

## RIGHTEOUSNESS

RIGHTEOUS, a. 1. Just; accordant to the divine law. Applied to persons, it denotes one who is holy in heart, and observant of the divine commands in practice; as a righteous man. Applied to things, it denotes consonant to the divine will or to justice; as a righteous act.

RIGHTEOUSLY, adv. Justly; in accordance with the laws of justice; equitably; as a criminal righteously condemned.

RIGHTEOUSNESS, n. 1. Purity of heart and rectitude of life; conformity of heart and life to the divine law. Righteousness, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion. 2. Applied to God, the perfection or holiness of his nature; exact rectitude; faithfulness. 3. The active and passive obedience of Christ, by which the law of God is fulfilled. Daniel 9:7.

### RIGHTEOUSNESS—HEBREW

**H6664:** From **H6663**; the *right* (natural, moral or legal); also (abstractly) *equity* or (figuratively) *prosperity*: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness). **H6663:** A primitive root; to *be* (causatively *make*) *right* (in a **moral or forensic sense**): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

### RIGHTEOUSNESS—GREEK

**G1343:** From G1342; *equity* (of character or act); specifically (Christian) *justification*: - righteousness. **G1342:** From G1349; *equitable* (in character or act); by implication *innocent, holy* (absolutely or relatively): - just, meet, right (-eous).

### UNRIGHTEOUSNESS

**G93:** From G94; (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness* (of character, life or act): - iniquity, unjust, unrighteousness, wrong.

### RIGHT-DOING

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.” *Christ’s Object Lessons*, 312.

“The man who attempts to keep the commandments of God from a sense of obligation merely--because he is required to do so--will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. **True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.**” *Christ’s Object Lessons*, 97.

## IMAGE OF GOD

Genesis 1:26, 27; Romans 8:1–3

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of **the great law of heredity**. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” *The Desire of Ages*, 48.

Heredity: the transmission of **genetic** characters from parents to offspring. Dictionary.com

## A. T. JONES

“Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. Now **that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us**, for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth.

“Thus in the flesh of Jesus Christ—not in Himself, but in His flesh—our flesh which He took in the human nature—there were just **the same tendencies to sin that are in you and me**. And when He was tempted, it was the ‘drawing away of these desires that were in the flesh.’ These **tendencies to sin** that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, he received the power and the strength and the grace to say, ‘No,’ to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh.

“All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the **tendencies** to sin that are in you were in Him, and not one of them was ever allowed to appear—every one was put under foot and kept there. All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all.” A. T. Jones, *General Conference Daily Bulletin*, February 21, 1895 267.

PROPENSITY: **Bent** of mind, **natural or acquired; inclination**; in a moral sense; disposition to anything good or evil, particularly to evil; as a propensity to sin; the corrupt propensity of the will.

“The lower passions have their seat in the body and work through it. The words ‘flesh’ or ‘fleshly’ or ‘carnal lusts’ embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. **We are commanded to crucify the flesh, with the affections and lusts. How shall we do it?** Shall we inflict pain on the body? No; but put to death the temptation to sin. **The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul.** The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.” *Adventist Home*, 127.

“Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that they cannot overcome their passions. This is a terrible admission for any person to make who names Christ. **‘Let everyone that nameth the name of Christ depart from iniquity.’** Why is this weakness? It is because the animal propensities have been strengthened by exercise, until they have gained **the ascendancy over the higher powers**. Men and women lack principle. They are dying spiritually, because they have so long pampered their natural appetites that their power of self-government seems gone. **The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion.** The soul is held in lowest bondage. Sensuality has quenched the desire for holiness and withered spiritual prosperity.” *Child Guidance*, 446.

Psalm 51:5

## SIN DEFINED

Romans 14:17–23 (faith); 1 John 3:1–10 (transgression); James 4:17 (know); 1 John 5:16–18 (unrighteousness)

“Now, we want to understand what sin is—that it is the transgression of God’s law. **This is the only definition given in the Scriptures.** Therefore we see that those who claim to be led of God, and go right away from Him and His law, do not search the Scriptures. But the Lord will lead His people; for He says that His sheep will follow if they hear His voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth, for **it will be seen in their characters.**” *Faith and Works*, 56.

