

A STUDY ON THE MEANING OF THE THREE GREEK WORDS THAT ARE MOST OFTEN TRANSLATED "RIGHTEOUS," "RIGHTEOUSNESS," AND "JUSTIFY" IN THE NEW TESTAMENT. December, 2017. Karl Kemp

All quotations were taken from the New American Standard Bible, 1995 edition, unless otherwise noted. Sometimes I make comments in the middle of quotations using brackets [] or [[]] to make them more obvious. I am using straight quotation marks ("), hyphens (-) instead of dashes, no footnotes, and a few other things like this because some of the internet sites where I post these articles require it. Cf., e.g., means "compare, for example."

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1. SOME INTRODUCTORY COMMENTS AND EXCERPTS. *Dikaios*, a Greek adjective, is most often translated "righteous"; *dikaiosune*, a Greek noun, is most often

translated "righteousness"; and *dikaioo*, a Greek verb, is most often translated "justify" in some form. This paper was originally going to be part of my paper on Isaiah chapter 53 (Isa. 52:13-53:12), which is a super-important passage that deals with the all-important atoning death of the Lord Jesus Christ, the Lamb of God, and the resultant very full new-covenant salvation, but as the scope and size of this present paper kept growing it seemed better to make this study a separate paper. It would be better to read my paper on Isaiah chapter 53 before reading this paper, but this present paper can stand by itself. For one thing, in the paper on Isaiah chapter 53 I did a serious study of four Hebrew words that are comparable in meaning with the three Greek words we are studying in this present paper. All four Hebrew words have the same three-consonant root (*ts d q*, where *ts* represents one consonant in Hebrew), even as the three Greek words we are studying in this present paper have the same root (*dikai*).

One primary thing that I am doing in this study is looking for all the places in the New Testament where these three Greek words are used with the greatly limited meaning that we are forgiven and declared righteous in a strictly legal, positional righteousness sense (or that Christ's righteousness is imputed to us in a strictly legal, positional righteousness sense) that has nothing to do with our being transformed and made righteous with the imparted righteousness of God through new-covenant salvation. I am listing all 210 uses of these three Greek words in the New Testament in this paper, quoting many of the verses, and discussing all of the verses that are directly relevant to the topic of this paper, and some other verses too. I repeat several key points in this paper. These things are super-important, and I want the reader to be solidly confronted with these key points.

Large numbers of Christians (I'm especially interested in evangelicals) believe that to be "righteous," have "righteousness," or be "justified" (or other translations of these Greek words) are often used in relevant new-covenant-salvation contexts with the GREATLY limited meaning that I mentioned in the last paragraph. MY PRIMARY PURPOSE FOR THIS STUDY IS (to try) TO DEMONSTRATE THAT THIS GREATLY LIMITED MEANING, THOUGH VERY WIDELY ACCEPTED BY LARGE NUMBERS OF CHRISTIANS SINCE THE REFORMATION, IS AN ERROR THAT SERIOUSLY DISTORTS THE GOSPEL. I CONSIDER THIS PAPER TO BE OF FOUNDATIONAL IMPORTANCE!

This is a serious study. I am not trying to win an argument. I am trying to be honest before God and my brothers and sisters in Christ. I want to know the truth before God and to teach the truth. (I understand that I have to answer to God for what I teach, and I understand that any errors I teach will hurt the Body of Christ.) Based on quite a bit of study that I have done in the past, I started this present study with the firm conviction

that the greatly limited meaning fits OK in Romans chapter 4 and in a far lesser sense in Gal. 3:6, which quotes from Gen. 15:6 as does Rom. 4:3, but hardly anywhere else, if anywhere else, in the New Testament. As we will discuss in this paper, Romans chapter 4 is a very special chapter because of what the apostle Paul was doing in that chapter. Many have seen how Paul used these words in Romans chapter 4 and assumed that same meaning will apply in many other verses. I believe that turns out to be a very bad assumption that seriously distorts God's intended meaning in many super-important verses that speak of new-covenant salvation in Christ.

I am especially interested in how these three Greek words are used in new-covenant-salvation contexts in the New Testament in this paper. But it is also quite relevant to the topic of this paper how these words are used in non-new-covenant-salvation contexts: I am looking for any verses where these three words are used of people being called righteous, having righteousness, being justified, etc. because they have been forgiven through faith but that has nothing to do with how they live, what they do, their works, etc. in contexts that don't deal with people becoming Christians.

A SUMMARIZING STATEMENT. While doing this study I didn't find any other places (see the paragraph before the last one) in the New Testament where these three Greek words were used in new-covenant-salvation contexts with the greatly limited meaning that does not include being transformed by the grace of God in Christ. How about verses in non-new-covenant-salvation contexts where these words are used with a greatly limited meaning that have nothing to do with how they live, what they do, their works, etc. because they have been forgiven? It could be argued that the use of *dikaioo* in Luke 18:14 fits the greatly limited meaning, but I doubt that Jesus intended that meaning in that parable. Luke 18:14 in its context is discussed near the end of this paper, under the study of *dikaioo*. I didn't find any other verses that fit the greatly limited meaning for these three Greek words in non-new-covenant-salvation contexts.
ASSUMING I AM RIGHT, OR EVEN MOSTLY RIGHT, THIS IS VERY SIGNIFICANT!

We are forgiven through Christ and His atoning death, by grace through faith, but we are also (supposed to be; called and enabled to be) set free from spiritual death and bondage to sin and demons through Christ, and born again and made righteous and holy through His atoning death and resurrection, and by the outpoured, indwelling Righteous, Holy Spirit of life, by grace through faith, and this much fuller meaning is almost always included in verses that speak of new-covenant salvation. The way many Christians often define "righteous," "righteousness," and "justify" there is nothing to take hold of by faith to be transformed. The glorious truth that we are called, enabled, required, and privileged to walk in the imparted righteousness of God, by grace through

faith, is diluted or denied. We need to understand that God has called us, and enables us, to walk in the His righteousness with the victory over sin; in the ideal, victory over all sin. WHAT WE BELIEVE IS OF CRUCIAL SIGNIFICANCE TO HOW WE THINK AND LIVE!

THE THING I AM TRYING TO EMPHASIZE THE MOST IN THIS PAPER IS THE GOOD NEWS THAT THE LAMB HAS BEEN SLAIN, BEARING OUR SINS WITH THE GUILT, SO WE COULD BE FORGIVEN, AND WITH THE PENALTIES, INCLUDING THE MAJOR PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS, IN ORDER TO SET US FREE FROM SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS, AND THAT THE RIGHTEOUS, HOLY SPIRIT OF LIFE HAS BEEN POURED OUT AND DWELLS IN EVERY TRUE CHRISTIAN - GOD'S LIFE-GIVING, TRANSFORMING, MAKING RIGHTEOUS, SANCTIFYING GRACE IS HERE FOR US TO APPROPRIATE AND COOPERATE WITH NOW BY FAITH! I believe this is extremely important for an adequate understanding of the gospel of new-covenant salvation, and is VERY GOOD NEWS! GOD WANTS TO TRANSFORM US! HE CERTAINLY DOESN'T WANT TO CONDEMN US!

It has seemed clear to me for a very long time that putting most of the emphasis on being forgiven and having a right standing with God in a strictly legal (positional) sense, while minimizing God's call and the enabling grace for us TO WALK IN HIS RIGHTEOUSNESS, is one of the most serious problems that we need to deal with in the Body of Christ in our day. And the problem is intensified by the widespread abuse of the doctrine of once saved, always saved. I don't believe that doctrine is true, but it won't do much damage if it isn't abused. It won't be abused much, if at all, by Christians who are making it top priority to live in the righteousness of God, by grace through faith, and who take the warnings in the Bible seriously. However, large numbers of Christians don't take the warnings seriously: What Jesus said in Revelation chapters 2 and 3, for example, about repenting or losing salvation couldn't apply to us; don't you know that we cannot lose our salvation? And I believe it is clear that He was speaking to born-again Christians. See my paper *Once Saved, Always Saved?* on my internet site (Google to Karl Kemp Teaching). THERE ARE REASONS FOR ALL OF THE SIN TAKING PLACE AMONG CHRISTIANS IN OUR DAY, AND IN SOME CIRCLES THE PROBLEM IS GROWING. The topic of this paper gives one primary reason for all the sin taking place among many Christians in our day.

It is important for me to point out that some Christians who, from my point of view, misunderstand the meaning of the words we are studying in this paper in the new-covenant-salvation verses that are of key importance to understand the gospel, do nevertheless believe and teach that Christians are called to walk by the Spirit of God

with the victory over sin. For one thing, there are other words used in the New Testament that teach victory over sin. The word group that includes holy, make holy, holiness, saint, sanctify, etc. is a prime example. (These words all have the same root in the Greek: *hagios*, *hagiosune*, *hagiasmos*, and *hagiazō*; the second Greek word listed and the last Greek word listed were derived from the first Greek word listed, and the third word was derived from the last word.) However, large numbers of Christians (the majority) also interpret these words in a way that doesn't call Christians to live in an abiding state of holiness with the victory over sin either. Anyway, some of the most important New Testament words, if not the most important words, that teach that Christians are called to walk by the Spirit with the victory over sin are the words we are studying in this paper. **THAT MAKES THIS STUDY VERY IMPORTANT!**

As I mentioned, I included a rather thorough study on the meaning of the four most often used Hebrew words that are most often translated righteous, righteousness, and justify in the Old Testament in my paper on Isaiah chapter 53. (For one thing, as that paper shows, it is extremely important for us to rightly understand the meaning of the Hebrew verb that is most often translated "justify" in Isa. 53:11. It makes a GIGANTIC DIFFERENCE in what that super-important verse teaches.) It is clear, as this present paper will show, that the Hebrew words discussed in that paper are comparable in meaning (I didn't say *equivalent* in meaning) with the Greek words discussed in this present paper. *Tsaddiq*, a Hebrew adjective, is most often translated "righteous"; *tsadeq* and *tsadeqah*, nouns, are most often translated "righteousness"; and the verb *tsadoq* or *tsadeq* (tscholars typically don't discuss the difference between these two forms of this verb) is most often translated "justify" in some form. As I discussed in the paper on Isaiah chapter 53, I didn't even find one use of those Hebrew words, words that were used hundreds of times in the Old Testament, where they were used to speak of a believer being righteous, having righteousness, or being justified, or the equivalent, because they had been forgiven, whether through sacrificial offerings, or not. It took more than forgiveness, as important as forgiveness is, to make a person "righteous." It is important to understand that the full righteousness that is available through new-covenant salvation was not available in the Old Testament.

It is quite significant that these Old Testament Hebrew words influenced the meaning of the New Testament Greek words that we are studying in this paper. For one thing, these Greek words were often used to translate these Hebrew words in the Septuagint, which is the Hebrew Old Testament translated into Greek. The Septuagint was widely used by Christians who knew Greek (Greek was widely understood to some extent by large numbers of people throughout the extensive Roman Empire, like English is in our world today) but didn't know Hebrew. (Large number of Jews in New Testament days, the days of the Lord Jesus and the apostles for example, didn't know Hebrew either.

They spoke Aramaic in Israel, not Hebrew at that time.) It is significant that the Septuagint helped prepare many Greek words to communicate the gospel of new-covenant salvation throughout the Roman world!

The new covenant was built on the foundation of the Old Testament, including, for example, God's teaching on righteousness, holiness, and sin, blessings and judgment (very much including the judgment at the end of this age), the clean and the unclean, what God requires of His people, sacrificial offerings (which laid a foundation for us to understand the Sacrifice of Christ), the world to come, and, significantly, all of the prophecies about the Messiah and new-covenant salvation. The Old Testament prepared the way for the new covenant. Quite often when the New Testament writers quoted from the Old Testament they quoted from the Septuagint (Greek), not from the Hebrew Old Testament.

I'll quote a little from chapter 3 titled "Later Judaism: the Septuagint," in *The Meaning of Righteousness in Paul: A Linguistic and Theological Enquiry* by J. A. Zeisler (Cambridge University Press, 1972). This chapter covers pages 52-69. He gets into a lot of details. I'll quote his first sentence: "As the LXX [the Septuagint] was the OT Greek version which the Church made peculiarly its own, it has relevance in a study of Paul's use of Greek" (page 52). And I'll quote much of what he said near the end of this chapter under the heading "Summary of the Enquiry into LXX." "1. The range of meaning of the two word-groups [the words for righteous, righteousness, justify, etc. in the Hebrew and in the Greek] is substantially the same. 2. This is supported not only by the places where overlap occurs [overlap in meaning for the Hebrew and Greek words], but by an examination of the places where it does not occur. 3. (This #3 is not relevant to this paper.) Especially in Proverbs, and less so in Job, some special factor causes a relatively high use of *dikai-* words. 4. The meaning of the Greek words seems to be dominated by the Hebrew words they render [in the Septuagint].... [In other words, the meaning of the Greek words was influenced by and shaped by being used in the Septuagint to take the gospel to the world in the Greek language, which was the most commonly understood language used throughout the Roman Empire.] ..." (page 67). On page 18, Zeisler mentions that based on his count "there are 504 cases of some form of ts-d-q [in the Hebrew Old Testament (Zeisler used the Hebrew consonants; "ts" represents one Hebrew consonant)]; of these only about 50, i.e. 10 per cent, are not rendered in the LXX by *dikaioi* or a cognate [by "cognate" Zeisler meant the other Greek *dikai-* words].

