

1. Introduction and Overview

There are a number of imputations that are attributed to us as sons and daughters of our heavenly Father. The imputation of the “Righteousness of the Father” is one of the most important of these imputations.

The purpose of this study is to define and explore this attribute we have received from the Father through the Son. Additionally this study will help develop a greater understanding of the significance of this attribute in our spiritual lives as we grow in grace and knowledge.

It will discuss some of the new covenant’s many legal aspects. Most are taught about the way to live without regard to the legal aspects of the new covenant. However we need to understand about the legal means that the Father uses to bring salvation to His children.

This is important knowledge to have because it reveals that our relationship with the Father is based on law as well as on love. Moreover, it shows us that the new covenant carries with it legal rights as being adopted sons and daughters of the Father; that are recognized in the high court of heaven.

This study will discuss the “imputed righteousness of the Father” and the state of sanctification. Also, we will discuss the role of the Son as the Logos from eternity. It is an important aspect of the Righteousness of the Father.

Disclaimer

*Please note that the author quotes the King James Version in this study unless otherwise listed. Other versions were used and listed for research purposes or to further highlight a point. The listing of any version is not intended to solicit the reader to use any particular version but to inform the reader.

So it is with this backdrop that we investigate the imputation of the “Righteousness of the Father”.

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What is imputation? Is the Father's or the Son's righteousness imputed to us? What role does Yahshua's death have to do with imputation? What is the Righteousness of the Father? What is the righteousness of Christ? These are some of the questions that will be answered in this study.

The prevailing theology is that since we are in Christ, His righteousness is *imputed* or applied to us after we accept Him as our Savior and we enter into the new covenant. The statement that is often made regarding this theological understanding of imputation is that; when the Father looks down upon us He sees the righteousness of His Son in us and not our own sins.

This statement sounds very logical but when one examines the scriptures, primarily the writings of Paul and specifically in eight passages which we will review; Paul says that the righteousness we have or are made into is the righteousness of the Father through the faith of Christ. He doesn't say we have both the Son's and the Father's righteousness in us.

Now some may say that the son's righteousness is implied in those statements made by Paul and that both are included in that imputation. Once again, the prevailing theology is that we are made into the righteousness of Christ and that it's His righteousness that is presented to the Father on our behalf; not the Father's righteousness.

During my study of this question, I became more inclined to follow the line of reasoning that I think Paul has made; which is that the righteousness imputed to us is the Father's not the Son's. This conclusion creates a problem; in the sense that it sounds like I am diminishing what Christ did as far as salvation is concerned and ignoring His sacrifice. This is not the case. I do honor the Son.

However, I see that the scriptures provides proof that the righteousness that is imputed to us is the Father's. In the following pages on this important subject, I will present my conclusions and let the reader decide accordingly.

We begin our discussion in 1 Corinthians 1:30 in the King James Version.* It seems to say that Christ is made unto us "righteousness"; that we are the righteousness of Christ. In fact, most believe that since we are baptized into His body we therefore have His righteousness.

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This belief continues to say that when the Father looks on us He sees the righteousness of His son instead of our sinful self.

However, when you examine the rest of the scriptures on the subject a different answer emerges from the text.

1 Corinthians 1:30 says, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2. What does righteousness mean?

But when you examine the word *righteousness* in the Greek found in Strong's

Concordance #G1343 [Δικαιοσύνη] [dikaiosunē] [dik-ah-yos-oo'-nay]

From #G1342 *equity* (of character or act); specifically (Christian) *justification*: - righteousness. You can see that it is from the root word “equity” then specifically justification is mentioned as the primary meaning. Other translations carry this meaning. One of these is the Amplified Version of the Bible. Let's reread it in this version.

1 Corinthians 1:30 Amplified Bible (AMP)

[30] But it is from Him that you are in Christ Jesus, who became to us wisdom from God [revealing His plan of salvation], and righteousness [making us acceptable to God], and sanctification [making us holy and setting us apart for God], and redemption [providing our ransom from the penalty for sin], So from this word study we see that Christ is more accurately our justification, our wisdom from the Father, sanctification, and redemption. Also, in verse 30, we see that this *righteousness* or “*justification*” is from the Father. This righteousness in Christ has its origin in the Father, hence, the “Father’s righteousness” is spoken of here.