“In order to let Jesus into our hearts, **we must stop sinning.** The only definition for sin that we have in the Bible is that it is the transgression of the law.” *Signs of the Times*, March 3, 1890.

## RIGHTEOUSNESS & UNRIGHTEOUSNESS (TRUTH AND ERROR)

Romans 2:8; 2 Corinthians 6:14; 2 Thessalonians 2:12

## ALL HAVE FALLEN SHORT OF THE GLORY OF GOD

Romans 3:23

“Through trial and persecution the glory—the character—of God is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction.

“They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ’s sufferings, they can look beyond the gloom to the glory, saying, ‘I reckon that the sufferings of this present time are not worthy to be compared with **the glory which shall be revealed in us.**’ Romans 8:18.” *Acts of the Apostles*, 576.

Isaiah 44:23; 49:3; 55:5; 60:9

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed **the light of His glory**, the light of His goodness, mercy, and truth.

“This is the work outlined by the prophet Isaiah in the words, ‘O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.’ Isaiah 40:9, 10.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ **The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.** The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 415.

#### CHARACTER

“You should keep off from Satan’s enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. If the thoughts are wrong the feelings will be wrong, and the **thoughts and feelings combined make up the moral character.** When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure.” *Testimonies*, volume 5, 310.

#### 1 JOHN 1

## FAITH

Hebrews 11:1; 10:17 (by the Word)

**Things—G4229:** From G4238; a *deed*; by implication an *affair*; by extension an *object* (material): - business, matter, thing, work. **G4238A** primary verb; to practise, that is, *perform repeatedly* or *habitually*; by implication to *execute*, *accomplish*, etc.; specifically to *collect* (dues), *fare* (personally): - commit, deeds, do, exact, keep, require, use arts.

“The forgiveness of sin is promised to him who **repents and believes**; the crown of life will be the reward of him who is faithful to the end. We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God. Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; **saving faith is that which works by love, and purifies the soul**. He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God’s commandments.

“If we are to have pardon for our sins, **we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance**. We must have a solid **foundation** for our faith; it must be **founded on the word of God**, and its **results will be seen in obedience** to God’s expressed will. Says the apostle, ‘Without holiness no man shall see the Lord.’ Faith and works will keep us evenly balanced, and make us successful in the work of perfecting Christian character. Jesus says, ‘Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.’ Speaking of temporal food, the apostle said, ‘For even when we were with you, this we commanded you, that if any would not work, neither should he eat.’ The same rule applies to our spiritual nourishment; if any would have the bread of eternal life, let him make efforts to obtain it.” *Signs of the Times*, June 16, 1890.

Hebrews 11:6; **6:18**

“When the Lord told Moses to go to the children of Israel and had them out of Egypt, Moses inquired: ‘Behold, when I came unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, **I AM THAT I AM**: . . . this is my name forever.’

“The name of the Lord expresses both **existence and character**. ‘I am’ expresses existence. I am that, or that which, I am, expresses character. And to believe in God is to believe in both his existence and his character.

“It is not enough to believe only in the existence of God. To believe only that he is, and not to believe that he is what he is, is not to believe in him at all. For even to believe in his existence and then to believe him to be of a character different from that which he really is,—this is only to believe in a different God from that which he really is. And **to believe in a different God from what he is, is really to believe in another God**; but in reality there is no other God than he; all others are only imaginary. Therefore, even to believe that he is, and then believe him to be different in character from that which he really is—this, in reality, **is not to believe in him at all**. It is to believe in another than he, it is only to have another God, and so in idolatry.

“Accordingly it is written: ‘He that cometh to God must believe that he is’—and more. He ‘must believe that he is, and that he is a rewarder of them that diligently seek him.’ Heb. 11:6. In other words, he that cometh to God must believe that he is, and that he is what he is; he must believe both in his existence and in his character. **This, and this alone is to believe in God.** This and this alone is what it is to believe in his name.

