

THE RIGHTEOUSNESS OF FAITH (Part 1)
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Let us just continue to believe that the Lord loves us and He cares for us. Thank God for His Communion. Thank the Lord for what He has brought to mankind in Jesus Christ.

Today I am going to talk about the righteousness of faith. We are going to discuss three righteousnesses and we are going to try to do it over these three Sundays.

The first one is the righteousness of faith. What is the righteousness of faith? If we don't understand the different righteousnesses that the bible talks about or the way the writers of the bible approach righteousness, we will really get confused and we will find that people argue with each other and we will find different kinds of doctrines coming forth --- anything from Universalism to over emphasis on faith, to a works' righteous look at faith and finances and those kinds of things and it will not produce life. So when we define righteousness, I think it is very important to see what righteousness really is.

The bible talks about the righteousness of God. Then it talks about the righteous that believes or the righteousness that is imputed. Then the bible talks about the righteousness of the Law. It is clear that there are different ways in which we can look at this with different approaches. If I come to you and I say to you that every man is righteous but I am talking about the righteousness of faith or the righteousness of God, then I will have some people disagree with me. Or if I say to you that righteousness is imputed unto you when you believe and you look at the righteousness of the Law, for instance, you will say, "Then what did Jesus Christ come to do? Isn't everyone righteous?" Then there will be great confusion. I find that in Grace circles that is a problem. So, I just feel, as apostles of Dynamic Web Fellowship, I want the people in this fellowship to have stability and not to fool around with every wind of doctrine and just to have this understanding of what this is all about.

2 Peter 1:

:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. (According to the divine power hath given us all things that pertain unto life and godliness, through the knowledge, (or the acknowledgement) of him that has called us to glory and virtue.)

:4 Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in this world through lust.

Let's read verse 3 again: *According as his divine power hath given unto us all things that pertain to life and godliness, through the acknowledgement of him that hath called us to glory and virtue.*

:4 Whereby are given unto us exceeding great and precious promises through Jesus Christ has been given unto us exceeding great and precious promises that by these,(that by the precious promises) we might be partakers of the divine nature having escaped the corruption that is in this world through lust.

:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge.

What we can see here and this is what is important for me, is that when we look at these verses, it says that the divine nature that we can be made partakers of. Now, this divine nature was revealed in Jesus by His resurrection and that is the divine nature as pertaining to the nature of God in the sense of having the attributes of God's personality or His character traits and how He lives but also the divine nature as in the nature Jesus possessed in a glorified human body. **We will be made partakers of those things through precious promises. So, God promised us that the divine nature will come forth in us by the power of the resurrection... by the power of the Holy Spirit.** Please remember that! This is very important to understand as pertaining to the righteousness of faith.

You might say, "Bertie, you haven't even spoken about or read a verse about righteousness in that passage but you are talking about the righteousness of faith." **You must realize that the righteousness of faith has everything to do with a promise! It has EVERYTHING to do with a promise!** We need to understand that. So, here it comes and says that we will be partakers of the divine nature. How? **By what God promised!** So by reading that, we can come to the bottom line conclusion that God made the manifestation of the divine nature in you **HIS** responsibility and not yours! Now, think about that.

Again, God comes and He says that **through precious promises that there is in Christ** shall we be partakers of the divine nature. Now, think of that. So, God gave promises and through the promise, through what He promised us, the divine nature will manifest in us! So, again, the bottom line conclusion: **God made fruit in salvation in your life His responsibility and not yours.** Glory to God! You might say, "Bertie, I'm not so sure about that." Let's just read more.

1Peter 1:3 Blessed be the God and Father of our Lord, Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the

resurrection of Jesus Christ from the dead,

:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Now those might sound like difficult words, but let's just read it again.

1:3 Blessed be the God and Father of our Lord, Jesus Christ, which according to his abundant mercy, (listen to this) has begotten us again unto a living hope by the resurrection of (Jesus Christ from) the dead.