Still some may feel that we are the righteousness of Christ since we are members of His body. And this is very reasonable to assume until one is faced with a number of scriptures by Paul that tell us another righteousness exist besides the Son's.

The following section contains eight scriptures that form the basis of why this paper was written. Collectively, they form the premise on which all the logical deductions have been made in this study. The evidence from these verses is what has led me to conclude; that it is the “Righteousness of the Father” that is in Christ and the “Faith of Christ” in the Father which is imputed to us in the new covenant.

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3. Understanding Greek definitions

Looking in Strong's concordance, there are the eight scriptures that refer to the righteousness that is imputed to us. They are listed below; all refer to the Father. Please examine each of these references carefully and see how similar the phrasing is in each of them.

As you do this, remember the word "God" is not in the original Greek. The word "God" in the Greek is translated *Theos*, the supreme divinity. The word "Father" is often used in conjunction with God to define this supreme divinity; it is *Pater* in the Greek. Thus, we have *Theos* or God, the Father. Romans 1:7 is an example of this. Notice the separation of "God, the Father" from "Jesus Christ"; two distinct personalities. Let's read Romans 1:7, To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Some have commented that the word "Theos" is equivalent to the Hebrew word *Elohim*; which can mean two or more individuals and that Theos means both the Father and the Son. The noun "Godhead" in Colossians 2:9 and Romans 1:20 is the closest word to Elohim. It is *Theotes* in the Greek and means; the state of being God, Godhead. The word "Theotes" means both the Father and the Son, not "Theos" which represents one individual. In all eight verses the word "Theos" is used as opposed to "Theotes".

4. Foundation of this study—Paul's eight scriptures

Below are the eight scriptures that mention the Righteousness of the Father throughout the writings of Paul and an analysis of each one.

4.1 Scripture #1

Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

We find very definitively, that the Righteousness of the Father is found in Him [body of Christ] and that His Righteousness is through the Faith of Christ which is in the Father.

4.2 Scripture #2

Romans 3:22 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: In this verse, the first

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“all” is not in the original Greek. Most translations have removed the first “all” from the verse.

In the Greek the phrase reads; “Toward all those believing”. This narrows the “righteousness received” as applying only to those that believe in the Messiah; not the world in general. The verse clearly shows the delineation between the Father and the Son and that the Righteousness of the Father comes through the faith of Christ in the Father.

4.3 Scripture #3

2 Corinthians 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. Here Paul writes that the Father “made” His Son to be sin for us and by paying the penalty of sin He made it possible for us to be “made” into the Righteousness of the Father.

The word “made” has an interesting connotation. Listed below are the multiple definitions of the word in the Greek.

G1096 Made	Γίνομαι	ginomai
Thayer Definitions		
1) to become, i.e. to come into existence, begin to be, receive being		
2) to become, i.e. to come to pass, happen	2a)	of events
3) to arise, appear in history, come upon the stage	3a)	of men appearing in public
4) to be made, finished	4a)	of miracles, to be performed, wrought
5) to become, be made		

The first definition “to become” suggests a process that involves a transitioning from one state to another. In this case, transitioning from our own righteousness to that of the Father’s Righteousness.

In the fourth definition, the word “finished” is mentioned. This word can be used to convey the sense that we are to be completed in that righteousness. So in addition to being imputed with the Righteousness of the Father we are being “made” into His righteousness.

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4.4 Scripture #4

Ephesians 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. The emphasis in this verse is once again, on the Father. It is after Him [the Father] that the “new man” is created. And notice what follows; it is the righteousness and true holiness of the Father. Most say that the “new man” is Christ but here we see it is the Father.

Another scripture that is related to this verse is in Colossians 3:10, And have put on the new *man*, which is renewed in knowledge after the image of him that created him: This verse reinforces the concept that we are in the image of the Father by the phrase “image of him that created him”. The words ‘created him’ refers to the Father as well. Paul says in Ephesians 3:9 that all things were created by the Father through Jesus Christ. So we can rephrase that statement to say; “after the image of the Father the new man is created”.