“What, then, is his character? what is his name? what is he? In one word the name is this: ‘GOD IS LOVE.’

“In another place his name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him his way, the Lord said: ‘I will do this thing also that thou hast spoken. . . . I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.’ ‘And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God.’ This is ‘Jehovah, Jehovah God;’ ‘Jah;’ and corresponds to ‘I am,’ expressing existence. And now comes that which expresses his character: ‘Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.’ That is his name; and this is what he is.” A. T. Jones, *Advent Review and Sabbath Herald*, September 17, 1895, 598.

“The righteousness of God is revealed to faith. Rom. 1:17.

“Faith is complete dependence upon the word of God, expecting that word to do what the word itself says.

“Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

“There is. Indeed, that is the very object of the gift of Christ. For him ‘God hath set forth. . . . to declare **his righteousness for the remission of sins** that are past, through the forbearance of God.’ Rom. 3:25.

“Seeing then that God hath set forth Christ expressly to declare, to speak, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, **expecting that word to do what that word says.** In other words, **there is righteousness that can be received by faith.**

“Wherein is this word spoken?—It is spoken in the word ‘**forgiveness.**’ ‘He is faithful and just to forgive us our sins;’ ‘there is forgiveness with thee.’

“Now what is the meaning of ‘forgive’? The word ‘forgive’ is composed of ‘for’ and ‘give,’ which otherwise is **give for.** To forgive, therefore, is simply to **give for.** For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?—He declares ‘his righteousness for the remission of sins.’

“**Therefore when the Lord forgives—gives for—sin, he gives righteousness for sin.** And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

“This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as **the forgiveness of sin—the righteousness of God given for sin**—is entirely free,—this is the righteousness of God as a free gift ‘upon all men unto justification of life.’ Rom. 5:18.

“Every soul, therefore, whoever asks God for forgiveness of sin, in that very thing asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

“‘Every one that asketh receiveth.’ You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that he does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

“And he does forgive—he does give for—your sins when you ask him. He says he does, and he does. ‘He is faithful’—that is, he will never fail—’and just to forgive us our sins.’ And the only thing he gives for sins is his righteousness.

“Then why not thank him for the righteousness that he freely gives for your sins, when you ask him to?

“Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

“To believe that righteousness is given you for your sin, when you ask forgiveness; and thankfully to receive that righteousness as the gift of God,—**this is what it is to exercise faith.**

“Yet how true it is that ‘we suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith.’

“‘Hast thou faith?’ Have the faith of God. ‘Here are they that keep. . . the faith of Jesus.’”  
A. T. Jones, *Advent Review and Sabbath Herald*, March 14, 1899, 168.

“The world’s Redeemer declares, ‘I have kept my Father’s commandments.’ ‘I counsel thee,’ saith the True Witness, ‘to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ Christ’s righteousness will not cover the unrighteousness of any one. ‘**All unrighteousness is sin,**’ and ‘**sin is the transgression of the law,**’ therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ’s righteousness. **He came not to save men in their sins; but from their sins.** ‘And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.’ These utterances are weighty, and should be duly considered. ‘If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from **all unrighteousness.** If we say **we have not sinned [transgressed the law],** we make him a liar, and his word is not in us.’ ‘My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ We need an advocate with the Father, because it is the Father’s law that we have broken. We need to repent of our transgression, and return to our allegiance to God. ‘Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.’ Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God.

“Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.’ He was manifested to destroy, not the royal law of God, but ‘the works of the Devil.’ ‘In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God.’ ‘And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us.’ ‘By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” *Review and Herald*, July 24, 1888.

### IMPOSSIBLE

**“He has to be righteous, in order to do righteousness.** For, in the nature of things, **it is impossible for one who is unrighteous to do righteousness:** it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, **it is impossible for an imperfect person to do the law.** Therefore every man must be righteous to begin with, in order to do righteousness. And he must remain righteous in the same way that he became righteous to begin with, in order to continue to do righteousness. And this righteousness, which every soul must have to begin with in order to do righteousness, is ‘the righteousness of God without the law’ (Rom 3:21); that is, it is a righteousness which he obtains from God, and not at all from the law. Accordingly, it is written: ‘He that doeth righteousness is righteous, even as HE is righteous.’

