

Introduction to My E-Book, "Righteousness, Holiness, and Victory Over Sin," and Romans 1:16, 17

I'll quote part of the introductory material at the beginning of the book, including the Contents of the twenty-eight articles included in the book. I'll quote part of the content of Article #1 where I give some background information, and I'll quote the teaching on Romans 1:16, 17, which is included in Article #9 of the e-book. Romans 1:16, 17 are of key importance in that it is widely agreed that these two verses give the theme of the apostle Paul's epistle to the Romans, which (it is widely agreed) is one of the most important epistles in the New Testament.

This e-book, which deals to a large extent with the interpretation of passages of the Bible (especially the New Testament) that deal with the super-important topic of righteousness, holiness, and victory over sin is packed with good news, very good news! The New Testament clearly, and consistently, teaches that God calls, and enables, us to walk with the victory over sin, by grace through faith. No true Christian wants to sin! God hates sin and He paid an infinite price in the Sacrifice of His Son to set us free from spiritual death and bondage to sin.

We will never walk in the righteousness and holiness of God with the victory over sin BY FAITH until we are convinced in our hearts that God has called us to such a walk and provides the grace for us to do what He has called us to do. The New Testament makes it quite clear that the victory over sin is far from being automatic or always easy. We have powerful enemies against us: the world, the flesh (the old man that wants to continue to sin), and the devil and his hosts, but the saving grace of God in Christ is far more powerful for those who appropriate His grace BY FAITH (a faith that is based on God and His Word). The saving grace of God in Christ includes all the work of the Holy Spirit, the infinite Spirit of God, who dwells in all true Christians.

We don't want to repeat the error of the people of Israel at Kadesh (Numbers chapters 13, 14), where they believed in their hearts (and spoke and acted accordingly) that they could not do what God had called them to do. Of course God did not expect them to defeat the Canaanites by their strength; he did, however, expect them to trust Him and keep walking by faith.

We must make living in the righteousness and holiness with the victory over sin through the saving grace of God in Christ BY FAITH a top priority. **WE MUST AIM AT THAT TARGET! WE CERTAINLY WON'T HIT THE TARGET IF WE ARE NOT AIMING AT IT!** God knows our hearts! Also, it is good to know that He has promised to forgive us IF we should sin, when we repent.

The twenty-eight articles in this e-book were taken, with some modifications (including adding bold, underlining, italics and improvements in content) from the written text behind my twenty-eight half-hour radio broadcasts titled "Holiness

and Victory Over Sin." (You can hear some of these broadcasts or purchase CDs of the broadcasts on my internet site: karlkempteachingministries.com.)

These articles cover this super-important topic rather thoroughly, and they serve as a good introduction for my paperback book, "Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ." I quote extensively from the book in these articles. If you like this e-book, which is available at amazon.com, you will also like the paperback book, which is available at amazon.com and on my website. The paperback book contains a large amount of information that is not included in this e-book, and the e-book contains quite a bit of information that is not included in the paperback book.

I highly recommend reading the e-book first. Like I said, it serves as a good introduction for the paperback book. I always quote from the *New American Standard Bible* (NASB), 1995 edition, unless I mention otherwise, but some quotations in this e-book were taken from the 1977 edition, which was used in my paperback book. Based on what I have observed, the differences between the 1977 edition and the 1995 edition are typically very minor and do not change the meaning of the verse.

Contents, Including the Primary Content of these Twenty-Eight Articles

Abbreviations and Other Such Information

Acknowledgements

Article #1. Introduction; start Galatians 5:16-25 (meaning of "the flesh" in these verses and many other verses).

Article #2. Galatians 5:16-25 (meaning of "the flesh" in these verses and many other verses).

Article #3. Finish Galatians 5:16-25; Galatians 6:7-9.

Article #4. Romans chapter 6 (discuss repentance).

Article #5. Romans chapter 6 (meaning of justify/justification).

Article #6. Romans chapter 6; start Romans 8:1-18 (should we fear sinning against God?).

Article #7. Romans 8:1-18 (Jeremiah 31:31-34; Ezekiel 36:25-27; Romans 2:26-29; 3:9; Galatians 3:21).

Article #8. Finish Romans 8:1-18 (Romans 5:18).

Article #9. Romans 1:16, 17 (Isaiah 32:15; 45:8; 46:12, 13; 53:11; 56:1; 60:21; 61:1-3, 10, 11; Romans 3:21, 22; 1 John 3:7).

Article #10. Romans 3:9, 20-24 (meaning of justify/justification; redemption; 1 Corinthians 6:18-20; Galatians 4:4-7; Colossians 1:12-14; Titus 2:11-14; 1 Peter 1:14-19).

Article #11. Romans Chapter 5 (through verse 17; meaning of justify/justification).