To be fair in our discussion of this “image” Paul shows us in Romans 8:29 that we are to be “conformed to the image of the Son”, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Conform: 4832 *sýmmorphos* – properly, *conformed, by sharing the same inner essence-identity (form)*; showing similar behavior from having the same essential nature. Most interpret verse 29 to mean that it is the righteousness of the Son that we are to be conformed to, not the Father’s. So does that statement undo the previous scriptures we examined about being in the image of the Father? Not necessarily, being in the image of the Son does not do away with the Righteousness of the Father or even exclude us from being in the image of the Father.

At first it may seem like verse 29 contradicts the previous statements made by Paul in Colossians 3:10 and Ephesians 4:22; that we are in the image of the Father. It seems that Paul cannot decide which image we are to be made into.

The point I believe that Paul is trying to make is that the Father and the Son exist in a state of *Symbiosis*, which is defined as a cooperative relationship (as between two persons or groups). As a spiritual application it is defined as the Father and the Son existing in an *interdependent relationship* with one another. They exist as two separate personalities but are “one” in thought and purpose and are the *theotes* or Godhead.

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The Father works through the Son and the Son works through the Father as part of their **being or nature**. This symbiotic relationship has been the relationship that has existed from eternity. It remained the same relationship when Christ, as the Word became flesh. And it will remain the same relationship into eternity.

So it seems that based on Paul's writing and the concept of "symbiosis" we are made into both the image of the Father and the image of the Son. And the righteousness throughout is that of the Father. Let us read what Paul says in 2 Corinthians 4:4, In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

4.5 Scripture #5

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Here we see a definition of the Righteousness of the Father showing that it is those living in the faith of the Father and the Son. However, these "just" were obedient to the laws of God and had works associated with their faith. Hebrews chapter 11 is a testament to the mighty works they achieved "through their faith."

James 2:17 tells us very succinctly that, Even so faith, if it hath not works, is dead, being alone. It says of Abraham in Genesis 26: 4-5 that he and his seed were blessed; **Because** of his obedience to the laws and statutes of God. Let's read what it says in Genesis 26:4-5, And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

[5] Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

In addition to the obedience of Abraham, and because of his belief in the promises, he was imputed with righteousness. It is also the same with us. This same imputation we receive is contingent on believing in the Father as well. Let's see what it says in Romans 4:20- 25, 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;

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[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.

Noticed in verse 24 the word “if” is used to denote a “conditional status” of this imputation. The sense here is that we must be faithful to believing the promises of the Father with regard to salvation and to receive the imputation of righteousness.

Most understand it as the “righteousness of Christ”. This is important to know, since most believe that the one called **does nothing** with regard to being imputed with righteousness. Here it states that the individual **has to believe** on the “Father” to receive the imputation.

Furthermore, the world cannot receive this imputation of righteousness since it does not even acknowledge the Father in its thinking. The world has become justified, right standing with the Father, by the atoning sacrifice of Yahshua but it does not have the righteousness of the Father imputed to it. Only those who believe or called-out ones in Yahshua do. The world now has “the opportunity” to be called to salvation.

Turning to the phrase in Romans 1:17 “From faith to faith”, according to Adam Clarke’s commentary; “the sense is that the faith of the Abrahamic covenant led on to the faith of the new covenant, which shows that salvation has been by faith from the call of Abraham to those believing at the present time. And from the beginning, all that were just or righteous in the earth became such by faith,”

4.6 Scripture #6

Romans 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.

The context of this verse concerns itself with Paul’s desire for Israel to be saved. What is interesting in this verse is that Paul does not use the term “Righteousness of Christ” when he is writing about the “righteousness” he wanted Israel to submit to.

He is inspired to write the “Righteousness of the Father” as opposed to writing “the Righteousness of Christ”. Paul remains consistent throughout these six scriptures. It’s virtually the same phrase repeated the same way throughout his writings.

