

Appendix One

- I. The Righteousness of GodA 1-4; B; C;
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I. The Righteousness of God

A. The actual expression, righteousness of God - or "his" righteousness where it is, clearly, God who is in possession - occurs ten times, a complete number, in the Greek scriptures:

Matthew 6:33

Romans 1:17; 3:5; 3:21; 3:22; 3:25; 3:26; 10:3

I Corinthians 5:21

II Peter 1:1

The clue to what the righteousness of God is may be found in the words, "righteousness of God". It is an attribute of divine nature. It is not personal. It is never associated with the Father, as such, nor with the Son, as such. There is one God. There can only be one God. In the very nature of God, there is only, and can only be, one God.

In the very nature of God, he is right. Whom he is, as God, and what he is, as God, is right. It must be so; for he is God. In the very nature of God, God is right.

This cannot be an attribute of human nature. It can only be true of divine nature.

There is no other god. For that would not be right.

That God is manifest in flesh does not alter any of the above statements. That the Son of God is incarnate does not make any difference. All that is true and appropriate of divine nature is his. So also, all that is true and appropriate of human nature is his.

Men's difficulties arise not just because they misunderstand what righteousness is. Or that they misunderstand whom Jesus Christ is. But, at heart, their problem is that they wish to establish human righteousness upon earth. By one means or another. In fact, they have tried to establish human righteousness in every possible place they can think of.

Some argue that the righteousness referred to in Romans 5:18 - *di enos dikaiwmatos* - is an "accomplished" righteousness and they then claim it is a humanly produced righteousness achieved by the knowledge of good and evil. I have dealt with the proper translation of this word, a demonstrated righteousness in a context of the execution of judgment, in my book, "Righteousness" at length and have no need to cover the matter further here. I refer the reader to the other book for more detail.

But let us see what the scripture saith, shall we ?

There can be no dispute that in all of these ten cases, God is the possessor of the righteousness which is stated. But some have disputed and have attempted to appropriate one of these occasions as a prop for their theory. Not one of these instances gives the slightest indication of what they are trying to wrest out of them. It is just not there. Especially in the one they have chosen.

II Peter 1: 1 reads thus in the Stephens 1550 Received Text :

Tois isotimon emin lachousin pistin en dikaiosune tou.theou.emon kai swteros Iesou christou.

The AV expresses this as follows :

To them who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

There are, at least, four problems with this offering by the AV translators:

1. When people make rules, and then break their own rules, they usually have a reason for doing it. The AV translators had a rule that they would always use italics if they were adding words not found in the Greek. A good rule.

Now, Greek does not possess the indefinite article, “a”, at all. But it is very generous indeed with the definite article, “the”. Here, in II Peter 1:1, there is no definite article where Peter has written the word “righteousness”. But the translators have added it. And then they have hidden the fact that they have added it *by not using italics*.

2. Then they have told us that Peter meant to write “obtain”. Which he did not, quite. Peter uses the word *lachousin* which is derived from the word *lagchano*, which is derived from *lachein*. *Lachein* is one’s lot or destiny. *Lagchano*, and, hence, *lachousin*, is to receive something by inheritance, by lot or by providence. It is not something earned or achieved personally.

3. Next they tell us that Peter is calling our faith “precious”. Which he is not. The word *isotimon* derives from *isotes* and from *isos*. Elsewhere, the translators have, correctly, assigned specific meanings - as much, equal, like, equality and that which is equal - to this group of words. It is nothing whatsoever to do with “precious”.

4. The translators have finally used “through” as a translation of *en* before the word righteousness. Of the 2,516 times that *en* is used - as listed in Young - it is translated “through” only 37 times. 2,161 times it is translated as “in, among, with and on”. I am going to use the most common preposition, “in” which is used 1,863 times.

Thus my own literal rendering of this passage is as follows:
To those equal with us allotted faith in righteousness of the God of us and of Saviour Jesus Christ.

To me, this conveys that Peter the apostle is addressing his

epistle to those who have, equally with the apostles, been allotted the same faith as them. It has been granted to them. Bearing in mind the next few verses, I would say that it is a matter of divine rightness. Divine power, godliness and divine nature are mentioned in juxtaposition. Those to whom the epistle is written are “partakers” of the divine nature, verse 4. “Partakers” expresses the Greek *koinonos*, meaning, having in common.

Paul writes something similar saying, Titus, my true child according to common faith, Titus 1:4. “According to common”, being *kata koinen*.

