

Mr Peter Donaldson  
Malvern 20 april 2013

Dear Sir,

I wrote to you concerning the righteousness of God, asking what it is, how it is "imputed" and why it is imputed. You wrote back to me on the seventeenth saying that you "could have written several pages if proving the argument with bible references". I was not aware we were having an argument. I was only asking a question. You quoted only one scripture, II Corinthians 5:21. The rest of your letter is indecipherable, speaking of "our essential identity can be changed"; "true righteousness can only come from a righteous heart"; "corrupted to the core of our identity"; "the inbuilt propensity to sin is replaced with a love of what is right"; none of which expressions are from holy writ.

The righteousness of God is an attribute of divine nature, sir. The words "righteousness of God" are the clue to what the righteousness of God is. It is not stated in scripture to be personal to the Father or to the Son, therefore it is an attribute of deity, as such.

God is a Spirit, *Pneuma ho Theos*, says Jesus, John 4:24. The nature of God is spirit. God is everlasting, in nature, Psalm 41:13. God is Light, in his very nature, I John 1:5; nothing, with God, is dark. In his very nature, God is love, I John 4:16 and he that dwelleth in love dwelleth in God and God in him.

He that dwelleth in God will dwell in love and will dwell in light, there being no part dark. And such a one will be led in paths of righteousness, Psalm 23, for the Lord is his shepherd.

In the very nature of God, there is only one God. His fulness fills the heavens and the earth, Jeremiah 23:24. There is, and only can be, one God.

In the nature of deity, God is right. What he does is right. Whom he is, is right. By the very nature of deity. It must be so. And it is so.

The righteousness of God was witnessed by the law and the prophets, Romans 3:21. But the righteousness of God was never manifested by the law, Romans 3:21, again. Only witnessed to. For the righteousness of God is by the faith of Jesus Christ, Romans 3:22. And it is unto all and upon all them that believe, Romans 3:22.

It is God himself who declares his own righteousness, in the setting forth of his own Son, Jesus Christ as a propitiation, Romans 3:25.

There, and there alone, is the righteousness of God. It is demonstrated, once and for all, at Golgotha. That righteousness, demonstrated by God himself, upon his own Son, is the righteousness of God.

And that is the righteousness that is logicated - *logizomai* - to him who has seen it by faith in the delaration of the gospel.

It is logicated by God to him that believes the declaration. Because unless a man is as right as God, then, in his very nature, God cannot have a relationship with that man. It is against the very nature of God to do that which is not right. Or to have to do with someone who is not right.

It is against the very nature of God, the Spirit, to dwell within one who is not as right as he, himself, is. It must be so. For he is God.

Thus, Mr Donaldson, I have had to answer my own questions from the God-breathed - *Theopneustos* - scripture. Because your letter started from the wrong place. And if you start in the wrong place, you will only get more wrong as you deviate, more and more, from what is holy.

Righteousness, to you, is “an interesting concept”.

But the blessing of Jesus Christ is upon those - only - who actually hunger and thirst after righteousness, Matthew 5:6. They shall be filled, and none other.

As to the rest, they shall have that which the scribes and pharisees - the religious professionals - have. “That” of the scribes and pharisees will not get a man into the kingdom of heaven, Matthew 5:20.

Publicans and prostitutes walk right past the religious professionals, Matthew 21:31, into the kingdom of heaven, however, as the religious professionals blunder around - and around - and around, going about to establish their own - human - righteousness, still following the deadly example of their forerunner, Adam, who transgressed and chose, out of himself, without a union of Life, to partake of that which would tell him what was right.

Just as an aside, Mr Donaldson, Paul did not have a “transformed identity”. He was not a criminal, sir, trying to evade righteousness by changing his identity. Paul actually wrote that “I live, yet not I but Christ liveth in me”. His identity is unchanged. But he that is in union with Paul’s spirit, in the Spirit, is doing the living - within and through the “me” that is still Paul.

Nor does Paul ever say that sin is a matter of “identity”.

Paul says that “in me, that is *in my flesh*, there dwells no good thing”, Romans 7:18 and it is his body that he calls vile, even after profound revelation and exemplary conversion, Phillipians 3:21.

The new birth is, first, of water, Mr Donaldson, John 3:5. It involves the words of a man who says such things as, Be content with your wages, It is not lawful for thee to have her, Think not ..... Those who receive his word, in the way in which stone pots receive water, John 2:7, will be filled up to the brim and will, thus, receive his baptismal ministry.

Only then will they be ready to hear more.

Without that word of righteousness, there will be no progress.

If you wish to look at my website, sir, you will see these matters expressed more fully.

Nigel Johnstone  
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