

## TWO SYSTEMS FOR RIGHTEOUSNESS

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### LAW [Moses]

### GRACE [Messiah] (IP)

Purpose of both: human righteousness (Gal. 3:21)

Righteousness is for fellowship  
with God and other people (IP).

Law and grace are parallel<sup>1</sup> as to identity and kind  
(Jer. 31:31-34 < Heb. 8:7-10:18; John 1:17; Rom 4:13-14; Gal. 3:21).

Principle of personal perfection (1 person)

Deut 27:26; Lev. 18:5 (**works**  
to produce goodness); righteousness is  
perfect righteousness: “continue to do all.”

Principle of **trust** in another to consider us  
as perfect (Gen. 15:6; Hab 2:4)

one repents;            the other forgives  
one trusts;            the other gives grace  
one commits to Christ; Christ accepts

Regarding as righteous is possible (Ps. 32:1-  
2 < Rom. 4:6-8).

No righteousness under law

- a. cannot be perfect (Ps. & Is. < Rom 3)
- b. cannot become perfect (Gal. 5:1)
- c. no transfer of perfection (Lev. 18:5)
- d. cannot rely on ancestry, race, nation,  
circumcision
- e. cannot rely on revelation/knowing  
(law only defines good: Gal. 3:19;  
Rom. 5:20)
- f. sacrifices ineffective (Heb. 10:4)
- g. no one to regard us as good (Rom. 4:4)

Gentiles and Jews unrighteous (Rom. 3:19, 23)

Jews only relatively good: Lk. 1:6; Phil. 3:6

no boasting (Rom. 3:27)

absolute scale judgment

Regarding as righteous based on  
aspiration counted for achievement,  
repentance (cp. John the Baptist),  
faith in/trust Christ's righteousness,  
commitment to him who is righteous,  
conscience (unevangelized; Rom. 2:12ff;  
Golden Rule living; Mt. 7:12)

All salvation figured relative to Christ:  
after him (Acts 4:12; no other name),  
Mosaic period (Heb. 9:15),  
patriarchal period (1 Pet. 3:18-21; 4:6  
(hence, do not have to know about  
him to be saved by him).

no pride

sliding-scale judgment

<sup>1</sup>Alternative systems means that law and grace are not the same thing, do not overlap, or lie one within the other. Righteousness by Messiah does not operate within law, only during law. Judaizers were evidently taking Israel's Messiah as fulfilling the Law so that Gentiles by identifying with him were in turn to identify with Israel by circumcision as still required to be saved (Acts 15:1). There would still be no salvation outside of national Israel; so to the Judaizers, grace amended the Law, not replaced it.