Article #12. Finish Romans Chapter 5 (verse 18 to end of chapter); start Romans Chapter 7 (Matthew 5:27, 28).

Article #13. Romans Chapter 7 continued.

Article #14. Finish Romans Chapter 7.

Article #15. Start "1 John 1:5-2:6 and 2:28-3:12 with the Emphasis on the Meaning of 1 John 1:8" (also discuss 1 John 2:19, 26, 22, 23; 4:1-6; 5:3-6).

Article #16. Finish 1 John 1:5-2:6.

Article #17. 1 John 2:28-3:8.

Article #18. 1 John 3:9-12; "What is Sin?" (Matthew 5:28; Romans 4:23; 1 Corinthians 3:16, 17; 6:19, 20; 10:13; 1 Timothy 1:12-16 and Paul the chief of sinners).

Article #19. Start a study on the meaning of the Greek noun *aphesis*; start discussion of Colossians 1:9-14 (verse 14 uses *aphesis*; also discuss Luke 4:18 with 4:16-21 and Leviticus 25:9, 10; Isaiah 61:1-3).

Article #20. Finish study of Colossians 1:9-14; study of Ephesians 1:7 (this verse uses *aphesis*); start study of Ephesians 1:3, 4 ("holy and blameless"; this article includes a discussion on redemption).

Article # 21. Finish Ephesians 1:3, 4; start Ephesians 4:17-32.

Article # 22. Finish Ephesians 4:17-32; start study on three Hebrew nouns for sin, iniquity, transgression, guilt of sin, and PENALTY for sin (including the major penalties of spiritual death and bondage to sin) that will help us understand Christ's all-important atoning death and new-covenant salvation (discuss Genesis 4:8-13).

Article #23. Continue study on three Hebrew nouns; includes a study on Leviticus 16:20-22 (includes "Azazel"); start a study on Isaiah 53:4-6, 11.

Article #24. Finish study on three Hebrew nouns and the study on Isaiah 53:4-6, 11 (for one thing, the Righteous One makes Righteous the many); start "Hebrews 10:8-18 with Special Emphasis on the Meaning of *Aphesis* as it Is Used in Hebrews 10:18."

Article # 25. Finish the study on Hebrews 10:8-18; we also discuss Hebrews 8:6-13; 10:26-31; 11:39, 40; 12:23 in this article; start a study on the topic of holiness (holy, saint, make holy, sanctify, sanctification) through the atoning death of the Lord Jesus Christ that is based on the last chapter of my book, "Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ"; all the emphasis in this study is on the ideal state of Christians actually being set apart from sin and living for God in an abiding state of holiness.

Article #26. We discuss 1 Corinthians 1:1, 2; 6:8-11; 2 Corinthians 11:2-4; and Ephesians 5:22-33 on the topic of holiness.

Article #27. We discuss Romans 1:7; 6:19, 22; 12:1-3; 1 Corinthians 1:1, 2; 2 Corinthians 6:14-7:1; 1 Thessalonians 3:6-13; 4:1-8; 5:23; 2 Thessalonians 2:13; and 1 Timothy 1:21 on the topic of holiness.

Article #28. We discuss Ephesians 5:3-8; Colossians 1:21-23; Hebrews 12:14; 1 Peter 1:13-19; and Revelation 22:12-15 on the topic of holiness.

Abbreviations and Other Such Information

cf. compare

e.g. for example

f., ff. following verse or verses

I typically quote the primary Scripture passages we are discussing in bold throughout this e-book.

I frequently make comments in the middle of quotations in brackets [] or [[]] to make them more obvious.

Acknowledgements

Greg Holtzmann produced the cover for this book. Norma Wagner proofread the manuscript, which enabled me to remove quite a few typos. I want to thank all of the students I have had dealing with the topic of righteousness, holiness, and victory over sin for the past more than forty-five years. They encouraged me and

many of them helped support my ministry, which enabled me to have the time and resources to do the things I have done.

Lastly, I would like to acknowledge my infinite debt to God (God the Father, God the Son, and God the Holy Spirit). Apart from the Father's saving grace in Christ Jesus and all the work of the Holy Spirit, I would still be lost and spiraling downward. I readily acknowledge that my Christian life and ministry is totally dependent on the sufficient grace of God in Christ Jesus, which includes all the work of the Holy Spirit. The triune God must receive all the glory forever! He is the ultimate source for truth, righteousness, holiness, victory over sin, life, peace, order, and everything else that is good!

May God's will be fully accomplished in the hearts and lives of His people through this e-book! In Jesus' name!

Holiness and Victory Over Sin #1 (Article #1)

Since this is the first article, I'll give a little background information. I received BS and MS degrees in engineering from St. Louis University, and I worked throughout the 60s on various space projects. Much of that was very interesting. Very often we were doing things for the first time.