I'll quote one last sentence from this chapter by Zeisler, an important sentence: "In LXX as in the Masoretic [Hebrew] Text, a sharp distinction between ethical [which deals with how we think and live] and forensic [which deals with a legal setting, suitable for a law

court, very much including God's law court] is not possible, and the implication of 'declare in the right' is 'because really so [my underlining for emphasis],' [*not declare in the right because they are forgiven*]; and we must understand that "righteousness" in the Old Testament was not the full righteousness that only became available with new-covenant salvation in the blood of Christ and the outpoured Righteous, Holy Spirit of life; and we must understand that although people were not called "righteous" because they were forgiven (I didn't find one example of that in the Old Testament use of the words we discussed in my paper on Isaiah chapter 53), it was understood that believers sometimes needed to be forgiven. The point is that righteousness dealt with what was in the heart, especially toward God, and manifested in the life. I dealt with these things in my paper on Isaiah chapter 53]." We do not find these Hebrew words used of righteous, righteousness, justify, or make righteous in the full new-covenant righteousness sense in the Old Testament except for the verses that prophesy of new-covenant salvation. As I showed in my paper on Isaiah chapter 53, quite a few such prophecies are found in Isaiah, very much including the super-important verb in Isa. 53:11.

I highly recommend reading both of my relevant books, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ* and *Righteousness, Holiness, and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*. The second book is easier to read. For one thing, it was taken from radio broadcasts, but the first book has more information. I recommend that most people read the second book first. The longest chapter (70 pages) of the first book is especially relevant for this paper: "A Study on the Meaning of Justify/Justification as These Words Are Used in the New Testament." I'll quote several paragraphs from that chapter (on pages 82-84) under the heading "Several Quotations on the Meaning of Justify":

I'll quote several sentences from W. T. Dayton, "Romans," in the *Wesleyan Bible Commentary*, Vol. 5 (Hendrickson, 1986 reprint), pages 29, 30 (The notes in brackets are mine):

"The rest of chapter 3 [he is starting at Rom. 3:21] is devoted to the introduction of the remedy for man's sin in the righteousness of God imparted to man in response to faith. Though justification is a forensic term [that is, it is suitable for a court of law], applied properly to a declaration of righteousness, Paul uses it in its broader context of all that God does to deliver man from the power and dominion of sin and to restore him to right relationship with God."

On page 30, under Rom. 3:24, he says (in part): "It [the verb "justify"] should now be understood in the broader context that includes both the declaration of righteousness

and the accompanying change in nature or character. Indeed, for the passage to refer to an isolated declaration would be to make God declare an untruth. He will not declare one righteous without making him so." Amen!

I'll also include two excerpts from Peter Toon (that are included in my book, *Holiness and Victory Over Sin*), *Justification and Sanctification* (Westchester: Crossway Books, 1983).

The first quotation is part of a paragraph on page 29 in chapter 2 of his book. The chapter is titled "Righteousness According to Paul." He is commenting on Rom. 6:19. "This verse or section does not endorse the idea that a person is first justified/declared righteous and then (later or gradually) sanctified. Rather, the idea is that being in right relationship with God as judge and heavenly Father, the believer is thereby consecrated to the service of the Lord. Justification and consecration belong together. Not a little harm has been done by those preachers who have rigidly imposed upon Paul's teaching a division between justification (understood as what God declares in Heaven) and sanctification (understood as what God does in us here on earth). It is not quite so simple, for as we will see in Chapter 4 of this book, justification and sanctification are two complementary ways of describing the gracious activity of God."

I'll also quote his last paragraph of chapter 5 on page 54. The chapter is titled "Augustine and Aquinas." "After the time of Aquinas [Thomas Aquinas (about AD1225-1274)] the doctrine of justification continued to be discussed in the different schools of medieval theology - e.g., Dominican and Franciscan. While differences of approach and method may certainly be detected, it is clear that the discussion remains within the general principle that 'to justify is to make righteous.' As yet the idea that to justify is to declare or pronounce righteous has not appeared and will not appear until Luther. Thus the search for forerunners of the Reformers - that is, men (heretic or orthodox) who actually taught the Reformation doctrine of justification - has produced none and seems incapable of producing any." This super-important point will be confirmed as we continue with this study.

Lastly, I'll quote part of a paragraph from the book titled *Righteousness in the New Testament*. (The book was published in 1982 by Fortress Press and Paulist Press.) The subtitle is "'Justification' in the United States Lutheran - Roman Catholic Dialogue." The author is John Reumann, a Lutheran scholar, and there are responses by two Roman Catholic scholars. I don't agree with every viewpoint presented in this book, but I believe it contains much helpful information on the meaning of the words "righteousness" and "justification" as they are used in the New Testament.

This quotation is from J. A. Fitzmyer, a Roman Catholic scholar, section 382, page 208. He is discussing the meaning of *dikaioo*. (He uses the infinitive form *dikaion* instead of *dikaioo*, but he is speaking of the same Greek verb.) "I agree, *dikaion* has to be understood in a juridical or forensic sense. ... Yet the issue is whether or not one can leave *dikaion* solely with the declarative denotation. Is God's word, spoken in a verdict of acquittal [It is much more than a "verdict of acquittal": When God declares us righteous, He is declaring that we are set free from the guilt of sin and from the penalties of sin, including the major penalties of spiritual death and bondage to sin and demons that started with the fall of Adam (Rom. 5:12-21). I'll speak more about these super-important things as we continue.], efficacious or not, i.e., does it terminate or not in a real change in the human beings so addressed? Or, to put it in terms of Kasemann's thinking, is the 'power' (Macht) of the righteous God effective in his declaration? ... Since patristic times [referring to the early Christian Fathers] *dikaion* has been understood by Greek interpreters of Paul to mean 'make righteous.' [Fitzmyer is including transformation with the words "make righteous."] Indeed, this even seems to be suggested by Rom. 5:19 itself.... [I believe it is more than "seems to be suggested." It seems clear to me and to many others, probably including Fitzmyer.] Here one may recall the OT notion of God's word as effective (Isa. 55:10-11). Yet it is not merely that God's creative power 'makes' the sinner anew (that would be to confuse the images again!), but rather that God's declarative justifying power even makes the sinner righteous."

I'll include several excerpts from *The Meaning of Righteousness in Paul: A Linguistic and Theological Enquiry* by J. A. Zeisler (Cambridge at University Press, 1972; There is a 2004 paperback edition of this book). I don't always agree with Zeisler; for one thing, he wouldn't be classified as a conservative evangelical, but he has a lot of helpful information in this 255 page book.

I'll quote a paragraph from his Introduction: "The heart of the present study is the contention that the verb 'justify' [*dikaioo*] is used relationally, often with the forensic meaning 'acquit'; but that the noun [*dikaiosune*], and the adjective *dikaios*, have behavioural meanings [what you have in your heart and what you do, not just being acquitted (forgiven) and having a strictly legal, right standing before God, or having Christ's righteousness put down to your account in a strictly legal sense], and that in Paul's thought Christians are both justified by faith (i.e. restored to fellowship, acquitted), and also righteous by faith (i.e. leading a new life in Christ). [[Zeisler argues that, in general, the words *dikaios* and *dikaiosune* deal with our actually being righteous by faith in Christ. As I have mentioned, my primary purpose in writing this paper is to demonstrate the super-important point that in new-covenant salvation contexts the

Greek words *dikaios*, *dikaiosune*, and the verb *dikaioo* typically include the transformation to actually being righteous in our hearts and lives by grace through faith. Zeisler agrees regarding *dikaios* and *dikaiosune*, but he disagrees for the most part regarding the verb. From my point of view his study is helpful regarding the meaning of the Greek adjective and noun, which is so important.]] These two [the relational, forensic meaning and the transformed life meaning] are not identical [they are very far from being identical], yet they are complementary and inseparable. [[Becoming a Christian certainly includes being forgiven, and it is certainly proper to include God, the Judge, declaring us righteous. HOWEVER, WE MUST UNDERSTAND THAT WHEN GOD DECLARES US RIGHTEOUS, HE IS, AT THE SAME TIME, WITH THE SAME WORDS, DECLARING THE OVERTHROW OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS BECAUSE JESUS, THE LAMB OF GOD, DID NOT JUST BEAR THE GUILT OF OUR SIN SO WE COULD BE FORGIVEN - HE ALSO BORE THE PENALTIES FOR OUR SINS BACK TO ADAM INCLUDING THE MAJOR PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS. THIS IS SUPER-IMPORTANT, BUT NOT WIDELY RECOGNIZED! (Now back to quoting Zeisler)]] This view, which will be amplified and supported with evidence in what follows, is at odds with the usual Protestant understanding, and was certainly not foreseen when the study [by Zeisler] was begun. [He means that what he discovered about the transformed life meaning for *dikaios* and *dikaiosune* "is at odds with the usual Protestant understanding" and that he was surprised by what he learned.] Nevertheless, it appears demanded by the linguistic and exegetical data which will be presented" (page 1).

I'll quote a little from what Zeisler says under "The meaning of *dikaioo* [the Greek verb]." (I should mention that I am just quoting a small part of what he said here, and I'm not including every footnote.) "The traditional Roman Catholic view is that of the Council of Trent [AD1545-63], that justification is both an acquittal and a making righteous in the full ethical sense, thus embracing both relational and behavioural renewal.justification is the communication of new life in Christ, the radical putting away of the life of sin, and the inner transformation of the believer [However, this typically doesn't mean to Roman Catholics that Christians will live with the victory over sin, but I am sure that they are right regarding "the communication of new life in Christ, the radical putting away of the life of sin, and the inner transformation of the believer."], understood to include God's forgiveness. It is forensic [suitable for a court of law], but not merely forensic, and has to do with 'real' rather than 'imputed' righteousness" (page 2). Zeisler goes on to mention that some Protestants and Anglicans agree that a transformed life is included in what justification means. I have been convinced of that viewpoint for a long time, and I believe it includes, in the ideal, and it is not presented in the New Testament as an unrealistic ideal, Christians living in the righteousness of God throughout their Christian lives, with the victory over all sin, by GOD'S SUFFICIENT GRACE through

faith. We need to aim at that target! (It is also clear that we will continue to grow in Christ, but in the ideal we won't be growing out of sin, because we will be walking with the victory over everything that God considers to be sin.) Many agree with me on this super-important point, but clearly not the majority. The view that matters is God's view, and I believe He makes Himself clear in the New Testament. WHAT I'M SHARING IS GOOD NEWS! WHAT GOD CALLS US TO DO HE ENABLES US TO DO! But we must understand that the world, the flesh (the old man that wants to continue to live in sin), and the devil, evil angels, and demons are waging war against us. But God's enabling grace is greater and sufficient for those who appropriate it and cooperate with it by faith, persistent faith!

I'll quote a small part of what Zeisler says under "The Meaning of *dikaiosune*." "The usual Protestant position however has been that righteousness as imputed in justification is real righteousness, which comes from God to man, but *for forensic purposes only*. Man is not righteous, but he is treated by God as if he were, because he stands clothed in the righteousness of Christ" (page 8). Why not emphasize, as I'm sure God intended, that we are called and enabled to walk in His imparted righteousness. I agree, of course, that when true Christians sincerely repent we receive forgiveness and have a right relationship with God, but I don't believe it is reasonable (Biblical) to speak of having "righteousness" or being called "righteous" while sinning. In the following paragraph, Zeisler quotes the words that Martin Luther made famous, in Latin "*simul iustus et peccator*," which means that we are simultaneously righteous and a sinner. I'm sure that's not what God intended, nor what the New Testament teaches, when He sacrificed His Son and poured out His Righteous, Holy Spirit to indwell us.

I'll quote the last paragraph of Zeisler's Introduction on page 16, "Finally, in what follows no attempt has been made to give a complete coverage of all the problems involved in this word group. The concentration is on the question of whether any given occurrence is behavioural, or relational, or some combination of the two." This is the primary detail that I am interested in this (my) paper.

I'll quote two sentences from his chapter 2, page 51: "Greek Usage of *Dikaios* and Cognates." "What is abundantly clear is that neither noun nor adjective is used in a purely forensic way, i.e. to refer to a status alone [that is, without a transformation to righteousness]." "If Paul did use the words primarily for one's standing before God, we must seriously doubt whether any of his readers, and especially his Gentile readers, would understand him at all." I believe it would have been even more difficult for his Jewish readers.

Zeisler has done a serious study to determine the meanings of *dikaios*, *dikaiosune*, and *dikaioo*: "All the literature which is likely to have a bearing on Pauline [the apostle Paul's] usage has been examined, and a study has been made of Hebrew equivalents, notably the root ts d q [Zeisler had the three Hebrew consonants; "ts" represents one Hebrew consonant], in the Old Testament and elsewhere. As far as possible the analysis has been exhaustive, all cases being examined, but in one or two instances this has proved impracticable: [He goes on to mention the Rabbinic writings because of the sheer volume of the material and in Josephus]" (page 14).

