

No.

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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE RIGHTEOUSNESS OF GOD.

An Address (revised) at

At 190 Bishopsgate,

26th April, 1912.

by

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Correspondence welcome:

Scriptural literature for Believers
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THE RIGHTEOUSNESS OF GOD.

An Address by Mr. Percy W. Heward,
At 190 Bishopsgate, 26th April, 1912.

OUTLINE:

1. Need for prayerful thought.
2. Usual meaning and Spiritual fulness of the expression, Rom. 4:6; 10:4; 1 Cor. 1:30; 2 Cor. 5:21; 2 Pet. 1:1.
3. Thoughts on justification.
4. The work of our Triune God in salvation briefly summarized.
5. The believer's relation to law.
6. Matthew 6:33 and "practical godliness".
7. Controversy. Its danger and overruling.

Read Romans 4 and Philippians 3.

It is impossible that you, dear friends, even as I myself cannot have felt the peculiar force of the first point on our syllabus, with respect to this evening's subject. There is a need for prayerful thought when we study any part of God's word, because it is God's word. There is a need for prayerful thought whenever we consider anything concerning the Lord Himself, for He is so great and glorious. There is a need for prayerful thought in all our daily life, for without prayerful thought we shall have prayerless confusion. But if by grace we know the Lord, we know something of the privilege of the attitude of prayer, yet we sometimes feel as to certain things the need for going beyond the usual attitude of prayer into a special activity of prayer. When we approach subjects that have been full of teaching and blessing to many of God's dear people, and that have involved controversy to others who have borne that worthy Name which is called upon us, surely we do well to tremble, lest by anything we should say or think we hinder those which we desire to help in the unity of the Lord's redeemed unto His own honor and praise and glory. But if there is prayer in our hearts, as well as expressed by our lips, definite prayer that God will restrain and constrain, that God will guide and enable us through this, to be able to decide what is His will, if there be such prayer, surely, God will not grant that we have come together for the worse, but

will enable us to go forth saying we have come together for the better.

When we approach the subject of the righteousness of God, we do well to think, first of righteousness generally, and what does the word righteousness mean? At the end of Psalm 22:31 we read, "They shall come and declare His righteousness to a people that shall be born THAT HE HATH DONE," or "BECAUSE HE HATH DONE". Righteousness is doing, and the effect of doing, the award for doing, as the case may be. In like manner we read in Psalm 71:19 "Thy righteousness O God is very high, Who hast done great things. O God who is like unto Thee?" Consequently when we come to consider righteousness, with respect to man the righteousness that God demanded, was that of complete obedience, complete DOING of all that His law said. "The man that hath DONE these things shall live in them." So Moses described the righteousness of the law. And Deut. 6:25 says, "It shall be our righteousness if we observe to do all these commandments before the Lord our God as He hath commanded us." The term "righteousness" therefore implies with respect to man a doing of the will of God, the revealed will. It moreover suggests a LEGAL activity, by that I mean an activity in regard to God's LAW, a fulfilling of God's commandments, and an attaining God's award as a result of that obedience, and when we say such words the thought of man's failure and our own must come in front of us, for what man has kept the law? There is not a just or righteous man upon earth that doeth good ... we are all an unclean thing, by nature, and all our righteousnesses are as filthy rags, and if righteousness were to come by the works of the law, then there would be no hope for us. If there were no such thing as grace, there would be only such a thing as wrath. A law that could give life was not granted, but a law that pointed out sin. "By the law is the knowledge of sin", not the knowledge of righteousness, for man is absolutely unrighteous, man is an utter failure, and we bow our heads to realize that we were even as others "children of wrath".

And now one passes to consider that which is a striking and a glorious change, the righteousness of God. The term "the righteousness of God", has two meanings among us, first we use it generally, and secondly we use it with a specialized meaning of Romans 1:17.

