

Dikaiosune

- A. The noun *dikaiosune* belongs to the following word group:
1. *Dikaios* (δίκαιος) (adjective), “righteous, upright, just.”
 2. *Dikaioo* (δικαίω) (verb), “to justify, vindicate, acquit, pronounce as righteous, to set free.”
 3. *Dikaioma* (δικαίωμα) (noun), “requirement, commandment, righteous deed.”
 4. *Dikaios* (δικαίως) (adverb), “justly, rightly, properly, uprightly.”
 5. *Dikaiosis* (δικαίωσις) (noun), “acquittal, justification.”
 6. *Dikastes* (δικαστής) (noun), “judge.”
 7. *Dike* (δίκη) (noun), “penalty, punishment, judicial sentence.”
 8. *Dikaiokrisia* (δικαιοκρισία) (noun), “righteous judgement.”
 9. *Adikeo* (ἄδικέω) (verb), “do wrong, injure, hurt, act unjustly.”
 10. *Adikia* (ἄδικία) (noun), “injustice, wrong, unjust.”
 11. *Adikos* (ἄδικος) (adjective), “unjust, unrighteous.”
 12. *Adikos* (ἄδικος) (adverb), “unjustly, unfairly, without reason.”
 13. *Ekdikeo* (ἐκδικέω) (verb), “to avenge, take revenge, punish.”
 14. *Ekdikesis* (ἐκδικησις) (noun), “vengeance, punishment, vindication.”
 15. *Ekdikos* (ἐκδικος) (adjective), “an avenger, the one who punishes or adjures.”
 16. *Katadikazao* (καταδικάζω) (verb), “condemn, find guilty, pronounce sentence against.”
 17. *Hupodikos* (ὑπόδικος) (adjective), “guilty, brought to trial, liable to punishment.”
- B. Classical Usage
1. The noun *dikaiosune* is one of the many derivations from *dike* and represents an abstract concept in classical Greek, although a concrete act underlies the abstraction.
 2. The *-sune* suffix indicates an abstraction.
 3. This helps us to understand why a term not found in Homer or Hesiod occurs frequently as a virtue in the post-epic period.
 4. We can also see the link between this construction and the development of the Greek sense of law.
 5. The very close connection between legal, ethical and religious terminology results from the central position occupied in early Greek thinking by *dike* as right not merely in the legal, but also the political, the ethical and above all the religious sense.
 6. It denotes the quality of the righteous man (*dikaiosune dikastike* being righteousness according to the law), but, on the other hand, it is in itself the standard which a judge is required to uphold, and which it must be his aim constantly to restore.
 7. This it is impartial justice, described by Aristotle as *hos ho nomos*, as the law (Rhet. 1, 9p, 1366b, 9 ff).
 8. It is one of the 4 cardinal virtues, along with *phronesis* (prudence), *sophrosune* (temperance) and *andreia* (fortitude).
 9. *Dikaiosune* occurs:
 - a. For the civil virtue of observance of law and fulfillment of duty as early as the 5th century.
 - b. As a general term for virtue
 - c. Linked with *hosiotes* as part of virtue in general
 - d. In mysticism
 10. The close connection between the legal view and general ethics is plain in the definition of Aristotle: *esti de dikaiosune men arete di'hen ta auton hekastoi echousi kai hos ho nomos* (Rhet. I, 0, p. 1366b, 9 ff.).
 11. Aristotle is referring to the thought of the judge allotting to each what is his due.
 12. Solon's legislation had a considerable influence on the development of the term with its conception of *iustitia distributiva*.
 13. Herodotus used it in telling the story of Solon whose laws saved Athens.
 14. The legislation of Solon greatly influenced the development of the meaning of *dikaiosune*.
 15. Herodotus first used the word as a legal term.
 16. Those who adjusted to the justice of Solon's laws were said to possess *dikaiosune* or civil virtue.
 17. It referred to the justice of the person in authority or the judge in a court of law.
 18. Plato used the word in this sense, therefore, *dikaiosune* meant “adjustment to the law,” and that is the sense in which “righteousness” is a correct translation, but “justice” is equally accurate.
 19. The legal influence continues even when ethics broadens the term.

