

NEW MINDSET

Defining JUSTIFICATION, RIGHTEOUSNESS, FAITH AND PEACE with God without making use of the LAW

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October 27, 2019

GREETINGS: It is a blessing for me to bring you the Gospel of God's grace. We are going to be talking about justification, righteousness and faith. We are going to define this within the parameters of the family logic of God where God is the Father and we are His children, where those terms are defined within the framework of family and not the law, legalism, judgment, punishment and so forth.

Let us just pray together: Father, thank You so much that we can share Your Gospel, the Good News of Your Grace! That we, as a family, can gather around Your truth. Thank You for empowering us, justifying us, with Your life. Thank You that You have come to give evidence of who You are inside our lives by giving us Your fruit. Thank You, thank You, thank You, God. Spirit of God, thank You that You speak powerfully through me and touch the lives of people. Amen and amen

COMMUNION: As our custom is, we are going to have communion together and we are going to do this from Romans chapter 3, verse 21. This is also going to beautifully flow into the message that I have today.

Romans 3:

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:

When we look at this, it is so powerful to say that the righteousness of God is manifested apart from the law. When the Bible talks about the righteousness of the God here, it talks about the condition wherein somebody has to be in to fulfill what He has promised. Or, we can say, "The condition or the attributes, that a person must have in order to bring forth salvation to people that are dying." That life of God was manifested and made available to all people without the law.

It says here, ***the righteousness of God through faith in Jesus Christ***, or, we can also say, the righteousness of God through the faithfulness **of** Jesus Christ, which is for all who believe upon Him. That is what it is.

***23 for all have sinned and fall short of the glory of God,
24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus***

It says here that we are justified by grace as a gift... ***by his grace as a gift***. That is how we are justified and not by our works but ***by his grace as a gift, through the redemption that is in Christ Jesus...***

25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

Now when we look at the blood of Jesus Christ, when we look at what He has accomplished for us, we are saying that His body was broken. His body was broken is talking about the old body and the crucifixion and the death. Then His blood also flowed for us but I believe that this blood doesn't talk about what happened under the Old. It talks what happens under the New for the blood talks about His life. His life was made available for us. So, He died and then He rose again and with His life He sprinkled the heavens. He went and sat down at the right hand of the Father and that His life, the life of the resurrected Jesus, is now made available for us. For the Covenant is in His blood. That means that the Covenant is, if I've raised Jesus from the dead, His blood flowed. He gave His life and I restored His life. His life is now made available for all of us. So, He is the propitiation for our sins. He is the One who has come to wash away our sins and give us His life.

As we partake of the body and the blood of Jesus, we do that in remembrance of the finished work and the remembrance of what He has done for us. Amen and amen...

Let us pray together.

Father, thank You so much for giving Jesus! And Jesus, thank You so much for being willing to be obedient even unto death and then having the peace that You know You shall be raised from the dead... and that You have come to give us that peace. We partake of Your body and Your blood and we are saying that we are the new creation. The old has passed away. Everything has become new. Amen

TODAY'S MESSAGE

Today we are going to be looking at what righteousness is, what justification is, and then also faith and to have peace with God. I am going to give a summary right now so those of you who want a very short message after this summary in the next minute, you're going to have the essence of what I'm going to say today.

I am going to explain that righteousness is a condition that you are in wherein you are right, or as you ought to be, in order to receive salvation as a free gift which the condition wherein you believe in God. That is righteousness. Righteousness is not determined by the Law. **Righteousness is determined by having faith in God.**

Justification, what I am going to explain today, as to be treated according to your righteousness or to manifest evidence that believing in God is the right thing.

So, **justification** is the act wherein God manifests evidence that you, that are righteous, those that believed upon Him, that they were right and correct in believing in Him which would then be the fruit of the Spirit. Okay, so **righteousness is to be in the condition where your trust, believe, in God.** So, when God says, "I'm going to do a miracle for you", and you believe Him, the right thing to do, or the right condition to be in when God has made your promise is you believe Him. **Justification is something that now happens from God's side and that is Him providing evidence or proof that you are right in believing Him.** That would be signs that it would be right in today's terms which we would call the fruit of the Spirit.

Faith is simply to have a heart that says, "I'm fully persuaded that what God has promised, He can do.

