

- I. What is holiness and sanctification?
- A. The words sanctification, sanctify, consecrate, holy, and saint are all translations of the Hebrew word family *qodesh* [קֹדֶשׁ] and the Greek word family *hagos* [ἅγιος].
1. The Hebrew word family bears the idea of “Apartness, holiness, sacredness, hallowed, holy...thus distinct from common or profane.” [*Theological Wordbook of the Old Testament*: p. 787].
 - a) The Hebrew verb is sometimes translated “consecrate.”
 - b) The verb is better translated “set apart...”
 2. The Greek word family means to be “separate from common condition and use” [*Mounce Concise Greek-English Dictionary of the New Testament* under ἅγιος].
 3. Both words communicate something of being separate or “set apart” from the common.
 - a) When Korah and his family rebelled against Moses, the LORD had the people make plating for the altar from their censers/firepans because they were **holy** or **set apart** and were not to be put back into common use (Nu. 16:36-38).
 - b) The sabbath day was made holy (Gen. 2:3; Ex. 20:8-11). It was not treated like the other six days.
 - c) Aaron and his sons were to wear holy or special garments when they came into God’s presence at the tent (Ex. 28:1-5, 41-43).
 - d) The tent where God met with Israel was **holy** or **set apart** by the presence of God’s glory (Ex. 42-43). Everyone lived in tents, but the tent where God met with them was set apart by His presence.
- B. These words should be explained with this set-apartness-from-the-common idea, to avoid religiously superstitious ideas about holiness.
1. Some define “sanctify” and “holy” as to set apart from sin, yet examples of sanctify and holiness demonstrate this is not always the case.
 - a) “Sanctification is the actual process by which you become sinless.” [Kuligin, *The Language of Salvation*:159]
 - b) “Sanctification is that benefit of our union with Christ in which God, through the power and presence of the Holy Spirit, delivers us from our depraved natures by transforming us in the holy image of Jesus Christ through our participation in his death and resurrection.” [Johnson, *One with Christ*:118]
 2. Jesus sanctified Himself so His disciples could be sanctified (Jh. 17:19).
 - a) He was not setting Himself apart from sin, for He had no sin.
 - b) He was doing the Father’s will: dying, descending, then rising, and returning to heaven to sit down at the Father’s right hand. He was setting Himself apart to the Father’s will.
 - c) He was doing this so the disciples could be set apart to the Father’s will
 - d) He has been made our sanctification in Him (1 Cor. 1:30).
 - e) We are to sanctify Christ as Lord in our hearts so that we face fear and suffering well (1 Pet. 3:13-16).
 3. God will make Himself great and holy so the nations know Him (Ezk. 38:23).
 - a) This is when He deals with Gog from the land of Magog (38:1, 14).
 - b) This is when His anger flares up against Gog (38:18).
 - c) This is when He brings a great earthquake in the land of Israel (38:19).
 - d) In this, He shows Himself great and unique/set apart.
 4. DEFINITION: SANCTIFICATION: The act either by God or man of setting someone or something apart from a common purpose for God’s special purpose. This may involve setting apart from sin.