These men did not exalt themselves above others. They were appointed to an office which can never be seized by any other, there being but twelve, yet they were as ministers and servants. And that to which they ministered was that which was, equally and commonly, shared and experienced - faith.

For God is righteous. He is not a respecter of persons. He is equitable. He is not partial. He shows no personal favouritism. But where he sees faith, he logicates - *logizomai* - righteousness. Noah have I seen righteous, he said. Whatever men saw when they looked at Noah, it matters not. What God saw, was righteousness. For Noah believed God. Noah believed that God was righteous. And Noah believed that God would express his righteousness in an executed judgment. And Noah built an ark, to the saving of his house. And God looked at Noah, and saw him righteous.

Noah found grace in the eyes of the Lord. And Noah believed God. And that not of himself. For faith is the gift of God.

And that is what Peter is expressing when he mentions rightness in connection with a faith that is, equitably, gifted in allotment to many. God himself shows himself to be equitable in so gracing many with a common and equal gift. And so does the Saviour, Jesus Christ.

Here, he is titled Saviour. Risen, ascended, at the Father's right hand in the throne, he is a Saviour, equally, to all of the common faith. He is equitable. Titled as such, it is evidently a matter of his divinity. Thus, of his divine nature.

This text is not a matter of justifying righteousness. Nor should men greedily grasp at it in their desperate attempts to cling to a theory that is *nowhere expressed in scripture*.

Some may say that the word, God, conveys God's relationship to the Saviour, Jesus Christ. Others accept that the relationship is only with regard to the "us". I read it as the latter, for I understand Peter's emphasis to be on the word "righteousness", but even allowing the former, it would make no difference in the present argument.

This salutation regards the rightness of Divinity in being equitable regarding the measure of faith that has been allotted. And nobody can make it mean anything else. Even if they turn the page upside down, or view it from behind as mirror writing, it still means what it means.

This statement by Peter is *evidently* an expression of balance, equity, fairness and righteous dealings to all of the common faith, by God and by the Son of God. It is a matter of divine nature being reasonable, equitable and equally gracious to all, without any favour of a personal kind.

The flesh will attempt to grovel in flattery and will assume that it will be heard because of some personal leaning or some sentimental involvement; essentially, in fact, a hope of a weakness of character. The gospel is nothing to do with this kind of approach. God is righteous and will never be moved by such an attitude.

Nor does the gospel know anything whatsoever of the concocted notion that someone else - anyone else - can be recruited to do,

on one's own behalf, what Adam was forbidden to do, on his own behalf, in the beginning; that is, to construct a human righteousness. It is not possible. In the day that thou eatest thereof, thou shalt surely die.

And how can one eat for another ? This is nonsense. Apart from being repulsive.

If men want to find evidence for their unscriptural theory, I suggest they look outside of scripture for the material to do so. For they will not find it here, in Peter's words.

Here, all they will find is that those who, ceasing from their own works, and receiving, meekly, that common faith which is allotted to them, are regarded as "one of us" by God himself and by the only Saviour, Jesus Christ.

By faith they are in common with the very apostles chosen by Jesus Christ to minister the gospel of God concerning his Son, Jesus Christ.

By faith these share that which is common to the nature of the Deity. They have that which is common to God. They are "one of us". Born of water and born of the Spirit they are the sons of God. Redeemed by the kinsman-redeemer, they have been released from all who, previously, had claims of possession upon them. Thus dispossessed, they were secured by the Redeemer. Soon, those who are secured shall be redeemed utterly.

These, having been called to repent, have done so.

Having been told to behold the Lamb of God, they have done so, and, thus, have found themselves following Christ as he walks. Having heard the declaration of the righteousness of God - which was demonstrated in the execution of judgment at Golgotha - they have believed. Having so believed, they have received the gift of the Holy Spirit who witnesses with their spirit that they are the sons of God.

This Spirit within them is a pledge of a future inheritance. Thus, they become pilgrims and strangers, no more paying much regard at all for their present portion in this temporary state of affairs, called the world.

This Spirit within them remembers no more their past transgressions. Thus, neither do they, as the Spirit of Christ within them preoccupies them with that which is of Christ.

This Spirit is, also, the Spirit of the Father and these call upon him, saying, Abba, Father.

As to others who go about to establish a human righteousness for themselves, and who, with unutterable arrogance and grievous impertinence, think to recruit Another to do it for them, well, these I leave to fumble around in other literature than the Holy Bible for some evidence of their theories.

But I would far rather they join with us in the common faith. Amen.