I am not quoting hardly anything from Zeisler's detailed comments on New Testament verses; I agree with a lot that he says, but I have substantial disagreement too. I'll quote an important sentence from his page 164: "The three main places where the righteousness in Christ idea is found (1 Cor. 1:30; 2 Cor. 5:21; and Phil. 3:9) have it in common that 'righteousness' is best taken ethically, that it is God's, and that in Christ it becomes ours." I agree, but not with the detail that these are "the three main places where the righteousness in Christ idea is found."

I'll quote the last sentence Zeisler has in chapter 11, under Rom. 1:17, "What matters is that God's saving righteousness does two things for men and does them inseparably: it restores their relationship with God, and it makes them new (ethical, righteous) beings" (page 169). I agree.

And I'll quote three paragraphs from my book (on pages 78-79), *Holiness and Victory Over Sin*, where I quoted from Zeisler's commentary on Romans, *Paul's Letter to the Romans* (Trinity Press Int'l, 1989), pages 67-73. "First I'll quote what he says regarding 'the power of God' as these words are used in Rom. 1:16: 'It is crucial that this ["the power of God"] should be mentioned in the transitional summary [Rom. 1:16-17, which is the theme for Romans], for a major part of the human problem, as Paul sees it, is that men and women are not free. It is not just that they need forgiveness, though they do, but even more they are under alien power, especially that of sin.... To release them, they need superior power, and a large part of the argument will be that they can be transferred from the power-sphere of sin and death to that of the divine Spirit, which brings life as the people of God. See 1:18-3:0; 6:1-23; 8:1-11.' " Yes!

"Next I'll quote part of what he says under 'the righteousness of God,' as these words are used in Rom. 1:17: 'As in the somewhat similarly worded 3:22, it is possible that here God's righteousness is something into which believers are drawn, so that in their own selves and their own lives, that righteousness which is essentially God's becomes a reality. In other words, they begin to live in his power, and his righteousness is

effective in their lives. Some have thought that God's righteousness becomes ours in the sense that a right standing/status is freely granted by God. No doubt this is so, but it is not just that. God's righteousness is how he acts, and when human beings are drawn into its power, they begin to act as they should, as his covenant people.' We become righteous with God's righteousness through the outpoured, indwelling Righteous, Holy Spirit of life." Yes! By grace through faith!

"Lastly, I'll quote what he says on 'is revealed' as these words are used in Rom. 1:17: 'The reference to power shows that this is not mere depiction, as of something static, but is effective. The present tense [of the Greek verb] indicates that it is now in progress.' " Romans 1:16-17 are extremely important, being the theme of Paul's epistle to the Romans. I discuss Romans 1:17 below in this paper under *dikaiosune*, and these verses are discussed in some detail in both of my holiness books. I would translate [God's righteousness] "is manifested [manifested in our hearts and lives]" not "is revealed."

Although many agree with what Zeisler says about Romans 7 on his page 203, that "We take it as describing man's Christian experience," I have to strongly disagree! That viewpoint will strongly negatively influence (and has on a large scale for a long time strongly negatively influenced) our understanding of the heart of the Christian gospel. On Romans 7 see my two books on holiness and my paper on the interpretation of Romans 7 on my internet site (Google to Karl Kemp Teaching). It is very significant that there is widespread agreement among those who have studied the early Christian interpretations of Rom. 7:14-25 that the interpretation that the apostle Paul was saying that he, or other Christians, were sinning did not arise until after AD 400. After AD 400 some began to interpret Rom. 7:14-25 that way. I believe that was a serious mistake! For one thing, it directly contradicts what the apostle Paul said in Romans chapters 6 and 8! For many Christians their misinterpretations of Rom. 7:14-25 and 1 John 1:8 suffice to demonstrate once for all that Christians cannot walk with the victory over sin in this life. Case closed!

An Important Point Made by Alister E. McGrath in His Two Book Series: *Iustitia Dei* [Latin for "Justice or Righteousness of God"]: *A History of the Christian Doctrine of Justification; The Beginnings to the Reformation* and *A History of the Christian Doctrine of Justification; From 1500 to the Present Day* (both published by Cambridge University Press, 1986). In the last chapter of the first book (chapter 5) and the first chapter of the second book (chapter 6), MCGRATH MAKES THE VERY IMPORTANT POINT THAT THE WIDELY HELD PROTESTANT IDEA THAT JUSTIFICATION IS TO BE DEFINED AS A FORENSIC DECLARATION THAT THE BELIEVER IS RIGHTEOUS THAT DOES

NOT INCLUDE BEING TRANSFORMED WAS A NEW IDEA IN THE HISTORY OF CHRISTIANITY. He discusses Martin Luther and his views extensively in chapter 6 of the second book.

2. A SELECTION OF QUOTATIONS FROM COMMENTATORS THAT DEAL WITH THE MEANING OF "RIGHTEOUS," "RIGHTEOUSNESS," AND "JUSTIFY" IN KEY NEW-COVENANT-SALVATION CONTEXTS TO ILLUSTRATE THE WIDESPREAD PROBLEM (SERIOUS ERROR FROM MY POINT OF VIEW). I disagree with what these scholars say here, but I have a lot of respect for much, or most, of the work of most of these scholars. For the most part I picked these commentaries at random. I could have quoted from a large number of other scholars who say essentially the same things. This viewpoint is widespread. From my point of view this wide-spread-ness is bad news. I believe it is a serious distortion of the gospel by serious, competent Christians. I believe they are serious Christians and competent scholars, but from my point of view, for one reason, or another, they have accepted and are teaching a widespread serious distortion of the gospel.

All of the verses that I mention here in this section are discussed below in this paper under the study of the Greek words *dikaiois*, *dikaioisune*, and *dikaioo*. There I give what I believe is the correct meaning of these Greek words in their contexts. Here I am just quoting what I consider to be wrong (seriously wrong) understandings regarding the meaning of these Greek words in their contexts with some comments. I don't believe it is wrong to include our being declared righteous in a strictly legal sense when we become Christians, or when we repent if we should sin after we become Christians, but I believe it is wrong to not include the super-important transformation that enables us to walk in the righteousness of God through the all-important atoning death and resurrection of the Lamb of God and the outpoured, indwelling Righteous, Holy Spirit of life, by grace through faith.

First I'll quote a small part of what John Calvin (AD1509-64) said under Rom. 5:17 and 19, *The Epistles of Paul to the Romans and Thessalonians in Calvin's New Testament Commentaries* (Eerdmans, 1980 reprint). Under Rom. 5:17, "... The gift of righteousness, therefore, does not signify a quality with which God endows us [which would include transformation], for this is misinterpretation, but is the free imputation of righteousness [which just deals with being forgiven and having a strictly legal, right standing with God]. The apostle is expounding his interpretation of the word *grace*" (page 117). The apostle Paul taught that God's transforming, making righteous, sanctifying work comes by *grace*, as does his work of forgiving, etc. Grace means it comes as a gift, is unearned, unmerited.

Calvin under Rom. 5:19: "... It follows from this that righteousness exists in Christ as a property [He is righteous in His being and what He says and does.], but that that which belongs properly to Christ is imputed to us" (page 118). In other words we aren't made righteous, but forgiven and given a strictly legal, right standing with God through Christ's imputed (in a strictly legal sense) righteousness. We are accepted by Him as righteous. This interpretation, though widespread, still is surprising to me, especially in this verse (Rom. 5:19): Adam's rebellion made us sinners; we were not just guilty. But Christ's obedience, in His all-important atoning death and resurrection, did not overthrow sin; it just brought forgiveness and a strictly legal, right standing before God. I don't believe that can be so!

I'll quote a small part of what R. C. H. Lenski, a conservative, well-respected Lutheran scholar said under Rom. 1:17 (*Saint Paul's Epistle to the Romans* (Augsburg Publishing House, 1936). "The gospel tells all about this righteousness which has nothing whatever to do with works, neither springs from ([Greek preposition] *ek*) works of ours, nor aims at ([Greek preposition] *eis*) such works [my underlining for emphasis], but has its source (*ek*) only in faith and thereby is intended only for (*eis*) faith" (page 78).

"It was the happiest day in Luther's life when he discovered that 'God's righteousness' as used in Romans means *God's verdict of righteousness upon the believer*. ... This joy is ours today. *Dikaiosune Theou* [Righteousness of God] is *the status* [strictly legal, positional status] *of righteousness into which faith and the believer are placed by the judicial verdict of God*. It is the doctrine of justification by faith alone. ..." (page 79).

"It is essential to know that *dikaiosune* is juridical: by his verdict God, the Judge in heaven, pronounces the believer righteous and by that pronouncement, places the believer into the status of righteousness where he remains as long as He is [a believer (Lenski has the Greek "the believer" here)]. It is fatal to eliminate the forensic idea from *dikaiosune*" (page 80). I believe it is fatal to eliminate that the Lamb of God was slain bearing our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons, so we could be set free and made righteous and holy through the indwelling Righteous, Holy Spirit of life.

On page 88, still under Rom. 1:17, Lenski comments on the meaning of *dikaios* in that verse. "The term [*dikaios*] is again forensic: he who is righteous as having been acquitted, as having been pronounced free from all guilt and as being just [or, righteous in a strictly legal sense, not made righteous in his heart and life] by God, the Judge, in his heavenly court ..." (page 88). I strongly disagree!

I'll quote a small part of what Douglas Moo says under Rom. 1:17 in *Epistle to the Romans* in the *New International Commentary on the New Testament* series (Eerdmans, 1996). I disagree with a lot that Moo says here, but I have a lot of respect for him and much of his work; I have been following his writings for many years. First I'll quote much of a paragraph where he is discussing one way to understand the words "righteousness of God." He doesn't say he agrees with this view of Luther here, but the following excerpt will show that he does agree with this view (not that he necessarily agrees with every detail).

I'll skip his footnotes here. "... Luther's personal struggle ended with his realization that God's righteousness meant...'the righteousness by which we are made righteous by God.' ...a righteousness that is not one's own (*iustitia aliena* [it is an alien righteousness; an alien righteousness that is put down to our account that has nothing to do with how we live], a new standing imparted to the sinner who believes - this is what made Paul's message 'good news' to Luther. In contrast with both Augustine and most medieval theologians [and based on what I have read, we don't find Luther's view in the earlier Christian writings either, including the writings of the apostle Paul (Romans chapter 4 is a very special passage as we discuss in this paper)], Luther viewed this righteousness as purely forensic - a matter of judicial standing [strictly legal], or status, and not of internal renewal or moral transformation. This understanding of 'righteousness of God' stands at the heart of Luther's theology and has been a hallmark of Protestant interpretation. On this view, Paul is asserting that the gospel reveals 'the righteous status that is from God' " (page 71). Luther understood that the Holy Spirit will help us live better lives, but nothing close to victory over sin, and he did not include any transforming work of the Spirit in our being made righteous.

"... Bringing together the aspects of [God's] activity and status, we can define it [the righteousness of God in Rom. 1:17] as *the act by which God brings people into right relationship with himself*. [I'll skip his footnote. As I often mention, I believe it's appropriate to include that aspect of our salvation, but not to exclude the even more important transformation to righteousness. And there is a very definite limit to how much we can have a "right relationship" with God while we are living in sin.] With Luther, we stress that what is meant is a status *before* God and not internal moral transformation - God's activity of 'making right' is a purely forensic [strictly legal] activity, an acquitting, and not an 'infusing' [or imparting in a transforming sense] of righteousness or a 'making right' in a moral sense (see the Excursus ["Righteousness Language in Paul" on pages 79-90]). [What Moo goes on to say as his paragraph continues is important and helps, but I don't believe it hardly begins to undo the damage caused by a misunderstanding of *dikaioσune* and *dikaioσ* and *dikaioo*.] To be sure the person who experiences God's righteousness does, necessarily, give evidence of that in the moral realm, as Paul

makes clear in Romans 6. [I believe he also makes it clear in Romans chapters 1-3 and 5-8. This is important! We are dealing with the heart of the gospel, which deals with being righteous, which includes walking in the righteousness of God, by grace through faith. God hates sin, and He paid an infinite price in the Sacrifice of His Son, and He poured out the Righteous, Holy Spirit of life into our hearts, so we could be born again and walk in the righteousness of God, with the victory over sin and demons, for His glory.] But while 'sanctification' and 'justification' are inseparable, they are distinct [[They are not equal in meaning, but there is a gigantic overlap in meaning between the two words. Both of them include being transformed and made righteous, and I don't mean made righteous only in a strictly legal sense, and made holy. Moo wants to include transformation in sanctification (by which Moo means to be progressing in holiness, not that we are called, and enabled, to live in an abiding state of holiness) but not in justification.]]; and Paul is badly misread if they are confused or combined. ... " (pages 74-75).