**“Every soul must be righteous to begin with, before he can, by any possibility, do righteousness.** There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to **begin** with, before he can ever do righteousness; which is simply to say that every soul must have the righteousness of God before he can show it: it must be in him before it can appear.

“The only true righteousness of the law of God is the righteousness of God. But nobody but God can see in the law the righteousness of God. Consequently, nobody but God can find in the law the righteousness of God. Everybody else can find only his own righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is from God alone that every soul must obtain the righteousness which he must have to begin with, and which he must have always, in order to manifest at any time in his life the righteousness of the law,—the true keeping of the commandments of God.” A. T. Jones, *Advent Review and Sabbath Herald*, December 19, 1899, 821.

“Let no man deceive you: **he that doeth righteousness is righteous.**

“That is right. But if he acts wrong, then he is not right, that’s all. These are facts; simple, plain, self-evident truths. They do not need any argument. A man’s life is composed of the actions he performs. That is all the Lord brings to the judgment,—the things that men have done. Now to how much of a man’s life may the adjectives ‘righteousness and unrighteousness’ apply?—**To every act of a man’s life. Is that clear?** Then righteousness by faith, or in the absence of that, unrighteousness without any help whatever, has to do with a man’s whole life; with every act, doesn’t it?

“(A voice) Yes.

“Well, that is righteousness. Is a man a righteous man, and can he be a righteous man, and do right things in some particulars, and then in other particulars go wrong?—No. No; **the man is composed of his acts, and righteousness or unrighteousness has to do with all the acts of man.** ‘He that doeth righteousness is righteous.’ The righteous man does the right thing under all circumstances of life, and does it in the right way.

“Now then, we say we accept the doctrine of righteousness by faith. What does that mean?—**Right doing by faith.**” E. J. Waggoner, *General Conference Daily Bulletin*, March 4, 1897, 254.

“‘A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.’ ‘A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.’ Luke vi. 43, 43.

“From good only good can come. A good man does only good things. A good man can no more do bad things, than a good tree can bear bad fruit. ‘Every tree is known by his own fruit.’ No matter what the appearance of a tree may be, its fruit is the test of its character. If it looks good, and yet brings forth poor fruit, that shows that its pretences are false. Even so if a man professes to be good, and is called good, and yet does bad things, that shows his profession to be a vain one.

“But what is it to be good, and to do good deeds? The last part of this question answers the whole. To be a good man is to do good deeds, ‘**He that doeth righteousness is righteous.**’ 1 John iii. 7. Not that doing good deeds makes one good. Far from it. It is the being good that makes one do good deeds. The good deeds are the natural, inevitable result of the goodness that is within. But the good deeds are the measure of the man’s goodness. To be good is to do good, for goodness is active. Righteousness is right doing. Just as a man cannot do good unless he is good, so a man cannot be good without doing good. It is the fault of mere ‘professors’ of religion, that the world has for the most part a false idea of what Christianity is. It is too often thought to be mere sentiment, the holding of certain correct ideas. Passing by all false ideas, we come direct to the truth, which is that Christianity is a life,—the life. To be a Christian, is to live right. Christianity is the life of Christ in men and women. One’s life is made up of what one does; of everything that one does. Every moment of a man’s life, and every act, goes to make up his life. Every act of the true Christian is a Christian act. That means that every act of the true Christian is a Christlike act,—an act which is the product of Christ’s life.” E. J. Waggoner, *The Present Truth Articles UK*, October 27, 1898, 675.

“The gospel is ‘the power of God.’ It is right to have the forms which God has ordained, when we first have the power of God. But it is only perdition to have only the forms.

“First of all in the gospel of God is the power of God. First of all in that ‘other gospel’ are forms and ceremonies. In that ‘other gospel’ the way is, Do this, do that, do the other, and you will be all right. The first thing in the gospel of God is, BE all right, THEN do this, that, or the other thing, as God calls you to do.