- II. Sanctification and holiness under the house rule (dispensation) of Law.
- A. To sanctify or set apart is used in several contexts that do not emphasize being set apart from sin.
 - B. The ground around the burning bush was holy (set apart) so Moses had to remove his sandals (Ex. 3:5).
 - C. Israel was to set apart their firstborn (Ex. 13:2).
 1. The firstborn male child was to be set apart and redeemed before God (13:12; 34:20).
 2. The firstborn of donkeys were set apart and redeemed (13:13; 34:20).
 3. The firstborn of their livestock was set apart to God and offered as a sacrifice (Deut. 12:6, 17).
 - D. Israel was to be set apart when God met with them and Moses (Ex. 19:10).
 1. They were to wash their garments.
 2. They were to not pass the boundary around the mountain (19:12-13).
 3. They were not to go near a woman (19:15).
 - E. Israel's priests were set apart to serve God on behalf of Israel.
 1. The priest's garments were holy and played a part to set apart the priests to God (Ex. 28:2-4).
 2. The priests wore special garments to set them apart to God (Ex. 28:39-43).
 3. The priests were set apart by the blood of sacrificial animals sprinkled and applied to them (Ex. 29:1, 21).
 - F. The tent of meeting (tabernacle) was set apart as the place that God would meet with Israel (Ex. 29:42-46).
 - G. The oil for anointing the priests and instruments of the tent of meeting was holy and could not be used for other people and no one was supposed to make the same mixture (Ex. 30:31-32).
 - H. Israel was to be a set apart people.
 1. They were not to eat what the nations ate (Lev. 11:41-45).
 2. They were not to commit the sexual abominations the nations did (Lev. 19:2).
 - I. People, livestock, and property could be set apart to God as a source of funding for the tent of meeting (e.g. Lev. 27:14-16). Note: in 27:28, the word translated "set apart" is *caram* and meant devoted.
 - J. Mixing things: crossbred livestock, mixed sown fields, garments of two different materials were "set apart" and not acceptable or not to be used. They pictured something contrary to God's expectations for Israel to be set apart to Him (Lev. 19:19; Deut. 22:9-11).
 - K. God did not let Moses enter the land because Moses was angry with Israel and struck the rock rather than speaking to it, amid Israel he did not set the LORD apart or treat Him as holy (Deut. 32:51).
 - L. The angels that did not sin are called God's holy ones (Deut. 33:2).
 - M. The LORD set apart Jeremiah to be a prophet before he was born (Jer. 1:5).
- III. Sanctification and holiness in Jesus' life.
- A. Jesus told the Jews to not give holy things to dogs and pearls to the swine (Mt. 7:6).
 1. In 15:26, He used similar language of providing to a Gentile woman what He was doing for the Jews.
 2. The reference to dogs and pigs are references to Gentiles.
 3. The holy things and pearls are kingdom truths and judgment. Jesus was sent to Israel not the Gentiles.
 - B. Unclean spirits knew Jesus is the Holy One of God (Mk. 1:24).
 1. The Holy One is an OT reference to the LORD (Isa. 1:4; 10:20).
 2. They recognized Jesus to be GOD, the set apart One (cp Jh. 6:69).
 - C. The temple and altar set apart (sanctified) gold and offerings (Mt. 23:17-19).
 - D. Peter called holy the mountain on which Jesus was transfigured before three of His disciples (2 Pet. 1:18). The glorified presence of Christ constituted the mountain holy or set apart. It was not a naturally holy place.

- IV. Sanctification and the Grace believer's initial salvation as part of the dispensation of grace.
- A. "Sanctification" has been partly misappropriated to describe Christian Living or present-tense salvation.
- B. Jesus Christ set Himself apart so that His disciples could be set apart by the Truth (Jh. 17:19).
1. Christ did not ask the Father to take His disciples (and other believers) out of the world (17:15).
 2. Christ asked the Father to keep the believers safe from the evil one (17:15).
 3. Christ asked the Father to set believers apart by THE TRUTH (17:17).
 - a) Christ is the WORD. He is the TRUTH (Jh. 14:6).
 4. Christ set Himself apart so believers may be set apart by truth (17:19).
 - a) Christ ascended out of this world to the Father's right hand (19:11).
 - b) Christ does not say we are set apart in Him yet, but this will be revealed.
 - c) Christ already revealed that we will be in Him (Jh. 14:20).
 5. Believers are set apart in Christ (1 Cor. 1:2).
 - a) Believers are placed into Christ by the Holy Spirit (1 Cor. 12:13).
 - b) Believers are "saints," those who are set apart (cp Eph. 1:1).
 - c) Believers are "saints in Christ Jesus." This specifies where we are set apart (Php. 1:1). This agrees with Jesus' words in John 17.
 - d) We are set apart to God by being in Christ who sits in heaven at the Father's right hand.
 6. When believers are placed into Christ, they are set apart in Him and remain set apart to God (Acts 20:32; 26:18).
 - a) The verb "sanctify" is in the Greek perfect tense emphasizing a past act with continuing results.
 - b) This is an assurance statement. One who has been saved remains saved.
 7. All who believe come as they are with an unrighteousness background (1 Cor. 6:9-11).
 - a) Some have a background that was more openly unrighteousness (6:9-10).
 - b) These washed themselves, by believing (6:11).
 - c) These were set apart (6:11).
 - d) These were declared righteous (6:11).
8. In Christ we are God's holy temple (1 Cor. 3:17).
- a) We are this sort of temple.
 - b) We should take seriously the effect of our actions on the temple.
 - (1) We should encourage them.
 - (2) If our actions corrupt the temple, causing others to not treat each other properly, God will corrupt that individual (discipline).
- C. The Holy Spirit set us apart as part of salvation (2 Thess. 2:13).
1. God chose us for this salvation.
 - a) This is not the verb *eklegō* but *aireō* to select or take.
 - b) This is that we might be a first fruits or a sample of salvation.
 2. The Spirit set us apart.
 - a) The Spirit did this by placing us in Christ (1 Cor. 1:2).
 3. We exercised faith regarding truth in contrast to those who did not have a love of the truth to be saved (2:10). They rejected or set themselves apart from God while we are set apart to God.
 4. God called us to all this through the gospel (2:14).
 - a) Those who God will turn over to judgment reject the gospel.
 - b) Those who believe the gospel believe Christ died for our sins, was buried, and rose again so we can be forgiven.