I'll quote part of what Moo said on pages 86-87 in "B" of his Excursus; the heading for "B" is " 'Justify,' 'Righteousness,' and 'Righteous' in Paul." This excerpt is under the sub-heading " 'Justify' (*Dikaioo*). " "... It is now generally agreed, then, that *dikaioo* in Paul means not 'make righteous' but 'declare righteous' [[As I showed in my paper on Isaiah chapter 53, and show in this paper, I can agree with starting with God's declaring us righteous as long as we don't stop there; we must include the not-nearly-often-enough-heard accompanying truth that God's words of declaring us righteous also declare His overthrow of spiritual death and bondage to sin and demons that resulted from Adam's trespass (Rom. 5:12-21) and give us the new birth and a walk in the imparted righteousness of God through the indwelling Righteous, Holy Spirit of life, by grace through faith. Jesus bore all of our sins/iniquities/transgressions back to Adam WITH THE GUILT AND THE PENALTIES, INCLUDING THE MAJOR PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS. Isaiah chapter 53 is all about that one, infinitely important, atoning death that fully solved the sin, spiritual death, Satan problem and makes us righteous with the imparted righteousness of God. However, we must appropriate and cooperate with His saving grace by faith.]], or 'acquit,' on the analogy of a verdict pronounced by a judge. [Moo has a footnote where he says, "So most Protestant exegetes," and he lists a few of them. It is totally necessary for us to consider the difference between judges on the earth whose words have no power to transform sinners to saints and GOD THE JUDGE, WHOSE WORDS HAVE THE AUTHORITY AND POWER TO OVERTHROW ALL OF HIS ENEMIES AND MAKE BELIEVERS RIGHTEOUS.] To justify signifies, according to forensic usage, to acquit a guilty one and declare Him or her righteous. [He has a footnote, "Melanchthon (the Lutheran leader who followed Luther) *Apology for the Augsburg Confession*, 4.184."]

(still quoting Moo) Roman Catholic scholars who agree that *dikaioo* means 'declare righteous' nevertheless often insist that this declaration, being God's powerful word, must be effectual, and include thereby moral transformation. [Moo gives some references in a footnote.] It is indeed the case that God's declaration is effectual, but there is nothing about the act that suggests that this effect must extend beyond its forensic sphere. [I believe that much that I say in this paper shows that Moo is wrong here.] So also the criticism that a strictly forensic meaning of *dikaioo* makes the action a 'legal fiction' is wide of the mark: legal it is, but it is no more fiction than is the release from imprisonment experienced by the pardoned criminal." If we are going to speak of being released from imprisonment, it seems clear to me that *dikaioo* includes being RELEASED from spiritual death and bondage to sin and demons and made righteous with the imparted righteousness of God. I believe I demonstrate this in my paper on Isaiah chapter 53 and in this paper and other writings.

I'll include one last excerpt from Moo, under the heading " 'Righteous' (*Dikaios*) and Other Terms." Moo mentions that Paul only uses *dikaios* 17 times in the New Testament. "... When Paul does use it, forensic connotations are again to the fore (cf. Rom. 1:17; 2:13; 5:19; Gal. 3:11). [[I disagree that "forensic connotations are...to the fore" in any of these four uses of *dikaios*. I believe all of these verses in their new-covenant-salvation contexts put the emphasis on being transformed/or having been transformed by the saving grace of God in Christ. Romans 2:13 says that the doers of the Law, not the hearers, are just/righteous before God and will be justified (will be found righteous because doers of the Law are righteous, by grace, and will be declared righteous), and Paul makes it clear in Romans that the only way we can become doers of the Law is through new-covenant salvation. (All of these verses are discussed below in this paper.) That's the primary result that God was after in the Sacrifice of His Son (cf., e.g., Jer. 31:31-34; Ezek. 36:25-27; and many of the prophecies in Isaiah which I mentioned in the paper on Isaiah chapter 53). God hates sin and He paid an infinite price to overthrow sin in the hearts and lives of His people now!]] One is 'right' not because of behavior that is pleasing to God but because of faith in Jesus Christ [But the primary thing that "faith in Jesus Christ" is intended to do is to transform us from being sinners to being righteous with the imparted righteousness of God, by God's sufficient grace]." (page 88).

And I'll quote from what two commentators say under 2 CORINTHIANS 5:21. I have to admit that I am surprised by the widespread interpretation (I believe it is a serious misinterpretation) that the apostle Paul meant only that we might be/become the righteousness of God in a strictly legal, positional sense through the atoning death of Christ. And especially in a context where Paul was exhorting many of the Corinthian

Christians with the very serious need to repent and become what Christians are called and enabled to be. 2 Corinthians 5:17-6:2 are discussed under *dikaiosune* below in this paper.

I'll quote a paragraph from what Colin Kruse said under 2 Cor. 5:21 in 2 *Corinthians* in the *Tyndale New Testament Commentaries* series (Inter-Varsity Press, 1987). "In seeking to understand what it means to be *the righteousness of God*, we receive assistance from certain other passages where Paul touches upon the same subject (Rom. 3:21-26; Phil. 3:7-9). [I don't believe these verses back up what Kruse says here. Most of these verses are discussed below in this paper under *dikaiosune*.] *The righteousness of God*, understood as that which believers have, or become, is the gift of a right relationship with God based upon the fact that He has adjudicated in their favour by refusing, because of the death of Christ in their place, to take account of their sins" (page 129). I don't believe we can have much of a "right relationship with God" while we are sinning against Him.

I believe it is clear that God imparts His righteousness to believers through the all-important atoning death and resurrection of Christ in their behalf, as I discuss throughout this paper and in the paper on Isaiah chapter 53. The Lamb of God didn't just bear the guilt of our sin so that we might be forgiven and have a strictly legal, right standing with God. He, the sinless Lamb of God, who is deity with God the Father, having been with Him in the beginning, who became the God-man to save us, bore our sins (back to Adam) with the guilt AND WITH THE PENALTIES, INCLUDING THE MAJOR PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS, SO THAT WE MIGHT BECOME/BE THE RIGHTEOUSNESS OF GOD IN UNION WITH CHRIST IN THE FULL SENSE THAT RIGHTEOUSNESS MEANS IN NEW-COVENANT-SALVATION CONTEXTS LIKE THIS ONE. For two powerful examples see 1 Peter 2:24 and 1 John 3:7, along with the five uses in Romans chapter 6 and many other verses.

I'll include one last excerpt in this section, but I could have easily included hundreds of pages of similar excerpts that deal with what I am sure is a wrong understanding of the meaning of the words "righteous," "righteousness," and "justify," or equivalent translations of the three Greek words we are studying in this paper. I'll quote part of what Paul Barnett says under 2 Cor. 5:21 in *The Second Epistle to the Corinthians* in the *New International Commentary on the New Testament* series (Eerdmans, 1997). "... Because of their proximity a close parallel exists between the statements 'become the righteousness of God' and 'not reckoning their trespasses to them' (5:19). [(This double bracket continues for three paragraphs.) First, I am sure that the apostle was not encouraging his readers to pause and meditate on the fact that they have been forgiven

and given a righteous, strictly legal status through Christ that has nothing with how they live, since God is "not counting their trespasses against them" (NASB).

Also, although it is very clear that a totally necessary aspect of the gospel message is asking for forgiveness if we should sin, that wasn't Paul's primary concern here. It is very important to see that in 5:20, the verse right before 5:21, THE APOSTLE WAS EXHORTING THE MANY CHRISTIANS AT CORINTH WHO NEEDED TO REPENT TO REPENT AND BE RECONCILED TO GOD. (We are not reconciled to God in any reasonable sense while we continue to sin against Him, walking in the flesh to some extent instead of walking by the Spirit which is required of Christians.)

The same message regarding the serious need for some of his readers at Corinth to repent is included in 6:1, the verse following 5:21: "And working together *with Him*, we [especially Paul, but including his companions] also urge you not to receive God's grace in vain" (NIV). In the worst-case scenario, we would receive the grace of God in vain if we are/will be rejected by God. It is clear that Paul was calling those Christians at Corinth who needed to repent to repent throughout much of 1 and 2 Corinthians. (In 2 Cor. 13:5, for example, he exhorted his readers: "Test yourselves *to* see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you - unless indeed you fail the test?" Also see what the apostle Paul said in 1 Cor. 6:9-11; Rom. 6:16; 8:12-14; Gal. 5:19-21; Eph. 5:3-7.) In 2 Cor. 5:21 the apostle was exhorting those who needed to repent to repent and become what all Christians are called, enabled (by grace), and required to be in union with Christ.]] As indicated earlier, 'righteousness' is the opposite of 'condemnation,' the divine rejection (see on 3:9). [[I won't spend much time commenting of 2 Cor. 3:9 here. For one thing, the apostle equated "the ministry of the Spirit" in 3:8 with "the ministry of righteousness" in 3:9. The Righteous, Holy, indwelling Spirit of life was given to enable us to be born again and live in the righteousness of God with the victory over sin and demons (cf. Gal. 5:16). Also, being *condemned* includes a lot more than receiving a legal verdict (this point will be briefly discussed as we continue).]] The words 'become the righteousness of God in him' point to forgiveness, the reversal of condemnation. [[No, as is typical for Paul, once we get beyond Romans chapter 4, which is a very special chapter as I discuss in this paper, the words "the righteousness of God" very much include being transformed by the grace of God in Christ. And, as I mentioned, in this context Paul was exhorting his readers who needed to repent to repent, being transformed - to be/become "the righteousness of God in [Christ]." This is what it takes to reverse being condemned. For mankind to be under condemnation in Romans chapter 5 included being spiritually dead and in bondage to sin and demons, with the understanding that the day of judgment is coming. The heartbeat of Christianity is that the Lord Jesus has rescued (redeemed) us from that pitiful state and given us the Righteous, Holy Spirit of life, which makes us

alive with the life of God and righteous and holy with the imparted righteousness and holiness of God, as we cooperate with the grace of God by faith on a continuous basis.]] Here, then, is the objective, forensic 'justification' of God to those who are covenantally dedicated to God 'in Christ,' whom God 'made sin.' [He had a footnote that is not directly relevant to this study.]" I obviously disagree with his last sentence. Paul was speaking of a lot more than just a "forensic 'justification' of God" here.

3. A STUDY THAT LISTS ALL OF THE USES OF *DIKAIOS*, *DIKAIOSUNE*, AND *DIKAIOS* IN THE NEW TESTAMENT, THAT QUOTES MANY OF THESE VERSES, AND THAT DISCUSSES THE MEANING OF THE VERSES THAT ARE DIRECTLY RELEVANT TO THE TOPIC OF THIS PAPER, AND SOME OTHER VERSES TOO.

For this study I'll use the listing of verses for these Greek words in the *Greek English Concordance to the New Testament* for the NIV (Zondervan, 1997). This concordance lists all of the uses of the Greek words in one place, unlike the concordance for the NASB.

It would be difficult to overstate the importance of rightly understanding the meaning of these words in the verses that speak of new-covenant salvation. There is a GIGANTIC DIFFERENCE between our believing that the apostle Paul meant that we are forgiven and have a strictly legal, right standing before God that has nothing to do with our being transformed by God unto righteousness and holiness when he used one of these three Greek words and our believing that Paul meant that God forgives us AND ACTUALLY MAKES US RIGHTEOUS BY SETTING US FREE FROM THE PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS THAT RESULTED FROM ADAM'S TRANSGRESSION, AND BY IMPARTING HIS OWN LIFE AND RIGHTEOUSNESS TO US THROUGH THE SACRIFICE OF HIS SON AND BY HIS OUTPOURED, INDWELLING RIGHTEOUS, HOLY SPIRIT OF LIFE. Faith for victory over sin cannot be based on our being forgiven and having a strictly legal, right standing with God.

As I mentioned, one primary goal for this study is to find all of the very few places where these Greek words are limited to the meaning being forgiven and having a strictly legal, right standing with God, or the equivalent, including the viewpoint that Christ's righteousness is put down in our account in a strictly legal sense when used in new-covenant-salvation contexts. Based on previous study I already know (I believe I know, and I am committed to the viewpoint) that these words are almost never used that way, even though many Christians put a strong emphasis there. I have known for a long time that the way *dikaioo* and *dikaiosune* are used in Romans chapter 4, which is a very

special chapter, as I explain in this paper, and the way *dikaioo* is used in Gal. 3:6, which quotes from Gen. 15:6 as does Rom. 4:3, do not include transformation.

As I have mentioned, I haven't found any other places in this study where these words are used in new-covenant salvation contexts where transformation is not included. Furthermore, I haven't found any verses in non-new-covenant-salvation contexts that fit the greatly limited meaning that includes forgiveness but has nothing to do with how people live, what they do in their daily lives, their works. As I mentioned, Luke 18:14 could be understood with the greatly limited meaning, but I don't believe Jesus intended to include that idea in His parable. Luke 18:14 and that parable are discussed under the Greek verb *dikaioo*. I was open before God to be changed by this study, but that hasn't happened, and I am thankful: THIS IS GOOD NEWS! NO TRUE CHRISTIAN WANTS TO CONTINUE TO SIN!