In 1964 the best thing that ever happened to me happened. I became a born-again Christian. Thanks be to God! My life began to change, greatly. For the first time in my life I had peace with God. I had an assurance of salvation, and I have had that assurance ever since. Again, thanks be to God! One of the first things I noticed after I became a born-again Christian was that my cussing stopped. I had tried to quit cussing for at least ten years with no success. I would embarrass myself quite often. But God just took it away, with no effort on my part, and there were other things like that. He did some spectacular things, convincing me that the Bible is true and that new-covenant salvation is real.

But there was one area, at least one area, where temptation increased, and the spiritual warfare was intense. What was I going to do? As I began to cry out to God for help, I got highly motivated to study what the Bible had to say about holiness and victory over sin. God began to open up Romans chapter 6 to me, which is a powerful passage on righteousness, holiness, and victory over sin. (We will go through that chapter verse-by-verse, starting in Article #4, and we will look at many similar passages.) I began to see that God was clearly saying that we are called and enabled to walk in holiness with the victory over sin. That was good news to me, very good news. I didn't get condemned by the fact that I wasn't fully walking in that victory yet, but I rejoiced in that I could see that the victory was available.

I could also see that the victory over sin wouldn't be easy. The world, the flesh, and the devil and his multitudinous hosts are engaged in intense warfare against us, and I began to see that most Christians wouldn't be much help. Most of the Christians I knew were trying to talk me out of the idea that we can have the victory over sin in this life. And I was receiving the same message from most of the Christian literature I was reading. I don't mean that they were saying that sin is OK, but they made it quite clear that they didn't think it was possible for Christians to stop sinning while living in this world.

In the fall of 1969 I quit my job as an engineer. I thought it might be temporary, but I never got back to engineering. I liked it (in fact, for a long time it was one of my primary gods), but I found Someone and something that was much better. Of course we have to do what God calls us to do. For one thing, I wanted to go to seminary. I wanted to learn everything I could possibly learn that would help me understand the Bible. It is super-important for us to rightly divide God's Word, to understand it, and to live it. One thing I really wanted to learn was New Testament Greek. I have found Greek to be very helpful. I took all the Greek they offered at seminary, and I studied quite a bit more on my own, and I have taught quite a few classes in New Testament Greek. I also wanted to learn Old Testament Hebrew, and I have found that to be quite helpful too. However, the most important thing I learned as a young Christian is that we are totally dependent on the Holy Spirit to be able to rightly divide, to understand, and to live God's Word.

I am interested in every detail that will help me understand the Bible. We can't understand a verse of the Bible until we understand the meaning of the words in the verse. I'm willing to spend ten hours, twenty hours, even a hundred hours to find out what one key word means. I have spent over a hundred hours studying a few key words like righteousness, holiness, and faith.

I finally graduated from Covenant Seminary in St. Louis with an MA degree in Biblical Studies in 1972. Since then I have been prayerfully studying and teaching classes in churches, Bible colleges, home Bible studies, etc. My primary topic has always been holiness and victory over sin, but I have also spent a lot of time on topics like faith, grace, and the end times. Most of my study and teaching has involved going through passages of the Bible, or books of the Bible, verse-by-verse. Each verse must be understood in its context.

The last twenty years I have been doing a lot of writing. I wrote two books, "The Mid-Week Rapture: A Verse-by-Verse Study of Key Prophetic Passages" and "Holiness and Victory Over Sin: [This is a good sub-title] Full Salvation Through the Atoning Death of the Lord Jesus Christ." "Full salvation" very much includes righteousness, holiness, and victory over sin. The Lord Jesus Christ didn't die just so we could be forgiven and have right standing with God, as important as that is. It is equally true that His atoning death dethroned sin, Satan, and spiritual death and enables us to be born again and to walk in the righteousness and

holiness of God. For example, 1 Peter 2:24 says, "and He Himself bore our sins [He bore our sins with the guilt and with the penalties (including the major penalties of spiritual death and bondage to sin)] in His body on the cross, SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS [my emphasis]; for by His wounds you were healed." As I mentioned, I will always quote from the NASB unless I mention otherwise.

I have also written quite a few articles and papers. The primary emphasis has been on holiness and victory over sin, but quite a few papers deal with the end times. One paper is titled "Once Saved, Always Saved?" Another is titled "A Paper on Faith," and another "The Christian, the Law, and Legalism." Many of the papers are over 100 pages. I recommend you take a look at them. Most of my papers are posted on karlkemp-teachingministries.com (Google to Karl Kemp Teaching).