- V. Sanctification and the Grace believer's present tense of salvation-Christian living. Our present tense sanctification rests on our initial sanctification.
- A. We are set apart in Christ (1 Cor. 1:2).
1. When the Spirit placed us into Christ, because Christ has set Himself apart by ascending to heaven, we are set apart in Him.
 2. Christ has been made sanctification for us (1:30).
 - a) Christ is where we sit or stand as set apart to God.
 - b) Christ is where we practice sanctification (Romans 6).
 - (1) We were placed into Christ (6:2).
 - (2) We experience freedom from our sin nature when we count this true of ourselves in Christ (6:11).
 - (3) We practice sanctification when we practice that freedom and present our members to God for His purposes (6:19, 22).
 - (a) We are present our members as slaves in the righteousness (6:19).
 - (b) We present our members because of being set apart. Remember, we have been set apart in Christ.
 - (c) We were slaves of the sin nature and free regarding the righteousness (6:20).
 - i) We then had fruit that embarrasses us (6:21).
 - ii) We then had fruit that ended in death (expressed spiritual death) (6:21).
 - (d) We have been freed from the sin nature so we can slave to God (6:22).
 - i) We now have fruit because we are set apart (6:22). We live out fruit because we are already set apart in Christ, not to become set apart to God.
 - ii) We now have fruit that ends in eternal life (6:22). When we live out this fruit, we live out eternal life (cp 1 Tim. 6:12).
- (4) We can have the pay from the sin nature - death (spiritual) (6:23).
 - (a) If we do what the sin nature wants, we are moving in the realm of spiritual death, or that part of us that has not yet experienced salvation.
 - (5) We can have God's gracious gift - eternal life by set our minds IN CHRIST (6:23).
 - (a) We possess eternal life because Christ is in us (1 Jh. 5:11-12).
 - (b) We access or use eternal life by abiding in who we are in Christ (Jh. 15:4-5).
- B. God's will is that we be set apart in our conduct (1 Thess. 4:3).
1. We are to abstain from sexual immorality.
 - a) Sexual immorality is a work of the flesh (Gal. 5:19).
 - b) The works of the flesh are dealt with as outlined in Romans 6:1-12. See point V.A.2.b.
 2. We can acquire a vessel (spouse) in sanctification and honor (4:4).
 - a) Some understand "vessel" to be ourselves.
 - b) A preferable understanding is about acquiring a spouse.
 - (1) We are not to marry just to gratify your flesh.
 - (2) We marry in our state of being set apart to God, meaning Christian marriage is to be more.
 3. We have been called by God in sanctification (4:7). We're supposed to be His.