First, generally, we read of God's righteousness as Judge, again and again in the Psalms, "He will judge the earth in righteousness" and so forth. It is well moreover to ponder this, that we may think more of that holiness of Him who has never broken His word, never broken His law, never contradicted that which is right. But if that aspect of righteousness rather brings out the thought of the breastplate of righteousness wherewith the Lord shall be clothed when He returns as Isaiah 59 tells us, do we not want to go on two chapters to Isaiah 61:10, and think, not so much of the breastplate of righteousness, but of the robe of righteousness for this evening. "I will greatly rejoice in the Lord, my soul shall be joyful in my God" said the prophet "For He hath clothed me with the GARMENTS of salvation" (plural). "He hath covered me with the robe of righteousness (that ONE robe) as a bridegroom decketh with ornaments, and a bride adorneth with her jewels". In regard to this we find in the prophets certain suggestions of a righteousness distinct from that righteousness that merely judges according to law, distinct from, but not contradictory to it. For example in Isaiah 51:5 we have a personal righteousness "my righteousness is near, my salvation is gone forth, and mine arm shall judge the people. The isles shall wait upon me and on My arm shall they trust, lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished". And again in verse 8, "But My righteousness shall be for ever, and My salvation from generation to generation". Still more personally do we find the words in Jeremiah 23:6, "And this is His name whereby He shall be called THE LORD OUR RIGHTEOUSNESS"; in

accord with this Isaiah 42:21 says "The Lord is well pleased for His righteousness' sake, He will magnify the law and make it honorable". We might almost spell the word "righteousness" here with a capital, for the Father was well-pleased in His beloved Son who is called the Righteousness, who magnified the law and made it honorable when man had only broken it. He said "Thy law is within the midst of Me". But though these passages bring before us a personal righteousness they do not deal with the making of righteousness or with the fact whether it is made or not. We must go a step beyond. If we turn to a passage like Isaiah 53 we find there in the 11th verse this statement "He shall see of the travail of His soul and shall be satisfied. By His knowledge", more literally "in His knowledge", the period of knowing grief which is referred to in an earlier verse of the chapter, verse three, "A man of sorrows and knowing grief" rendered "acquainted with it". "In His knowledge shall my righteous servant justify many". The Jewish translation getting rid of the Lord Jesus Christ says that this signifies "Bringing many to righteousness" but that is a falsification of the words. There is the word "to" but it is not in front of the word "righteousness". The word "to" is in front of the word "many". It is not "He will bring the many to righteousness" but "Bring righteousness to the many", or "Will cause a righteousness to (or for) the many" for it is a stronger word than merely "Bring", it is to cause a righteousness FOR the many, and the added words, "For He shall bear their iniquity" are inaccurate. There is no "for"; there is only the word "and". "And their iniquity He Himself shall bear", the causing the righteousness being spoken of as previous to the bearing of iniquity. This is a most important point. He could not bring many to righteousness till He had borne iniquity, nor could He bring a righteousness to them, but He could cause it for them before He was the One who bore iniquity as the wondrous sacrificial victim. Psalm 24 will still further guide us. There the Holy Spirit guides us thus "Who shall ascend into the hill of the Lord? who shall stand in His holy place?"

and the personal answer comes back, and here we see Messiah in the Psalms, He is always there "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation." Here righteousness is the award of God given to His obedient beloved Son, it is called the "blessing from the Lord". In Psalm 133:3 we read "There the Lord commanded the blessing for ever, even life" (even life for evermore) the blessing is life, the blessing is righteousness. Righteousness and life are ever linked, "for the Man that hath done these things shall live in them". "The Man That hath done" is the Righteous One, and has the award of Righteousness. This will have an important bearing on our further consideration. The reference to the Lord Jesus in Psalm 24 is continued in verse 6, "This is the generation of them that seek Him (they are marked by being linked with Him) that seek thy face, O Jacob". Why is Christ called Jacob here? Because He was the one who came down to earth to live a perfect life as a man, and having done that to be wounded on the "HEEL" as the word Jacob means, that he might be the one who fulfilled the prophesy of Gen. 3, in connection with His further work of bearing, not only the devil's wrath but Divine wrath, for His undeserving and worthless people. But though we have turned to all these passages and have got very close to the term "righteousness of God" we have not yet reached it, nor do we expect to reach it in the Earlier Scriptures, for Rom. 1:17 after speaking of the Gospel says "THEREIN is the righteousness of God revealed". The term we must not call Pauline, for we do not want to exalt Paul, or Peter or any man, it is a Divine term that is linked with the later Scriptures and the present dispensation particularly. In accord with this in Rom. 3 we read that "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets". More literally this is "Now the righteousness of God without the law HAS BEEN manifested" then "being witnessed" is a present tense. It has been manifested in the Gospel first, and then the law