Let me explain this birth that he is talking about there. When Adam sinned everybody was begotten unto the expectation of decay and death. That is what God said to Adam. He said, "If you eat of this tree, the only hope you have (I'm just using my own words) *is* death. The only thing you can expect is death from this tree. If you eat of the tree of the knowledge of good and evil, what will happen to you? You will surely die.... of this death you will die!" So, what can Adam, according to God, expect when he eats of the tree of the knowledge of good and evil? He will die. He can only expect death and everything that is around and packaged with death. When Adam came and as the man in the Godhead, that had the life of God within him, was fellowshiping with God, made in the image and likeness of God, came and he ate of this tree, everybody was begotten unto the expectation of death. No one could expect life because they were all under that system. It's like being under the... Let me put it this way: As long as they were under that system, the only fruit that they could bear was fruit unto death according to Romans chapter seven. So Adam had begotten man unto, not a living hope, unto death... that they could only expect death. That was the hope that man could have but then Christ came! When Jesus came and He died for mankind and He died away mankind's death, He died away the old Adam and He was raised from the dead. When He was raised from the dead, what we see in Him is what we can now expect by the very same Spirit that raised Jesus from the dead. Let me explain that:

When Jesus died, we died with Him! When He rose again, what can we expect if we died with Him? What does the bible say in Romans 6: That we will be in the likeness of His resurrection. What is the hope that we can have? Listen to this verse again:

Blessed be the God and Father of our Lord, Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. So what is the thing that we can expect? We can expect it to be in the likeness of His resurrection. Now we know that we have been raised with Him in the sense that we are raised up from the death where we

see the first fruit of the Spirit in our life. But there is still an outstanding hope, there is still something we expect from the resurrection because what did Jesus die? He died as a man whose body came from Mary. He was just a normal flesh guy. He died... which is us. Then when He was raised, what body was He raised with.... an immortal, undying, glorified human body with which He sat at the right hand of the Father. So what is the expectation that we can have from the resurrection --- That we will be raised from the dead! That is the hope. That is the Christian hope. **The Christian hope is the resurrection from the dead and this is a key part of it: By the Holy Spirit.** So the Spirit of God came. He indwelled Jesus, or Jesus had the Spirit inside Him, that Spirit, even if Jesus died, could raise Jesus from the dead to sit at the right hand of the Father. Now, should we receive the very same Spirit that raised Jesus from the dead, what will the Holy Spirit do? The Holy Spirit will bring forth the divine nature in us and the Holy Spirit will raise us from the dead. So, what is our hope? What is our expectation of the Gospel? It is that God will fulfill His responsibility which is when we receive the Holy Spirit that we will find that Spirit bring forth the divine nature in us and make us immortal in the return of Jesus Christ... in other words, give us the resurrection from the dead. So what do we expect from the Holy Spirit? To take the victory that Christ gave and manifest victory over sin and victory over death in us as we yield our members as instruments unto this righteousness of God.

You might say, "Well, Bertie, what does that have to do with the righteousness of faith?" Just give me a moment. I need to explain these things. Let me just recap. I want you to follow me in this: God made a promise. The promise is, not just in words, we got promise with words, but the promise is what Jesus was raised up into. That's what God promises us. When we hear the Holy Spirit speak to us and we receive the Spirit... now I will explain to you how you receive the Spirit because everybody has not received the Holy Spirit. People might say that the Holy Spirit speaks to everybody, the Holy Spirit speaks to your heart. It doesn't matter if the Spirit of God even indwells you. Even if the Spirit would speak in your heart and in your mind, it doesn't mean that you have received that Spirit or that you walk by that Spirit and that I will explain. I don't want to exclude anybody here but I don't want to exclude us from being the God kind according to Acts 17. I don't want to exclude us from being a person who lives by the persuasion of our heart as God does. We don't want to exclude anything here. We want the original plan manifested.

So back to the point again: God made a promise. This promise is the following: The Spirit that raised Jesus from the dead is that Spirit in you. You can expect exactly what Jesus Christ had. Let me put it even more simple. When **Jesus Christ was raised from the dead, that is the promise God gave every man. I promise you this.** How was Jesus raised from the dead? By the glory of the Father, or in other words, the Holy Spirit. The Bible says that Jesus was raised by the Spirit of God. The Father raised Him by His Spirit, by the Holy Spirit He was raised. So, what happens now? When we see people believe the truth they

receive the Spirit.