I have a super-strong desire to teach this right. It will greatly affect our concept of what new-covenant salvation in Christ is all about. Did God call us to victory over sin, even all sin, in the New Testament? I believe He did and that this is EXTREMELY GOOD NEWS! God gives us the grace to live as He would have us live, in His righteousness and holiness, but we must appropriate and cooperate with His grace by faith, a faith that must be based on what His Word actually teaches. And we will never rightly interpret God's Word apart from accurately knowing the meaning of the individual words, and some words are of key importance: The words we are studying in this paper are among the top ten most important words used in the New Testament.

Although the New Testament calls us to walk with the victory over all sin and demons, WHICH IS VERY GOOD NEWS THAT WAS DESIGNED TO BLESS US, it makes it very clear that there is intense warfare against us trying to keep us from walking with the victory over all sin coming from the world, the flesh (the old man that wants to continue in sin), and the devil and his hosts. (We certainly need to appropriate all of the saving grace that God has made available to us, including all the work of the Holy Spirit, including all the gifts of the Spirit.) And the New Testament makes it clear that we will be forgiven if we sin when we repent, but we must make it a top priority to aim at the target of not sinning at all. (I realize that will involve a big change for many Christians.) God hates sin, and He paid an infinite price in the Sacrifice of His Son to save us from spiritual death and bondage to sin and demons.

As I have mentioned, it is important for me to make it clear that Christians who (from my point of view) misinterpret the meaning of the words we are studying can still have faith for victory over sin based on the meaning of other words. For one important example, at least most Christians agree that the holy, holiness, make holy, saint, sanctify, etc. word

group includes at least some transformation. However, the majority do not interpret these words to teach that we can stop sinning in this life, but only that we can be decreasing the amount of sin in a sanctifying process that continues throughout this life. I believe that this word group in new-covenant salvation contexts typically speaks of our being called and enabled to live in an abiding holy state now, not that the victory is always easy or automatic. I should point out that although it doesn't look like it in English, these words all have the same root in Greek: *hagios* an adjective is most often translated "holy" or "saint"; *hagiosune* and *hagiasmos*, nouns, are most often translated "holiness" or "sanctification"; and *hagiazō*, a verb, is typically translated "sanctify" in some form or "make holy." The root meaning of *hagios* is "set apart"; we are to be set apart by God for God, which includes walking with the victory over sin, in the ideal all sin. (See the last chapter of my book *Holiness and Victory Over Sin* on the meaning of the words holy, holiness, sanctify, etc.)

We cannot afford to misinterpret the three Greek words we are studying in this paper. They are used often and are of crucial significance to rightly understand the gospel of new-covenant salvation. If we believe that verse after verse is only telling us that we can be forgiven and have a strictly legal, right standing with God, there is no basis for faith for victory over sin and demons. (We need a solid foundation. We need to have faith for, and to appropriate and cooperate with, all of the enabling grace that God has made available to us: As I mentioned, the world, the flesh [the old man that wants to continue to live in sin] and the devil and his hosts are against us.) It's true that the Lord Jesus, the Lamb of God bore our sins with the guilt so we could be forgiven and come to a right relationship with God. (However, we aren't going to have much of a relationship with God while we are sinning against Him.) But in that same Sacrifice, He also bore the penalty for our sins back to Adam, including the major penalties of spiritual death and bondage to sin and demons, in order to set us free from those penalties.

Christians are not given the option to skip being set free from spiritual death and bondage to sin and demons and being made righteous with the imparted righteousness of God. **THIS IS EXTREMELY IMPORTANT! THIS IS THE HEART OF THE GOSPEL! THIS IS GOOD NEWS GIVEN TO BLESS US, NOT TO MAKE US FEEL GUILTY!** We cannot afford to put most of the emphasis on being forgiven, so we can better fight against guilt feelings. Christianity will never work as God intended unless we put the emphasis on victory over sin itself (not on victory over guilt feelings), in accordance with God's Word (which we must rightly interpret), by grace through faith! I realize that guilt feelings hurt, but God's remedy is to get rid of sin. And if we sin we will be forgiven when we repent, and we must believe we are forgiven when we repent. The devil and his hosts want to keep Christians feeling guilty, but much more important they want to keep us sinning, and if possible to get us back into unbelief. We want the will of God to

be accomplished in us and through us, which is the opposite of what the devil wants! God's grace is here to enable us to do His will!

4. I'LL START WITH THE GREEK ADJECTIVE *DIKAIOS*. I'll list the different ways that the NASB and NIV translate *dikaios* in the New Testament. NASB: innocent (1), just (6), justice (1), right (7), righteous (48), righteous man (8), righteous man's (1), righteous men (1), righteous one (4), righteous person (1), righteous persons (1), for a total of 79 uses. NIV: righteous (53), right (11), just (8), upright (3), innocent (2), honest (1), righteousness (1), for a total of 79 uses.

I'll list all seventy-nine verses here and quote quite a few of them (using the NASB) to demonstrate several uses of this Greek adjective in the New Testament, but especially the verses that are directly relevant to the topic of this paper, and I'll comment on the verses that are directly relevant to the topic of this paper. Having considered all seventy-nine uses of *dikaios* in the New Testament, I don't believe there is even one verse where Christians are called "righteous" based only on their having been forgiven or given a strictly legal, right standing with God that has nothing to do with their having been transformed through new-covenant salvation. And I didn't find any verses where people in a non-new-covenant-salvation setting were called "righteous" based only on the fact that they had been forgiven.

We were all forgiven when we became Christians, and we have been forgiven if we sinned after we became Christians when we repented, but it is clear, I believe, that our being called "righteous" involves a lot more than our being forgiven or having a strictly legal, right standing with God. (As I mention on occasion, it is necessary to see that we are not going to maintain much of a right standing or relationship with God if we continue in sin.) This is like the Old Testament use of the Hebrew adjective *tsaddiq* that is very often translated "righteous" that we discussed in my paper on Isaiah 53. As I pointed out, I didn't find even one verse in the Old Testament where a person was called "righteous" because they had been forgiven, whether through a sacrificial offering, or without one, but they were forgiven on occasion.

Matthew 1:19 (**And Joseph** [the earthly father of Jesus]...**being a righteous man.....**; the words "righteous man" here, and often in these listings, do not refer to the higher level of righteousness that is available only to born-again Christians, but it is a real righteousness that is based on what they have in their hearts and how they live; being called righteous involved a lot more than that he had been forgiven. All of these "righteous" people still needed new-covenant salvation.); Matthew 5:45 (...**and He sends rain** [which is a blessing] **on the righteous and the unrighteous.**); Matthew

9:13 (Jesus used the words **the righteous** in this verse of those like the Pharisees who *thought* they were righteous.); 10:41 (used three times); 13:17, 43, 49; 20:4 (**And to those He said, "You also go into the vineyard, and whatever is right I will give you...."**); Matt. 23:28 (**So you [scribes and Pharisees], too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.**), 29, 35 (used twice); Matthew 25:37, 46 (**These will go away into eternal punishment, but the righteous into eternal life.**); Matt. 27:19 (**While he [Pilate] was sitting on the judgment seat, his wife sent him a message, saying, "Have nothing to do with that righteous ["innocent" NIV] Man...."**); Mark 2:17 (see Matt. 9:13); 6:20a (**for Herod was afraid of John [the Baptist], knowing that he was a righteous and holy man, and he kept him safe [for a while].**); Luke 1:6 (**They [the parents of John the Baptist] were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord** [These last words, starting with "walking blamelessly" help define what "righteous" means.]. This does not mean that they would have a place in heaven apart from the all-important atoning death (and resurrection) of the Lord Jesus.), Luke 1:17; 2:25; 5:32 (see Matt. 9:13); 12:57 (**And do you not even on your own initiative judge what is right?**); Luke 14:14 (This verse speaks of the resurrection of the righteous.); 15:7 (**I tell you that in the same way, there will be more joy in heaven over the one sinner who repents than over the ninety-nine righteous persons who need no repentance.** Repentance is always required where sin exists. And being in sin and being "righteous" at the same time stretches the meaning of the word *dikaïos* too far. Also, we cannot get very far with forgiveness without repentance.); 18:9 (Here Jesus spoke of **some people who [wrongly] trusted in themselves that they were righteous, and viewed others with contempt**); 20:20 (**So they watched Him [Jesus], and sent spies who pretended to be righteous ["honest" NIV], in order that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of the governor.**); Luke 23:47, 50; John 5:30 (**I can do nothing on my own initiative. As I hear I judge; and My judgment is just [righteous], because I do not seek my own will, but the will of Him who sent Me.**); John 7:24 (**Do not judge according to appearance, but judge with righteous judgment.**); 17:25 (**O righteous Father....** [Jesus is speaking]); Acts 3:14 (**You disowned the Holy and Righteous One and asked for a murderer to be granted to you.**); Acts 4:19; 7:52; 10:22 (...**Cornelius, a centurion, a righteous and God fearing man....** Acts 11:14 shows that the angel was sent to Cornelius to speak words to him [about calling for the apostle Peter to come to them and share the gospel with them] that he and his household might be saved.); 22:14; 24:15; Rom. 1:17 (I'll quote the relevant words from the end of the verse: **as it is written** [quoting from Hab. 2:4], **"But the righteous man shall live by faith."** I believe Paul intended **But he who is righteous by faith will live**, which is given in the margin of the NASB. He who is righteous by faith has been forgiven, but the word "righteous" here includes a lot more

than being forgiven and having a strictly legal, right relationship with God based on what Christ has done that doesn't deal with the believer actually becoming righteous in the heart and life (being transformed), by grace through faith, through new-covenant salvation. RATHER, THE EMPHASIS HERE IN THE APOSTLE'S NEW-COVENANT SALVATION CONTEXT IS ON BEING MADE RIGHTEOUS THROUGH THE PROMISED, OUTPOURED, IMPARTED RIGHTEOUSNESS OF GOD THROUGH NEW-COVENANT SALVATION. Romans 1:17, a super-important verse, will be further discussed below since it also uses the Greek noun *dikaiosune*. Romans 1:16-17 are discussed in both of my holiness books: *Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin.*); **Rom. 2:13 (for it is not the hearers of the Law who are [better, who will be; we have to supply the verb in the English here, since it is not included in the Greek] just [righteous] before God, but the doers of the Law will be justified ["The doers of the Law" will be found righteous and declared righteous; the only way to become a doer of the Law in a full sense is through new-covenant salvation.]); **Rom. 3:10, 26; 5:7; 5:19 (For as through the one man's disobedience [Adam's transgression] the many were made sinners [We all became spiritually dead and in bondage to sin and demons through Adam's rebellion.], even so through the obedience of the One [referring especially to the voluntary all-important atoning death of the Lamb of God] the many [all believers] will be made righteous.** Through His atoning death and resurrection, we have been set free from spiritual death and born again, and we have been set free from bondage to sin and demons and made righteous with the imparted righteousness of God by the indwelling Righteous, Holy Spirit of life. Romans chapter 5 is discussed to some extent in my paper on Isaiah chapter 53, and it is discussed verse-by-verse in my book *Righteousness, Holiness, and Victory Over Sin.*); **Rom. 7:12; Gal. 3:11 ((Now that no one is justified by the Law before God is evident [For one primary thing, as the apostle Paul frequently mentions, no one could fully keep the Law (especially referring to the moral law) apart from the saving, life-giving, sanctifying grace of God in Christ.]; for "The righteous man shall live by faith." As in Rom. 1:17, I believe the apostle Paul intended the translation given in the margin of the NASB, **But he who is righteous by faith shall live**. We become righteous through new-covenant salvation, which includes the new birth by the indwelling Righteous, Holy Spirit of life. In Gal. 3:21 Paul shows that we need the imparted spiritual life of God (to be born again) in order to have the full new-covenant righteousness of God. This is very important!)); **Ephesians 6:1; Philipians 1:7; 4:8; Colossians 4:1; 2 Thessalonians 1:5, 6; 1 Timothy 1:9; 2 Timothy 4:8 (...the Lord, the righteous Judge...); Titus 1:8 (This is one of many verses where the NASB translated *dikaios* "just." I typically prefer "righteous."); **Hebrews 10:38 (But [or, And] My righteous one shall live [which includes living eternally in glory.] by faith [He will not shrink back through unbelief to destruction (see Heb. 10:39). The writer of Hebrews, which wasn't the apostle Paul, didn't use Hab. 2:4 with the same emphasis of the********

apostle Paul in Rom. 1:17 and Gal. 3:11, but he did teach that we become righteous by faith.]; **And [or, But] if he shrinks back [instead of pressing on by faith], My soul has no pleasure in him.** Hebrews chapters 8-10, which are extremely important, are discussed in my paper on these chapters on my internet site [Google to Karl Kemp Teaching].); Hebrews 11:4; 12:23 (This verse mentions **the spirits of the righteous made perfect**. The writer of Hebrews is speaking of the righteous people (the believers) from the Old Testament days, like those mentioned in Hebrews chapter 11. They are called "spirits" because they have died and have not received their resurrection bodies yet. They have been "made perfect" in that new-covenant salvation has now become available to them. They are in heaven and clearly living in a state of holiness.); James 5:6, 16; 1 Peter 3:12, 18 (**the just**, referring to Christ [I prefer **the righteous** with the NIV]); 1 Peter 4:18 (**And if it is with difficulty that the righteous is saved, what will be the outcome of the godless man and the sinner?**); 2 Peter 1:13; 2 Peter 2:7, 8 (used twice); 1 John 1:9; 2:1, 29 (**If you know that He is righteous, you know that everyone who practices righteousness [or better, who is doing righteousness] is born of Him [of God the Father].**); 1 John 3:7 (**Little children, make sure no one deceives you; the one who practices righteousness [or better, the one who is doing righteousness] is righteous, just as He [more literally "that One," referring to the Lord Jesus, the Son of God] is righteous.** That is total righteousness!); 1 John 3:12 (**not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil and his brother's were righteous.**); Revelation 15:3; 16:5, 7; 19:2 (These four verses from the book of Revelation speak of God, or His ways, or judgments being righteous.); and the last verse of the seventy-nine verses that use the Greek adjective *dikaios* in the New Testament: Revelation 22:11 (**Let the one who does wrong, still do wrong; and the one who is righteous, still practice [do] righteousness; and the one who is holy, still keep himself holy.**)

It is significant for this study that none of these seventy-nine uses of *dikaios* in the New Testament, not even one, support the idea that we Christians are called "righteous" based only on being forgiven and declared righteous in a strictly legal sense because Christ died for us. From this greatly limited point of view, which I'm sure is wrong, Christians would continue to be "righteous" while living in sin, because being righteous would not have anything to do with how we live or what we do. Of course we will be forgiven if we sin when we repent, but being "righteous" has very much to do with how we live, our works, being enabled by the grace of God in Christ, for the glory of God. Our understanding of the meaning of these words that we are studying makes a GIGANTIC DIFFERENCE in how we view new-covenant salvation.

