, 13, 20 - 22.
20. The following shows that what is called an attribute of God is a "trait" of His Divine Nature.
- a. God's Divinity (divine nature) 2 Peter 1:4. (Romans 7:14).
 1. GOD IS GOD
 2. GOD IS GLORY
 3. GOD IS WILL
 4. GOD IS CREATOR

5. GOD IS LIFE
6. GOD IS SAVIOR
7. GOD IS ETERNAL
8. GOD IS GRACE
9. GOD IS TRUTH
10. GOD IS RIGHTEOUSNESS.

b. Because God is the Spiritual principles of the Law in Nature, He has these following “attributes” or “traits” of Character. (This is just a sample).

- i. Long suffering.
- ii. merciful
- iii. Justice
- iv. Uprightness

c. The Spiritual Law is love, God’s Nature. (Romans 13:8 - 10; 1 John 4:8, 15, 16).

d. Because God is love in Nature He has these active attributes or traits which are all righteous.

SPIRITUAL LAW/ LOVE/ GOD’S NATURE

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LONG - SUFFERING

MERCIFUL

JUSTICE

UPRIGHTNESS

TRAITS OR ATTRIBUTES

21. The following is the Roman Catholic’s latest concept about the Righteousness of God.

- a. They have translated “Righteousness of God” as “God’s uprightness,” thus making it merely God’s moral attitude.

“The gospel now manifests as never before, God’s basic attitude towards human beings, his power and activity in their behalf in acquitting them through Christ ... The contrast of “uprightness” [Romans (1:17) and “wrath” (1:18) suggests that Paul is speaking of a quality or attribute in God. Here in 1:17 Paul speaks of dikaiosyne theou, “the uprightness of God.” It is often translated “the righteousness of God,” which sometimes sounds like his self - righteousness.” **The New Jerome Biblical**

Commentary, p. 834.

- b. The Righteousness of God in Romans 3:21 is explained the following way in Roman Catholicism.

“The period of wrath also gives way to that of God’s uprightness ... God’s uprightness has been manifested: i.e., the divine quality of uprightness is revealed ... It is God’s bounteous and powerful uprightness whereby he acquits his sinful people in a just judgment ...” **Ibid**, p. 839.

- c. How do they interpret Psalms 40:10? In a wrong way as usual.

“The psalmist’s claim that he has not restrained (lit., “withheld”) his lips from announcing Yahweh’s justice leads to his prayer that Yahweh not withhold his compassion ...” **Ibid**, p. 532.

22. Thus Rome translates “the Righteousness of God” as:

- a. God’s uprightness - His basic attitude towards humans.
- b. Yahweh’s justice.

23. All these concepts limit YHWH’s Righteousness to a mere attitude or a “trait” in God, but not His Divine Nature. However YHWH’s Righteousness is described as the mountain of God, something much greater, as His Nature. Psalms 36:6 (“great mountains” should be translated “mountains of EL,” that is, “God”).

Righteousness of God Exposed

24. Abraham received the imputed Righteousness of God, not the righteousness of the Law which he could not do before he was converted, nor was it Christ’s perfect obedience to the Law which was not yet worked out since He had not as yet incarnated on the earth. Thus this Righteousness had to be Christ’s (God’s) eternal Righteousness He had before His incarnation, and for all eternity. (Genesis 15:5, 6; Romans 4:1– 5; 9 –11).

25. The Righteousness ascribed to God could not be the works of the law or Christ’s personal obedience which were to come later, thus it is the Righteousness of God or is His Nature which is manifested in His just dealings. Job 36:3, 4 - 12.

26. The name of God is parallel to His Righteousness, thus the Righteousness of God is His name which is His divinity. Psalm 7:17.

27. God’s Righteousness that is to be declared is not Christ’s obedience to the Law, for that had not yet come, or the Law itself in this text, it is God’s just Nature as seen in His works and in His great achievements. Psalms 22:31, 22 – 30.