and the prophets come along to corroborate, BEING witnessed by the law and the prophets afterwards. We can see by this in the earlier Scriptures that which old-time saints could not see, for, now that there has been the manifestation of the light, we can see the corroboratory witness of the earlier Scriptures. Hence it HAS BEEN manifested, but it is BEING witnessed by the law and the prophets. "Even the righteousness of God which is by faith of Jesus Christ unto all." More forcibly "into all", and some manuscripts add "And on to all" that have faith, "for there is no difference, for all have sinned and are coming short of the glory of God being justified freely." We must read on very quickly from verse 23 to verse 24. Verse 23 is speaking of believers, "All sinned, and are coming short of the glory of God, there is no perfection in the flesh, we are BEING justified freely, not only we were justified freely, our present Salvation depends on the finished work and the glorious continuing intercessory work of Him Who is able to save us unto the uttermost.

"Being justified freely by His Grace." Here then we have the contrast, not the contradiction between law and grace. The righteousness is without the law, but it is by His grace. Remember that the word "justified" is the word "being made righteous", "Being made righteous by His grace through the redemption that is in Christ Jesus Whom God placed a Mercy-seat through the faith in His blood to display His righteousness because of the forbearance of God, to display His righteousness in the time, the appointed time that is now, in order that He might be righteous and the One That maketh righteous, the one of the faith of Jesus, "or born of the faith of Jesus, having a new Birth associated with the finished work of the Lord Jesus. Now Romans 3 reads on to Romans 4, and it there explains that Abraham was made righteous even as we are, but that the Revelation of the righteousness of God is in the present dispensation. In all dispensations there has been a righteousness imputed, even as David describeth the blessedness of the man unto whom God imputeth righteousness without works. So the righteousness

of God is the righteousness which God imputed, for that is the blessedness which is spoken of here, in the context. Remember there are no chapter breaks between chapters 3 and 4, they go on with one subject, showing that Abraham was not justified by works, but that works and boasting were shut out then even as they are shut out now, and that the blessedness is to those whose iniquities are forgiven and whose sins are covered, to whom the Lord does not impute sin, but instead He imputes a righteousness entirely apart from works of law as it is written. "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed, not to that which is only of the law, but to that also which is of the faith of Abraham, who is the father of us all." And it adds, "Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him Who raised up Jesus our Lord from the dead who was delivered for our offences, and raised again for our justification". The word "for" here is in both cases the same, signifying "because of", "delivered because of our offences, raised again BECAUSE OF our (not our justifications, but) our justification". Now we can see the tremendous importance of the resurrection of the Lord Jesus Christ. He was raised again, BECAUSE OF our justification. Our justification was therefore settled, and the resurrection was the demonstration of this, and now the thought comes along, OF WHAT was the resurrection, the demonstration? It was the demonstration that God the Father had accepted the work of His beloved son. Can we explain it more fully? I think we can. Our beloved Lord was a perfect One when He went to judgment, and bare our sins in His own body on the tree. Sin brings death, and He took the wages. The wages of sin is death, but the ungodly coming under judgment remained there forever. Why did not Christ remain? Because He, though the representative of His people, had something that the ungodly had not. He was the Perfect One, not only perfect as God, but perfect as man, perfect in every capacity, relationship and fulness. Now wrath deals with sin, which was

laid upon Him, but wrath does not obliterate righteousness. Jesus Christ the righteous, was the well-pleasing Sacrifice at the same time that He was the Sin Offering. He was presenting Himself a sacrifice to God for a sweet-smelling savour. Wrath could not obliterate that perfect righteousness, that wondrous completeness that He had as the Man Christ Jesus, for resurrection deals particularly with His Manhood, for His eternal spirit could not die, but "Through an Eternal Spirit He offered Himself", laying down His SOUL as well as meeting the judgment of sin in His BODY. That soul and that body are linked with resurrection, for He said "I lay down My SOUL that I might take it again", and "He Whom God raised up saw no CORRUPTION" as to the BODY.