I was pleasantly surprised when I read what the well-respected *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, BAGD (University of

Chicago Press, third edition 2000, the third and last edition was edited by F. W. Danker; all of the editors of this Lexicon were Lutheran) said under *dikaios*, *a, on* (giving the masculine, feminine, and neuter endings; I don't include the feminine and neuter endings in this paper when I mention *dikaios*). This Lexicon doesn't include any examples where *dikaios* is used for Christians (or anybody else) being righteous because they have been forgiven and have a right standing with God that has nothing to do with how they live.

This Lexicon does include quite a few verses where the verb *dikaioo* is used with that greatly limited meaning in the New Testament, which I will discuss under *dikaioo* below. I don't agree with the Lexicon on any of the verses they listed in that category under *dikaioo* except for the two verses included in Romans chapter 4, Rom. 4:2 and 5. As I discuss in this paper, Romans chapter 4 is a very special chapter since it was important for Paul to use Abraham (and to a lesser extent a few verses from Psalm 32) to demonstrate that salvation is by grace through faith, not by works of the Law or merit, but - and this is very important - HE COULD NOT USE ABRAHAM AS AN EXAMPLE OF A PERSON WHO HAD BEEN BORN AGAIN AND WAS ABLE TO WALK IN THE IMPARTED RIGHTEOUSNESS OF GOD THROUGH NEW-COVENANT SALVATION, since Abraham lived on the earth before new-covenant salvation became available through the incarnation, atoning death, and resurrection of the Son of God.

I won't comment on what this Lexicon says under *dikaiosune* in this paper (we will discuss *dikaiosune* next) except for what little I'll say here: What this Lexicon says under **2** (on page 247) and all of the verses listed there isn't nearly adequate in my opinion, but it rightly leaves some room for transformation in at least some of the verses listed there. I'll quote one sentence, a helpful sentence, from this rather lengthy section: "On the one hand God's *dikaiosune* is pardoning action, and on the other [hand] a way of sharing God's character with believers, who then exhibit righteousness in the moral sense." The Lexicon doesn't give a firm opinion on many of the verses they list in this section. It's far better to not offer a firm opinion than to pass on things that are wrong.

5. THE GREEK NOUN *DIKAIOSUNE*. (See the last paragraph.) This Greek noun was derived from the adjective *dikaios*. I'll list the different ways that the NASB and NIV translate *dikaiosune* in the New Testament: NASB: right (1), righteousness (90) for a total of 91. NIV: righteousness (74), justice (5), what is right (5), right (2), *left untranslated* [They are referring to Rom. 10:3, where one of the uses of *dikaiosune* was left untranslated; the NASB concordance did not list this use; some of the Greek manuscripts did not include this other use of *dikaiosune*; this explains why NASB had a

total of 91 and NIV of 92] (1), acts of righteousness (1), it (which is a substitute translation) (1), justified (1), righteous (1), righteous life (1) for a total of 92.

I'll list all of the ninety-two verses listed in the *Greek English Concordance to the New Testament* with the NIV (Zondervan, 1997) and quote quite a few of them, using the NASB, to demonstrate several uses of this Greek noun in the New Testament, and especially all of the verses that are directly relevant to the topic of this paper, and I'll comment on the verses that are directly relevant for this study, and on several other verses. Most of the directly relevant uses clearly use *dikaiosune* of something that is done that is right, right in accordance with God's will. Some of these verses are used in contexts where the "righteousness" being spoken of is not the full "righteousness" that is only available under the new covenant, but they are clearly speaking of a real "righteousness" (not limited to being forgiven and having a strictly legal, right standing before God). One primary thing I am looking for throughout this study is uses of "righteousness" that fit the widespread, but I am sure is wrong, idea that the word "righteousness" is greatly limited to the idea of Christians being forgiven and having a strictly legal, right standing with God through Christ, a righteousness that has nothing to do with Christians being transformed by the powerful saving grace of God in Christ.

I'll mention up front that, having considered all ninety-two verses that use *dikaiosune* in the New Testament, the only verses that I have found that use this Greek noun in the New Testament with the greatly limited meaning that we are discussing in this paper are the verses in Romans chapter 4 and in a lesser sense the use in Gal. 3:6, where the apostle Paul also quotes from Gen. 15:6, as he did in Rom. 4:3. The things that the apostle Paul said in Romans chapter 4 were true of course, but they were written in a very special context that did not (could not) incorporate having received the Righteous, Holy Spirit of life, which is a big part of what new-covenant salvation is all about, because Paul was using Abraham (and two verses from Psalm 32) to demonstrate the super-important facts that we are saved by faith, not by merit, or by our works. Paul could not use "righteousness" with the full new-covenant salvation meaning for Abraham or David because new-covenant righteousness wasn't available to them. They lived on the earth before the Lord Jesus Christ had overcome spiritual death and bondage to sin and demons through His all-important atoning death and resurrection.

Abraham and David both understood that "righteousness" was based on putting God first place in their hearts, believing Him, and living in line with His will. It involved a lot more than just being forgiven or being considered righteous by God that had nothing to do with how they lived, what they did, their works. Believers certainly understood forgiveness in the Old Testament, and people in the Old Testament needed to be forgiven on occasion (including Abraham and David), but as I demonstrated in my paper

on Isaiah chapter 53, the Hebrew words with a "ts" "d" "q" root for "righteousness," "righteous," "justify," etc. were not used, apparently not even one time, of something a person could attain through being forgiven, whether through animal sacrifices, or without them. As this present study shows, the same thing is almost always true in the New Testament for the three *dikai* root Greek words that we are studying in this paper. I don't believe this should come as a surprise!

Matthew 3:15 (But Jesus answering said to him [to John the Baptist], "Permit *it* at this time; for in this way it is fitting for us to fulfill all righteousness." Then he [John the Baptist] permitted Him [to be baptized by him].); Matthew 5:6 (Blessed are those who hunger and thirst for righteousness, for they will be satisfied.); Matthew 5:10 (Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.); Matthew 5:20 (For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of God.); Matthew 6:1 (Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.); Matthew 6:33 (But seek first His kingdom and His righteousness, and all these things will be added to you.); 21:32 (For John [the Baptist] came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing *this*, did not even feel remorse afterward so as to believe him.); Luke 1:75 (I'll quote LUKE 1:74-75: To grant us that we, being rescued from the hand of our enemies [in the full sense that includes our enemies in the spiritual dimension], **Might serve Him without fear. (75) In holiness and righteousness before Him all of our days.); John 16:8 (And He [the Holy Spirit], when He comes [when He comes in the full new-covenant sense], will convict the world concerning sin and righteousness and judgment.); John 16:10; Acts 10:35 (but in every nation the man who fears Him and does what is right is welcome to Him. The apostle Peter was speaking in that context to "righteous" Gentiles who needed to, and who were ready to, submit to new-covenant salvation and the righteousness of God in Christ. God's people need to fear Him: They need to have a healthy fear of sinning against Him.); Acts 17:31 (because He [God the Father] has fixed a day in which He will judge the world in righteousness through a Man [the God-man] whom He has appointed, having furnished proof to all men by raising Him from the dead.); Acts 24:25; Romans 1:17 ((Romans 1:16-17 are briefly discussed under Isa. 32:15-18 in section 8 of my paper on Isaiah chapter 53. I'll quote ROMANS 1:16-18 (These are super-important verses; they are discussed in more detail in both of my holiness books: *Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin*): **For I am not ashamed of the gospel, for it is the power of God** [The power of God that is manifested through the gospel of new-covenant salvation overthrows spiritual death and bondage to sin and demons and**

enables Christians to be born again and to walk in the imparted righteousness of God with the victory over sin and demons. Many prophecies in the Old Testament spoke of God's manifesting His righteousness in the hearts and lives of believers through the all-important atoning death of His Son (this atoning death is not mentioned in most of those prophecies, but we eventually learn of its FOUNDATIONAL IMPORTANCE) and by the all-powerful Righteous, Holy Spirit of life who indwells all true Christians through new-covenant salvation. See, for example, Isa. 32:15-18; 45:8; 46:12-13; 56:1; 60:21; 61:1-3, 10-11; 53:11 (much of my paper on Isaiah chapter 53 deals with the meaning of Isa. 53:11); Jer. 31:31-34; and Ezek. 36:25-27.] **for** [or, "unto," or, "resulting in"] **salvation** [new-covenant salvation; salvation from being in spiritual death and in bondage to sin and demons, and salvation from the wrath of God that will come at the end of this age against those who are committed to sin and the kingdom of darkness. Salvation from the limited wrath of God that is manifested now, during this present age, is also included (Rom. 1:18).] **to everyone who believes, to the Jew first** [speaking of the Jews who submit to the gospel in faith and become Christians] **and also to the Greek** [speaking of the Gentiles who become Christians]. **(17) For in it [by it (by the gospel)] the righteousness of God is revealed [is manifested, is actually manifested in the hearts and lives of Christians through/by faith *now*. Romans 1:18 serves to confirm this interpretation in that it speaks of the wrath of God being revealed (manifested) from heaven *now* "against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness." The only way to avoid the wrath that is being manifested against sin now to a limited extent, and will be fully manifested at the end of this age, is to appropriate and walk in the righteousness of God that is manifested *now* in new-covenant salvation, by grace through faith.] **from faith** [I would translate **by faith**; the NASB has "by faith" in the margin. These two Greek words, *ek pisteos* (*ek* is a Greek preposition), are often translated "by faith" in the New Testament. I'll give three examples: At the end of this verse, the NASB translates these same Greek words "by faith," and see Romans 5:1 and 9:30.] **to faith** [or, "unto faith"; the "righteousness of God" comes to/unto those who have faith in God, His Son, and the gospel of new-covenant salvation]; **as it is written, "BUT THE RIGHTEOUS ONE SHALL LIVE BY FAITH."** [As I mentioned above under this verse when we were discussing the Greek adjective *dikaïos*, I believe that the translation given in the margin of the NASB conveys the apostle's intended meaning: **But he who is righteous by faith shall live.** We appropriate and walk in the imparted righteousness of God by faith. Being forgiven is an important part of the gospel, and it is probably reasonable to include forgiveness in what the righteousness of God being manifested means here in Rom. 1:17, but the emphasis is clearly on His imparting His righteousness to us and making us righteous.] **(18) For the wrath of God is revealed [manifested (manifested in His present judgments)] from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness....**); Romans 3:5, 21, 22 ((I'll quote and discuss**