28. Since this righteousness comes in the blessing of Justification By faith, it is the Righteousness of God, thus His Divinity given to man. (Psalms 24:5; Galatians 3:7 - 9, 14; 2 Corinthians 3:17; Romans 8:9 - 11).
29. God is identified with His Righteousness, this is the Righteousness of God that delivers us when we are justified, it is thus God's Nature which He places in us His salvational works towards us. (Psalms 31:1; 2 Corinthians 6:16).
30. The Righteousness of God is here seen to be His praise, which is His Name and therefore is His Divine Nature which is what His Name stands for. (Psalms 35:24, 28; Psalms 74:21).
31. The Righteousness of God which is like the "mountains of EL" (God), is obviously God Himself. Psalms 36:6.
32. The Righteousness of God which is His loving kindness is His Name, thus His Divine Nature. (Psalms 36:10; Exodus 34:5 - 7).
33. The Righteousness of God here which is preached is that which is in the heart. This is not Christ's personal obedience to the Law or God's salvific works, it is the Righteousness of God which is put into us, and is thus God Himself or His Divine Nature. (Psalms 40:9,10; Romans 3:22; 2 Peter 1:4).
34. God's name is His praise, and this is the Righteousness that fills the right hand of His Salvation, it is Christ who is God our Righteousness which is imputed to us for salvation. Thus the Righteousness of God is God Himself. (Psalms 48:10; Romans 3:22; Jeremiah 23:5, 6).
35. Since God saves us with Himself who is Spirit, the Righteousness of God here which is shouted because of the reception of salvation, is God Himself. (Psalms 51:14; 2 Corinthians 3:17; Romans 8:9 -11; 2 Corinthians 6:16).
36. This Righteousness is the one that saves from sin at deliverance or Justification, hence it is the Righteousness of God, but as it is God's own alone (verse 16), it is not the works of the Law, or God's work of saving us, it is God's Divine Nature which is in the heights. Psalms 71:2, 15,16,19,24.
37. God's Nature or the Righteousness that is heavenly which sets us in God's way (the Law), and which causes peace that comes from Justification (Romans 5:1), is the Righteousness of God, God's Nature, and not the Law. (Psalms 85:10, 11, 18; Romans 3:22, 31; 2 Peter 1:4).
38. God's name is His Righteousness, this is obviously His Nature which is divine, it is the Righteousness of God, God Himself. (Psalms 89:16; Jeremiah 23:5, 6).
39. God's Righteousness is His Glory, this is His Nature, God Himself. (Psalms 97:6; Romans 3:5, 7).

40. God's Righteousness which is His salvation is His Love or Nature. (Psalms 98:2; 1 Corinthians 15:34; 1 John 4:8, 12, 16).
41. Those who have God's Righteousness do His Commandments. The Righteousness of God is here presented in contrast to His Commandments, thus it is the Righteousness that is apart from the Law. (Psalms 103:17, 18; Romans 3:21, 22, 30, 31).
42. This is the Righteousness of God which is imputed to us to wear as robes, it is an inner wearing of God in the heart, since YHWH is our Righteousness. (Psalms 132:9; Isaiah 61:10; Jeremiah 23:5, 6; 1 John 4:4).
43. God's faithfulness is because of His Righteousness, His faithfulness finds its root in His Nature of being God, thus His Righteousness is His divinity. (Psalms 143:1 Malachi 3:6; Exodus 3:14)

A False Concept Explained

44. The scripture we have examined have all shown that the concept that Christ's perfect obedience to the Law of God is our Righteousness that is imputed to us is not true. This false concept is clearly presented in this article.

“Throughout His life Jesus lived in perfect obedience to the Law of Moses and it is this Law abiding life that some theologians have labeled His “active obedience” which they claimed is credited to our account as our “active righteousness.” His death on the cross is called His “passive Obedience” and is credited to our account as our “passive righteousness.” The supposition being that divine salvation through Jesus Christ is in part based on vicarious Law keeping ... as man cannot by his own efforts recover for himself his righteous standing before God, Christ Jesus came and kept the Law, for righteousness sake, in our stead.” Gary Nystrom, **He Lived The Life That We Could Not?**, p. 1.

45. John Fletcher rightly attacked this “vicarious law - keeping” as Antinomianism. He thus described it:

“... but as God shall be found to have, before the foundation of the world, arbitrarily laid, or not laid, to our account, the merit of Christ's keeping His own law. Thus he hopes to stand in the great day, merely by what he calls ‘Christ's imputed righteousness’; excluding with abhorrence, from our final justification, the evangelical worthiness of our own personal, sincere obedience of repentance and faith ...” Quoted in, Daniel Steele, **The Gospel Truth A Substitute for Holiness or Antinomianism Revived**, chapter 1, p. 1.