Peace is the emotion inside a person or the feeling and condition where you know that the feeling that goes with it, and the condition you are in when you know that what God has promised, will happen. There's an emotion that flows with tranquility. There's a peace about the whole thing and I would say it is the same peace that you would have that your parachute would open if you pull that ripcord. So, it is not the confidence. There's a confidence that God will raise us from the dead but there is also a peace that goes with it. Therefore, there is a tranquility where I am not confidently, constantly, going to try to bring that forth.

I am going to explain righteousness, justification, faith, and what it means to have peace.

Romans 4:

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

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.

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;

²⁵ Who was delivered for our offences, and was raised again for our justification.

Now, when we look at this passage, it is loaded with words that gives context to our Christian faith. You know, when we look at words like justification, righteousness, faith, salvation and so forth, we've had a legalistic mindset about those things.

Righteousness would be defined as the law cannot find anything wrong with me. But, should the law find something wrong with me and I want to stand righteous before the law then we have to find what the law concludes about disobeying the law... and that would be punishment. Then we have to say and define righteousness as being in Jesus where Jesus is seen as innocent since the Father has already punished our sins in Jesus and raised Him from the dead. We have a legalistic way of looking at it.

Now, I do believe that we need to eradicate all the legalistic ways of defining terms like righteousness, justification, salvation and all those kinds of things. The reason for that would be the more we define things in legal terms, the further our hearts drift from trusting God. When we look at things like faith and justification and righteousness and peace from the perspective of family logic, we will find our hearts rest in God. We trust God. We have a view about God which is a wonderful setting for having peace with Him where you become whole and healthy in reading the scriptures, understanding what God has done for us.

RIGHTEOUSNESS: The first word we are going to look at is the word, righteousness, dikaiosune.

Thayer's definition of righteousness: 1.) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

We can easily say that you know a good condition acceptable to God is if we love people, if we are kind, if we bear the fruit of the Spirit... if we do all these good things. But, is that true? We have to look at the condition of man and the context wherein righteousness is defined. God came and made a promise to man in the beginning and when God made the promise, those who believed the promise were said to be righteous. We see that in the case of Abraham and we will look a bit more in-depth on that. So, righteousness is basically the condition you ought to be in, acceptable to God.

What is the condition that is acceptable to God in the light of the context of God making a promise to us of eternal life? What is acceptable to God? Acceptable to God would not be you going into effort trying to produce life because you will not be able to do it. You don't have the ability to do it. You simply are not right. I mean, if God promises you eternal life and you are a being that does not have eternal life and you want to attain unto eternal life by your own works, the harder you try to have the life of God and to live like God, the more you are not righteous before Him or **not** in the condition that He wants you to be in. The condition God wants you to be in is He makes you a promise and you believe Him. When you believe that God can keep His promise, that condition is then called, according to God, as you ought to be. As we have seen there in the Greek, it is defined as the condition acceptable to God.

So, if God says, "I promise you eternal life. I promise you the fruit of the Spirit", what would be a condition that is acceptable to God? The condition would be to trust God. It was like Abraham. He couldn't have children. Sarah was barren. They became old. His body was now about dead. Sarah's womb was long dead and God came and made a promise to them that he would be the father of many nations and that he will have his son born from Sarah, his own son. According to God, what would be an acceptable condition for Abraham? The acceptable condition would be that Abraham believed God.

If he believed that God can perform that, then that is called righteous. It's got nothing to do with the Ten Commandments. It has nothing to do with the law.

Can you see that righteousness in Abrahams' case, long before the law, could be ascribed to somebody long before they were laws and commandments, the Ten Commandments or any of those things. You can be declared righteous without having a law that has ever declared you guilty or not guilty.

So, righteousness, in the Bible, is not defined in, "Are you guilty or not guilty?" And does Jesus make you not guilty and if Jesus could be punished for you, you can be not guilty. Therefore, if you are in Him, you are righteous because your sins were punished. No! You find that righteousness is defined by Paul, in Romans chapter 4, as the condition a person finds himself into in when he believes that God can fulfill His promise.