ROMANS 3:21-23. These verses cover the same basic truths covered in Rom. 1:17. These verses are discussed in their contexts in more detail in both of my holiness books. **But now apart from the Law** [The Law, the Mosaic Law, though it was from God and was/is good, was not given to solve the spiritual death, bondage to sin and demons problem. The full new-covenant righteousness that Paul is speaking about here could not come through the Mosaic Law and the old covenant. For one primary thing, the all-important Sacrifice of the Lamb of God was required to overthrow the penalties of spiritual death and bondage to sin and demons that came to mankind through Adam's transgression, and to make us righteous with the imparted righteousness of God (see Rom. 5:12-21, for example).] **the righteousness of God has been manifested** [manifested in the hearts and lives of Christians, according to prophecy, as in Rom. 1:17], **being witnessed by the Law and the Prophets.** [The old covenant of the Old Testament (which contained "the [Mosaic] Law and the Prophets") could not manifest "the righteousness of God" in a full, adequate sense, but it frequently bore witness (in prophecy) to the fact that the righteousness of God would be manifested in new-covenant salvation (see above under Rom. 1:17).] **(22) even the righteousness of God through faith in Jesus Christ** [which is the equivalent of the righteousness of God being manifested by faith of Rom. 1:17] **for all those who believe** [I would translate **to** [or, unto] **all those who believe**. [These words are the equivalent of the words "to [or, unto] faith" of Rom. 1:17. The same Greek preposition *eis* is used in both verses, and having faith in God, Christ, and the gospel is the equivalent of believing in God, Christ, and the gospel. The Greek noun for faith is *pistis*; the Greek verb for believe is *pisteuo*; the verb was derived from the noun.]; **for there is no distinction** [That is, there is no distinction between people in that, as the next verse (and many other verses) shows, all people need new-covenant salvation because all are spiritually dead sinners; the only way to become fully righteous is through the righteousness provided in new-covenant salvation; and the day of judgment is fast approaching.] **(23) for all have sinned and fall short of the glory of God.** This verse shows why all people need new-covenant salvation which provides forgiveness and the imparted righteousness of God. Paul didn't say anything in this verse about Christians continuing to sin after they become Christians. Some Christians are desperate to try to find verses that supposedly prove that Christians cannot walk with the victory over sin during this age. I believe the New Testament demonstrates that God has called us, and enables us by His sufficient grace, to walk with the victory over sin, all sin. THIS IS GOOD NEWS! The New Testament also makes it clear that God forgives Christians when they repent through the shed blood of the Lamb of God if they should sin, but we must aim at the target of not sinning. AGAIN, THIS IS GOOD NEWS! THIS IS FREEDOM, BY GRACE! This is what all true Christians want in their hearts!); Romans 3:25-26 ((I'll quote both of these verses; both of them use *dikaioisune*: **whom** [referring to the sacrificed and resurrected Lamb of God] **God displayed publically as a propitiation** ["Or, a

propitiatory sacrifice" (margin of NASB)] **in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed.*** Once we understand God's predetermined new-covenant plan of salvation, we can understand why He was often somewhat lenient in judging sin in the years before new-covenant salvation became available. I'll quote Acts 17:30, "Therefore having overlooked the times of ignorance [my emphasis], God is now declaring to men that all *people* everywhere should repent ["but now he commands all people everywhere to repent" (NIV)]." The next verse, Rom. 3:26, shows His righteousness (that He was righteous, even though He was often somewhat lenient in judging sin in earlier days; He had a reason to be lenient; the old covenant wasn't His last word; before the world was created He had already planned to sacrifice His Son) has now been demonstrated through new-covenant salvation. God's salvation plans always extended far beyond the old covenant.] **(26) for the demonstration, I say, of His righteousness at the present time, so that He would be just [righteous, *dikaios*] and the justifier** [the One forgiving and making righteous with His imparted righteousness, Greek participle of *dikaioo*] **the one who has faith in Jesus.**); Romans 4:3 ((It is necessary to understand that the apostle Paul was not able to use the noun *dikaiosune* (or the verb *dikaioo*) in the full (glorious) new-covenant salvation sense in Romans chapter 4, because it was important for him to use Abraham (and to a lesser extent, some words of David in Psalm 32) to help confirm the super-important points that NEW-COVENANT BELIEVERS ARE SAVED BY GRACE, BY FAITH; THEY ARE NOT MERITING OR EARNING SALVATION BY WORKS, AND IT WAS TOTALLY NECESSARY TO KNOW THAT NEW-COVENANT BELIEVERS (ESPECIALLY GENTILES) WERE NOT REQUIRED TO KEEP THE CEREMONIAL LAWS OF THE OLD COVENANT. The Judaizers were insisting that Gentile Christians must keep the ceremonial laws of the old covenant, especially circumcision, to be saved. Christians are required to do the righteous works (have a righteous lifestyle in accordance with the will of God, His moral law) that the grace of God enables us to do, but we are not meriting or earning salvation by those works. We are enabled to do those works through new-covenant salvation in the blood of Christ and by the power of God through the indwelling Righteous, Holy Spirit of God. We must make sure that God gets all the glory for our lives of righteousness, for our righteous works. In a very real sense the righteous works of Christians are the works of God (cf. Eph. 2:10).

I'll quote Rom. 4:3, **For what does the Scripture [Gen. 15:6] say? "Abraham believed God and it was credited to him as righteousness."** Since Abraham was so respected by the Jews (and Christians), it was important for Paul to show that Abraham got right with God (in a preliminary, limited sense) through faith, not works; by grace, not merit (not what is earned, or owed). As I continue to list and quote verses from Romans chapter 4 that use *dikaiosune*, we can see that the apostle applied this same truth to

Christians in this chapter: faith, not works; grace, not merit. These were necessary and important points for Paul to make, but it has led to considerable confusion for large numbers of Christians regarding the meaning of the word *dikaiosune* and the two other closely related Greek words that we are studying in this paper; however, if we understand what Paul was doing here it eliminates the confusion.

Because the apostle Paul was using Abraham to illustrate that we are saved by grace, by faith, and not by works or merit, he was not able to use the word "righteousness" in its full new-covenant salvation sense that includes walking with the victory over all sin as born-again, Spirit-indwelled Christians through the all-important atoning death and resurrection of the Lamb of God who bore all of our sins, very much including Adam's, with the guilt and the penalties of spiritual death and bondage to sin and demons. Abraham was not born again when he lived on the earth. He was still under spiritual death. He clearly did not partake of new-covenant salvation. Because of this, Paul could not use the word "righteousness" in the full new-covenant-salvation sense in Romans chapter 4. He used the word in the greatly limited, strictly legal sense of being forgiven and having a right relationship with God. Very much damage has been done to the Body of Christ through Christians going to Romans chapter 4 to learn what the word "righteousness" (or "justify" or "righteous") means for the apostle Paul. It is *not* being used in the full new-covenant salvation sense in Romans chapter 4; far from it; it is being used in a very special, pre-new-covenant-salvation sense in Romans chapter 4.

I'll quote a relevant sentence from J. A. Zeisler in *The Meaning of Righteousness in Paul* (quoted above in this paper): "More commonly today, the language of imputation is avoided [Many still speak of righteousness being imputed to Christians, and according to a typical use of the word *imputed*, it does not have anything to do with Christians being transformed; it deals only with being forgiven and having a strictly legal, right standing with God based on the work of Christ.], partly because of the difficulties to which it has led, and partly BECAUSE ITS USE IN ROM. 4 AND GAL. 3 [3:6] SEEMS VERY MUCH DUE TO THE EXIGENCIES [pressing needs] OF POLEMIC [my emphasis]" (page 8). Polemic refers to disputes, controversies, warfare. The apostle Paul found it necessary to refute the false ideas being promoted by some that Gentile Christians must submit to the Mosaic Law and do the *work* of being circumcised, for example. In that polemic context, Paul strongly emphasized that we are saved by grace through faith, not works or merit. In other words, Paul's teaching was different in Romans chapter 4 because he was using Abraham (and David to some extent) to refute widespread wrong ideas, but that forced him to use *dikaiosune* (and *dikaioo*) in a way that doesn't fit the typical new-covenant-salvation meaning of these words. As this study shows, it doesn't fit the use of the three Greek words that we are studying in this paper in non-new-covenant-salvation contexts in the New Testament either.

Controversies, especially strong, important controversies (serious warfare), often cause unusual things to be said. We must make it a top priority to find and hold the balanced truth of what the Bible says. I'm not thinking of the apostle Paul and Romans 4 here, but I have noticed that throughout the history of the Christian Church when Christians are refuting serious errors that need to be refuted, they often miss the balance and overstate the case in an attempt to overthrow the errors, but they end up introducing new errors in the opposite direction. If we aren't very careful we can end up in the ditch on the other side of the road (of the balanced truth). WE CANNOT AFFORD TO INTRODUCE ERRORS TRYING TO WIN AN ARGUMENT, EVEN IF OUR OPPONENT IS CLEARLY WRONG. WE DESPERATELY NEED TO HOLD THE BALANCED TRUTH OF WHAT THE BIBLE TEACHES. WE ARE NOT LAWYERS WHO ARE ONLY INTERESTED IN WINNING A CASE, AN ARGUMENT. As I said, we desperately need to hold the balanced truth of what the Bible teaches. And we need to respect other Christians, which includes going very slow about declaring that the ones you are disagreeing with aren't real Christians. I'm totally sure that God doesn't appreciate our passing that judgment on those He considers to be true Christians.)); Romans 4:5 ((**But to the one who does not work, but believes in Him who justifies** [*dikaioo*, this Greek verb is discussed later in this paper; here in Rom. 4:5 the verb could not be used in its full new-covenant salvation sense, as I have explained] **the ungodly, his faith is credited as righteousness**. We are all in the *ungodly* category when we become Christians. This is why we need to be saved! Because of what Paul was doing in this chapter he used the words "credited as righteousness," words that have nothing to do with being transformed through new-covenant salvation. It is significant that Romans chapter 4; Gal. 3:6; and James 2:23 are the only places in the New Testament that use the words "credited as righteousness," or equivalent words." See Rom. 4:3, 5, 9, 10, 11, 22, 23, 24; Gal. 3:6; and James 2:23. (They are all discussed in this paper.) The apostle's words "credited/reckoned as righteousness," or the equivalent, in Romans chapter 4, starting in Rom. 4:3, and Gal. 3:6, and of James in James 2:23, were borrowed from Gen. 15:6. James did not use these words in the greatly limited sense that Paul used them in these very special passages. See under James 2:23 in this paper, under the study of *dikaioosune*.

Most of the problem arose because Paul went on in Romans chapter 4 to use these words "credited as righteousness," or the equivalent, of born-again Christians. We must understand that what Paul was doing in Romans chapter 4 caused him to use the words *dikaioo* and *dikaioosune* with a greatly limited, very unusual meaning. This doesn't cause any problems for those who understand what Paul was doing in that context, but many Christians haven't recognized that he was using the words with a greatly limited, very unusual meaning.

All Christians must come to God through being forgiven through the atoning death of the Lord Jesus. He bore our sins with the guilt so we could be forgiven. However, thanks be to God, the Lamb also bore our sins with the penalties of spiritual death and bondage to sin and demons, so we Christians don't have the option to only appropriate "righteousness" in the greatly limited, forgiveness, strictly legal, right standing sense (and we must understand that we are not going to maintain a right-standing relationship with God while we are living in sin): We Christians are obligated, and privileged, to appropriate and walk in the imparted righteousness of God on a continuous basis through the outpoured, indwelling Righteous, Holy Spirit of life, by grace through faith. We are called, enabled, required, and privileged to leave *ungodliness* behind when we become Christians.); **Romans 4:6 (just as David also speaks of the blessing on the man whom God credits righteousness apart from works.** What I said above under Rom. 4:3 and 5 applies here in verse 6 too, and in the next verse listed here, Rom. 4:9, and the other verses that follow in Romans chapter 4 that use *dikaiosune*.); **Romans 4:9 (Is this blessing then on the circumcised [Jewish Christians], or on the uncircumcised [Gentile Christians] also? For we say, "Faith was credited to Abraham as righteousness."** Paul goes on in the next verse to state that these words were spoken to Abraham before He was circumcised. Some (or many) Jewish Christians were slow to understand that Gentiles did not have to do the "work" of circumcision, or other ceremonial works of the old covenant, to become Christians. It is also true that Christians do not work trying to merit or earn salvation; we are enabled to do the righteous (moral) works that we are required to do by the powerful, enabling, saving grace of God in Christ, and God must get all the glory for our righteousness and salvation.); **Romans 4:11 ((*Dikaiosune* is used twice in this verse. **And he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised** [In this context the apostle was speaking of righteousness in the greatly limited sense in which he used the word "righteousness" in 4:3, 5, 6, and 9. It is necessary to understand that Paul could not use the word "righteousness" of full new-covenant-salvation righteousness since Abraham lived in the days before that righteousness became available through new-covenant salvation in Christ Jesus. (The apostle Paul frequently made the point that the only way we can be righteous [have righteousness] in a full, adequate sense is through the imparted righteousness of God through new-covenant salvation [e.g., Rom. 1:17; 3:21-24; Gal. 3:21; Phil. 3:9].) The incarnation, atoning death and resurrection of the Son of God and His ascension, along with His outpouring the indwelling Righteous, Holy Spirit of life made a GIGANTIC DIFFERENCE! This shouldn't surprise us! When we learn who Jesus is and what He did for us in His all-important atoning death, it would be SHOCKING if we could not have the total victory over sin, and all the more so knowing that God hates sin!), **so that he might be the father of all who believe without being circumcised** [referring in**