B. Once, in another, eleventh, place, righteousness is mentioned in connection with Melchisedek, Hebrews 7:2. The righteousness spoken of is in figure and is associated with Majesty. In verse 3 the man in figure is said to be made like unto the Son of God. Therefore the righteousness is that of the Son of God, who was not so declared until after the resurrection.

It is the righteousness of one who is without father, without mother, without descent, having neither beginning of days nor end of life, who abideth a priest continually. Melchisedek was the figure of, and Christ is the reality of, a majestic dominion of righteousness. He rules, and righteousness is that which he rules over. Only the Son of God does this, as risen and ascended.

This place has nothing whatsoever to do with any human righteousness, did such a thing exist, on earth. Obviously.

C. There is one other, twelfth, place, I Corinthians 1:30, where righteousness is spoken of in connection with Christ Jesus. In this place, the literal rendering from the Englishman's Greek New Testament gives:

Of him [God] are ye in Christ Jesus who was made to us wisdom from God righteousness and sanctification and redemption.

Here, Christ Jesus is made something from God. He is made wisdom. From the background of the whole chapter, Paul is clearly saying this in the context of division in the church, preferences as to teacher and, thus, turning the gospel into a matter of debate and opinion according to the puffing up of the wisdom of this world, resulting in factions; a variety of leaders; opposing parties; and natural pride in learning and loyalty. In a nutshell, denominations.

Paul exposes the unspirituality of all of this; the lack of meekness, teachableness, and charity in it all. The answer is that God, himself, has made a wisdom. Rather than men concocting their own. This wisdom is Christ Jesus himself. And this "made" wisdom is evidently communicated to the saints. It is communicated in word, by preaching. The preaching of Christ - and thus the imbibing of Christ - is revealed by Paul to be threefold. Righteousness, sanctification and redemption.

There is nothing whatsoever in the text or the context regarding any human righteousness wrought, if that were possible, on earth. Nothing at all.

Because it doesn't exist, is why.

II. "The" Just

There are a number of references to Jesus Christ being just. Which is the same word as righteous for they both translate the same Greek adjective, *dikaïos*, or the same Greek adverb, *dikaïws*,

where it is justly or righteously.

The AV translators have used the expression "Just One" a number of times. This is not correct, in my opinion. Neither is it my opinion that the word "man" should be added on certain occasions, and, evidently, nor is it the opinion of the Englishman's Greek New Testament literal rendering. This rendering has put the word "man" in brackets on those occasions when the AV has inserted it. For example, in Matthew 10:41 the AV has inserted the word "man" where there is no word for it in the Greek - it would be *anthropos* - and then has not, as they are supposed to, used italics.

The word *dikaiois* and words like it, should be rendered simply righteous. Not "Just One", not "righteous man". It is what it says it is; and should be so stated. The righteous.

The very core of what we read in the beginning of Genesis, the whole revelation of the trees, is to do with righteousness and life. The gospel is the power of God unto salvation because therein is the righteousness of God revealed. Those who follow Jesus, truly, are to seek first - before thinking about what to eat or wear tomorrow - the kingdom of God and his righteousness. Then let such of us as do so take the proper care to understand what we are about. Let us notice what is there to be noticed in the word of God which is the only revelation of the truth on this very matter.

There are also, later, two references which show how Jesus Christ lived. That by which he lived. The way in which he lived. How he actually lived on earth.

First, we see the references to the Righteous or the Just.

1. Pilate was the Proconsul, an office which is not delegative but is representative; it is as though Caesar himself, the world ruler at the time, was present in person. And Pilate was set down on the judgment seat, Matthew 27:19. And his wife warned him, Have nothing to do with that **righteous** [literal]: for I have suffered many things this day in a dream because of him.

2. Pilate later washes his hands publicly saying, I am innocent of the blood of this **righteous** [literal]. On the judgment seat, as if it were the Caesar.

The highest judicial authority possible on earth, at the time, in that locality, said this. Righteous is what he was called.

3. And what does he say, this Righteous ?

I can, he says, of mine own self, do nothing, John 5:30.

Not take of the knowledge of good and evil, that one may *do* the good ?

I can *do* nothing, he saith.

As I hear, I judge, John 5:30.

As one reads the law ? As one reads tables of stone - which cannot be read for they are hidden in a coffer ?

As I *hear*, he saith.

My judgment is **just**; because I seek not mine own will, John 5:30.

Is one's will not *imperative*, that one might *will* in order to do ?

I seek not *mine own* will, he saith.

But the will of the Father who sent me, John 5:30.

Not the will of the Creator who created one ?

The will of the *Father*, he saith.

