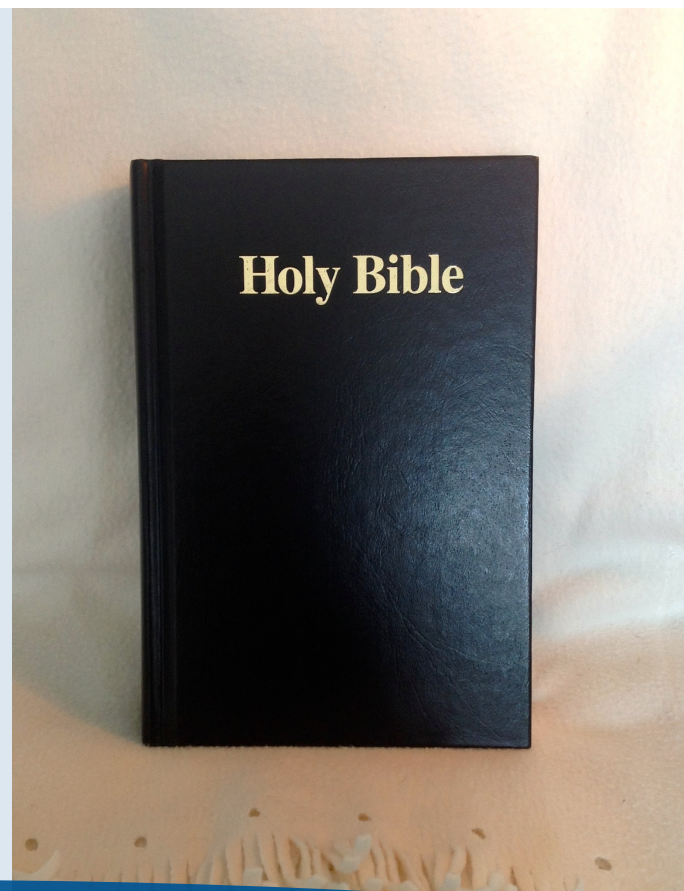


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**RIGHTEOUSNESS
BY
GRACE**



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Bible Lightstand

Romans 5:17 For if by one man's **offence death** reigned by one; much more they which receive abundance of **grace** and of the **gift of righteousness** shall reign in **life** by one, Jesus Christ.

“By one man's **offence death** reigned by one”:
So we understand that Adam committed a transgression, subsequently the curse of death came upon him and all his descendants - so death reigns by one offence but all who receive

“the **gift of righteousness** shall reign in life by one, Jesus Christ.”

In this way, Jesus became the second or “last Adam” (or **federal** head) who can bring upon us the reign of life. For this, we must

“receive abundance of **grace**” To “reign in **life**” eternal.

Romans 5:17 highlights the great conflict requiring the saviour:
offence verses righteousness
death verses life

Righteousness Denied

Genesis 3

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

Righteousness Restored

God's Righteousness could only be restored by it being upheld and complied with. This work of God was done in a representative of the human race, a “last Adam” as a federal head; in whom God could declare and demonstrate, His righteous judgement on the fallen state of the Adamic nature.

The heavenly Father established a way whereby His righteousness would be publicly proclaimed, Declared, be complied with, and be restored for all who would be saved; to acknowledge.

Rom 5:18 Therefore as by the **offence** of one judgment came upon all men to **condemnation**; even so by the **righteousness** of one, the free gift came upon all men unto **justification of life**.

For “**righteousness of one**” some KJV Bible Margins offer “**by one righteousness**”. This alternative rendering is supported by the original Greek words here as follows:

ἐνὸς **one** δικαίωματος **act of righteousness**

The word δικαιοσύνης (dikaiomatos) here in Romans 5:18 is in the singular and signifies 'one act of righteousness'; this is further strengthened by the preceding word "ἑνός" (henos) meaning 'one' so the greek is emphatic that:

"Justification of life" came by 'one act of righteousness'.

The English Standard Version (and others) translates this verse as follows:

"Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men" (Rom. 5:18)

"one trespass led to condemnation"

"one act of righteousness leads to justification"

Romans 5:

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

ESV

18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men

21 That as sin hath reigned unto [in] death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord

Righteousness by Grace

"grace and the gift of righteousness" (v17)

"one act of righteousness" (v18)

"grace reign through righteousness" (v21)

Now there can be only one Righteousness that can defeat the power of death, and that is the restoration of the Righteousness of God, as:

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his [God's] righteousness for the remission of sins that are past, through the forbearance of God.

