

Righteousness

RIGHTEOUSNESS, n. ri'chusness.

1. Purity of heart and rectitude of life; conformity of heart and life to the divine law. **Righteousness**, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion.
2. Applied to God, the perfection or holiness of his nature; exact rectitude; faithfulness.
3. The active and passive obedience of Christ, by which the law of God is fulfilled. Dan 9.
4. Justice; equity between man and man. Luke 1.
5. The cause of our justification.

Why righteousness? Can we be too righteous? Scripture states

Rom 5:17 It is true that through the sin of one man death began to rule because of that one man. But how much greater is the result of what was done by the one man, Jesus Christ! All who receive God's abundant grace and are freely put right with him will rule in life through Christ.

Rom 5:18 So then, as the one sin condemned all people, in the same way the one righteous act sets all people free and gives them life.

Rom 5:19 And just as all people were made sinners as the result of the disobedience of one man, in the same way they will all be put right with God as the result of the obedience of the one man.

Rom 5:20 Law was introduced in order to increase wrongdoing; but where sin increased, God's grace increased much more.

Rom 5:21 So then, just as sin ruled by means of death, so also God's grace rules by means of righteousness, leading us to eternal life through Jesus Christ our Lord.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

Tit 3:4 But after that the kindness and love of God our Saviour toward man appeared,

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Tit 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Tit 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gal 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

Gal 2:18 For if I build again the things which I destroyed, I make myself a transgressor.

Gal 2:19 For I through the law am dead to the law, that I might live unto God.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Look at the number of verses and they all say the same thing. Righteousness is not by works. We can popo this saying, but it is really very clear.

The protestant movement started as a rebellion against the one true church, so called, but its real calling card became grace over righteousness. Of course they believed that Christians had to lead a righteous life, but their beliefs stated that God gave us the righteousness just as he gave us his grace. This was juxitposed against the great Catholic church where loyalty to church was seen as loyalty to God, no matter what the church did.

So how do we as fundamentalist Christians who believe in solo scritorum justify the law as an important element of righteousness. I am not meaning this as preaching to the choir. I believe a whole lot of the Christians who keep the seventh day Sabbath do not really inculcate these verses into their belief system. I believe and feel I have always believed that I must do my best to lead a righteous life, but I don't let it bog me down because I believe in Grace.

Have attended with the 7th day Adventist for a while, they are totally bogged down in the pharasaism, that they see as righteousness. There are movements afoot there to get away from the pharisaic practices, which is good. A number of them have rejected Ellen G.

White as a false prophet, which is great. But I get the feeling they are going way the other way because of the poison of pharissism that they confused with righteousness, just like the worldwide church of god did.

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 perfect, throughly furnished unto all good works.

1Jo 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Jo 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Mat 5:20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Mat 5:6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

I would like to take a look at righteousness in the Old Testament.

Read Ex. 34:10-26

Look at righteousness in God's view. Did Moses draw lines between the 10 commandments, the holy days, tithes and offerings. They are all tied together.

The Joab story.

Jam 2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

Jam 2:15 If a brother or sister be naked, and destitute of daily food,

Jam 2:16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

Jam 2:17 Even so faith, if it hath not works, is dead, being alone.

Jam 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Jam 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Jam 2:20 But wilt thou know, O vain man, that faith without works is dead?

Jam 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jam 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jam 2:24 Ye see then how that by works a man is justified, and not by faith only.

Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

Heb 11:18 Of whom it was said, That in Isaac shall thy seed be called:

Heb 11:19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Who is righteous?

Joh 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Joh 5:2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

Joh 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Joh 5:5 And a certain man was there, which had an infirmity thirty and eight years.

Joh 5:6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

Joh 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Joh 5:8 Jesus saith unto him, Rise, take up thy bed, and walk.

Joh 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Joh 5:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

Joh 5:11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Joh 5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

Joh 5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

Mar 2:1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

Mar 2:2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

Mar 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

Mar 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Mar 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,

Mar 2:7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

Mar 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mar 2:9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Mar 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mar 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Mar 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Mar 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

Mar 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

Mar 9:19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

Mar 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mar 9:21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

Mar 9:22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Mar 9:23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mar 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mar 9:26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Mar 9:27 But Jesus took him by the hand, and lifted him up; and he arose.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

As Christians we are obligated to lead a righteous life, but we can not do that because we are humans. This is the dichotomy of life. But as an engineer, I really think I have a different view of this. As an engineer, we always make compromises to get the job done. This is not a bad thing. We simply have to make the best choses possible with the data we have. It is entirely possible that you could do it another way and still get the job done. So it is possible to do the right thing in more than one way. But it is still the right thing, even if it looks a little different from the other solution. What matters is the job got done.

A righteous Christian life is the same way. And if we try to say there is only way to do something, we because phariseical rather than righteous. Which is just as unrighteous as if we had never even tried to do the job. The old story goes that it is not about the destination, but about the journey. And we are on a journey. Are we trying to do the right thing according to the word of God? Then we are leading a righteous life. We are justified. Can we see people who are not trying to lead this type of life? Sure. We are told to judge them by their fruits and those who practice a sinful life style are not righteous. Period. However, maturity comes in when you see gray areas between these two, between the black and right. Maturity is when you realize you are in the gray area.

Mat 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Mat 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

That is the purpose of righteousness. Are we doing righteous things, good works, that glorify our God in heaven? We can all always do better, but the question I want to ask you and me are we called good and faithful servant right now by God?