Now I'm going to turn to the Preface of my paperback book, "Holiness and Victory Over Sin," and read four paragraphs. (I won't read the four paragraphs here in this Introduction to My E-Book.) I'll be reading from the book quite a bit in these radio broadcasts (articles). For one thing, I would like to get you motivated to get a copy of this book AND TO STUDY IT. The book is not light reading, but the topic is extremely important, and I believe the book is quite accurate. The primary goal for this book and for these radio broadcasts (articles) is that we rightly divide God's Word and understand the gospel of new-covenant salvation, and then live it, by grace, through faith (faith in God and His Word). The book gets into a lot of details, but details are necessary, important, and good if they help us understand the Bible.

Holiness and Victory Over Sin #9 (Article #9)

Holy Father, we humble our hearts before you; we want to understand the gospel (the full gospel); we want to live the gospel; for your glory; for our good; and for the good of the people we can be a blessing to. In Jesus' name! Amen!

We have the great privilege to turn to ROMANS 1:16, 17. For one thing, there is widespread agreement that these two verses give the theme for the apostle Paul's Epistle to the Romans, which is a very important book of the Bible. All of the quotations will be taken from the New American Standard Bible (NASB), 1995 edition, unless I mention otherwise.

ROMANS 1:16. **"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."** Again, **For I am not ashamed of the gospel** [The Greek word behind the word "**gospel**" is "euaggelion"; this Greek word is made up of two Greek words; "eu" means good and "aggelion" means message or news; the gospel is "good news" indeed.], **for it is the power of God for salvation** [[The Greek

preposition translated "for" here is "eis"; we will come across this preposition again as we continue. It could be translated "for salvation"; "unto salvation"; "to salvation"; or "resulting in salvation." Salvation from what? Salvation from being in spiritual death and being in bondage to sin; and salvation from the wrath of God that will come against those who are committed to sin at the end of this age.]] **to everyone who believes** [[(This double bracket goes on for two paragraphs.) To everyone who believes in God and His Son and His gospel. To believe in God and His Son and His gospel includes a commitment from the heart to live for God and His Son and to live in line with the gospel (by God's enabling grace, which includes His "power"). In English we often use the verb "believe" in a very shallow way, but in the Bible to believe in God and His Son and His gospel includes living for God and His Son and living in line with His gospel, from the heart, by grace through faith. If we believe God's Word, we will live God's Word.

There is no difference between believing in God and His Son and His gospel and having faith in God and His Son and His gospel. And faith without works is dead. It isn't real faith. It isn't saving faith. We must submit to God and appropriate His saving grace in Christ Jesus, by faith, on a continuous basis. In the Greek it is easy to see that the verb translated "believe" and the noun translated "faith" are closely related. The Greek verb translated believe is "pisteuo," and the Greek noun translated faith is "pistis." The Greek verb was derived from the noun.]], **to the Jew first and also to the Greek.** "Greek" here means Gentile.

ROMANS 1:17. (We'll spend a lot of time here; this verse is extremely important, and we need to discuss several important details. I'll quote the entire verse before we get into the details.) **"For in it [by it] the righteousness of God is revealed [is manifested] from faith [by faith] to faith; as it is written, "but the righteous man shall live by faith [he who is righteous by faith shall live]."**

"For in it [by it] the righteousness of God is revealed [is manifested]...." I would translate **"For in it [by it; by the gospel] the righteousness of God is manifested...."** We'll spend a lot of time discussing the meaning of these words before we get back to the words that follow in Rom. 1:17. What does it mean that the righteousness of God is manifested by the gospel? Well, briefly for a start, the primary thing that it means for this age is that the righteousness of God is manifested in the hearts and lives of those who submit to the gospel by faith. God imputes (in a legal, positional sense) and imparts (in a transformational sense) His righteousness to believers, just like He said He would do in many Old Testament prophecies. Every Christian should manifest the righteousness of God in everything they say and do. That is the Christian ideal; and what a privilege; what a blessing! We need to always aim at that target instead of making room for sin. God's righteousness is manifested in our hearts and lives as we walk by faith (in accordance with God's Word) and walk by the Holy Spirit on a continuous basis, which we are called to do. Galatians 5:16 says, "But I say, walk by the

Spirit, and you [most certainly] will not carry out the desire [the sinful desire] of the flesh [of the old man]."

"For in it [by it; by the gospel] the righteousness of God is revealed [is manifested]...." THIS IS EXTREMELY IMPORTANT. I'M GOING TO TURN TO QUITE A FEW PASSAGES IN THE OLD TESTAMENT WHERE GOD PROPHESED THAT HE WAS GOING TO MANIFEST HIS RIGHTEOUSNESS THROUGH NEW-COVENANT SALVATION IN THE ATONING DEATH OF HIS SON, AND BY HIS OUTPOURED SPIRIT, WHO DWELLS IN ALL TRUE CHRISTIANS.