Now we can perhaps see the wondrous teaching. "He was raised again because of our justification", because of that righteousness linked with us, that righteousness which was His, as the One Who said in the Psalms, "I delight to do Thy will O my God, Yea Thy law is within My heart" (within the midst of Me). That wondrous precious Saviour having finished the work had to be declared righteous. It was important that there should be manifest that He had no personal taint of sin; it was important that it should be made manifest that His righteousness was not obliterated by judgment. Judgment means wrath felt, and He felt it, but it could not obliterate righteousness. The ungodly remain in the position where they are placed by judgment, for they have no righteousness to be dealt with afterwards, but He had His perfectness of character, and that had to be dealt with. Now that righteousness was demonstrated in His resurrection, but that righteousness has a relationship to us; hence we find that as we are to be linked with Him in resurrection He was raised again because of OUR justification. Nor can this precious teaching be blotted out from the perfect Word of God. The thought comes into our mind "What then? Did the Lord Jesus Christ in His resurrection receive an award?" Undoubtedly it was the manifestation of the award, for He was "manifested in the flesh" as 1 Tim. 3:16 says, was "declared righteous in spirit". Notice the striking statement in con-

nection with His wondrous resurrection. There was the award that He was complete and perfect. Now in what are we linked with Him? In resurrection, for while the "Corn of Wheat" lived it "abode alone" but when it died it brought forth much fruit, but that "much fruit" was linked with that which was in the seed of corn before it died. Though there could not be the "much fruit" till after He died, He caused a righteousness in His life. It is applied to us in His resurrection. Justification is not by a risen Christ in the sense of accomplishing it in resurrection, but it is IN a risen Christ. There is no justification, there is no righteousness for us, except in His resurrection. Now you see the important link of righteousness with life. "The Man that hath done these things shall live in them". He had done the things of the Father, and therefore He should live afterwards. The statement is not that the man who hath done shall live at the time, but having done he shall live afterwards. It is a resurrection promise, and Christ having "done" was raised again, and that life His people share. They are linked with Him. This righteousness is the righteousness of God, for it is the award of God, - hence the name. Righteousness should be called by this distinct name because God emphasizes the name, and further it shows the legal character, for God's judgments, the legal character of God is brought before us. It is the righteousness He awards, the righteousness He gives. He gave it not only to His beloved Son, but to us linked with Him, so that it has been imputed to us, via faith. Now the apostle describes faith in Galatians 2 as a believing INTO, believe INTO Him, that One raised from the dead. Mark again Romans 10, "The righteousness which is of faith speaketh on this wise, Say not in thine heart Who shall ascend into heaven? That is to bring Christ down, or, Who shall descend into the deep? That is to bring Christ up from the dead, but What saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart, that God hath raised Him from the

the dead, thou shalt be saved". Mark here the stress on resurrection. The righteousness which is of faith says, Do not ask for someone to come down from heaven, - Christ HAS come down, (that is His life,) Do not ask for someone to descend into the deep, - Christ HAS been raised from the dead, (that is His death). So the righteousness emphasizes the life and the death of the Lord Jesus, for the righteousness was "CAUSED" in His life, MADE AVAILABLE in His death, and is APPLIED in His resurrection. All three are mentioned in Rom. 10 verses 6,7,8. Hence in Rom. 8 we read "God, sending His Own Son in the likeness of sinful flesh (that is His LIFE), and as a sin-offering (that is His DEATH), Then we have His resurrection, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit."

There are many other passages which deal with the righteousness of God and show that it is not imputed to us as those who are viewed quite distinct from Christ, but imputed to us in relation to Christ, that is, in resurrection. Hence we read that "Christ is made unto us righteousness" in 1 Cor. 1, and 2 Cor. 5:21 "That WE might become the righteousness of God in Him". It is not that we have His righteousness and that He has none, or that He simply has it, but that we have it in Him, and we become it, for He not merely made it, but just as He was the Salvation as well as making it. It is noteworthy that in 2 Cor. 5:21 it is not that we might be MADE, but that we might BECOME, a birth word which refers I believe to our resurrection.

Now shall we consider a few further passages which deal with this expression? 2 Peter 1:1 "Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us, (not "through" but "in", "in the sphere of") in the righteousness of our God and Saviour Jesus Christ" as the margin puts it. We are in the sphere of righteousness for Christ is the end of the law, not merely "up to" righteousness or "for" righteousness, but "INTO" righteousness, as Romans 10:4 is literally. There is the sphere of law, there is the sphere of righteousness. "Christ is