Let's make it practical: The other day I saw a video of people jumping down Table Mountain with these winged suits and parachutes. On one side you can jump down and paraglide. Now imagine you stand on the cliff and you want to paraglide. You want to jump down there and that chute must keep you but you have no suit on. You just stand there with your t-shirt and your jeans and your flip-flops. You are not in the condition that you have to be in in order to do paragliding safely. You don't even have a suit on. You don't even have the parachute on. You need to have that on and once you have that on, you are in a condition or you will be declared righteous by the instructor there or by the company that does that and help you to safely paraglide down the mountain. The only way that you can be declared righteous, or as you ought to be, is if you are clothed in everything you have to be clothed in.

When God made us a promise of eternal life, the only thing that we need to be clothed in, in order to have eternal life, is trust in Him. So, when we have trust in Him that means we are then as we ought to be.

I want to read again from **Romans 4:**

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.

Can you see there because he was fully persuaded that God could do what He has promised. It was imputed. Imputed doesn't mean that something is given to you that doesn't belong to you. The word, imputed, there is directly from the word, logos, which means a word over your life, spoken about you. Like, if you wanted to be righteous in the Old Testament, you had to be a Jew. Then you had to obey the law. But the greatest righteousness was in the flesh --- you had to be a Jew. Then you kept the law and that was the righteousness.

Paul even talked about the righteousness of the law. He was of the stock of Israel and all those kinds of things. So, the righteousness of the was, "Are you a Jew? Are you of the right tribes?", and so forth. Then from there, once you were righteous in your flesh, you had the freedom to go and obey the law. Then you could stand. Then you either obeyed or disobeyed the law, the Ten Commandments and so forth. But righteousness was in the flesh. You had to be an Israelite.

The condition that you had to be in, in order for the promises that was made to the nation of Israel, to be given to you, was that you had to be an Israelite. So, if you were an Israelite and you were circumcised, then it was worded that you are righteous. You are as you ought to be to have the inheritance that was promised to Israel.

Let me use another example. If you want to work in America and get a salary there, the first that you have to be, if you want to do it legally, is you have to be an American. Other people need to go through other processes to get a work permit. So, if you are an American, then you don't need any other permits. You are already qualified. You are righteous, as you ought to be, to go and apply for a job. But if I am a South African and if I look at my son... If he applies for a visa to go to America to go and do video work there, he's going to apply for a visa. Then he's got to get people that offer him a job. There's got to be so many things that fall in place for him to legally get work. Once he has qualified in everything, then it would be said that he would now be in the condition that he needed to be in, in order to apply for a job to work in America.

In the very same way, if you wanted the promises and the protection that God promised Israel, you had to be an Israelite and that would be your righteousness. It would be worded that you are right, as you ought to be, to enjoy the benefits. In the same way, if God made you a promise and you believed Him, it was imputed or worded. We've seen imputed as something given to us that doesn't belong to us. That is not right. That is the wrong way of looking at that word. Imputed simply means that it is worded, it is acknowledged, that you are in the right. So, when you believe God, you are in the right.

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;

25 Who was delivered for our offences, and was raised again for our justification.

What he is saying here is that Abraham believed God. Then it was worded, said, about Abraham, imputed meaning it was said about Abraham, that he was as he ought to be. Why? Because he trusted God. He believed the Father. That was the right thing to do and the right condition to be in, to believe God. It says that it wasn't only written to Abraham. It wasn't written down just that we could know that Abraham had the great benefit that he believed God and that was the condition he had to be in, in order to have what God had promise him. This was written to whosoever afterwards would also believe God. What Paul is doing here in Romans 4 is he's setting up the Gentiles for blessings through faith.

He is saying that God has made a promise to both Jew and Gentile that He would give them eternal life by raising Jesus from the dead. He said, "You, Jews and Gentiles, were both sinners. Jesus became sin. He took your death upon Him. He was then raised up from the dead and now raised up as Lord over the sin and death of all people. So that whosoever, be they Jew or Gentile, believe that the resurrection of Jesus means that they shall also have the resurrection. Those who believe that are righteous because that is God's promise now to all people. **So, righteousness is not by the law. Righteousness is then by simply believing God.**

Justification/Justified

dikaloo

Thayer Definition:

1.) to render righteous or as he ought to be

2.) (This is the explanation of point 1.) to show, exhibit, evince, (to show, to put on exhibition to show forth to manifest to bring forth: to be righteous as he ought to be or wishes himself to be considered; to declare or pronounce one to be just, righteous, or as he ought to be.