Let's start with ISAIAH 32:15, "Until the Spirit [the Holy Spirit] is poured out upon us from on high [[As we have discussed, God's pouring out His Spirit on believers is a big part of what new-covenant salvation is all about. God pours out His Righteous, Holy Spirit of life, and we are born again and are enabled to walk in the very righteousness and holiness of God.]], And the wilderness becomes a fertile field, And the fertile field is considered as a forest. (16) Then JUSTICE WILL DWELL IN THE WILDERNESS AND RIGHTEOUSNESS WILL ABIDE IN THE FERTILE FIELD [my emphasis] [[Where God pours out His Spirit, His righteousness is manifested. During this age God's righteousness is manifested in the hearts and lives of Christians. In His new heaven and new earth, with its new Jerusalem, His righteousness will permeate everything in full measure.]] (17) And the work [or, the fruit] of RIGHTEOUSNESS [my emphasis] will be peace [Righteousness yields "peace" (Hebrew "shalom"); peace with God, peace in the heart; peace with one another; etc.], And the service of RIGHTEOUSNESS [my emphasis], quietness and confidence forever. (18) Then my people [God says] will live in a peaceful habitation, And in secure dwellings and in undisturbed resting places...." The main point I want to make here is that God pours out His Righteous Spirit and His Righteousness is manifested. During this present age His righteousness is manifested in the hearts and lives of Christians, as they walk by the Spirit (by grace through faith).

I'm turning to ISAIAH 45:8, "Drip down, O heavens, from above, And LET THE CLOUDS POUR DOWN RIGHTEOUSNESS [my emphasis; God pours down His righteousness through new-covenant salvation.]; Let the earth open up and salvation bear fruit, And RIGHTEOUSNESS SPRING UP [my emphasis] with it, I, the LORD [Yahweh], have created it." We are part of God's new creation. Our righteousness is part of His creative work, but we have to appropriate these things by faith (on a continuous basis). God gets all the glory: His righteousness is imparted to us through the Sacrifice of His Son and by the Righteous, indwelling Holy Spirit.

ISAIAH 46:12, 13. God is speaking, "Listen to Me, you stubborn-minded, Who are far from righteousness. (13) I BRING NEAR MY RIGHTEOUSNESS [my emphasis], it is not far off; and My salvation will not delay. And I will grant salvation in Zion, And My glory for Israel." God's righteousness and His salvation

go together. A big part of what His salvation is all about is His solving the sin problem through the atoning death of the Lord Jesus Christ and making those who submit to His salvation righteous with His imputed and imparted righteousness. Nothing works right until we are made righteous. Sin always destroys divine order, starting with our all-important relationship with God.

ISAIAH 56:1. "Thus says the LORD [Yahweh], 'Preserve justice and DO RIGHTEOUSNESS [my emphasis], For My salvation is about to come And MY RIGHTEOUSNESS [my emphasis] to be revealed [or, MANIFESTED].'" Under the old covenant God's people were required to "do righteousness," but the sin problem had not been solved yet through the atoning death of the Lord Jesus Christ and by the life-giving, sanctifying work of the Holy Spirit that comes to believers through Christ's death. The most "righteous" believers from Old Testament days will all confess that they needed to be saved through the Lord Jesus Christ. The most righteous sons of Israel submitted to the ministry of John the Baptist and then to the ministry of the Lord Jesus Christ when they called for repentance.

ISAIAH 60:21. "Then ALL YOUR PEOPLE *WILL BE* RIGHTEOUS [my emphasis]; They will possess the land forever, The branch of My planting, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED [my emphasis]." We are saved and made righteous by the work of God's hands, and He must receive all the glory. "We are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Eph. 2:10). But the Bible also makes it clear that we must repent and submit to God and His plan of salvation by faith, and we must walk by His Spirit by faith on a continuous basis, or we will not manifest (or, fully manifest) His righteousness. We must work out our salvation day by day by faith (Phil. 2:12) by grace (Phil. 2:13). The fact that we must appropriate God's righteousness by faith does not detract from the fact that His righteousness comes 100 percent by His grace. In Romans 4:16, for example, the apostle Paul said, "For this reason, *it is* by faith, in order that *it may be* in accordance with grace." Faith appropriates what God makes available by grace. We don't earn/merit these things by faith.

"THEN ALL YOUR PEOPLE *WILL BE* RIGHTEOUS; They will possess the land forever, The branch of My planting, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED" (Isaiah 60:21). To the extent we do not appropriate and walk in God's righteousness and every other aspect of our salvation, we rob Him of glory.