"propitiation" signifies; 'an atoning sacrifice'. How did God declare His righteousness in and through, the atoning sacrifice of Christ? Well the crucifixion allowed God to show his righteous judgment upon the fallen state of the race of Adam. As it is written:-

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.

And this was done:

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God “condemned” [katakrino- **judged against**] the **sin in the flesh** that we all bear (the physical state of our flesh), and in this way **His righteousness** was **declared**. This was the “**one act of righteousness**”; even God’s righteousness declared in **Christ’s sacrifice**. To be saved, **faith** in these things is essential.

We have Romans 8:3 and 3:25-26, brought together in this way in the BASF:-

XII. That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which **He had determined before to be done, viz., the condemnation of sin in the flesh**, through the offering of the body of Jesus once for all, as a **propitiation** to **declare the righteousness of God**, as a basis for the remission of sins. All who approach God through this crucified, but risen, **representative** of Adam’s disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.

(The Birmingham Amended Statement of Faith, Clause 12)

For context and further information Lets just run through Romans chapter 3:21-26 with comments:-

“But now **the righteousness of God** without the law is manifested, being witnessed by the law and the prophets; Even **the righteousness of God** which is **by faith** of Jesus Christ unto all and upon all them that **believe**: for there is no difference”(vv21,22)

Here we see how by compliance with God’s righteousness as worked out in Christ; children of Adam can have - through faith - **the declared righteousness of God imputed to them**; as v 22:-

“Even **the righteousness of God** which is **by faith** of Jesus Christ”

We read on:

“For all have sinned, and come short of the glory of God: Being **justified freely by his grace** through the redemption that is in Christ Jesus: (Rom. 3:23-24).

So we can be “justified”, have imputed Righteousness by Grace - “in Christ Jesus:” by the following means:

Romans 3:

25 Whom God hath set forth to be a **propitiation** through **faith** in his blood, to **declare his [God’s] righteousness** for the remission of sins that are past, through the forbearance of God.

26 To **declare**, I say, at this time **his [God’s] righteousness: that he [God] might be just**, and the **justifier of him which believeth** in Jesus”

Here Verse 26 emphasises that God “**might be just**” that is **Righteous: this is the first essential requirement**. Mankind must first acknowledge God’s declared righteousness in the sacrifice of Christ (judging against sin in the flesh), before God can justify (render righteous) “him which believeth in Jesus.”

The declared “Righteousness of God” is the Righteousness that, by Grace, through faith, can be imputed to believers unto Life Eternal.

The Weymouth translation of Romans 3:26 is as follows:

“with a view to demonstrating, at the present time, **His righteousness**, that **He** may be shown **to be righteous Himself**, and the **giver of righteousness** to those who believe in Jesus”.

This was the only way that the-All-Righteous Creator, who cannot look upon iniquity, could render man in the sinful state; righteous:

Hab 1:3 Thou art of purer eyes than to behold evil, and canst not look on iniquity....

God declared His Righteousness in the sacrifice of Christ and we must suitably acknowledge it.

CHRIST NEEDED GOD’S GRACE, AND THE GIFT OF RIGHTEOUSNESS

Heb 9:12 Neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having **obtained** eternal redemption *for us*.

The words “*for us*” are in italics because they are not in the original. It was first for Christ and then for the believer in Christ. The word “obtained” in the Greek is a participle, signifying: something done in which the doer shares. The blood sacrifice that brings eternal redemption to the believer, first brought it to Christ; as we also read:

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood** of the everlasting covenant.

Jesus raised from the dead to immortality **through the blood** of the **everlasting covenant**” (Heb.13:20)

“the **everlasting covenant**” only works **by faith**; to be “brought again from the dead” by it, Jesus had to have faith in it. In principle Salvation by faith always requires the “abundance of **grace** and of the **gift of righteousness**” (Rom. 5:17)

In accordance with God’s appointment, Christ submitted to the declaration of God’s righteousness and manifested faith in God’s gracious acceptance of his sacrifice.

In Christ, the believer submits to, and has faith in, the same things in accordance with God’s requirements for believers.

The principles that justified Christ are the same principles that justify the believers in Christ. Everything is done in faith so that the believers and Christ (as their representative), are justified by Faith.

“Therefore it is of faith, that it might be by **grace**” (Rom. 4:16)

The principle being that without the grace of God, no son of Adam could be saved - not even Jesus:

Eph. 2:

8 For by **grace** are ye saved through **faith**; and that not of yourselves: it is the **gift** of God:
9 Not of works, lest **any man** should boast.

This is so “**no flesh** should glory in his presence.”