- C. We are being set apart (Heb. 2:11).
1. The One setting apart and those of us who are set apart are all OUT OF ONE.
 - a) "Out of One" refers to the Father.
 - b) Jesus as man is from the Father.
 - c) We are from the Father by the birth from above/regeneration (cp Jh. 3:3-6; Tit. 3:5-6).
 2. Christ is the one setting us apart.
 3. We are being (present tense) set apart.
 - a) This is not just a past tense activity when we believed.
 - b) He is doing with us now.
 4. We are to pursue holiness (Heb. 12:14).
 - a) We experience loving discipline as God deals with us as sons (12:5-8).
 - (1) Our earthly fathers disciplined us (12:9).
 - (2) Our earthly fathers disciplined us for a little while as they thought was best (12:10).
 - (3) The Father disciplines us. If we submit to it we will live (12:9).
 - (4) The Father disciplines us for our benefit, something that will be helpful to us (12:10).
 - (5) The Father disciplines us so we participate of His holiness (12:10).
 - (6) The Father disciplines us, and if we are trained by it, it will pay back the peaceable fruit of righteousness (12:11).
 - b) We need to straighten our out of joint hands and feet (12:12). These are metaphors for spiritual lameness due to trying to live by law.
 - c) We should make our paths straight (12:13). Trying to live with one foot in grace and one in law is to walk on an uneven path; we only stumble and dislocate our spiritual limbs.
 - d) We are to BE HEALED (12:13). This is a passive verb-God's work, not ours such as under law.
 - e) We are to pursue peace with all.
 - (1) Christ is our peace.
 - (2) Christ has made peace between us and God (Rom. 5:1).
 - (3) Christ has made peace between believers (Eph. 2:15-17).
 5. The Hebrews were called to come out of Judaism (Heb. 13:13).
 - a) We are not called to go out of the world system (1 Cor. 5:10).
 - b) We are called to come out from among unbelievers to accomplish God's purpose (2 Cor. 6:17).
 - c) Abraham went out (same verb) to a better place, and believers need to believe that God has a better place for us (Heb. 11:8).
 - d) Coming or going out is a type of separation from religious systems that do not help us grow.
 - (1) Christ is our sanctification (1 Cor. 1:30).
 - (2) Christ is where we are set apart.
 - e) Pursuing these is about living at peace with all and living out what it means to be set apart.
 - f) Without being set apart we cannot see God. We have this in Christ, but are to live it out.
 - (1) No one should come short of God's grace by failing to live by grace (12:15).
 - (2) No one should become bitter (12:15). This can spread.
 - (3) Esau sold out his birthright for a bowl of food (12:16).
 - (4) Esau later wanted to inherit the blessing but the opportunity passed (12:17).
 - (5) Believers can inherit now, but we only have this lifetime in which to inherit some of these promises: no fear facing death, rest under adversity, maturity through suffering, praising God while persecuted, sharing with others while we are all in need.
 - (6) Jesus promised that He and the Father would appear and make their abode with the loving believer (Jh. 14:21-23).

- D. We are to be bringing holiness to its mature or complete design or purpose (2 Cor. 7:1).
1. We have promises from God that should affect how we live.
 - a) The indwelling-Spirit can workout glory through us (3:6, 18).
 - b) The indwelling-Christ is a treasure in us giving us power (4:7).
 - (1) Our inward man is renewed daily though our outer man decays (4:16-18).
 - (2) We can be pleasing to God whether we are in this body or out of it (5:9-10).
 - c) The Indwelling-Father makes us His sons and daughters. We do not need outside help from unbelievers to do His purpose.
 2. We are to cleanse ourselves from every defilement (something that is smeared and stains us) (7:1).
 - a) Some defilements involve our flesh, coming from the flesh or drawing the flesh out.
 - b) Some defilements involve our spirit, causing it to take a backseat to the flesh. Their spirit may tell them that God and believers are enough, but the flesh may tell it to shut up and join hands.
 - c) These defilements in this context involve joining arms with unbelievers to bring to completion God's purpose/s.
 - (1) Do not become bound to unbelievers (6:14).
 - (2) Righteousness and lawlessness do not partner (6:14).
 - (3) Light and darkness do not share (6:14).
 - (4) Christ and Beliar do not make harmony (6:15).
 - (5) The faithful have no part with unfaithful (6:15).
 - (6) God's temple has no agreement with idols' temples (6:16).
 - d) We are God's temple (6:16).
 - e) We are God's sons and daughters (6:18).
3. We are to bring holiness to completion (7:1).
- a) "Completion" or "perfecting" is the Greek noun *epiteleō*. Mounce defines it as "to bring to an end; to finish, complete, perfect...to perform...to carry into practice." [G2200]
 - (1) The Corinthians were to "complete" their work of giving that they had begun" (2 Cor. 8:11).
 - (2) The One who began a good work in us will bring it to completion to the day of Christ Jesus (Php. 1:6).
 - (3) Believers around the world are experiencing/bringing to completion the sufferings of all believers (1 Pet. 5:9). You are not the only believer/s suffering.
 - b) We are not only set apart in Christ, but God desires us to live set apart, in this case by doing His will without resorting to assistance from unbelievers (false apostles).
 - (1) The Corinthians were having problems with "false apostles." (2 Cor. 11:12-15).
 - (2) These people were Satan's servants of righteousness.
 - c) We do so in the fear of God.
 - (1) The Holy Spirit does not lead us to law and fear (Rom. 8:15).
 - (2) Fear is evidence of immaturity (1 Jh. 4:18).
 - (3) We fear, not of being punished or hurt, but of doing anything contrary to the love and kindness God has shown us, in this case by His indwelling us. In 5:11 fear is associated with the judgment seat at which our works of service are evaluated. Do we wish to have works not done in God's will but by what we thought would work?