the end of the law INTO righteousness", and those who are in Him are in the sphere of righteousness, for He is the Lord our righteousness. Romans 5:18 says in the margin "By one righteousness it came upon all men unto justification of life," speaking here of all the Lord's redeemed. And how does He explain it in verse 19? "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". That obedience which was not merely^e in death, and not merely up to death, but the whole of His wondrous perfect life. In this connection you will recollect how our beloved Lord in entering His public ministry used the striking expression "Thus it is fitting for us to fulfil all righteousness". In Eph. 2, there is a mistranslation which loses the force of the passage. "We" says verse 10, "are His workmanship, having been created in Christ Jesus (that suggests a resurrection life)". Not "unto good works", the doctrine is true, but that is not the statement here, "UPON good works". Whose good works? His perfect good works.. Now this leads us to consider that though our creation and reconciliation are linked with His atoning death, that His life that led up to the death was not in vain. We are created UPON good works which God hath before prepared that we should walk in them. The man that hath done these things shall live in them, but now WE are to live in them, live in HIS works. The men who did not do them are to live in ~~the~~ the good works, and walk as well as live, for we are in a new sphere of godly activity. We are not merely resting but we are to be wholly active in the service of the Lord.

This leads us back to the types. The altar is a picture of Christ's life, the sacrifice of His death. The value of the altar is by the sacrifice, and when Solomon prayed he prayed on that which was the size of the altar, so we, resting on the good works of the Lord because of His atonement, are able to pray.

Take another type, the veil of the tabernacle was said to be a picture of the law; it was also said to be a picture of His flesh. Striking

is the thought. the Lord Jesus Christ so fully magnified the law, delighted to do ~~the~~ God's will, and the law was within His very midst. Take another type and an interesting one. The priest that offered the burnt-offering had the skin for himself. Here we have a precious thought not only of sin being covered, but of one in the resurrection family (for the priests are types of the resurrection family) being covered. The sacrifice had a two-fold work. Consequently the first offering which was a burnt offering not only was offered by God in connection with the SIN of Adam and Eve, but unto Adam and his wife did the Lord God make coats of skin, and He clothed them. In accord with this the word "atonements" is usually in the plural, a covering for the sins as the word signifies, to blot them out, and a covering for the sinner. Furthermore, in the Ark, which was a picture of our Lord Jesus we have the Tables of Stone, but the Cherubim were not linked in the ark. We cannot be linked to Christ in His earthly life, it is only in resurrection, but His perfect keeping of the Divine law, and His sacrificial work, are linked with our resting upon Him in resurrection. There would have been no mercyseat had there not been an ark. One more passage ere passing to the next point. 1 Peter 2, This is an allusion to Isaiah 53. There is no doubt about that point. Hence I am persuaded that the translation of verse 24 is wrong, as "living unto righteousness" is not the key to Isaiah 53 though we should live unto righteousness, and though we should grow in good works, as we have seen in Eph. 2, yet that is not the teaching of this passage any more than of that. Literally it is "Who His Own Self bare our sins in His Own body on the tree, that we having become", notice that expression. It is linked with the thought not merely of death as our version renders it, but it has a resurrection link, "having become away from sin should live by the righteousness of Him by Whose stripes ye were healed". This is the allusion to Isaiah 53, "He caused the righteousness for many", then "He bare their iniquities", and then resurrection, having become, in birth, away from sins, we live by that righteousness. "The man that hath

done shall live in them", but blessedly we are linked with our beloved Lord. It is not that He gives us His righteousness apart from Himself but we are made the righteousness of God in Him.

A word or two on the other points. Justification is a legal word. Romans 8:33, "Who shall lay anything to the charge of God's elect? It is God that justifieth". Justification is the opposite of laying any charge. Justification is by grace and by blood, as Romans 3:24 and 5:9 shows. The Lord justifies the ungodly individual as Romans 4 puts it. We are declared righteous because of the merits of our Saviour. How blessed is the work of our Triune God in salvation. God the Father planned it, and declared it was accomplished. God the Father planned it in fellowship with God the Son, and God the Holy Spirit. - God the Son in the fulness of time worked it out, and God the Holy Spirit brings it home to our hearts.

(The believer's relation to law I propose to omit, as it may come very shortly into a further subject.) Matthew 6:33 contains an expression, the righteousness of God, or "His righteousness", in connection with our resultant godliness. Having been made the righteousness of God we "seek first the Kingdom of God, and His righteousness", and "hunger and thirst after righteousness" in that practical life wherewith God is well - pleased.

This subject has brought much controversy, and controversy is dangerous, but oh! dear friends, if God has overruled the controversy to give us a further view of Christ tonight: if God has overruled the controversy to give us to see that many of His dear people have one part of the truth, but that the truth is fuller than most perceive, truth is fuller than any of us perceive, - if this subject has awakened our praise, and caused us to realize that the law is satisfied, and that we are no longer in or under law, but that we are in a new sphere of grace and righteousness, then the controversy will be indeed overruled to be a blessing to our hearts, and to the glory of God in our daily and continual life of progress toward that Day.