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He firmly establishes the premise; that we receive the imputation of the Righteousness of the Father through the Son, whose faith is in the Father.

4.7- 4.8 Scripture #7 and Scripture #8

The seventh and eighth scriptures that refers to the Father's righteousness are not as clear as the other six but are important to analyze. Here in Romans 25- 26, it says, Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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

In verse 25 it seems to say that "to declare His righteousness" is referring to the Son's righteousness but in reality it is talking about the Father's righteousness being declared through the blood of His Son.

Let's see what The English Standard Version says in its translation for seventh and eighth scriptures in Romans 3:25- 26.

[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.

[26] It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

In verse 26, "his righteousness" continues to be the Father in context. It is the Father that is the justifier of the believer in the Messiah. So we see that the context of all the previous verses show that it is the "Righteousness of the Father" that is imputed to us through the faith of Yahshua. When the Father looks on us He sees His own righteousness in us through the body of His Son.

That's a marked difference in the perception of where it comes from and who it represents. Most have said that it is the righteousness of Christ that is imputed to us not the Father's. This is not to say that the righteousness of Christ displayed is not worthy somehow. The emphasis in these scriptures is not on the Son's righteousness but on the Father's. We shall see that delineation as we explore this subject further.

In the following two passages of scripture the opposite seems to be true when we first look at the verses. We will examine these scriptures and try to harmonize

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them. First let's read Philippians 1:11, Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

This verse should be rendered "through" not "by" which indicates that righteousness comes originally from the Father as the husbandman. Then it is cultivated by Him and the "fruits" are grown as Christ supplies the life-giving energy for them to develop abundantly.

John 15:1-2 says, I am the true vine, and my Father is the husbandman.

[2] Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. We see in verse two, the active role the Father plays in developing the fruits of righteousness in the believer. If there is no growth that individual is taken away. If there is growth then the Father prunes or disciplines that individual so there will be more growth.

Secondly, let us read in Romans 5:17 where we see that the "gift of righteousness" comes from the Father. It says, 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.)

The Amplified Bible, Classic Edition (AMPC) clarifies that it comes from the Father through Christ. Let's read what it says, Romans 5:17 Amplified Bible, Classic Edition (AMPC)

[17] For if because of one man's trespass (lapse, offense) death reigned through that one, much more surely will those who receive [God's] overflowing grace (unmerited favor) and the free gift of righteousness [putting them into right standing with Himself] reign as kings in life through the one Man Jesus Christ (the Messiah, the Anointed One).

In Roman 5:18 the scripture continues; 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". In this verse it states that the "righteousness" or act of one who became justification of life to all men. Here, that righteous act refers to the crucifixion of the Messiah. In the garden of Gethsemane, Christ submitted His will to the Father's will and went ahead to the cross.

They both were righteous and without sin. Yet Christ operated out of the Father's will or righteousness. So when Paul talks about the "righteousness of one", he is referring to the Father's righteousness being in him; not his own. Another scripture

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that clearly indicates the Father's will in the Son with regards to our own walk in the faith is in I Thessalonians 5:18. It states, In everything give thanks: for this is the will of God in Christ Jesus concerning you.

5. Paul uses legal terms

The "justification of life" is a legal term used by Paul that adjudges and entitles men to eternal life. To *adjudge* is to make a formal declaration or decree. So this phrase is actually a legal document that entitles mankind to eternal life.

This must be qualified to say that it is only given to those who believe in the Messiah and are sons and daughters of the Father. Some preach a doctrine that says this document makes all mankind righteous and that we, the believers in the Father and the Son, are one with them. This doctrine would include all those practicing evil ways and making believers one with prostitutes, murderers, and all those who are evil at this present time.

Going back to wrap up the passage in Romans chapter 5, verse 19 finishes, For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. In this verse we see the righteousness of the Son displayed; He personally submitted Himself to the requests of the Father in His life and operated in the "Righteousness" of the Father.

So what is the righteousness of Christ? Is it independent from the righteousness of the Father? What we see in scripture concerning this subject is that it will be very helpful in understanding why the imputation of righteousness is from the father and not the Son. This understanding will further highlight the Father's role in His plan of salvation without diminishing the Son's importance.