- E. A believing spouse can cause an unbelieving spouse to be set apart (1 Cor. 7:12-14).
1. The believer is not to divorce an unbelieving spouse if that spouse is pleased to dwell with them (7:12-13).
 2. The believing spouse has an effect on an unbelieving spouse, so the unbeliever is “set apart” (7:14).
 3. The believing spouse also has the effect that the children are not unclean but set apart (7:14).
 4. The unbelieving spouse and children are not “in Christ” so that is not the sense of being set apart.
 5. The unbelieving spouse and children are set apart by being exposed to the life of a believer in daily living.
 - a) Most first century people were not around or exposed to believers and their conduct.
 - b) Our culture increasingly is like that first century, where unbelievers do not know what real believers look like. They have a twisted version of what they think Christians are like, often in a manner that shows believers in a bad light. Children in unbelieving households are unclean because they know nothing else.
 - c) NOTE: people are not saved by being surrounded by believers.
- F. We are set apart to God when we present our bodies as a living sacrifice (Rom. 12:1).
1. The purpose of presenting our bodies is to serve other believers (12:3-8).
 2. The purpose of presenting our bodies is to actively love other believers (12:9ff).
 3. This is what Paul means when he says that he heard of the Ephesians’ faith and love TO ALL THE SAINTS (Eph. 1:15).
- G. We can be set apart to God when we cleanse ourselves from believers who wish to argue/debate about truth (2 Tim. 2:21 (14-21)).
1. This is not setting ourselves apart from sin.
2. This is separating from people and a situations that will not lead to Christian living and stability.
 - a) These people just want to argue (2:14, 16, 24).
 - (1) Christians are not argue (fight) (2:24; Tit. 3:3).
 - (2) Overseers are not to argue (fight) (1 Tim. 3:3).
 - b) One should focus on believers who call on the Lord from a pure heart (2:22).
- H. We should treat other believers as those set apart in Christ with us.
1. We are called to fellowship in the needs of the saints (Rom. 12:13).
 - a) The needs are not specified.
 - b) The needs may be spiritual or physical.
 2. Paul took a financial gift to the poor saints in Jerusalem and Judea (Rom. 15:25-26, 31).
 3. Paul called the Roman church to welcome Phoebe in a manner worthy of the saints (Rom. 16:2).

- VI. Christ is working NOW to set us apart (Eph. 5:26).
- A. Christ loved the Church by doing this (5:25).
 - B. Christ gave Himself up (dedicated) for the Church (5:25).
 - C. Christ sets the Church apart by washing the Church (5:26).
 1. He washes her with water by/with an utterance (5:26).
 - a) Some incorrectly read this to mean “baptism” and the words that are spoken over the one being baptized. It can’t be baptism because it is the word meaning to pour not dunk and it is something Christ does to the Church not people to each other.
 - b) Christ is the one speaking the words. He cleansed His disciples by something He said to them (Jh. 15:3).
 - c) Christ intercedes for believers now (Heb. 7:25). This is His intercessor work of speaking something specific to each of us for our maturity.
 - d) Christ intercedes for us (Rom. 8:34).
 - (1) No one can separate us from His love (8:35).
 2. He will present the Church to Himself (Eph. 5:27).
 - a) The result is a set-apart Church.
 - b) The result is a Church wrapped in glory.
 - c) The result is a Church without a spot, a wrinkle, or any blemish.
- VII. Christ will fully set believers apart at the Rapture of the Church.
- A. Christ will present us before the Father blameless in holiness (1 Thess. 3:13).
 1. Paul has been expressing his concern for the Thessalonians, knowing he did not have enough time to teach them all he wanted them to know (3:1-5).
 2. Paul received a good report about them from Timothy (3:6-10).
 3. Paul expresses his desire for the Thessalonians to increase and overflow in love to one another (3:11-12).
 4. Paul’s assurance is that their hearts will be strengthened (stabilized) (3:13).
 - a) They will be blameless in holiness.
 - b) They will be before God the Father.
 - c) They will be in the presence (coming) of our Lord Jesus with His saints. This is the goal of the Rapture, Christ taking us before the Father.
 - B. The God of peace will set us apart entirely (1 Thess. 5:23).
 1. He will keep us secure in every part.
 2. He will keep secure our spirit.
 3. He will keep secure our soul.
 4. He will keep secure our body.
 5. He will keep us secure in the presence of our Lord Jesus Christ.
 6. He keeps us secure that we might be fully set apart.
 7. He will do it (5:24).