46. The idea that Jesus Christ obeyed the Law of God in our actual place as our righteousness is refuted by Mr. Steele.

“The root of this error lies in a false view of the mediatorial work of Christ, that He performs for men the obedience which they ought to perform, and that God justly demand nothing further from the delinquents. It is claimed that Christ's perfect virtues are

reckoned to the believer in such a way as to excuse him for their absence; His chastity compensating for the absence of that moral quality in the believer. Hence, adultery and murder in king David, being compensated by the purity and benevolence of Jesus imputed to him in the mind of God, did not mar David's standing as righteous before God ... His [Jesus] active obedience constitutes no part of His substitutional work. The germ of Antinomianism is found in the inclusion of the latter in the atonement. It is true that the God - man was actively obedient to the Father's will, but this obedience was personal, and not mediatorial. Hence everyone justified through faith in the shed blood of Christ is under obligation to render personal obedience to God's Law. In this respect Jesus cannot be his proxy or representative." **Ibid**, Chapter 2, p. 2.

47. We must nevertheless remember that the influence of love, the Divine Nature or Righteousness of God in us, caused the active Christian virtues of Jesus which He had while on earth, but these are developed in the Christian through the Faith of the Love that is being in us. (1 Corinthians 13:4 - 8; Romans 1:17).
48. Faith and Love always go together, because Faith contains Love. (Galatians 5:6; Philemon 5, 6).
49. It is the Faith of Jesus Christ that is imputed in us for the Divine Nature or the Righteousness of God which is in it. (Romans 3:22; Romans 4:5).
50. Thus the actual graces that Jesus Himself had while on earth becomes subjectively ours out of the influence of His love, Divinity or Righteousness, working through Faith in us; but this is not the actual obedience of Jesus to the Law of God. (Philippians 2:12 - 15; Romans 5:1-5; Peter 1:4 - 8).
51. We actually learn of the active graces or traits of Love from Faith, and practice them, developing in them day by day. Hebrews 10:28; 1 Peter 4: 1, 2: 1 Peter 2: 21 - 23; 1 Peter 1:22; Ephesians 4:32).

The Righteousness of God as God Himself

52. In getting to the topic of the Righteousness of God, we see that Jesus is called the Branch of Righteousness, and the branch is called YHWH Righteousness; this is Jesus, not according to His humanity, but according to His divinity, thus it is His divinity that is YHWH our Righteousness, so that the Righteousness of God that saves us is the Nature of God. Jeremiah 33:15, 16.
53. The Righteousness we see in the light of the Gospel is God's Nature, thus God is our Righteousness. (Micah 7:9; 2 Corinthians 4:4; Romans 1:16, 17).
54. The Righteousness of God that is to be seen is His Love to Israel, this is God Himself, for God is Love, it is not Christ's obedience to the Law. (Micah 6:5; 1 John 4:8).

55. The Sun of Righteousness is the light that has Righteousness this is Jesus the Truth, not His perfect obedience to the Law, but it is His Nature of Love which heals sin, because His Name is also YHWH that heals. (Micah 4:2; Exodus 15:26).
56. The Righteousness that redeems is God Himself who dwells in us, not the perfect obedience of Jesus which was personal. (Isaiah 1:27; 1 John 4:4, 16).
57. The Righteousness that works peace in the heart is the Righteousness of God which is imputed to us by Faith in justification giving us peace and thus assurance. (Isaiah 32:17; Romans 4:5; Romans 5:1, 2).
58. God calls His right hand Righteousness, (this is His divinity). Isaiah 41:10.
- a. God saves with His right hand which is His Righteousness. Psalms 17:7. Psalms 60:5.
 - b. God's name is His praise because of His Righteousness, which fills His right hand, thus His name and praise is the right hand of His Righteousness which is obviously His Divine Nature of Love. Psalms 48:10; Jeremiah 23:5, 6).
 - c. Jesus is prophesied as YHWH on the right hand of YHWH, He is the High Priest that sits on the right hand of God, and as He is made unto us Righteousness, the Righteousness of God's right hand is Jesus who is YHWH, thus this Righteousness is the divinity of Jesus. (Isaiah 41:10; Psalms 110:1, 4, 5; 1 Corinthians 1:30; Mark 16:19).
59. Christ the servant of YHWH is called in Righteousness, this is not His flesh, but obviously His divinity which is the real light to the Gentiles. (Isaiah 42:1, 5, 6; John 8:12).
60. To have strength and Righteousness in YHWH can never mean that His actions are His Righteousness, this has to mean His divinity which gives meaning and value to all His actions, and from which His actions come, thus this is the Righteousness of God - His Nature. Isaiah 46:24.
61. YHWH's Righteousness is His salvation, and since this is what He saves with, it is the Righteousness of God, or God Himself who saves. (Isaiah 46:13; Philippians 3:9; Isaiah 43:11).
62. Following after Righteousness is seeking YHWH, thus YHWH is our Righteousness; this is indeed the Righteousness of God or God Himself. (Isaiah 51:1; Jeremiah 23:5, 6).
63. YHWH's Righteousness is His salvation which He saves us with, this is the Righteousness of God, it is also the Law in the heart, not the works of the Law or the righteousness of the Law which has to be performed, it is the Spiritual Law, or the principles of God's divine Nature, thus this is His Love or Divinity. (Isaiah 51:5 - 8; Philippians 3:9; Romans 7:14).
64. The Righteousness that Israel were to be established in was the one that gives them peace as