“And right here is where even Seventh-day Adventists are in danger of making a mistake in these times, and with relation to this very thing that is given to us to preach to the world. You have heard it said **that ‘righteousness is right doing.’ It is no such thing—except as a consequence.** If you have had the idea that, rightly speaking, primarily and in itself, ‘righteousness is right doing,’ **please abandon that idea before you leave the house.** [Voices: ‘Amen,’ ‘amen.’] Righteousness is not that. Listen! consider something familiar: you speak of sweetness. Now, in speaking of sweetness, do you, did you ever in your life, mean, or expect, to be understood that sweetness is sweet doing? Is sweetness sweet doing? [Voice: ‘No.’] True. What is it? [Voice: ‘**It is the thing itself.**’] It is sweet being. Richness—is that rich doing? As a consequence the doing comes, just as the quality of sweetness will impart sweetness to other things. But sweetness itself is not sweet doing; **no more is righteousness itself right doing.**

“The very construction of the word itself excludes the idea of righteousness being in itself right doing. Is the word ‘righteous-ing’?—No; it is righteous-ness. Does the suffix ‘ness’ signify action?—**No; never.** It signifies **quality.** The suffix ‘ing’ signifies **action.** Sweeten-ing tells of doing something. Sweet-ness tells only of being something. Right-ness is being; that signifies quality, essence. For the word ‘righteousness’ is only the lengthened form of the word right-ness, which has descended from ‘right-ness’ through ‘right-wise-ness’ to ‘right-eous-ness.’ **Do you not all now see that there is a difference between righteousness and right doing?** It is just the difference between being right and then as a consequence doing right, and being wrong and then trying to do right in order to be right.

“There is danger of Seventh-day Adventists falling into the idea that right doing is itself righteousness, rather than its being only **the consequence of righteousness;** and then going about to do right things, in order to be righteous. And that is exactly the case of the ‘Pharisees which believed,’ who had confused the Galatians Christians, removing them from the true gospel, ‘unto another gospel,’—righteousness by works,—righteousness by doing things,—‘which is not another,’ because it is not a gospel at all. For, of course, if righteousness is to come to me by my doing of things, then, in the nature of things, the more things I do, the more righteousness I shall have. But in all the doing I find not rest nor peace. And so the things that I must do in order to be righteous pile up, and up, until it is so much that I see with despair that I cannot do them all. Then, all that I can say is, ‘Well, I know I have not the peace of God: I know that I am not what I ought to be. but I have done my best, and that is the best that I can do. And if that is not enough, I can not help it; for I cannot do any better.’ And that is precisely the Laodicean condition: ‘I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ ‘Because,’ in pride of self-righteousness, ‘thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Rev. 3:15–17.

“But that will never do. Therefore to the people to-day, in those Sabbath-school lessons in the book of Galatians, as really as in the book of Revelation, it is said: ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.’ Rev. 3:18. What is the white raiment?—‘The righteousness of saints:’ it is the righteousness of God by faith which makes saints. He says, Get it of me. You cannot get it by your doing anything. It does not come that way. It is the righteousness of God, not of men. It is **essence, quality; the character, the nature, of God.** Get it of God by receiving it, the free gift of God. Get this righteousness, and it will impart its blessed quality, its character, to all that God calls upon you to do. Sweetness will impart its quality to whatsoever needs it. And so the righteousness of God, which is the very essence of righteousness, will impart its blessed quality of righteousness to whatsoever it touches in the heart and life of him who needs righteousness. Oh, let this righteousness touch your heart! Yea, let it dwell in your heart and life by faith. Then righteousness will be imparted to every action you perform, and to all the deeds that come from God to you to do; and thus the

righteousness of the law of God will be fulfilled in you, who walk not after the flesh, but after the Spirit. [Voice: 'Praise the Lord!'] Yes: let all the people say, Praise the Lord." A. T. Jones, *Advent Review and Sabbath Herald*, August 21, 1900, 532.