VIII. Holiness that isn't holiness.

- A. The normal Greek word translated “holiness” is *hagios* and it means to set apart.
- B. The Greek word *hosios* is also translated as holy, but it does not mean “set apart.”
1. John Eadie “It stands thirty times in the Septuagint for the Hebrew חֶסֶד [*chesed*], and ἅγιος [*hagios*] stands a hundred times for קֳדֹשׁ [*qodesh*], and the two are NEVER exchanged.” [1 *Thessalonians*: 71]
 2. William Mounce defines it as “sanctioned by the supreme law of God, and nature; pious, devout.” [G4008]
 3. Richard Trench applied it to one who does his “God-given service.” [§ lxxxviii.]
 4. On these definitions, we need to define two of our English words.
 - a) “Religious” describes those who are fearful in attempting to meet obligations towards a “god.”
 - b) “Pious” derives from a Latin word meaning “dutiful.” It could refer to someone bound under a vow.
 5. I define *hosios* as meeting God’s demands in faithful kindness.
- C. Acts translates the Hebrew word *chesed* with *hosios* in three texts.
1. *Chesed* describes a person who is faithful or loyal in obligations to a community and does so with zeal, love, and kindness. William Gesinius states that the root is desire and ardour (enthusiasm).
 2. Jesus, not David, is described as God’s **faithfully kind One** (“Holy One”) when the Father raised Him from the dead (Acts 2:27; Ps. 16:10).
 3. Paul quotes this same text in Acts 13:35 and precedes it in 13:34 by quoting Isaiah 55:3, “the faithful **kindnesses** to David.” (“Mercies”).
 4. The Holy Spirit, Peter, and Paul all see a connection of *hosios* with *chesed* God’s faithful kindness. He sets the standard or demand not just of acting faithfully but doing so with kindness or as some say, “loyal love.”
- D. Believers standing before God during the Great Tribulation will call God *hosios* “faithfully kind” (“holy”) (Rev. 15:4).
1. This precedes the pouring out of God’s final wrath in seven judgments (15:1).
 2. These believers have been victorious over the beast (Rev. 15:2).
 3. The world does not see God the way the believers do. They do not want to worship God but the beast.
 4. An angel states that God is the faithfully kind One because He judged those who poured out the blood of His holy ones, so He gave them blood to drink by turning their water to blood (Rev. 16:5-6). This does not seem like faithful kindness, but it is to His people.
 5. The definitions “religious right” or doing ones “God-given service” is applied to God here, because God faithfully keeps His promise to avenge His people.
- E. *Hosios* in the lives of New Testament believers.
1. Paul and his companions behaved themselves among the new Thessalonian believers in a faithfully kind manner (1 Thess. 2:10). Paul uses a passive verb “became” to indicate this is God’s work.
 2. When men pray, they should lift their hands in faithful kindness rather than fighting (1 Tim. 2:8).
 3. Believers are encouraged to get along knowing that the new man is created in faithful kindness that results from the Truth (Eph. 4:24).
 - a) When we practice the Truth, God is doing a work in us.
 - b) When we live like this, we are meeting His demands and are faithfully kind towards other believers (cp 4:32).
- F. Conclusion, the Grace believer can faithfully and kindly live up to God’s designs for the Christian life as we both relate to God and to other believers.

