



**Cherrequine Bible Doctrine Ministries**  
**dikaosune.com**

## **DIKAIOSUNE**

### **THE PERFECT JUSTICE OF GOD**

**ΔΙΚΑΙΟΣΥΝΗ THEOY** is always an abstract term that connotes two parts of God's integrity set against the background of all His attributes. Divine integrity is infinite, perfect, eternal, unchangeable and truly unfathomable apart from its revelation in Bible doctrine.

**ΔΙΚΑΙΟΣΥΝΗ THEOY** as a divine policy or principle involves God alone apart from man. But as a divine action it includes man. In this sense, **DIKAIOSUNE** is sometimes used as synonym for ευσεβεια (ευσεβεια), α term mistranslated by English as "godliness" and becomes a technical term for spiritual maturity. Spiritual maturity is the believer's maximum adjustment to the justice of God.

**DIKAIOSUNE THEOU** usage encompasses not just the spiritual mature but ALL believers are included in its legal sense. The term means justification: God is the expert and perfect Judge who has all the evidence and can pronounce only a fair and objective verdict.

When a person believes in Christ, God is free because of the cross to credit to that person His own righteousness-the very principle of divine integrity. Immediately from the bench of the supreme court of heaven: God recognizes this new piece of evidence in the case. Because the believer now possesses God's perfect righteousness, God pronounces him φουσιφιδ ανδ ριητεουσ

This is the essence of salvation- the reality of our justification before God. This is the story of grace. Grace means that God does all the work and receives all the glory:

- A. At salvation we are justified as possessing His righteousness
- B. At spiritual growth we are justified by acknowledging the effects of possessing that righteousness by rebound –believing that we are completely justified.
- C. At spiritual maturity we are vindicated as having in our souls Bible doctrine, the thinking and verbalization of His integrity.

Now we see, our human righteousness and personal achievements (of all kinds) have nothing whatever to do with our justification before God. We are justified by His grace not by our effort or merits but by the merits of the Lord Jesus Christ.

God can bless the spiritually dead, totally depraved citizens of the kingdom of Satan without destroying His own perfection since salvation is the 100% work of divine justice and righteousness. Man has nothing to add and there is nothing to subtract to God's perfect work of redemption.

Salvation means that God treats us in justice. God did not lower His integrity or perfect standard of righteousness to save us. Divine perfection and holiness is intact. When God sent His Son, as a Man- He did not lower His perfect standard, He was simply expressing His perfection.

The unbending strength of every facet of His absolute essence is fully behind everything He thinks or does toward us. God never makes exceptions. He does not act on emotion. He never feels sorry for the poor-lost sheep, or overcome by sentimentality. He never accomplishes or does anything on impulses. God works are never tentative or shortsighted, and His plan never needs revision or editing or correction.

DIKAIOSUNE THEOU guarantees that not even God himself can undo the things He did or change His work. There is no loophole that needs to be closed because loopholes exist. His work is complete perfect and free from any error. This is our security, our comfort, and blessing.

Perfect plan and work of salvation can come only from the ONLY PERFECT GOD of the Bible. Any imperfection is denial of deity.

## **JUSTICE OF GOD**

GOD is perfectly good and just. Man is nothing but moralistic, legalistic or just some kind of distorted human good from old sinful nature by which he tries to impress God and people around him.

God is righteously perfect, demanding perfect justice. What the righteousness of God demands, the justice of God executes. JUSTICE IS THE FUNCTION OF THE INTEGRITY OF GOD.

God is fair and it is impossible for God to be unfair in the function of divine justice. Divine justice administers the system of divine laws, which is compatible with divine righteousness and sovereignty.

GOD IS THE JUDGE OF ALL MANKIND, whether man recognizes it or not. God renders daily decisions in heaven with regard to all members of the human race. He is an incorruptible and fair Judge of the all men. It is impossible for perfect God to make a bad decision as a Judge.

The justice of God administers the blessings and penalties that are demanded by His perfect righteousness [Deut. 32:4, Job 37:23, Psalms 19:9, 50:6, 58:11, 89:14, Isaiah 45:21, Jeremiah 50:7, Romans 3:26, Heb. 10:30-31, 12:23].

The divine penalties are not form of angry revenge designed to hurt but a form of correction for a good purpose. With growing and unchangeable sin and evil there is corresponding unchangeable judgment and condemnation; thus, God is proven to be consistent. Condemnation is caused by human free will volition that went against the will, plan and purpose of God.