Let's see what it says in Matthew 6:33; But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Even in this well-known scripture; Christ is instructing his followers to seek the Father's righteousness not his own.

Christ says of Himself in John 14:10- 11, Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Notice that the words and the work that Christ did were of the Father. He was the one who

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is credited with those things that Christ performed. In other words, His righteousness was that of the Father and not His own righteousness.

John 5:30 says, I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

2 Corinthians 5:21 states, 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.

It was the Father who was in Yahshua that was reconciling Himself to the world. The Father was not imputing the world's sins against them but forgiving them. Once again we see that it's the Father's righteousness that was performing that work of reconciliation not the Son's. This point further clarifies the role the Father played in that reconciliation.

2 Corinthians 5:18- 19 states, And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; [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. It is the Father that does the "drawing" of all men to the Son. It is not the Son that is doing the drawing.

John 12:32- 33 says, And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. And in reference to the Father's role;

John 6:44 states, No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

We have to realize that Christ came to this earth to be used as a *sanctification* or "vessel of honor" for the Father. He was the "conduit" through which the Father accomplished the plan of creation which includes the angelic realm and the Old Testament dealings with mankind. He was that rock which followed the children of Israel in the desert. Please read 1Corinthians 10:4.

6. Revealing the Logos

He divested Himself of the glory He had with the Father, being formally, the *Logos* or Word of God in the Godhead and became a servant. The same relationship

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continued when He was down here on Earth in human flesh. He was the spokesman or Logos for the Father as it states in John 1:1.

The Editors of Encyclopædia Britannica show the ancient concept of the use of the term “logos” and how that term was interpreted in those societies.

Logos, (Greek: “word,” “reason,” or “plan”) plural logoi, in Greek philosophy and theology, the divine reason implicit in the cosmos, ordering it and giving it form and meaning. Though the concept defined by the term logos is found in Greek, Indian, Egyptian, and Persian philosophical and theological systems, it became particularly significant in Christian writings and doctrines to describe or define the role of Jesus Christ as the principle of God active in the creation and the continuous structuring of the cosmos and in revealing the divine plan of salvation to man. It thus underlies the both immanent in the world and at the same time the transcendent divine mind.

John borrows this terminology and adapted this concept in John 1:1. John is showing us based on this philosophy that Christ as God was instrumental in bringing to fruition the plan of the Father by use of His divine reason and power. It illustrates how the Father directed Him to bring into existence the creation; letting Him bring it into being through His own reason and power.

As the being who created all things, the Logos, divested Himself of the glory He had with the Father and became a servant. He did not come to seek His own will but the will of the one who sent Him. His purpose was to fulfill the will of the Father in all things not His own will or righteousness. He said He could do “nothing of Himself” and had to rely on the Father for everything. Even to endure the death of the cross.

Let’s read more about this in Philippians 2:5-8. It states, Let this mind be in you, which was also in Christ Jesus:

[6] Who, being in the form of God, thought it not robbery to be equal with God:

[7] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[8] And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

John 5:19 is an important scripture that reinforces the concept that it was the will of the Father in Christ that did the work that was set before Him. It says, Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do

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nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise.

Another scripture that ties in with this concept showing the position of the Father in the Messiah's life is John 14:28. It says, Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

After He is made King of kings and Lord of lords, He will still be doing the Father's will by subduing those things that are in opposition to the Father. After His reign as the King of kings in the Millennium and after the White Throne Judgment then Christ will submit Himself to the Father and present all things to Him.

His office as High Priest will be fulfilled as there will no longer be a need for a mediator between the Father and mankind. So the Father will be the Supreme deity over all the creation and will communicate with mankind, then resurrected spirit beings directly. And He will be "all in all" or "the fullness of Him that fillest all things".

In 1 Corinthians 15:24- 28 it says, Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

[25] For he must reign, till he hath put all enemies under his feet.

[26] The last enemy *that* shall be destroyed *is* death.

