



# Cherrequine Bible Doctrine Ministries

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## RIGHTEOUSNESS

GOD is perfect, both in His Person and in His character –all His attributes are perfect [Deut. 32:4, Psalm 7:9, 113:3, Jeremiah 23:6, John 17:25, Romans 1:17, 10:3, 1 John 2:29].

God possesses eternal, unchangeable, absolute righteousness. Divine righteousness combined with His perfect justice is described as holiness [Exodus 15:11, 19:10-16, Isaiah 6:3].

All justice is administered from the perfect righteousness of God [Lev. 19:2, I Samuel 2:2, Psalm 22:3, 47:8, 119:9, John 17:11, Rev. 3:7].

God is absolute good. This good of intrinsic value that is perfect righteousness [Psalm 25:8, 34:8, 86:5, 119:68, Luke 18:19]. God is infinitely perfect, He cannot be tempted, nor can He sin. Sin has boundaries, measures, standards and limitation. God is beyond standards, measures, boundaries and all kinds of limitation. Therefore, God cannot sin and He cannot tempt anyone to sin, but He recognizes sin in us.

God cannot be complicated with ignorance, absurdities, temptation, or approval of sin. He cannot accept human weaknesses as logical and legitimate reason for violating the divine protocol.

Righteousness is the principle or standards of divine integrity. All that God does adheres to this measure of perfection. God's righteousness is perfect –demanding perfect justice. What the righteousness of God demands – the justice of God executes.

Divine righteousness is the standard of all human righteousness. Human righteousness is relative and imperfect. Divine and human righteousness is in total disagreement and in different dimension. Righteousness is intrinsic with God being part of His essence or nature.

Genuine righteousness is unknown to fallen man. At the point of salvation, God imputed His righteousness on man, making him qualified to stand before God any time with out reference to his present life. The imputed righteousness and the permanent indwelling Holy Spirit guarantee our eternal salvation.

The righteousness of God as revealed in the Scripture is not the righteousness that the world religions are talking about. The perfect righteousness of God stands on three solid realities:

- a. The perfection of God
- b. The truthfulness of God
- c. His perfect works

**FOR ANYONE TO BE TRULY RIGHTEOUS** he must possess the three solid realities in his life.

The word for righteousness in the New Testament is δικαιοσυνη (δικαιοσυνη) that also means "justice". It comes from Attic Greek noun δικη (δικη) and Greek adjective δικαιοσ (δικαιοσ). The suffix

συνε changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the abstract.

**THE DIKAIOSUNE OF GOD (ΔΙΚΑΙΟΣΥΝΗ**

THEΟΥ- δικαιοσυνε τηεου) means one of the two things:

- a. His righteousness as the principle or standard of Divine integrity
- b. His justice as the function or action of His integrity.

The genitive case of τηεου (τηεου) makes the difference between these definitions: it is both a subjective and possessive genitive. Τηεου in the possessive genitive indicates something that God possesses as a principle: God possesses perfect righteousness. On the other hand in the subjective genitive the noun is the subject of the action, that is, it produces the action: The function of God's integrity always includes justice directed toward mankind.