20. For alongside the view of *dikaiosune* as civil virtue there always lies the use of *dikaiosune* as a basic legislative principle, e.g., justice, the observance of law and judicial procedure.
 21. Liddel and Scott list the following classical meanings of the word (page 429):
 - a. Righteousness, justice
 - b. Justice, the business of a judge
 - c. Personified
 - d. Pythag. Name for 4
- C. Josephus and Philo
1. Although they possessed an erroneous concept of the character and nature of God, Philo and Josephus both use the word in the same sense for adjustment to the justice of God.
 2. These two writers adopt for the most part the Hellenistic understanding.
 3. *Dikaiosune* is rare in Josephus.
 4. There is only 1 reference to the *dikaiosune* of God in the sense of judicial retribution.
 5. In relation to man, the word denotes right conduct in the sense of virtue.
 6. Josephus maintains a strongly religious definition of the law, viewing the virtues, of which *dikaiosune* is first, as parts of *eusebeia*.
 7. The conjoining of *eusebeia* and *dikaiosune* is very common in the writings of Josephus.
 8. In these lists *dikaiosune* is always *arete*, and it usually denotes civil virtue in social life.
 9. The linking of *eusebeia* shows that *dikaiosune* is referred for the most part to man, though a certain imprecision attaches to it in view of OT influences and reminiscences and the effects of Pharisaism.
 10. It can be used as a synonym for observance of the commandments.
 11. There is only 1 passage in Philo which deals expressly with the righteousness of God (Deus. Imm., 79).
 12. In relation to righteousness Philo has a far more developed ethical conception than Josephus.
 13. Philo refers to it as a virtue and comes into being within man when the soul is functioning properly.
 14. He has a many more lists of virtues than Josephus and *dikaiosune* is always numbered among these virtues.
- D. LXX Usage
1. *Dikaiosune* functions in the LXX as the equivalent of the Hebrew *ts^edhaqah* and *tsedeq* as well as other words.
 2. The Greek word absorbs the Hebraic understanding into NT usage.
 3. It appears quite extensively in the LXX as one would imagine.
 4. God, instead of Solon, becomes the norm and believers, instead of the citizens of Attica, are called the *dikaiosune* when they observe the will of God, that is, when they have adjusted to the justice of God!
 5. The word used of an attribute of God.
 6. *Dikaiosune* composed one half of the divine integrity.
 7. In relation to people and can describe a person whether believer or unbeliever who adheres to the laws of the client nation or adheres to establishment principles.
 8. *Dikaiosune* is also used of the divine righteousness, which is imputed to every believer at the moment of salvation.
 9. The word was used of OT believers who executed the ritual plan of God and operated under the faith rest drill, which was the means of spirituality in the OT.
 10. It is also used of integrity of the Messiah's reign during His Millennial reign upon planet earth.
 11. In later Judaism righteousness became primarily a human activity, a human virtue alongside other virtues.
 12. To practice "justice" was defined as "being merciful," "giving alms," or "praying" (cf. Matt. 6:2).
 13. Righteousness also came to mean "the fulfillment of legal obligations."
 14. The concept of righteousness as a relationship was replaced by a legal ideal.
 15. The Law was held to be a collection of judicial ordinances; God was believed to be the Supreme Judge who would evaluate "righteousness" in terms of a man's deeds (i.e., "keeping the Law" and "doing righteousness").
 16. On the basis of God's judgement He would either vindicate or condemn the man.
 17. Thus in Judaism "salvation" totally depended upon man's ability to do deeds or works of righteousness and to keep the Law.
 18. It depended upon human power rather than faith or dependence upon God's power or ability to save.
- E. NT Usage
1. By the time the NT was written in *Koine* Greek the word meant quite a bit.
 2. The term *dikaiosune* is applied both to God and to people in the NT.
 3. The word appears 94 times in the NT.