Now let me explain how you receive the Spirit. I explained this this way this morning. If I don't like cycling and I want to start to like cycling, then the only thing I have to do is go to the Cycling Shop or get some friends who love cycling and just be in their presence for a month or two and just go to the cycling shop a bit and you will see the beautiful bicycles that will start to speak to you. Then you will find that, as in South Africa, people cycle a lot. It's not spiritual but it's like a spirit of cycling in South Africa. The spirit is already in South Africa and if you are in South Africa, you are in the place where there is a spirit of cycling. But I don't find everybody walking by the spirit of cycling.

I was on the way to church today and I think there must have been a race because there were about a thousand people, a thousand cyclists, on the road today. I was on my way to church. They were joining the cycling. I'm not saying that cycling is wrong but please try to understand what I am trying to say. One person's life is governed by that spirit of cycling and that spirit of cycling raises him up to be a cyclist. It's the very same thing with the Spirit of God. The Bible says that the Spirit of God has been poured out on all flesh, poured out on the planet. We are now in a place where the kingdom of God has now come and the Spirit of our Lord is now here speaking to the heart of every person. But as we hang out in that atmosphere and listen to the Holy Spirit, we will come to a place where we can then believe this truth and walk according to this Spirit of Truth and receive that Spirit into us. As the spirit of cycling would give life to a cyclist in a person who allows that spirit in him..... now I find people completely overweight.... cycling... it's uncomfortable for them but it doesn't matter because that spirit of cycling will bring forth a cyclist in them.

In the very same way, once the Spirit of God enters into us, which is the Spirit of our innocence, which is the Spirit of our forgiveness, which is the Spirit of Christ which is the union that there is between the Father and the Son, that oneness in the Trinity, once we start to say, "Well, the Spirit that God walks by is this: the spirit or the basic principle or the life principle by which God walks is this: If one Man died for all and that Man was raised up, that means that the same is available for every man and that is God's promise to you: immortality and victory over sin and the flesh by the resurrection power of Christ! That's what He promises to you!

You may say, "What does that have to do with righteousness by faith? Let's go to Romans 4. People, without understanding this, Romans 4 means absolutely nothing. It means nothing and we will look at Romans 4 from the traditional Word of Faith perspective and we will say that Abraham didn't grow faint from the promises of God and he believed God and then we will use that toward our car, our money, our house and all those kind of things.

Years ago when I was in the Dutch Reformed Church I believed that God will take

us to heaven and that was a promise. Then I went to the Charismatic Church and I believed God promised me a Rolex and a jet. That's what He promises me and then I used all the scriptures and I didn't want to grow weary at the promise, which is a Rolex, the house, prosperity and all the worldly things, just by the power of the Holy Spirit. Please hear me. I am not saying that God can not provide for you in this world. Last night in our Web Pastors' Fellowship, we spoke about this. Provision is a given. It's like you don't worry about oxygen. It's a given. In the same way you don't try to trust for oxygen, it is available. In the very same way, God cares for the just and the unjust, the righteous, the unrighteous, everybody, the believer, the unbeliever... He provides food for everybody. He provides for all people. There are some people who are rich in this world and they are not believers. But now as Christians we want to follow some principle somehow to persuade God where He said in Matthew 6 that you have a heavenly Father and He knows that you have need of these things. If He cares for the birds, how much more shall He care for you. These things will be added anyway. Rather, look for things that you don't understand now... things like the kingdom of God, that you can understand what righteousness, peace and joy is by the Holy Spirit or which is the Spirit of our holiness which is the atmosphere that says we have been made holy or set apart by the work of Christ. Amen!

I am not saying that the Holy Spirit is not a Person. I just think that we have not understood the concept of the Spirit of innocence. Let's go on and read Romans 4 about Abraham.

:1 What shall we say then that Abraham our father, as pertaining to the flesh, has found? (In other words what he is actually saying here is: Shall we say that Abraham was who he was because of circumcision. That according to the flesh, has found... it talks about circumcision. It says that he had found the blessedness of God because he was circumcised... or obeyed the laws. Then it says:

:2 For if Abraham were justified by works, he has therefore something to glory about but not before God.