ISAIAH 61:1-3. It is significant that Jesus quoted part of the words of Isaiah 61:1, 2 in Luke 4:18, 19 and said that this scripture was fulfilled in Him. "The Spirit of the Lord God is upon me [Me], Because the LORD [Yahweh] has anointed me [[Me. The word "Messiah" from the Hebrew means "Anointed One," and the word "Christ" from the Greek means "Anointed One." He, the God-man, was anointed by the Spirit of God like no ordinary man could be (see John 3:34, for example).]]

To bring good news to the afflicted [The Lord Jesus Christ brought the good news of new-covenant salvation.] He has sent me [Me] to bind up the brokenhearted, To proclaim liberty [or, to proclaim release] to captives And freedom to prisoners [All of us were captive to spiritual death and in bondage to sin, but He came to proclaim release to the captives.]; (2) To proclaim the favorable year of the LORD [Yahweh] and the day of vengeance of our God [[Jesus' words in Luke 4:18, 19 stopped with the words "To proclaim the favorable year of the LORD." Most of the manifestation of the wrath of God is reserved for the end of this age.]]; To comfort all who mourn [[Mourning over things like the sinful state of God's people and the fact that His name is being blasphemed is a good thing. For one thing, people who are mourning over such things will be ready to submit to the Savior when He comes.]], (3) To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called OAKS OF RIGHTEOUSNESS [my emphasis], The planting of the LORD [Yahweh] that He may be glorified." Those who submit to the Lord Jesus Christ become strong trees that are characterized by the righteousness of God. His righteousness is imparted to them through His saving work in Christ, and He is glorified. As I have mentioned, God gets 100 percent of the glory for our righteousness. Of course we can be righteous! This is the work of God! He makes us righteous through the atoning death of His Son and by His outpoured Spirit who comes to dwell within us, but we must appropriate and cooperate with God's saving grace by faith. The world, the flesh (the old man that wants to continue to sin), and the devil and his hosts are against us, so the victory over sin certainly isn't automatic, or always easy, but God's grace is sufficient.

ISAIAH 61:10, 11. "I will rejoice greatly in the LORD [Yahweh], My soul will exult in my God; For He has clothed me with garments of salvation, HE HAS WRAPPED ME WITH A ROBE OF RIGHTEOUSNESS [my emphasis], As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels [God imputes and imparts His righteousness to us through new-covenant salvation.]. (11) For as the earth brings forth its sprouts, And a garden causes the things sown in it to spring up, So the LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING UP BEFORE ALL THE NATIONS [my emphasis]." God's righteousness is manifested before the nations in the hearts and lives of those who submit to His new-covenant plan of salvation. They can see the "robe of righteousness" that God gives to those who submit to Him with repentance and faith. God will manifest His righteousness before all the nations in a fuller sense at the end of this age.

I won't read any more prophecies that speak of God's manifesting His righteousness in the hearts and lives of those who partake of new-covenant salvation, but I'll briefly comment on two other very important such prophecies that we have discussed already (in the e-book, but not in this introduction to the e-book) and then briefly discuss Isaiah 53:11. In JEREMIAH 31:31-34, which is a prophecy dealing with new-covenant salvation (verse 32 even mentions the "new

covenant"), God said that He was going to put His law within His people and write it on their hearts. In other words, He was going to transform their hearts and impart His righteousness to them. The prophecy also mentioned forgiving their sins and remembering them no more. Forgiveness is a very important part of new-covenant salvation, but I believe we should put about 90 percent of the emphasis on our actually becoming and being righteous with the righteousness of God.

We also discussed [EZEKIEL 36:25-27](#). There God prophesied, for one thing, that He would put His Spirit within us and cause us to walk in His statutes and that we would walk in His ordinances.

Isaiah chapter 53 is one of the most important passages in the Bible dealing with the atoning death of the Lord Jesus Christ and the glorious salvation that results from that Sacrifice. [ISAIAH 53:11](#) is a key verse in that chapter. It speaks of the RIGHTEOUS ONE (the Lord Jesus Christ) MAKING US RIGHTEOUS through His atoning death. Isaiah 53:11 is discussed in some detail on pages 26-28 of my paperback book, "Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ." It is also discussed in this e-book (see the Contents).

Now that we have considered quite a few passages in the Old Testament that prophesy of God's manifesting His righteousness in the hearts and lives of His people (believers), LET'S TURN BACK TO THE FIRST WORDS OF ROMANS 1:17. As I mentioned, I would translate the first part of the verse, "**For by it [by the gospel] the righteousness of God is revealed [is manifested]....**" The primary thing that the apostle meant was that God manifests His righteousness in the hearts and lives of Christians. He has dethroned spiritual death and sin and manifested His righteousness through new-covenant salvation. The apostle Paul elaborates on that all-important theme throughout much of the rest of the book of Romans, but Romans chapters 5-8 are of key importance. We have discussed, or will discuss, most of the verses of Romans chapters 5-8 in these articles (in the e-book).