If we look at this word where you are bringing an evidence of truth, or you also bring an exhibition of truth, or show or bringing forth as right in believing, what would that mean? God has promised Abraham that He would give him a child. Abraham believed God that He can fulfill what He has said. That was right. That was the right thing to do. Now what would be just in the case of somebody believing another that had given him a promise? What is just? The just thing would be for God to manifest His promise. So, justification would then be by the ability of God to keep His promise. Justification would then be to give Abraham an heir, a child. That would be the justification

Righteousness is to first start with a promise. You believe the promise. That means that you are in the condition you ought to be in, in order to receive what was promised. Then the just thing that should take place, if people have believed, is for this righteousness to be put on display and said that it is right that he believed. It is the correct thing. That would be to put some evidence, or to put on exhibition, to bring forth the fulfillment of the promise by the ability of the man who made the promise.

A simple example: If I promise my son a car. Then what happens? Is it right for him to believe me? Well, if I promised him, the right thing would not be for him to go and try and buy his own. The right thing would be for him to trust me and believe me and then what would be just if he had believed me? It would be just to bring forth the promise... to bring forth what I have promised him, and that would be the justification. He believed. Was it right to believe? Well I'll have to be justified by the one that made the promise and how will he be justified? How would it be right that he has believed? It's only by the fulfillment of the promise.

Back to **Romans 4**:

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; It says here that we will also be righteous ***if we believe on Him who raised Jesus, our Lord, from the dead;*** (This semi-colon is there because now verse 25 is going to explain what verse 24 is saying.)

25 Who was delivered for our offences, and was raised again for our justification.

The bible says that if we believe the Father that raised Jesus from the dead, we shall be declared righteous. Who was this Jesus that was raised from the dead? He was not just raised from the dead for no reason. He died and entered our sin. He entered death on account of our death and then was raised again for our justification.

What would be the justification? It would be the manifestation of the promise. Now, if the resurrection is the manifestation of the promise, what is the promise? The promise is eternal life.

God promised eternal life to people who were dying. Jesus came and entered death so that He can be raised from the dead so that we can be justified by His resurrection. How will we be justified by His resurrection? If we believe that the Father has promised us eternal life and that we will have it. We believe that. The moment we believe that, we are as we ought to be. We are in the condition where we are safe, where we will safely receive what God has promised. If we continue in this faith and believe in this truth, what would be just? It would be just for God to give us eternal life. How would He do that? Jesus died and He was raised for our justification.

So, a man, Jesus, was declared Lord so that this Lord, Jesus, can now rule over my sin and my death and bring me forth, flooded with eternal life. That is called justification.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

We are justified by faith, in the context of Romans 5;1, by simply relying upon God we will have the manifestation of the promise. Since this is the way it is going to work, we now have peace with God. We have peace with Him.

If we go and look at peace we are going to see in verse 27

27 Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.

There is so much depth in this passage especially if you read from verse 23. But, when we look at peace, he says here that since we are justified or since we now have the power of God, or the ability of God to keep His promise, which is called Grace, since we are now under the influence of God's power to keep His promise, and that power justifies us with eternal life, we now have peace with God, the very same peace that Jesus had.

Do you know that Jesus had peace that He would be raised from the dead? He had absolute peace. He had the peace that He would be raised from the dead. He had peace that if He enter death, the Father would raise Him from the dead. He said, "That peace I give to you. I give to you the same state of tranquility." One of the words for peace is the word felicity. You have felicity. You have exceeding joy inside your heart, an absolute state of tranquility in your heart, because you know that the Father made us a promise and then and we believed Him and now what is just must take place.

So, the Father is already now, by the Holy Spirit, exhibiting and putting us on display that we were right in believing that He can give us eternal life by bringing forth the fruit of the Spirit in our lives. As we believe that we shall have eternal life by the resurrected Jesus, the justification process starts.

It starts by the outpouring of the Holy Spirit and then the Holy Spirit then brings forth love and peace and joy and all those things in our life which is the first display that we are being justified by the Spirit or the life of God and not ourselves. We are justified with good works. It's unjust if we don't have good works. It is just if we have good works and it is for God to justify us with the fruit of righteousness leading to eternal life. That means that it is God's job from the moment that we believe and have the hope of the resurrection that from that moment His Spirit will start to bring forth evidence or justification in the form of the fruit of the Spirit leading us to the justification of the resurrection. This state where we know that God brings forth fruit, God brings forth eternal life, is called peace and that is what God has promised us in Jesus.