Q. "By whose stripes we are healed", is "stripes" singular or plural?

A. The word is singular, "stripe".

Q. Have not a section of "Brethren" a peculiar phase of this doctrine of righteousness?

A. Some of the Lord's people among the "Brethren" have I think emphasized the resurrection aspect of righteousness in such a way that they have set aside that righteousness was "caused" in the earthly life of the Lord Jesus. The application in resurrection they have rightly emphasized, but if I remember rightly the expression has been used "Justification by a risen Christ", which is I think foreign to Scripture. There has been a revolt from the continual use of the term: "The righteousness of Christ" of which there is only one occurrence (in 2 Peter 1:1) and there the Greek is capable of two renderings. There may be the thought of the link of God the Father and God the Son. The reason for the omission of the term "righteousness of Christ" is I believe because there is the stress upon the fact that God awards the righteousness. Righteousness is legally fixed; it must be, or it is not righteousness. Hence it would not be fitting to speak of the righteousness of Christ as a general expression in connection with His work when He fulfilled the law. It is the award of the Judge, - hence the term the "righteousness of God". I am inclined to believe that both the expression "Justification by a risen Christ", and the "Righteousness of Christ" which are commonly used, have led to mischief, and that it is preferable to keep to the Scriptural terms as far as possible.

Q. Scripture introduces "The Lord our Righteousness"?

A. That is a Scripture in Jeremiah 23:6.

Q. You said Christ our righteousness?

A. "The Lord our righteousness" is a Scriptural term. I can understand both terms in an orthodox way, and I dare say you can, but we shall wound susceptibilities by using either, and therefore it is wiser for the avoiding of trouble to avoid the terms as much as possible, and to go to the root of the teaching of Scripture which plainly shows that our beloved Lord in His perfect life worked out that which is only applicable to us, via His death, in His resurrection. That He was the One Who fulfilled all righteousness, fulfilling the law and the prophets, the law being in the midst of Him, so that He was figured by the very veil which was a picture of the law, so perfectly did He obey everything that the Father demanded, and then that is all not wasted but made ours in resurrection; it is all counted ours; all that He was is counted ours; all that He is accounted to us, - His perfection. We rest on His good works, though we should never have rested upon those good works, had He not died to bring us into the sphere of righteousness. "Christ is the end of the law INTO righteousness", we are in a new sphere. The door is made by atonement; when we get in there we find that the groundwork of the room is His good works, His righteousness. We reach His life via His death, or more forcibly we come first to resurrection, then death, then life; that is to say, that we are born again that we may understand His atonement, and realize that we have His righteousness.

Q. The imputed righteousness of the believer is not God's righteousness, which it is impossible to pass on to another, nor the inherent righteousness of Christ, but the worked-out righteousness of Christ?

A. You say it is not God's righteousness. The righteousness imputed is surely God's righteousness.

Q. Not God's inherent righteousness?

A. Not God's judicial righteousness, God's righteousness of judgment, of course not. No, it is described in Phil. 3 thus, - "Not having mine own righteousness which is out of law, but the righteousness which is out of God on THE faith".

Q. But there is no Scripture to suggest a righteousness apart from a worked-out righteousness?

A. But an inherent righteousness must be apart from it. Christ is God. But in connection with His humanity when He took upon Him the form of a servant He was made under the law in order that He Who was the Holy One at birth might make a complete righteousness. "They shall come and declare His righteousness unto a people that shall be born because He hath done it".

Q. That is the righteousness that the believer has?

A. Undoubtedly. A people that shall be born in resurrection union with Him. A seed shall serve Him. It is in resurrection union that we possess the righteousness, "That He hath done it." So in the sense of that which is imputed to the believer, of course it is not without the thought of working out, though it is entirely apart from OUR working out.

Q. Still there will be blessing as far as earth is concerned in connection with law?

A. There have been blessings to God's people among Israel in the olden times, but no one has ever kept law.

Q. Should "Hunger after righteousness" be spelled with a capital "R"?

A. I think there it is hungering after practical godly righteousness. "Seek ye the Kingdom of God and His righteousness".

Q. Is "justification" the same as "righteousness"?

A. The same Greek word.

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