:3 For what do the scripture say? Abraham believed God, and it (the fact that he believed God) was counted unto him for righteousness.

:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Now let's go to Romans 4:19 where it talks about Abraham, *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither not the deadness of Sara's womb.* (He doesn't consider the death in his body.)

:20 He staggered not at the promise of God through unbelief (He did not stagger at God's promise through unbelief) *but was strong in faith, giving glory to God*;

:21 *And being fully persuaded that, what He (God) had promised, he was able also to perform.*

:22 *And therefore it was imputed to him for righteousness.*

So what is he saying here? God made a promise to Abraham and when Abraham could believe that God could justify the ungodly, when Abraham could believe that even if I haven't done twenty things right, I didn't obey the Law for God to come to me and say to me, "Move to another land that I will show you and get yourself to a place... I want to bless you. I want to be good to you." What did Abraham do for God to do that? Nothing! When God told Abraham to move, and when He said, "I promise you that your descendants will be as the stars in the heaven and the sands of the sea... in all those kind of things, they will be Me." When God promised him that, this is what Abraham did: He believed that God could bring forth the fruit in him and he didn't stagger at unbelief thinking God cannot bring forth the fruit in him.

We have a lot to say about Hagar and we need to understand.... (and this is also in my book on finances which will be available before I even go to the United States.) It was like a Babylonian custom that if you could not have children after ten years, that your wife could give you her slave girl, the girl who helps in the house, and you could have a child with her. It was the law of that time and he thought maybe this was the way that things should happen. In the very same way we today can live with an expectation. So please don't judge Abraham concerning Hagar and those kind of things. God said, "I will give you from Sarah". I think he was confused because Abraham wasn't born in the Bible belt. Abraham wasn't born in the theological capital of South Africa in Stellenbosch. No, he wasn't born there. He was a guy who had idols and everything and then God came and blessed the ungodly. That's it! And he did believe that if God said this then that's okay, God will bring it forth.

So in the very same with us. Paul comes and he uses this incident with Abraham when Abraham believed God and was accounted for righteousness, to set something straight in the church in Rome, and to set something straight in the Jewish mind. The Jews of that time thought that if you believe in faith righteousness, it's a sin. It's absolute sin! How can you just believe that God will take an ungodly person and justify him with the promise which is eternal life and fruit in his life? Based on what! You are saying that God is just going to do that and we must neglect the Law of Moses, don't follow the customs of Moses and all those things. Imagine when God appeared to Moses, the finger of God wrote down a law and gave it to Moses. Moses came down and God appeared to the people. God appeared to Moses, the Red Sea parted, and so many miracles happened and you know for sure that the law is right, the law was given. And here

we are the Jewish nation now with the only set of laws that can actually satisfy God so that we can be counted righteous before Him or seen as the people who can have eternal life, or immortality and all the blessedness of God. Then you come and tell those people, "This law thing... just forget about it. God said that He makes available eternal life to every person now. You must just believe that when Jesus was raised from the dead, that resurrection is the hope for every man!" What do you think they are going to say? They are going to say, "Son, didn't your mother say you aren't supposed to smoke that stuff?" That's what they are going to say: "Are you crazy? You're a heretic! We're going to stone you!" They were thinking that living by faith, just that God will bless a sinner, is a sin. And here Paul comes and he says, "Shall we say that Abraham had attained onto the righteousness of the Law, that he had attained to the blessing he received what God promised him because he obeyed laws?" No. How was Abraham reckoned righteous... when he was circumcised or uncircumcised? Uncircumcised! What did he do? **He just believed God! What did he believe? He believed that God made it His responsibility to bring forth fruit in your life according to what God has promised and that was accounted to him for righteousness.** It doesn't mean that he was unrighteous as pertaining to the death of Christ. It just means that that was an equitable deed of righteousness.

