

ALL RIGHTS RESERVED © THE RESOLVED CHURCH

Permissions: you are permitted and encouraged to reproduce and distribute this material provided you NOT alter the wording in any way and you do not charge a fee.

For web posting a link to this document is preferred.

:: The Resolved Church ::

www.theresolved.com

contact@theresolved.com

(619) 393-1990

An Exegetical look at DIKAIOSUNE in Romans 1-8

by Duane Matthew Smets

DIKAIOSUNE (Gk.) - translated in a form of either "righteousness" or "justification"

* This study covers Romans 1-8, which post 1-8 references must be interpreted in light of (where talk of election and boasting occur). *

Phase 1

The *dikaiosune* word group: nouns, verbs, adjectives, participles, adverbs and infinitives

1:17	righteousness is revealed in the gospel from God
3:5	God's righteousness
3:21	righteousness from God
3:22	righteousness from God
3:24	justified freely
3:25	demonstrate his justice
3:26	justice at present time, to be just
3:28	man is justified
3:30	God will justify the circumcised by faith
4:2	justified by works is something for boasting
4:3	credited to him as righteousness
4:5	God justifies the wicked
4:6	God credits righteousness
4:9	Abraham's faith credited as righteousness
4:11	a seal of righteousness
4:11	righteousness credited
4:13	through the righteousness
4:22	credited to him as righteousness
4:24	will credit righteousness to us
4:25	(Jesus) for our justification
5:1	been justified
5:7	righteous man
5:9	justified by His blood
5:16	brought justification
5:17	gift of righteousness
5:18	one act of righteousness
5:19	will be made righteous
5:21	righteousness to bring eternal life
6:13	parts of body instruments of righteousness
6:16	obedience leads to righteousness
6:18	slaves to righteousness
6:19	slavery to righteousness leading to holiness
6:20	free from the control of righteousness
7:12	law is righteous

8:4 righteous requirements
8:10 spirit alive because of righteousness
8:30 those called are justified
8:30 those justified will be glorified
8:33 God who justifies

Phase 2

An analysis of DIKAIOSUNE in each reference

1:17 righteousness
- it is from God
- it is revealed
- it is in the gospel
- it is by faith
- it is from first to last > now

3:5 righteousness
- it is God's righteousness
- it is made clearer by our unrighteousness

3:21 righteousness
- it is from God
- it is apart from the law
- it has been made known
- the law and the prophets testify to this righteousness

3:22 righteousness
- it is from God > not by anything we do
- it comes through faith in Jesus Christ
- it is for all who believe > there is no difference, not selective

3:24 justified
- all are sinners and are justified freely > we don't have to pay for it
- it is by His grace > given according to God's gracious character
- it is through the redemption by Jesus Christ

3:25 justice
- Jesus was presented as a sacrifice so God could fully demonstrate justice
- God killed Jesus in His justice
- God's justice demanded an action

3:26 justice
- God is the one who justifies those who have faith
- God is just (fully and completely)
- God demonstrated his justice for a purpose > for people to be able to have faith in Jesus

3:28 justified
- one is justified by faith > it is our action to have faith, when that occurs we can then be justified
- it is apart from the law > it is not by works that we are justified, not by anything we do
- justification is maintained, it never fails and is always adequate

3:30 justify
- there is only one who can justify, God > no other means by which we can be justified
- circumcised and uncircumcised people are both justified the same way
- through faith (faith alone / sola fides) we can be justified

4:2 justified
- if Abraham was justified by works it would have been something to boast about
- if Abraham was justified by works his boasting would not have been before God
- Abraham was not justified by works but by belief

4:3 righteousness
- Scripture testifies to it > Paul finds authority for position in OT references
- Abraham believed God < belief = faith
- Abraham was credited righteousness > a legal state/position not behavior