[ROMANS 3:21, 22](#) are an important cross-reference that speaks of God's righteousness being manifested in the lives of Christians. We'll study those verses later, but for now I'll quote the first part of [ROMANS 3:21](#), "But now apart from the Law [the Mosaic Law, which was the foundation for the old covenant], **THE RIGHTEOUSNESS OF GOD HAS BEEN MANIFESTED [my emphasis]....**" Also note [Romans 1:18](#); it speaks of THE WRATH OF GOD BEING MANIFESTED from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness. That's why all people need to be saved from bondage to sin and made righteous through the Lord Jesus Christ. The only way to avoid the wrath of God that is manifested now to some extent against all ungodliness and unrighteousness, and will be manifested in full measure at the end of this age, is to be transformed and become righteous

through salvation in the Lord Jesus Christ. The wrath of God is manifested now (see Romans 1:18-32), even as the righteousness of God is manifested now. The righteousness of God is actually manifested in the hearts and lives of those who submit to God's new-covenant plan of salvation with repentance and faith. We don't just read about God's righteousness being revealed; it is actually manifested in the hearts and lives of Christians.

BACK TO ROMANS 1:17, "For in it [by it; by the gospel] the righteousness of God is revealed [is manifested] from faith...." I would translated **"by faith."**

Normally the two Greek words used here (the Greek preposition "ek" and the noun for faith) are translated "by faith." I could give many examples, but I'll just give three. At the end of verse 17, the NASB translates these same two Greek words "by faith," and so do the NIV, KJV and the NKJV. Romans 5:1 is another example, and so is Rom. 9:30. I'll read Romans 9:30, "What shall we say then? That Gentiles, who did not pursue righteousness, **ATTAINED RIGHTEOUSNESS, EVEN THE RIGHTEOUSNESS WHICH IS BY FAITH** [my emphasis]." The only way we can receive God's imputed and imparted righteousness is "by faith" (or, we could say "through faith," or the equivalent). We appropriate and walk in God's saving grace by faith. The NIV, KJV, and the NKJV also translate "by faith" at Rom. 5:1, and the NIV also translates "by faith" at Rom. 9:30.

BACK TO ROMANS 1:17, "For in it [by it; by the gospel] the righteousness of God is revealed [is manifested] by faith to faith...." The Greek preposition translated "to" is "eis." The translation "to faith" is quite acceptable here, but we could also translate "unto faith." The righteousness of God comes "by faith" and it comes "to faith" or "unto faith." That is, it comes "to" or "unto those who have faith," faith in God and His Son and His gospel. The apostle emphasized the word FAITH here by using it twice. He strongly emphasized faith in his proclamation of the gospel (he received his gospel from the Lord Jesus Christ). He taught that we are saved by faith (a faith that appropriates God's grace); we are *not* saved by works. If we could earn salvation by our works, we wouldn't be saved by grace, and we could boast in ourselves, instead of giving all the glory to God.

I'll quote part of ROMANS 3:22 here because it is has so much in common with 1:17, "even **THE RIGHTEOUSNESS OF GOD THROUGH FAITH IN JESUS CHRIST FOR [TO, UNTO] ALL THOSE WHO BELIEVE** [my emphasis]...." Paul emphasized faith/believing here in 3:22 by using the words "faith" and "those who believe"; he used the word faith twice in Rom. 1:17. The Greek preposition that is translated "for" here is "eis." This is the same preposition that was used with the word faith in Rom. 1:17, where it was translated "to faith." And as I mentioned, it could also have been translated "unto faith." Here in Rom. 3:22 I would translate "to all those who believe" or "unto all those who believe," instead of "for all those who believe."

In ROMANS 1:17 THE RIGHTEOUSNESS OF GOD comes BY FAITH, and it comes TO or UNTO the one who has FAITH. In ROMANS 3:22 THE RIGHTEOUSNESS OF GOD comes THROUGH FAITH (using a different Greek preposition), and it comes TO or UNTO ALL THOSE WHO BELIEVE. There is no substantial difference between the righteousness of God coming "by faith" or coming "through faith." And there is no substantial difference between the righteousness of God coming "to" or "unto those who have faith" and its coming "to" or "unto those who believe." Having faith in God and His Son and His gospel is the same thing as believing in God and His Son and His gospel.