This is how the Righteous lived on earth.

4. Peter tells the Jews, Acts 3:13, that they have denied him whom God glorified, His Son, Jesus. They denied him in the presence of Pilate when he was determined to let him go. They denied the Holy One and the Just, and they desired a murderer to be granted. They "killed" the Prince of Life. But God raised him from the dead. The expression, The Holy One is that of deity.

Holy and Righteous was the One whom they so mistreated.

The Just lived on earth. And died.

“Kill” is *apokteino*. *Kteinw* relates to a comb, a weaver’s comb or a rake. Or, significantly, the hand with the fingers splayed open. *Apokteino* is to condemn to death or to put to death. It does not, actually, insinuate the taking of the life. “Crucify” would be a better translation, in my view. No man took this man’s life from him; he offered it up, himself. And he *gave up* the spirit.

5. In Acts 7:52, we read of Stephen telling the remaining Jews, who had not repented at Peter’s preaching, that their fathers had persecuted and slain the prophets who foretold of the coming of the Just, whom they, themselves, had now betrayed and murdered.

Murdered, here is *phoneus*, the crime of homicide. It does not, necessarily, imply the successful taking of a life. One died in the course of what they did and they are culpable in law for their activity. But they did not actually take his life from him. He offered it, voluntarily.

The coming of the Just, indicates he was Just before he came. Even as the words, The Father sent the Son, indicate he was the Son prior to his coming into the world. His Justness is not dependent on his incarnation any more than is his Sonship.

As Son of God, he is equal with God in regard to his nature. His Justness, his righteousness, before he came, is that of his divine nature. It is an attribute of deity.

6. Ananias, a devout man according to the law, having a good report of all the Jews came to Paul the apostle, Acts 22:14, after his encounter on the road to Damascus with Jesus Christ personally and Ananias said, Brother Saul, receive thy sight.

Moreover, he said, the God of our fathers hath chosen thee that thou shouldest know his will, and see that **Righteous**, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of that thou hast seen and heard.

Before he came he was Just. On earth, he was just and accounted just by the highest possible judicial authority. Now, ascended, he is just, and he calls a blaspheming, persecuting pharisee to be his witness. A self confessed wretched man, now, shall witness to all men of the Righteous.

And how did this Righteous live on earth ?

Habbakuk, 2:4, shall tell us, first.
The just shall live by his faith.

And Paul shall add his witness, Romans 1:17.
The just shall live by faith.

And so shall the writer to the Hebrews, who tells us not whom he is for it is Christ himself who speaks to the Hebrews, the lost sheep of the house of Israel, Hebrews 10:38.
The just shall live by faith.

And so say I, Nigel.
De dikaios ek pisteos zesetai. Romans 1:17 and Hebrews 10:38.
The just - out of his faith, shall *live*.

7. In Revelation 15:3, we read of seven angels having the seven last plagues.

Thus, the wrath of God is filled up.

A sea of glass mingles with fire.

They that have gotten the victory stand upon the sea, having the harps of God.

They sing the song of Moses; they sing the song of the Lamb.

The LORD, he is my strength and song,
And is become to me
All my salvation; he's my God,
He shall my song e'er be.

Song 3; Moses' Song; Songs of the Witnesses, Belmont.
Great and marvellous are thy works, Lord God Almighty.
Just and true are thy ways, thou King of saints.

The song of Moses.
The song of the Lamb.

King of Righteousness. King of Peace. King of saints.

The Righteous.
Who, out of his faith, shall live.

Amen.

8. In I John 2:1, Jesus Christ righteous is spoken of, in exactly those terms. *Iesoun Xriston dikaion* is the exact wording. There is no more reason to add the definite article "the" to one of the three words than to any other one of the three words. Greek is extremely generous with the definite article, even adding it, usually, in front of the word *Theos*, God. That John the apostle does not use it in this place is significant. There is no justification whatsoever to insert it in the English.

Here, Jesus Christ righteous is called a Paraclete. *Parakaleo* is to call for or to summon someone. The *paraclete* is the one called upon. Five times is the word Parakletos in scripture, four other times appearing as Comforter. Five is the number - see its use in Genesis; Benjamin, portions - which indicates that which sustains a pilgrim people in adverse circumstances.

That Jesus Christ is a paraclete with the Father is seen in a situation where one of the little children has sinned and one is needed to intercede on his behalf. Jesus Christ righteous is he who can approach the Father and mediate on behalf of the errant child.

Again, there is no hint or suggestion or implication that a human righteousness, wrought on earth, exists or is involved in this.