- Abraham is an example of justification by faith
- 4:5 justifies
 - it is better to trust God than to do works
 - God justifies the wicked > we don't have to be holy or sinless to be justified
 - God justifies not on the basis of man's works but on the basis of a gift he gives
 - if Abraham would have worked for righteousness it would have been an obligation
 - it is credited/given to Abraham to show us an example
- 4:6 righteousness
 - David was the 1st king that all the other kings were measured against
 - after stating Abraham's faith, David is further proof that righteousness is apart from works
 - David says that a man is blessed when God credits righteousness to him
- 4:9 righteousness
 - through faith Abraham was credited righteousness
 - righteousness does not have to be for a certain kind of people
 - "blessedness" occurs when one becomes righteous
- 4:11 righteousness
 - Abraham's circumcision wasn't unrelated to justification but it was not the reason he was justified
 - Abraham's circumcision was a sign and seal
 - Abraham was first justified and then circumcised
 - circumcision was basically something visible to show what his justification was
- 4:13 righteousness
 - Abraham's promise was not received through the law but through righteousness
 - righteousness comes by faith, truly believing
 - righteousness is given without any conditions
- 4:22 righteousness
 - righteousness given because Abraham did not waver in unbelief
 - righteousness was cause for Abraham's strengthening in faith
 - Abraham responded by giving glory to God
- 4:25 justification
 - Jesus Christ is the basis for justification > we are justified through Jesus Christ
 - Jesus Christ was delivered over to death
 - Jesus Christ was raised to life
- 5:1 justified
 - it is through faith
 - it brings peace with God
 - peace come through Jesus > no other means
 - justification is a state of being
 - provision for relationship with God
 - time frame includes both the present (NOW) and the future
- 5:7 righteous
 - it is rare for a man to die for a righteous man
 - it is rare for a man to die for a good man
 - Jesus died for men who were far from righteous men or good men but were sinners
- 5:9 justified
 - by His blood > Jesus' death
 - we are saved from the wrath of God because of being justified
 - it is through Him and not by anything we do
- 5:16 justification
 - Christ is contrasted with Adam whose work was different
 - Adam brought judgment upon what he did > condemnation
 - Christ brought justification
 - Adam is the cause for the need of justification
 - Christ brought justification as a gift
 - justification was needed because of sin
- 5:17 righteousness

- death reigned in Adam but in Christ righteousness reigns unto life
- righteousness is a gift
- the gift is given through Jesus Christ
- 5:18 righteousness / justification
- Adams's sin brought condemnation to all men
- one righteous act was justification
- justification brings life for all men > not selective but available to everyone
- 5:19 righteous
- we are made righteous through obedience of one man
- the action comes from an outside source > Jesus Christ
- many are made righteous > the implication is unlimited
- 5:21 righteousness
- grace reigns through righteousness over sin > grace is present wherever sin is
- righteousness brings eternal life
- it is through Christ Jesus
- 6:13 righteousness
- our body is an instrument of righteousness > brought from death to life
- wickedness and righteousness are opposites
- we are commanded to offer our bodies as instruments of what we are > Christ purpose for dying
- we can do so because we live > we have been brought from death to life
- 6:16 righteousness
- we are slaves to what we obey > sin or righteousness
- slavery to sin leads to death but slavery obedience leads to righteousness
- offering to obedience is a momentary action/decision
- the purpose/goal/reason is righteousness
- 6:18 righteousness
- we are slaves to righteousness, God's servants > no longer slaves to sin
- we are set free from sin because of righteousness > no longer bound
- we have been rescued out of our slavery to sin
- there is a transfer of the position of the believer
- 6:19 righteousness
- wickedness is the opposite of righteousness, it is impure and increases
- we are to offer the parts of our body into slavery to righteousness
- slavery to this righteousness will lead to holiness
- 6:20 righteousness
- righteousness cannot control you when your are enslaved to sin
- righteousness is a controlling force
- we live in a state where we can be controlled by righteousness
- 7:12 righteous
- the law is holy
- the commandment is holy
- the commandment is righteous and good
- the law is perfect
- righteous here is a characteristic of the law
- 8:4 righteous
- the requirements of the law are righteous
- these requirements can be met in us now that live in the Spirit
- righteous living is according to the Spirit and not according to the flesh
- 8:10 righteousness
- our spirit is alive because of righteousness
- righteousness is the cause of our new way of life in the Spirit
- Christ is in us because of righteousness
- 8:30 justified
- those called are justified
- those justified are glorified

- God predestined people to be justified
- to be justified is both a result of a calling and a cause for glorification
- 8:33 justifies
- it is by God only
- no one can bring any charge against God's action of justifying
- God is the only one who can justify