[27] For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

Note: "he is expected" means that the Father is not subject to the Son. Continuing in 1 Corinthians 15:28, And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

7. The Garden of Gethsemane

At the garden of Gethsemane we find another insight into this concept of the will of the Father and the will of the Son. We read about the struggle that ensued between the two on that terrible night. Some feel that there was not an internal struggle for Yahshua. He just accepted the sacrifice before Him without any

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difficulties. However, events recorded for us in the scripture paint a different picture.

Let's read about it in Matthew 26:36- 38. It says, Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

[37] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

[38] Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

As we can see from this passage concerning the agony He was experiencing that night over the crucifixion; He spoke about drinking of that cup. It is often thought that the emotion displayed was due to the suffering He would have to endure at the cross.

I think that this was a part of the reason He was "extremely" sorrowful that night. However, in studying this topic, I believe He was also in a great struggle between His will, which was not to drink of the cup, if that was possible; and the Father's will, which was to complete the destiny that was set before Him. I think that the scriptures bear that out. He did not accept this decision without a strong emotional appeal for the Father to take away that cup. Remember, **He did this three times!** It would seem that there was an extremely intense discussion between the Father and the Son concerning this decision.

See what it says in Matthew 26:39, And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

As we continue to verse 42 in the same chapter it reads, He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

We see that this intense discussion between Christ and the Father concluded by showing that the cup "may not" be passed away from Him. Meaning that there was no other way to fulfill the plan made from before the foundation of the world and that Christ submitted His will to that of the Father's.

Another passage of scripture referring to this event is found in Hebrews 5:7, Who in the days of his flesh, when he had offered up prayers and supplications with

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strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

This is a passage this is full of emotion and deep meaning some of which we may not understand because we are limited in our understanding; and because only a portion of the discussion the Son had with the Father is revealed. However, looking into the word “feared” in the sentence we find two Greek words that are used.

Strong's Concordance #575 we see the word *apo* which denotes a separation. Strong's Concordance # 2124 we see the word *eulabeia* which means to dread or fear. So we can interpret the last phrase to mean “He was heard in that He feared separation from the Father. He did not fear physical death as a separation but would fear “eternal separation” from the Father; if He was not resurrected. The “strong crying and tears” would indicate a strong belief in the power and promise of the Father that He would be resurrected to eternal life.

8. What about the world?

Next, we turn to the righteousness of the Father as it relates to the judgment of the world at the return of the Messiah. What about the unconverted masses? Doesn't the blood of Christ cover their trespasses too? Then why are they subjected to being judged at the resurrection of the dead?

Let's further explore these questions by taking a look at 2 Corinthians 5:18- 21 which says, And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

[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.

[20] Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

[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.

In verse 19, it states that the Father's desire is to reconcile the world to Himself. He achieved that reconciliation legally by the atonement or the sacrifice of the Messiah; by not imputing the world's trespasses against their account. So legally, the world is saved from eternal death because the penalty of eternal death has been paid by the blood of Christ. Righteousness is not imputed to the world only the

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forgiveness of sins. We as followers of Yahshua have the righteousness of the Father imputed to us.

Now logic would dictate that no charge can be brought against the world legally because of that imputation—at the judgment. But contrary to that logic, judgments concerning the trespasses of mankind who are not the believers in Messiah; take place at the judgment mentioned in the scriptures.

John 5:29 says, And shall come forth; they that have accomplished good things, unto a resurrection of life; and they that have done evil things, unto a resurrection of judgment. This refers to the judgment when Messiah returns.

Paul writes in Romans 2:1- 5, Therefore thou art without excuse, O man, every one judging: for in which thou judgest the other, thou condemnest thyself; for thou that judgest commits the same things.

[2] But we know that the judgment of God is according to truth against them which do such things.

[3] And reckonest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

[4] Or despisest thou the abundance of His kindness and forbearance [holding in His indignation] and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[5] But in respect to thy hardness and impenitent [not effected with sorrow for sin] heart treasures up to thyself wrath on the day of wrath and the unveiling of the righteous judgment of God;

9. Day of judgment

These verses clearly indicate a day of judgment for “impenitent” sinners.