IX. What is justification?

- A. "Justification" is a form of the word "righteous" whether from Hebrew or Greek languages.
1. The Hebrew word *tzedek* meant "conformity to an ethical or moral standard" and "not deviating from the standard" [TWOT:753] It derives from the idea "to be straight."
 2. The Greek word *dikaïos* refers to a "person or thing corresponding to the Divine standard of right." [Abbott-Smith:116]
 3. Righteous in both languages involve some standard and what is called righteous meets that standard.
- B. God is righteous.
1. God is righteous in all His ways (Ps. 145:17; Rev. 15:3).
 - a) The LORD is righteous (Ps. 116:5; Deut. 32:4).
 - b) We must not think of God as being righteous because He adheres to some external standard or rules.
 - c) God is righteous as to His very nature, therefore, He is the standard.
 2. All other people and things are measured by the standard of God being righteous.
 - a) Abraham believed God and it was credited to him as righteousness (Gen. 15:6).
 - (1) God established faith/believing as the standard of this righteousness.
 - (2) God counted his believing as righteous.
 - (3) This is salvation righteousness.
 - b) God established the Law as Israel's righteousness if they carefully did all the commands before the LORD (Dt. 6:25).
 - (1) God established the Law as a means of practical (not salvation) righteousness.
 - (2) God rewarded people for their righteousness under the Law (1 Sam. 26:23).
- c) God is NOW showing His kind of righteousness apart from law (Rom. 3:21).
- (1) It is a righteousness through faith about Jesus (3:22). This is for us!
 - (2) God set Jesus Christ out as the place where He is satisfied (3:24-25).
 - (a) He did this to show that He is righteous.
 - (b) He had "passed over" the sins during the Old Testament time. Jesus' death reached back just as it reaches forward to us.
 - (c) ALL OUR SINS WERE FUTURE when Christ died and rose.
 - (d) God is the standard for dealing with sin righteously.
 - (3) Abraham believed God and God counted it to him for righteousness (4:3; Gen. 15:6).
 - (4) God declares people righteous who believe but do not work (4:5). "Work" is about working to be good enough for God. He only wants us to believe.
 - (5) David knew God counted him righteous apart from works (4:6).
 - (a) His lawless things are forgiven (4:7).
 - (b) His sins are covered (4:7).
 - (c) The LORD does not keep a log of our sin (4:8).
 - (6) God's promise to Abraham also speaks to us who believe in Him who raised Jesus from the dead.
 - (a) Jesus was delivered for our trespasses (4:24-25).
 - (b) Jesus was raised because of (for) our justification (being declared righteous)(4:25).
- d) God is the One who declares righteous the one who believes (the one from faith)(Rom. 3:26).

- X. Justification in three tenses- Justification comes to us in three tenses just as sanctification.
- A. Believers have been declared righteous by faith about Christ, and nothing can change that.
1. We are made God's kind of righteousness in Christ (2 Cor. 5:21).
 2. We are the ones who have been declared righteous from faith (Rom. 5:1).
- B. Believers can live righteously in our daily activity.
1. Jesus Christ was justified by *the* Spirit (1 Tim. 3:16).
 - a) The Spirit drove Jesus into the wilderness to be tempted by Satan for forty days (Mk. 1:12-13).
 - b) The Spirit did this that Jesus might demonstrate Himself to be righteous by how He responded to those temptations.
 2. A person is justified (declared righteous) before others by His works (lit. from works) (Jas. 2:21, 24).
 - a) Abraham demonstrated his faith by a work.
 - b) Abraham did this work close to twenty years after he first believed God's promise to him (Gen. 15:6).
 - c) Rahab did a work that demonstrated her faith that God would give their land to Israel (Jas. 2:25).
 - d) These demonstrated righteousness to others but it did not establish their righteousness before God.
 3. A person is not justified by law (Gal. 5:4).
 - a) Law refers to any kind of law principle. Any system we may develop to prove or demonstrate ourselves righteous will be inadequate before God.
 - b) Such people are rendered idle apart from Christ. They are not operating in Christ which is where we find liberty and power.
 - c) Such people have fallen from grace.
 - (1) They have not lost salvation.
 - (2) They are not operating by God's grace to us in Christ.
 4. A person should eagerly expect righteousness in conduct (Gal. 5:5).
 - a) We have this expectation by the Spirit.
 - b) We have a promise that we can do righteous activity, hence "faith."
 - c) We have a promise of faith working through love (5:6).
 - d) We serve one another through love (5:13). This is our practical righteousness.
 5. God has freed us from slavery to our sin nature (Rom. 6:18-20).
 - a) We can now be slaves to righteousness (6:18).
 - b) We can present our members as slaves to righteousness (6:19).
 - c) We can do righteousness when we put other believers ahead of ourselves rather putting our food and drink ahead of them (Rom. 14:17).