1Cor 1:

29 That **no flesh** should glory in his presence.

30 But of him are ye in Christ Jesus, who **of God is made** unto us wisdom, and **righteousness**, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord. (ie. in God)

1Pet 1:21 Who by him do believe in **God, that raised him** up from the dead, and **gave him glory**; that your faith and hope might be in God”

Everything that Christ has, was gifted to him by God. When God raised Jesus it was an answer to his prayers:

Heb 5:

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to **save him from death**, and was heard in that he feared;

8 Though he were a Son, yet **learned he obedience** by the things which he suffered;

9 And being **made perfect**, he became the author of eternal salvation unto all them that obey him

Jesus prayed to God that he might be “**saved**” “**from death**”, his prayers were heard and he was “made perfect” by God. He did not earn his salvation, it was a **gift** given to him by God.

Old Testament prophecies concerning Christ also show the same principle:

Psa72:1 **Give** the king thy judgments, O God, and **thy righteousness** unto the king’s son.

Here “the king” and “the king’s son” refers to Christ. He is a king, and being the son of God, is a king’s son also. This is a key point: the prayer was that God would

“**give**” his “**righteousness** to the king’s son”

IT WAS A GIFT

Jesus himself had to be given the righteousness that bestowed the Divine nature: it was not of his own self. So we have seen:

“by his own blood he entered in once into the holy place” (*Heb.9:12*) **“brought again from the dead...through the blood of the** everlasting covenant (*Heb.13:20*)

“God, that raised him up from the dead, and gave him glory” (*1 Pet.1:21*) **“him that was able to save him from death, and was heard in that he feared”** (*Heb.5:7*)

“Give thy righteousness unto the king’s son”(*Psalms 72:1*)

Salvation is not of works; the same holds true for Jesus as well as we

Eph 2:

9 Not of works, lest any man should boast.

10 For we are **his workmanship, created in Christ Jesus** unto good works, which God hath before ordained that we should walk in them.

Christ also was God’s workmanship, his conception, his development, his anointing with the Holy Spirit without measure. His resurrection, his glory of immortality. Jesus of course had to play his part but God was working in and through him.

2Cor 5:19 To wit, that **God was in Christ**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

WE NEED GRACE, AND THE IMPUTED RIGHTEOUSNESS OF GOD

2 Cor 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

Christ through sacrifice submitted himself “unto the righteousness of God” and thus God imputed to him “the righteousness of God”. We too must submit to “the righteousness of God” in the way appointed to us, in Christ. Israel failed in this particular:

Rom 10:3 For they being ignorant of **God’s righteousness**, and going about to establish their own righteousness, have not submitted themselves unto the **righteousness of God**.

Christ obtained the Grace which he shares with believers:

Rom. 5:15 But not as the offence, so also is the **free gift**. For if through the offence of one many be dead, much more the grace of God, and the **gift by grace**, which is by one man, Jesus Christ, hath abounded unto many.

The Righteousness of God as manifest in Christ, is the Righteousness of Faith as manifest in Abraham, but with added details about the perfecting of The Christ and the declaring of God’s Righteousness.

Concerning Abraham's imputed righteousness Paul writes:

Rom. 4:

23 Now it was not written for his sake alone, that it was **imputed to him**;

24 But for us also, to whom it **shall be imputed**, if we believe on him that raised up Jesus our Lord from the dead

Abraham, of course believed in the coming saviour, who would be the perfect sacrifice for sin, and that the promises made specifically to Abraham were also specifically to his greater descendent The Christ, as Galatians 3 says:

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

And so as Jesus said in

John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Rom. 4:

20 He staggered not at the promise of God through unbelief; but was strong in **faith, giving glory to God**;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness"

"faith, giving glory to God"

THE PURPOSE IS GOD TO BE PRAISED AND GLORIFIED FOR HIS GRACE

Phil 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the **glory and praise of God**.

Expanded version

Eph. 2:7 so that for all future time (in the ages to come) he could show the very great exceeding; **overwhelming riches of his grace** by being kind to us in Christ Jesus.

1Pet 4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that **God in all things may be glorified** through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Eph 1:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good **pleasure of his will**,

6 **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the **riches of his grace**.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the **praise of his glory**, who first trusted in Christ.

Psalm 69:

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
(recorded as fulfilled on the cross in all four Gospel records)

22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
(quoted in Rom. 11:9,10 referring to the Jews rejection of Christ.)

Verse 18 Shows Christ needed redeeming:

18 Draw nigh unto my soul, and redeem it: **deliver me** because of mine enemies

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: **then I restored that which I took not away**

Rom.3:22

“Even the righteousness of God

which is by faith of Jesus Christ unto all and upon all them that believe”