4. The noun *dikaosune* is used to describe following in the NT:
 - a. Mosaic Law
 - b. OT Scriptures
 - c. Adherence to the Mosaic Law by OT saints
 - d. Adherence to man-made traditions by the Jews in the OT
 - e. Perfect adherence to the Mosaic Law by Christ
 - f. Adherence to the Law through faith in Christ
 - g. Impeccability of Christ
 - h. Human good (moral degeneracy)
 - i. Relative human righteousness
 - j. Attribute of God
 - k. Imputed righteousness
 - l. Integrity of Christ
 - m. Experiential righteousness, i.e., experiential sanctification
 - n. Living spiritually
 - o. Principle of the integrity of God
 - p. Production of divine good through the application of metabolized doctrine
 - q. Justification
 - r. Rewards at the Bema Seat Evaluation of Christ
 - s. Word of God
 - t. The Gospel Message of salvation through faith in Christ
 - u. Christian integrity
 - v. Establishment integrity
 - w. Self-righteous arrogance
 - x. Execution of the incarnation plan for Christ
 - y. Execution of the protocol plan of God by the church age believer
 - z. Execution of the ritual plan for the OT believer.
5. Bauer, Gingrich and Danker list the following meanings (A Greek-English Lexicon of the New Testament and Other Early Christian Literature pages 196-197):
 - a. Uprightness, justice as a characteristic of a judge
 - b. In a moral and religious sense: uprighteness, righteousness, the characteristic required of men by God
 - c. Righteousness in the sense of fulfilling the divine statutes
 - d. Righteousness, uprighteness as the compelling motive for the conduct of one's whole life
 - e. Imputed righteousness
 - f. Christian virtue or integrity
6. The New Thayers Greek-English Lexicon lists the following (pages 149-150):
 - a. In the broad sense, the state of him who is such as he ought to be, righteousness; the condition acceptable to God
 - b. Universally: the doctrine concerning the way in which man may attain to a state approved of God
 - c. Integrity, virtue, purity of life, uprighteness, correctness in thinking, feeling, and acting; upright righteous man, the righteousness which God demands; of righteousness which manifests itself in beneficence; right conduct towards men, and piety towards God; to do righteousness, to live uprightly; when affirmed of Christ, *dikaosune* denotes His perfect moral purity, integrity, sinlessness
 - d. In the writings of Paul he *dikaosune* has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the following facts especially must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic Law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience (Rm. 2:14 sq). On this account Paul proclaims the love of God, in that by giving up Christ, His Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and goodwill to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith, by which a man appropriates that grace of God revealed by God to the man as *dikaosune*; that is to say, denotes the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ.

- e. Christ is called *dikaiosune*, as being the one without whom there is no righteousness, as the author of righteousness; to obtain righteousness; opposed to this *dikaiosune* arising from faith, a state acceptable to God which is supposed to result from obedience to the law, Ro. 10:5, relying on the law, i.e., on imaginary obedience to it, Phlp. 3:6.
 - f. In a closer sense, justice, or the virtue which gives each one his due; it is said to belong to God and Christ, as bestowing *isotimon pistin* upon all Christians impartially, 2 Pet. 1:1; of judicial justice, Ro. 9:28.
7. Louw and Nida list the following NT meanings (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 2):
- a. The act of doing what God requires – ‘righteousness, doing what God requires, doing what is right’ (page 744).
 - b. To cause someone to be in a proper or right relation with someone else – ‘to put right with, to cause to be in a right relationship with’ (page 452).
 - c. Observances or practices required by one’s religion – ‘religious observances, religious requirements’ (page 532).
 - d. To give to those in need as an act of mercy – ‘acts of charity, alms, giving to the needy’ (page 570).
8. Moulton lists the following (The Analytical Greek Lexicon Revised, page 102):
- a. Fair and equitable dealing, justice
 - b. Rectitude, virtue
 - c. Generosity, alms
 - d. Piety, godliness
 - e. Investiture with the attribute of righteousness, acceptance as righteous, justification
 - f. A provision or means for justification
 - g. An instance of justification
- F. Philippians 3:9 Usage
1. In context, Paul is referring to his pre-salvation self-righteous arrogance.
 2. It refers to relative human righteousness, which is the direct antithesis of absolute divine righteousness.
 3. Self-righteous arrogance expresses itself through the function of the 3 arrogance skills:
 - a. Self-justification
 - b. Self-deception
 - c. Self-absorption
 4. The function of the 3 arrogance skills are direct result of the soul being dominated by the old Adamic nature and evil from the cosmic system of Satan.
 5. The old Adamic nature has 2 trends:
 - a. Immoral degeneracy
 - b. Moral degeneracy
 6. The cosmic system of Satan is 2-fold:
 - a. Cosmic 1: immoral degeneracy
 - b. Cosmic 2: moral degeneracy
 7. Self-righteous arrogance is involvement with moral degeneracy from cosmic 2 and finds its expression in religion, which is the genius of Satan.
 8. Religion is evil because it originates in the mind of Satan.
 9. Evil is a system of thinking that is a direct result of the soul being controlled by both the old Adamic nature and the cosmic system of Satan.
 10. Therefore, the noun *dikaiosunen* refers to Paul’s pre-salvation religious moral degeneracy, which was a direct result of his soul being dominated by both the old Adamic nature and evil from the cosmic system of Satan.
 11. It refers to human self-assurance and independence from God, which originate with Satan (Is. 14:12-14).
 12. It denotes dependence upon human dynamics rather than spiritual dynamics.
 13. In context, the noun *dikaiosunen* refers to dependence upon the old Adamic nature rather than the new Christ-nature.
 14. Paul is stating here that he will not depend upon his own relative human arrogance self-righteousness derived from the old Adamic nature, but instead will depend upon the divine character and integrity derived from the new Christ-nature, i.e., the new nature.