With that in mind let's read on starting in verse 23 of **John 14**:

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

This verse is already alluding to John 17 where it says, "This is eternal life: to know the Father and the Son." He is talking about the Father and the Son coming to make their abode with you. This is referred to in 1John where he says that our fellowship is with the Father and with the Son and the context is the resurrection, the bodily resurrection.

He says, ***If a man love me, he will keep my words: and my Father will love him***

How will the Father love Him? The Father will love Him by making His abode with Him. In Jesus' mind He was thinking of the bodily resurrection. The fulness of the Godhead dwells in Jesus **bodily**. So, the Father has come and made His abode in Jesus in the resurrection. Therefore, we see the Father and the Son as one... one God. We see that. They became one. And now it says that we, who are in eternal life, will make our abode with you.

24 He that loves me not keeps not my sayings: and the word which you hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.

What He is saying is, "The Father and I will come and make our abode with you." Jesus knew, if you go and read the rest of John there, if you read on, He is talking about the enemy coming and that He is going to die. Jesus is going to die, but He has peace.

The peace that He has is that He will be going to the Father. Is He referring to His Spirit there? No, He is not referring to His Spirit. He's referring to His resurrection and where He would **bodily** go to the Father.

Then when He said, "I will not leave you alone but I will send you the Comforter, that doesn't mean that Jesus has now come back in the form of a Spirit, the Holy Spirit. No, He says, "My Father will send the Holy Spirit." That's what He says. He says, "But the Father and myself will still come to you but this Spirit that I've sent will remind you of everything that I have said and I want to tell you that My peace, the peace that I will be one with the one that's greater than Me... meaning that I will have eternal life is now yours as well. Believe Me!

Romans 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

Being justified... being in the place where God exhibits, puts us on display, brings forth evidence, brings forth the fruit of His promise in us now, starting from the day you believe and it will be fulfilled in the bodily resurrection. Being justified by simply saying, as Abraham said in Romans chapter 4, that I believe that what God has promised, He can fulfill. Believing that, by that you are declared righteous and by being in that condition, you are being justified by the power of the Holy Spirit with the fruit of the Spirit leading into eternal life and that is how we have peace with God. We have peace with God. What is the peace that we have with God? It's the tranquility that we have with Him, together with Him, or also towards Him. I've got my peace towards the One that will fulfill the promise in raising us from the dead.

² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. I will speak about that next week. There's too much to say about that.

Let me summarize: I know that I have repeated what I have said but like Paul says, "It is expedient for you to hear this again." It's expedient for me to hear it again.

Righteousness means the condition where you simply believe Him.

Justification is where God says, "It was just for you. It is just to believe in Me so let Me start to bring forth fruit.

Faith is to simply believe that God can do what He has promised.

Peace is the tranquility that's in your heart and in your life because you know that God can keep His promise. We've got that peace rejoicing in the hope of the glory of God. We have peace with God through simply what Jesus has done.

None of these terms is defined by the law. You will see that I have not used the Ten Commandments or the law once to define any of these terms because righteousness, peace, grace, the kindness of God, the forbearance of God... all these things don't need the law to define it. It needs a loving Father as the foundation from where we can define all these things.

Let us pray together and just acknowledge our faith in Jesus Christ.

Father, I thank You that I can sit here today and I can pray for people that are hearing me today and that we can acknowledge that You have promised us eternal life. We, today, acknowledge that you are able to bring it forth. You have put it on display when you raised Jesus from the dead. We believe You. We believe that You can do what

You have promised and we are not considering our bodies now showing signs of weakness. We're not considering our situation. We are considering You and now we have the expectation and the confidence that justification, the proof of us not being wrong to believe You manifest in our lives by love in our hearts for our neighbors. Where we start to see the first signs of your life which is a life of love and generosity and kindness and faithfulness and all of that.

We have peace in our hearts towards You, Father, that we shall have the Father and the Son live with us in its fullness. Thank You, Father, in Jesus' mighty name! Amen and amen...

I thank you so much that I could serve you with this message today. Know that God loves you dearly and that He cares for you all the time!