its effect, this is the Righteousness of God which comes by Justification resulting in the peace of the Spiritual mind, thus it is indeed the Righteousness of God that is different to the Law, it is the Love or Nature of God. (Isaiah 54:13, 14; Isaiah 32:17; Romans 4:5; Romans 3:21, 22; Romans 5:1, 5; Romans 8:6).

65. Because the servants of YHWH has Righteousness from Him, their servant hood to God is their servant hood to Righteousness, thus this Righteousness is the Righteousness of God or God Himself. (Isaiah 54:17; Romans 6:18, 22).
66. God's Righteousness is the salvation He gives to us. This is why the Gospel gives salvation, because the Righteousness of God (God Himself) is in it, thus the Righteousness we receive as salvation is the Righteousness of God. (Isaiah 56:1; Romans 1:16, 17).
67. The Righteousness of Jesus the redeemer is the Righteousness of God, the divine nature, and not His humanity, nor His perfect obedience to the Law of God, it is the Righteousness of God, God Himself, which, when within the man, saves him from sin. (Isaiah 59:16, 17; 1 Corinthians 1:30; 2 Corinthians 6:16; 1 Corinthians 15:34).
68. The robe of Righteousness that covers us is not the Law, nor Christ's perfect obedience to the Law, nor our Faith - inspired obedience. It is a Righteousness which causes us to obey the Law; this is the Righteousness of God which covers our hearts by justification and is our salvation; it is Christ (God) Himself. (Isaiah 61:10; Romans 3:22, 28, 30, 31; 1 Corinthians 1:30; Philippians 3:9).
69. We are made the Righteousness of God when Christ who is our Righteousness dwells in us by Faith; because when we are in Him, He (Christ) is in us. This is not the Law proper, or our faith - inspired works, or Christ's perfect obedience to the Law of God, this Righteousness is the Love or Divinity of Jesus in us (2 Corinthians 5:21; 1 Corinthians 1:30; 1 John 4:13, 15, 16; 1 John 5:20).
70. When we receive Faith we receive the Righteousness of God who is Jesus Christ, and this is through divine imputation. This is obviously not works-righteousness from Christ, but the Righteousness of God which is apart from the Law, it is the divine Nature which we partake of. (1 Peter 1:1; Romans 4:3, 5, 9; 2 Peter 1:4).

Summary

It is true to say that the Righteousness of God is the Law of God proper, it is equally true to say that it is Christ's perfect obedience to the Law, for Christ is God, and all His historical obedience was righteousness. To claim that all God's salvific administration towards sinful humanity is the Righteousness of God is to be on target, for so also do the scriptures speak. But what is the Righteousness of God that is imputed to us? What is the Righteousness of God that is given to us in Justification and is our salvation? It is none of the Righteousness of God we have referred to above.

What we are looking for is a Righteousness of God that is **without** the Law, that is, a Righteousness of God that is **APART FROM** the Law of works, a Righteousness of God that is **DIFFERENT** to the Ten Commandments, this is the Righteousness of God that we are given in Faith for our Justification and salvation.