9. Paul expresses, II Timothy 4:8, in his last epistle, as he looks forward to his departure, his certainty that a crown of righteousness is laid up for him which the Lord will render to him in that day, the righteous judge. The Lord will show himself righteous in rendering to Paul the crown that is, already, laid up. It would be unrighteous for him not to obtain it.

And Paul's certainty of receiving that which is proper is that the judge is a righteous judge.

In that the word righteous is applied here to the Lord, there is no possibility that this could mean that which is impossible, namely a human righteousness, wrought on earth by the means of the tree of knowledge of good and evil.

Nowhere in scripture is there any hint, any implication, any trace of a shadow of an illusion to the idea of a human righteousness being wrought, by legal means, by Jesus Christ.

The idea of human righteousness is human fiction.
Righteousness is a divine attribute. Humanity believes on God.

Out of the faith of Christ, was the righteousness of God revealed.
Romans 1:17.

Ek pistews - out of faith.

Through the faith of Jesus Christ was the righteousness of God manifested. Romans 3:22.

Dia pistews - through faith.

Thus the righteousness of God is towards all and upon all that believe. Romans 3:22.

Eis pantas kai epi pantas - unto all and upon all.

The righteousness of God is an attribute of divine nature. That is a fact. It is so. Then, the righteousness of God *is manifested*, after the Father sends the Son. Then - and only then - is the righteousness of God revealed to be what it is, after the sending of the Father and after the coming of the Son. By the will of the

Father and the submission of the Son. Through the voluntary offering up of Jesus Christ and through the executed judgment of God upon his own Son.

Righteousness is an attribute of Deity. Within the Godhead, the person of the Father sends the Son. Thus the Son is revealed. The Son reveals the Father. The personal qualities of the Father and the Son are revealed in the gospel which declares the righteousness which was demonstrated at Golgotha. That righteousness is Divine in nature. It is the righteousness of God. Humanity believes; then righteousness of God is logicated.

Righteousness is demonstrated; then declared; then believed; then logicated. It is done so out of faith unto faith; through faith; unto and upon all that believe. This righteousness is the righteousness of God.

This demonstrated righteousness is that which is revealed in the gospel to faith. To those who believe God, that he is both just and a justifier, is this justifying righteousness logicated to them, for in that they believe, they are right to so believe. And God accounts that faith for rightness. Their faith realises what God reveals. To such believers, is the Holy Ghost given, freely. Then they have the witness within that they are justified before God and God reckons the righteousness of God to be upon them, by faith.

And how shall they live, afterwards, in whom the God, the Holy Spirit, dwells. *By the knowledge of good and evil ?* Nay. It shall not be so. Cursed is he that continueth not in all things that are written in the book of the law to do them. Curses rain down from Mount Ebal on all such. But take of that tree and death is the result. When the law comes, sin revives and I die. For by the law is the knowledge of sin. *And nothing else.* It is a schoolmaster to bring to Christ. *And nothing else !*

Nay, saith the Spirit. I will instruct thee and teach thee, Psalm 32.

The righteous - out of his *faith*, shall live. For God seeth faith and, logically, sees that as his own righteousness. Divine Righteousness. Which we are to seek before thinking about tomorrow's food supply. This is what the words of scripture say. They cannot be made to say anything else. For them to say anything else, they must be wrestled into another form. Which leads to the destruction of the wrestler.

Better to yield than to wrestle. Better to receive, with meekness, the engrafted word, which is able to save our souls, I would say.

III. *The Garment*

Adam was naked. He knew it not. God never told him. God alone would provide for him.

And they gambled for his garment as they watched him there, hung crucified.

The garment woven without seam.

A single item, that could not be separated. It could only clothe One.

But it was woven. It has structure. Two parts. Warp and weave. One moves this way; Another moves in another dimension. The Two, in harmony, make a garment. And such weaving requires a third aspect; that which holds both dimensions as they interweave.

One awoke the sword against his fellow. Another offered up himself, through the eternal Spirit. Selah.

From the top to the bottom.

From the head to the feet.

In the hours of darkness, he hung there without the garment.

And in the tomb, a garment.

Separate from the napkin.

A head garment.

And a body garment.

And John saw. And what he saw caused him to believe.
He believed the provision. Selah.

To the bride of the Lamb it is granted that she should be arrayed
in fine linen, white and clean.

One garment for one bride.

For fine linen is the righteousnesses of the saints.

And all are clothed with the same garment.

For all the just, every one of them, shall, each one, live by his
faith. Amen.