What is obedience towards God? What is a righteous towards God when God appears to you and tells you, "I have taken away all of your sin. A Man was raised from the dead and I promise you that that life I promise to you. What will you say is a righteous action? If God has gone through all of that to make that available to you and say that of you, what is the righteous thing to do? Simple! **Believe!** Just believe and don't try to make it work by your power or principles because that would be sin. **If God says, "I promise you eternal life by the resurrection of Christ and it is available to you!", and you don't believe Him and you try to obey a principle or whatever to get His life to manifest in you, that is sin! Absolute sin!** Unrighteous. It's not equitable. It doesn't weigh up with the Trinity dynamics inside of the Trinity. You are not walking by the righteousness in the Godhead. That is not righteous. That is not in line, does not weigh up to what is expected from you.

What God expects from you is to sit back and just trust Him and believe Him that Jesus took away the sin of the whole world, to believe that Jesus was raised from the dead, that when Jesus died, you died, when He was raised you were raised. And as that spirit of your innocence and what we call the Spirit of Truth enters our heart what happens? That Spirit raises us up and brings forth the fruit in our life in this life! We find joy, peace, longsuffering, kindness, meekness, temperance, faithfulness, wisdom, love, all those kind of things we find in this life plus we have the expectation that this Spirit of Christ, that is already indwelling us, is the seal of our salvation unto the hope of immortality in the return of Christ. In that way, we have escaped death and corruption in this world because we are not under the system of lust anymore wherein I desire to become but I am in a place of "God has promised! It's done!" Glory to God! That is what we call the

righteousness of faith or to have righteousness imputed to you. (That word, imputed, means to make a calculation and come to a bottom line conclusion that that was the right thing.

So, when we walk in the Spirit, it means our life is in this system that says, HE BRINGS FORTH THE FRUIT IN ME. And what is this Spirit? I say, "I am innocent. I am forgiven. I became a new man. The old man the man that was justified by works, is dead. I am now justified by God! He justifies me!" How? It's called GRACE. This grace that he talks about here he says that Abraham received not by the works of the Law through circumcision and those things, but by God Who promised and God brought it forth. Then it goes on: if you work for it then it is of death and not of Grace.

What is Grace? Grace is God's influence upon you wherein God brings forth the fruit and God brings forth the immortal life in you. Even if you are dead ten thousand years, you will be raised. That's the power of this Spirit and He brings forth that fruit in you by Him promising it and then bringing it forth. Now when that Spirit of, "I am innocent, I am forgiven, and pertaining to the Law's righteousness, I have been made righteous, my sins have been taken away --- even the Law has been taken away. You can not find me guilty." When I start to walk in that I find that the Truth and the power of that Spirit brings forth the first fruit and it will bring forth the latter fruit. That is what it will bring forth and that then is imputed to me and said, "This is righteous. The calculation that God made about me and about what He has done and presented to me is righteous.

Do you think it would have been righteous for Abraham to say to God, "No, thank You, I don't want this. I don't believe You." No, that's unrighteous. If God comes to you and you have obeyed the Law and you've been under the Law all the time and He comes to you and says, "Listen, I've taken that Law upon Me. I have fulfilled it. It's not by your power. I've set you free from bondage. I promise you that I will bring forth fruit in you. I will give you life." If I would have a word over your life when you are presented with that and you say, "Oh, God, please give me a break. I don't need that!" Do you think that is righteous? That is not accounted to you for righteousness. That will be accounted to you for sin. If you say, "No, no. I am still going to tithe, sow and reap and do all these principles!", that is unrighteousness! That action is accounted to you as unrighteousness. This is not righteous. Although all your sins are forgiven, that action right there is one of unrighteousness. So what shall we do? We shall not seek justification or, in other words, the fruit of the Spirit plus immortality by the works of the Law. That is the righteousness of faith. Glory to God!

I hope you understand righteousness of faith or righteousness that is imputed onto us. Next Sunday we will talk about the righteousness of the Law and we will also talk about the righteousness of God on the Sunday after that, and what it actually means to be made the righteousness of God because to be made the righteousness of God and to have righteousness accounted onto you is not the

same thing. It is not the same thing and we will talk about those things. Thank you so much for slotting into this webcast. I trust that you are going to be blessed this week as you listen to this message again. Please use the freedom to share this with somebody.