Impenitent sinners are those ones whose heart is harden with sin and does not show any sorrow for their trespasses. They are not excused from being judged even though some may not have had the knowledge of the law of God. They had their conscience to follow; which contains the law of God.

We see by the next series of verses that there is a judgment of certain individuals that despise the goodness of the Father. They “treasure” up in their heart evil to be subjected to the righteous judgment of the Father. They are not protected by the imputation of the sacrifice of Yahshua.

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In Romans 2:14- 16 we see it specially refers to the Gentiles having their conscience used as a standard by which they can be judged. There was a determination being made as to whether they followed that standard or not at the judgment. Starting in verse 14 it says, For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

[15] Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

[16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

One further passage of scripture that bears examination and that applies to our discussion of imputation and judgment is found in Hebrews 10:26- 30, concerning those that once believed. In verse 26, it says, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

[27] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

[28] He that despised Moses' law died without mercy under two or three witnesses:

[29] Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

[30] For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

10. An inheritance

Reading that passage is sobering; if we have become part of the new covenant and have tasted of the good things of the Father and then turn to evil and reject the sacrifice of Messiah, we take ourselves out of the imputation of the Father and are subject to the judgment at the resurrection. Many have preached "once saved always saved" but we see that this belief is not true. We can surely lose our salvation if we are careless and despise the calling we have received.

The book of Hebrews verifies that concept. Hebrews 12:15- 17 discusses the decision of Esau to reject his birthright. It states, Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you, and thereby many be defiled*;

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[16] Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

[17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

The message in verse 17 is clear. If we reject the inheritance we have been offered in the new covenant and despise the sacrifice of the Messiah; we can lose the opportunity to be sons of God and thereby having eternal life. The possibility exists that even though we may have a change of heart in the future, repentance may not be granted.

11. Study highlights

Why do we need to know that the Righteousness of the Father is imputed to us? Is this just an exercise to answer a theological question or is there more value associated with this study for us? How does understanding this affect our spiritual lives?

As we conclude, let's go over some of the benefits to understanding this particular study offers us. First, scripture says that the "spiritual man" should be renewed by the knowledge "of the Father"; which is stated in Colossians 3:10, And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

So any aspect of this study that was not familiar to you is a help in "renewing" the inner man. The more we can gain understanding of the "deep things of God" the better our mental state will be and it will strengthen us in our everyday lives; whether we struggle or prosper. Also having an inspired spiritual mind helps us to overcome things that may depress us.

For instance, having an understanding that the "Righteousness of the Father" and the "Faith of Christ" is imputed to us, prevents us from feeling unworthy of the gift of eternal life because of the sins we commit even though we are converted. We all fall short of the glory of God and the enemy, namely, the principalities and powers of the air, can use this feeling to influence us into becoming despondent and lackadaisical in our walk of faith.

It is important to know that the Father looks on us as being righteous despite our sins. Thereby the process of imputation can significantly help us from becoming

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callus to our calling and to our general well-being in this life. This understanding is a protection for the mind against any negative influence we may experience.

Additionally, seeing Christ submit Himself to the Father by not doing His own will, even to the death on the cross, gives us an example to follow in our lives. We too must submit our will to the Father's will. Our submission will allow His righteousness to flow through us by the power of the Holy Spirit.

When we encounter difficult trials in our lives, we can look to what Christ went through at the Garden of Gethsemane and draw from His example and gain strength; that it was the Father who saw Him through His anguish of being "sorrowful unto death". At times that same deep emotional feeling can possess our soul. It helps to understand that the Father and the Son can help us overcome the same "feeling of emptiness" that we may experience at times.

Another significant concept that was discussed in the study was that the Father is involved in all things. He is the point of origin for everything that exists in heaven, on the earth and in the universe. He is the "all in all" or "the fullness of Him that fillest all things."

We have also seen in the scriptures the presence of the Father in the lives of Christ and the Apostles; especially in the life of Paul.

Finally, this study highlights and underscores how Christ continually pointed us to the Father when He was on the earth. Christ came with the purpose to reveal the Father and His Righteousness.