The scriptures of the First and Second Witnesses speak of this unique Righteousness which is of God. It is God's Divine Nature, it is His Divinity, His God-ness, it is the principles of the Spiritual Law, the Love of God, and it is God Himself. This Righteousness of God is the unique one that causes our salvation. Neither the Law which is the Righteousness of God also could have procured our salvation because it was weak though the flesh. Put it in our minds and we would know it, but would be unable to obey it, the least it would do for us is to convict us of sin through the Holy Spirit.

Christ's perfect obedience to the Law can do nothing to change us, it is not transferable to us in time and space. All it can do for us is to be an example of what we can do when infected with that Righteousness of God which is different to the Law. However, it did help Jesus to be the author and finisher of our salvation.

God's administration can give to us something to save us, but His administration is according to the Law of works and not apart from it. We desperately need His administration to help us be saved, but this never can be imputed in us, it will always remain outside of us. To say that Christ is our Righteousness therefore does not and can never mean His perfect obedience to the Law, nor does it mean the Law, nor His administration to save us. One more thing it does not mean, and that is, an attribute or trait or even traits of God's Nature or Character. The Righteousness of God is neither His active virtues nor traits. It is not His justice, mercy, judgment or longsuffering to us-ward. This is the same as His administration to sinner, but that administration is described according to its discernable traits which we attribute to God.

Nay, but we are convinced that God's active virtues or traits are all because of his Nature of Love, it is because God is love that He has justice, mercy, judgement, longsuffering etc. It is His Love in the man Christ Jesus that produced Jesus' obedience to the Law just as it is to produce our works righteousness of obedience to the Law also.

This is the unique glorious Righteousness of God that is different from the Law, it is His Nature, His love which dwells in the converted in place of idols, and which brings salvation and all good things.

What We Do Benefit and Do Not Benefit from Christ's Personal Obedience to God's Law 2000 Years Ago

1. When Jesus incarnated on the earth as a man, He lived totally sinfree. 1 Peter 1:19; 1 Peter 2:22; Hebrews 4:15.
2. Jesus truly kept all the Commandments of God. John. 15:10.
3. We are told that His obedience was meant to deliver us from all sin. Hebrews 5:7 - 9; Hebrews 9:26.
4. Nowhere in the scripture are we told that Christ's obedience was meant to cause Faith to replace works in us, yet some teach this.

“Thus is explained just how faith takes the place of works and is accounted righteousness. This wonderful truth should be perfectly clear to every believer; and it must become our personal experience. It should enable us to cease from our own works, efforts, and struggles, and to enter into calm, trusting, living faith in the merits, the obedience, the righteousness of Christ.” Arthur G. Daniells, **Christ Our Righteousness**, pp. 19 - 20.

5. Nowhere are we told in the scriptures that Christ's actual obedience is imputed to, or put on some heavenly account when we believe, to be accepted in place of our imperfect or non-obedience to the Law of God, yet some teach this.

“Jesus Christ lived a perfect life—He completely kept God's Law. The personal righteousness worked out by Christ during His life on the earth is imputed to the sinner the moment he believes. The believer is credited with Christ's righteousness and God views him as if he had done all the good that Christ did. Christ's obedience, His merits, His personal righteousness is imputed to (credited to, set to the account of) the believer. This is in no way changes the believer's nature (anymore that the imputation of sin to Christ changed His nature); it only affects the believer's legal standing before God.” David N. Steele and Curtis C. Thomas, **Romans an Interpretative Outline**, p. 30.

6. No scripture teaches that every single person that was ever born all obeyed the Law of God in Christ collectively, when He perfectly obeyed God's Law while on the earth 2000 years ago, yet some teach this.

“The answer lies in the idea of “in Christ.” The humanity Christ assumed really was our corporate humanity that needed redeeming. Because we were “in Him,” through our corporate humanity, we lived the perfect life He lived - “in Him.” We died the death He died - “in Him.” What He did, we did - “in Him.” This is no make-believe righteousness.” Jack Sequeira, **Savior of the World**, p. 41.