NOW BACK TO ROMANS 1:17, "**For in it [by it; by the gospel] the righteousness of God is revealed [is manifested] by faith to faith** [or, unto faith]; **as it is written, 'But the righteous *man* shall live by faith.'**" The apostle quotes from Habakkuk 2:4 to back up what he has been saying in verse 17. However, I believe the alternative translation that the NASB gives in the margin is the correct translation, the one intended by Paul and the One who sent Him. I'll give that translation, "**as it is written, 'But HE WHO IS RIGHTEOUS BY FAITH** [my emphasis] **shall live.'**"

In the first part of Rom. 1:17 Paul says that the righteousness of God is manifested by faith. Here at the end of the verse he quotes from Habakkuk 2:4, which says essentially the same thing with different words. It speaks of the one "who is righteous by faith." This quotation confirms that the way we become righteous with the very righteousness of God is BY FAITH. He imputes and imparts His righteousness to those who submit to the gospel by faith, and His righteousness is manifested in our hearts and lives. We cannot become righteous with the righteousness of God by trying harder to keep the Law, or any other way. The only way we can become righteous is by faith in God and His Son and His gospel (or we could say by believing in God and His Son and His gospel).

"He who is righteous by faith SHALL LIVE." We LIVE in the sense that we are enabled to partake of the life of God now as born again Christians, and we will inherit the fullness of eternal life at the end of this age.

I'll read 1 JOHN 3:7. This verse strongly confirms that our being made righteous by faith includes a lot more than our being forgiven and declared righteous. Many Christians have a hard time seeing beyond forgiveness and a declaration of righteousness in verses like Rom. 1:17. Our being made righteous very much includes our living in the righteousness of God by His grace. In other words, God actually imparts His righteousness to us, and we walk in His righteousness. "Little children, make sure no one deceives you [There were deceivers in John's day, and we have many deceivers in our day.]; the one who practices righteousness [or, THE ONE WHO IS DOING RIGHTEOUSNESS] is RIGHTEOUS, JUST AS HE [GOD THE SON] IS RIGHTEOUS [my emphasis]." If we are righteous as the Lord Jesus Christ is righteous, we will certainly be living with the victory over all

sin, won't we? This is good news! What God calls us to do, He enables us to do. Verses like this were written to transform us, not to condemn us. We are able to be righteous as God is righteous because He imparts His righteousness to us, as He often prophesied He would do in the Old Testament. The First Epistle of John also makes it clear that Christians who have sinned can be restored through the Lord Jesus Christ and His atoning death when they repent. But it is totally unacceptable for Christians to just go ahead and sin with the understanding that they can be forgiven. That viewpoint seriously abuses God's grace.

I trust you can see the extreme importance of Rom. 1:16, 17! I'm going to read part of what I said in my paperback book ("Holiness and Victory Over Sin") under these verses. The gospel has the power to save everyone who believes. It has the power through the atoning death of the Lord Jesus Christ and His resurrection, and by the indwelling Holy Spirit, to dethrone sin, Satan, and spiritual death, and to make believers righteous. Having been saved from sin, believers will be saved from the wrath of God that will come against those living in sin (see, for example, Rom. 1:18-3:20; 5:9, 10; Eph. 2:3; 5:5-7; 1 Thess. 1:10).

... When the gospel is received in faith, the righteousness of God is manifested in the sense that believers are transformed by the saving power of God (see Rom. 1:16) and made righteous. The righteousness of God is dynamic; it overpowers sin and makes believers righteous. God puts His righteous, Holy Spirit within believers. ...

The righteousness of God can come to a person only one way - by faith (faith in God the Father; faith in the Lord Jesus Christ; faith in the gospel). It does not come by works of the Law, but by faith (see, for example, Rom. 3:20; 4:2; 9:32; 10:5; 11:6; Gal. 2:16; 3:2, 5; Phil. 3:9). By faith, Yes! By works of the Law, No! Righteousness must come from God. It cannot come from man in the flesh (man in spiritual death, man in bondage to sin). Man in the flesh cannot fully keep God's Law, so man in the flesh cannot be saved by the Law.

In my paperback book I quoted part of what J. A. Zeisler said under Rom. 1:16, 17 in his commentary on Romans titled, "Paul's Letter to the Romans" (published by Trinity Press Int'l in 1989). I'll include two brief excerpts here. "It is crucial that [the power of God] should be mentioned in the transitional summary [referring to Rom. 1:16, 17], for a major part of the human problem, as Paul sees it, is that men and women are not free. It is not just that they need forgiveness, though they do, but even more that they are under alien power, especially that of sin. ... To release them, they need a superior power, and a large part of the argument will be that they *can* be transferred from the power-sphere of sin and death to that of the divine Spirit, which brings true life as the people of God. See Rom. 1:18-3:9; 6:1-23; 8:1-11."

"Some have thought that God's righteousness becomes ours in the sense that a right standing/status is freely granted by God. No doubt this is so, but it is not just

that. God's righteousness is how he acts, and when human beings are drawn into its power, they begin to act as they should, as his covenant people."

This e-book is available at [amazon.com](https://www.amazon.com).

May the will of God be fully accomplished through this article and through this e-book! In Jesus' name!

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