The justice of God was displayed vividly at the cross, where Christ was judged as a Substitute for us. The Lord did not say any thing about being judged unfairly for us.

Jesus Christ as the Lamb of God was qualified to go to the cross because He remained perfect in His humanity all throughout His life on earth. He did not loss His impeccability for a single minute [John 1:29]. Because God's perfect righteousness demands the judgment of sin, all human sins had to be judged on the cross.

The justice and righteousness of God were the points of contact with Jesus Christ in hypostatic union on the cross. His humanity had to be judged for our sins to propitiate divine righteousness [Luke 22:19].

From the moment we were born spiritually dead, the justice of God is our point of contact, and continues to be our point of contact after salvation. The righteousness of God is the principle divine integrity, while the justice of God is the function of divine integrity. What the righteousness of God demands the justice of God executes.

God evaluates all mankind from the His justice –now and forever, cover all believers and unbelievers. The judgment of all sins of the unbeliever on the cross comes from the divine justice, as does the believer’s discipline. The unbeliever’s eternal agony in the Lake of Fire and the believer’s ultimate sanctification and blessing in eternity come from the same Source-the justice of God.

Everything God does toward us from any of His attributes goes through His justice. Justice is the safeguard of all divine action related to mankind.

“May HE judge Thy people with righteousness, and THINE afflicted with justice – He is the Lord: His judgment s are in all the earth” [Psalms 72:2, 105:7 and 1 Chronicles 1:14].

Man has immeasurable opportunity for compromise –violating God’s character at almost at every turn. That’s why God must guard His first and foremost by making His justice our point of contact.

## **THE GUARDS**

GOD never has the slightest trouble keeping His attributes uncompromising –one never compromises another. God never at any point compromises when He deals with fallen, sinful, and imperfect man. Whenever God blesses man –He is not lowering His perfect standards. He cannot lower Himself to our imperfect level without destroying His perfection.

### **THE JUSTICE OF GOD GUARDS THE DIVINE ESSENCE:**

The reason God can bless us is that His justice stands guards over all the rest of His attributes. The justice of God, the function of His integrity, is the guardian of God’s essence in all that He does toward imperfect creatures.

Within the Members of the Godhead, there is no need for a guardian since there is no possibility of compromise. All the three Members of the Trinity are perfect, coeternal and co-infinite –all Three possess the same integrity. Thus, in Himself, God is free to regard His personality. The fact that God is a perfect Person – there is nothing to worry about compromise of His character.

Everything God does toward us from any of His attributes goes through His justice. Divine justice is the ultimate safeguard of all divine action related to mankind.

If God’s point of contact with us were His sovereignty, then man will have no free will volition –God would program us to move mechanically. God would choose who would go to heaven and the angelic conflict could not be won.

If God’s point of contact with us were His omnipotence- He would be a tyrant, God will do everything Himself by His own power. He would force people to believe in Christ. There would be no free will volition and believers cannot glorify God.

If love were His point of contact with us, there is no need for Christ to die on the cross and there is no need for His justice and righteousness to be propitiated because God would save every human being – there is no need for the Lake of Fire.

### **THE RIGHTEOUSNESS OF GOD GUARDS DIVINE JUSTICE:**

God executes His justice apart from bias, prejudice, never arbitrary or capricious. His righteousness guards His justice. His justice is free from corruption and impossible to be corrupted by anything. It always functions according to the standard of fairness found in God's perfect righteousness [Psalm 9:8].

Divine justice is the guard over God's entire essence while the righteousness is the watchdog over His justice. Whereas justice is the function of divine integrity, righteousness is the principle of divine integrity. What the righteousness of God demands, the justices of God perform. What righteousness condemns, the justice judges? What righteousness approves, the justice blesses.

Absolute righteousness is the key to the character of God. If He did not have absolute righteousness, God would not be God. Righteousness protects His impeccable justice when dealing with sinful man.

Righteousness rejects sin therefore divine justice judge's sin and executes salvation. Righteousness rejects human good- being relative it fall short of divine perfect standard. Justice judges all forms of legalism, religiosity, human good works, and self-righteousness. It rejects evil; justice totally judges it [Isaiah 64:6].

God graciously imputes His righteousness to believer at the point of salvation- now; God approves His own righteousness imputed in the believer.