7. Yet we do know that Christ's past obedience to God's Law 2000 years ago do benefit us, but how? Hebrews 2:14 - 18.
8. First of all, we need to understand that when we are justified, we are given the Righteousness of God within our hearts. (Romans 3:22; Psalms 40:10).
9. This Righteousness obviously is not the works of the Law, it is the Righteousness of God which is apart from the Law. Romans 3:21, 22.
10. It is divine Faith and the Righteousness of God (which is His Divine Nature) in us that motivates us to do the works of the Law. Romans 3:21, 22,28,30,31.
11. However, our Faith - inspired works of the Law must be **our** actual obedience, **our** real and Personal obedience to the Law of God. (Romans 2:26; James 2:18, 22).
12. Since our obedience to God's Law must be ours in reality and not Jesus Christ's personal obedience 2000 years ago, how does His actual obedience to the Law of God affect or benefit us?
 - a. Christ's obedience was an example of how God wants us to obey, or the kind of obedience we should have. Peter 2:22 - 23.
 - b. Christ's obedience was meant to encourage us that we too can truly obey by His help. 1 Peter 4:1, 2.
 - c. Christ's obedience was meant to prove experientially that the Plan of Salvation that He successfully used could work to produce sinfree obedience at all times in man, that he might really be saved. John 17:19; Hebrews 2:10, 11.
13. Nowhere in the Bible are we told that Faith replaces works of obedience to God's Law. Faith, we are told, causes obedience, and Faith and works go together. James 2:17, 18, 20, 22.
14. Just as the obedience of Daniel and Job etc. could not save their genetic offspring or children who were one corporate humanity with them, so also Christ's actual obedience could not be itself given to anyone. Ezekiel 14:14, 20.
15. Man obeying in Christ cannot save anyone, if we are to be saved we must have our obedience to God's Law, and it must come by Faith. 1 John 2:3 - 6; 1 John 5:2 - 4.
16. No man ever obeyed in Christ's actual obedience to God Law on the earth 2000 years ago, neither actually nor mystically did that ever occur. **Christ alone obeyed by Himself**, that He might sanctify us, or make us actually obey the Law. 2 Corinthians 8:9; Hebrews 4:14:16.

What Righteousness Is Imputed To Us? The Personal Obedience Of Jesus Christ To The Law, Or The Nature Of God, Love? Which?

1. Evangelicals today teach that the Righteousness that is imputed to the penitent is the perfect obedience of Jesus Christ to the Law of God, thus the personal obedience of Jesus Christ 2000 years ago is our imputed righteousness.

“In addition to the pardon of sin, justification declares that all the claims of the Law are satisfied in respect to the justified. It is the act of a Judge and not of a sovereign. The Law is not relaxed or set aside, but is declared to be fulfilled in the strictest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the Law ... Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness which perfectly and forever satisfies the Law, namely, Christ's righteousness.” **Justification by Faith**, p. 1.

2. When Jesus came to the earth He lived a sinfree life. 1 Peter 1:19; 1 Peter 2:21, 22; Hebrews 4:15.
3. He kept the Law of God. John 15:10.
4. He fulfilled all Righteousness. Matthew 3:15.
5. This means that He did the will of God which is to keep the Law of God. (Hebrews 10:5 - 7; Psalms 40:8).
6. Since Jesus did all things which the Father told Him, He obeyed the Law perfectly, thus He had the Righteousness of the Law. (John 8:29; 1 John 3:22).
7. There is another Righteousness called the Righteousness of God which is presented as apart from or different to the righteousness of the Law. Romans 3:21.
8. This Righteousness of God is God Himself or His Divinity. Jeremiah 23:5, 6; Psalms 31:1 Psalms 5:8; Micah 6:5; Isaiah 46:13.
9. This Righteousness comes only by the Faith of Jesus Christ. Romans 3:22; Philippians 3:9.
10. It is this Righteousness that is imputed into us by Faith. Romans 3:22; Galatians 2:16, 21.
11. The Righteousness of the Law must also be kept by the converted. Romans 2:26, 27.

12. Faith motivates him to do this Righteousness of the Law that is fulfilled in his existence. (Romans 3:28, 30, 3; Romans 8:4). Romans 10:31, 32.
13. We do the Righteousness of the Law when we are born of God. 1 John 2:29.
14. Our Righteousness of the Law which we do is not the personal obedience of Jesus that He did 2000 years ago it is **our personal** obedience. 1 John 3:7.
15. Christ's obedience to the Law was His personal obedience for the sake of saving humanity thus His obedience was unto the death of the cross to deliver man; this calling of obedience is given to other man. Hebrews 2:9 - 11, 14 - 18.
16. That Christ's obedience to the Law is His personal obedience and cannot be imputed to anyone is clearly seen, because this will make us become the Savior by proxy, or a false savior. John 17:4, 6, 19.

God be with you Amen.