context to Gentile Christians; those who insisted that Gentile Christians must be circumcised to be saved were wrong], **that righteousness might be credited to them.** We must understand that, if it were not for this very special context in Romans chapter 4, Paul would never have spoken of "righteousness [being] credited to" Christians. He would have spoken, as he typically did, of God's righteousness being manifested in them (or, imparted to them, or the equivalent), as in Rom. 1:17, for example, or of our "having been freed from sin" and become "slaves of righteousness" as in Rom. 6:18, etc.); Romans 4:13 ((**For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law** [[The Mosaic Law, which was the foundation for the old covenant, was not able to solve the spiritual death and bondage to sin and demons problem. That super-serious problem required new-covenant salvation through the incarnation, sinless life, and the cross, and the outpoured Spirit of life, righteousness and holiness. The promise of new-covenant salvation that was given to Abraham was given hundreds of years before the Mosaic Law was given. It was "not [given] through [or as part of] the [Mosaic] Law."]), **but through the righteousness of faith.** In the context of Romans chapter 4, the apostle Paul is still speaking of righteousness in a greatly limited sense, but it must be understood that we would not be inheriting the world, or having a place in heaven, if God didn't solve the spiritual death and bondage to sin and demons problem and make us righteous with the imparted righteousness of God through new-covenant salvation. Paul makes this point clear in Romans chapters 1-3 and 5-8, for example.); ((Romans 4:14-21 do not use the word *dikaioisune*, but they are important verses, and the interpretation isn't obvious, so I'll quote ROMANS 4:14-15 here and refer the reader to a discussion of Rom. 4:16-21 in my *Paper on Faith* that is on my internet site (Google to Karl Kemp Teaching): **For if those who are of the Law are heirs, faith is made void and the promise** ["the promise" of new-covenant salvation contained in the Old Testament, which solves the spiritual death and bondage to sin and demons problem and includes inheriting the earth and eventually having a place in new Jerusalem] **is nullified.** [As the next verse goes on to show, "faith is made void and the promise is nullified" if we must receive the inheritance through the Law, because "the Law brings about wrath" (because it intensifies the sin problem [cf. Rom. 7:8-13]) rather than solves the spiritual death and bondage to sin and demons problem. It is clear that the Law (the old covenant) cannot provide the new birth and the imparted righteousness of God of new-covenant salvation (see Gal. 3:21, for example).] **(15) For the Law brings about wrath, but where there is no law, there is no violation.**); Romans 4:22 (**Therefore it was credited to him** [to Abraham] **as righteousness.** ["Righteousness" is used here in the same greatly limited sense as in Rom. 4:3, 5, 6, 9, and 11.] Rom. 4:23-24 continue with the same theme without using the word "righteousness.")

(I'll quote and briefly comment on ROMANS 4:25, which provides the transition from the greatly limited "righteousness" of Romans chapter 4 back to a typical new-covenant-salvation perspective, where we are not only forgiven and have a strictly limited, right standing with God, but are also transformed by the imparted righteousness of God through the indwelling Spirit of life and righteousness and holiness. **He who was delivered over** [to His all-important atoning death in God the Father's new-covenant plan of salvation], **because of our transgressions** [which He bore in His body on the cross with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons], **and was raised up** [He was resurrected unto eternal life and glory on the third day, leaving death and Hades behind in every way.] **because of our justification.** [[The Greek behind "justification" here is *dikaiosis*, which is a Greek word closely related to the Greek words we are discussing in this paper (*dikaios*, *dikaiosune*, and *dikaioo*). I am not discussing this Greek noun in this paper beyond what I say here; this Greek noun is only used twice in the New Testament, here, and in Rom. 5:18. This noun was derived from the verb *dikaioo*. The Lord Jesus (who is a man, THE GOD-MAN, WITH WHOM WE ARE UNITED AS CHRISTIANS - WHAT A SALVATION PLAN!) was able to be resurrected with His glorified body as a man (a man, but not just a man, that we are united with as born-again Christians) BECAUSE OF OUR JUSTIFICATION, because His all-important atoning death had overthrown the authority and power of sin and of death (spiritual death and physical death) and of Satan. Because of what He accomplished IN HIS ATONING DEATH AND RESURRECTION, when we become Christians we leave spiritual death (and bondage to sin and demons) behind and participate in the spiritual life (and righteousness and holiness) of God IN UNION WITH the Son of God, who became the God-man and accomplished a very full new-covenant salvation for us. As born-again Christians, we have already been resurrected spiritually, by the Spirit. And in the near future all true Christians who have died physically will be resurrected bodily, with glorified bodies like His glorified body. Those of us who are still living on the earth when the Lord Jesus returns will skip dying and the resurrection (this sounds good to me), but we will be glorified and begin to reign with the Lord Jesus in a never-ending reign, along with the resurrected, glorified saints.]]); Romans 5:17 ((**For if by the transgression of the one** [Adam], **death reigned through the one** [both spiritual death and physical death], **much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.** Christians, having been set free from spiritual death and bondage to sin and demons, "reign in life" as born-again Christians. We are no longer reigned over by spiritual death and sin and demons. "Righteousness," which comes as a gift (by grace) and is a big part of what new-covenant salvation is all about, is used here in the full new-covenant-salvation sense that includes being forgiven, but the emphasis is on the fact that we are set free from spiritual death and bondage to sin and demons, born again and enabled to walk in the imparted righteousness of God

through the indwelling Spirit of life and righteousness and holiness. No surprise here! *Dikaiosune* is used in the same full sense of Christians in Rom. 1:17; 3:21, 22; 5:21; 6:13, 16, 18, 19, 20, etc.!); Romans 5:21 (Romans 5:1-8:18 are discussed verse-by-verse in my book *Righteousness, Holiness, and Victory Over Sin*. See the Contents of the book. **so that as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.** Sin used to reign in spiritual death. Now the life-giving, saving grace of God in Christ reigns and the very righteousness of God is manifested in the hearts and lives of Christians, and the end result will be inheriting the fullness of eternal life and glory when the Lord Jesus returns.); Romans 6:13 (**and do not go on presenting the members of your body to sin as instruments of unrighteousness, but present yourselves to God as those alive from the dead [no longer spiritually dead], and your members as instruments of righteousness to God.**); Romans 6:16 (**Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death [If Christians turn their backs on God and give themselves back to their former master of sin, to obey sin, the result will be death, spiritual death. See my paper *Once Saved, Always Saved?* on my internet site.], or of obedience [to God and His righteousness, by grace through faith, which is required of Christians] resulting in righteousness.); Romans 6:18, 19, 20 ((All of these verses clearly use "righteousness" in the typical full (very full) sense that includes walking with the victory over all sin by grace. **and having been freed from sin, you became slaves of righteousness.** That is wonderful slavery! **(19) I am speaking in human terms because of the weakness of your flesh** [In other words, I am exhorting you with this talk of slavery, the need for obedience, etc., because I know that it is rather easy for Christians to allow the old man to manifest itself in sin (and that the demons are eager to help Christians sin). We must (we can) walk by faith in accordance with what God requires of us and by the Holy Spirit on a continuous basis.]. **For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness [resulting in *an abiding state of lawlessness*; I would skip the word "further" that the NASB added in italics], so now present your members as slaves to righteousness, resulting in sanctification** [I would translated **holiness**, instead of "sanctification," with the KJV, NKJV, and NIV, and it would be reasonable to add a few words in italics here: **resulting in *an abiding state of holiness*.** [Doesn't that sound good?]) **(20) For when you were [faithful] slaves of sin, you were free in regard to righteousness.** The apostle is making the important point that now we are called, enabled, and privileged to be *free in regard to sin.*); Romans 8:10 (**(If Christ is in you [and Christ dwells in every true Christian by the Holy Spirit (cf. Rom. 8:9)], though the body is dead because of sin** [What Paul meant here is that the body of Christians hasn't been fully redeemed yet (cf. Rom. 8:23), and the old man, who still wants to sin, hasn't been annihilated yet. This resulted "because of sin," referring to**

Adam's initial great transgression (cf. Rom. 5:12-21).], **yet the spirit is alive** [I would translate **the Spirit is life** with the KJV, NKJV. The indwelling Spirit of life and righteousness and holiness is a big part of what makes the new covenant effective in overcoming spiritual death and bondage to sin and demons.] **because of righteousness** [because Christ's one act of righteousness in His all-important atoning death set us free from bondage to spiritual death and sin and demons].

ROMANS 5:18 explains this verse: "So then as through one transgression [Adam's] there resulted condemnation to all men [the condemnation of being spiritually dead and in bondage to sin and demons that resulted from Adam's one transgression, and not being prepared to stand before God in judgment; however, it is very important for us to understand that we will all have to answer before God for what we have done, not for what Adam did; we all need new-covenant salvation in the Lord Jesus, "the last Adam" (1 Cor. 15:45)], even so through one act of righteousness [Greek *dikaïoma*, which was derived from the Greek verb *dikaïoo*] there resulted justification of life to all men [to all believers (all true Christians)]." It is very significant that this is the "justification of life" (Rom. 5:18). The word "justification" (being justified) here includes having the spiritual life that comes with becoming a born-again Christian. Being justified includes being born again by the indwelling Spirit of life and righteousness and holiness, who enables us to live in the righteousness and holiness of God with the victory over sin and demons.); Romans 9:30, 31 ((**What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness that is by faith** [As is typical, none of the three uses of *dikaïosune* here fit a greatly limited meaning for the word righteousness that has nothing to do with Christians being transformed and enabled to live in the righteousness of God, by grace, through faith in God, His Son, and the gospel of new-covenant salvation. Although the Gentiles didn't have the Law of God and were not trying to keep His Law, the Gentiles who became true Christians "attained righteousness," even forgiveness and the imparted righteousness [of God] that is provided for all Christians. The first use of the word "righteousness" here is not used of new-covenant-salvation righteousness, but it is used of not pursuing righteousness that deals with living right before God.]; **(31) but Israel, pursuing a law of righteousness, did not arrive at that law** [The people of Israel, speaking of the majority, did not submit by faith to (they rejected) God's new-covenant plan of salvation; they did not appropriate the "righteousness" of God in Christ by faith that would enable them to keep God's moral law by grace. (See Rom. 9:32.)]); Romans 10:3, 4 ((**For [Israel] not knowing about God's righteousness** [the righteousness of God in Christ that cannot be earned but must be received and walked in by faith, which very much includes walking in the imparted righteousness of God; it wasn't that they didn't hear about the righteousness of God available in the new covenant, but that they rejected that righteousness (see Rom. 10:16-18)] **and seeking to establish their own** [establish their own righteousness by

trying to keep God's Law without the enabling grace available only in new-covenant salvation], **they did not subject themselves** [by faith in Christ and new-covenant salvation] **to the righteousness of God. (4) For Christ is the end of the Law for righteousness to everyone who believes.** I would translate **For Christ is the end of the Law resulting in** [Greek preposition *eis*; this preposition is translated "resulting in" twice in Rom. 10:10 (NASB).] **righteousness to** [or "for"] **everyone who believes** [who believes in new-covenant salvation in Christ Jesus]. The NIV is good here: "Christ is the end of the law so that there may be righteousness for everyone who believes." The old covenant, which was based on the Mosaic Law, could not provide the righteousness of God that solves the spiritual death and bondage to sin and demons problem.); Romans 10:5, 6, 10 ((I'll quote ROMANS 10:5-11. **For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.** [However, as the apostle Paul often mentions, no one can be saved by keeping the law of God, because no one can fully keep God's law without the enabling grace of God in Christ. Although *believers* who lived under the old covenant did not fully keep God's moral law, they will be saved through the one Sacrifice of the Lamb of God.] **(6) But the righteousness based on faith** [Paul is speaking of faith in God and His Son and new-covenant salvation.] **speaks as follows** [quoted in part from Deut. 30:12 and 14]: **"Do not say in your heart, 'Who will ascend into heaven?' (that is to bring Christ down), (7) or 'who will descend into the abyss'? (that is to bring Christ up from the dead)."** [Paul's point is that it is too late for anyone to try to do the works of bringing Christ down from heaven or bringing Him up from the dead to save us. God has already done these works for us. We need to humbly submit to His new-covenant saving work by faith.] **(8) But what does it say?** [Deut. 30:14] **"The word is near you, in your mouth and in your heart" - that is, the word of faith which we are preaching** [The apostle and others were preaching the gospel of new-covenant salvation, which must be submitted to and walked in by faith. We are saved by God's work, by grace, by faith (faith is not a work; but by faith, by God's enabling grace, Christians do righteous works for the glory of God; another way to say it: He imparts His righteousness to us).] **(9) that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.** [Of course Paul is not denying that we must continue to walk by faith in the truth and righteousness of the gospel by God's enabling grace, but he is denying that we can be saved by our works, by our trying to keep the Law apart from the saving grace of God in Christ.] **(10) for with the heart a person believes** [faith is of the heart; God requires us to submit to Him from our hearts], **resulting in** [Greek preposition *eis*] **righteousness** [full new-covenant righteousness by the saving grace of God in Christ], **and with the mouth he confesses, resulting in** [Greek preposition *eis*] **salvation** [new-covenant salvation]. **(11) For the Scripture says, "Whoever believes in Him will not be disappointed** [Literally "not be put to shame" (margin of NASB)]." There is a strong

emphasis on faith, not *our* works, here. Believing in (having faith) in Christ is the only way to appropriate, and cooperate with, and walk in the imparted righteousness of God, which enables Christians to do the required righteous works. These righteous works are in a very real sense *God's* work, for His glory, by His enabling grace, not *our* works. This solves the pride problem! And pride with unbelief is the root of sin.); Rom. 14:17 (**For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**); 1 Corinthians 1:30 (**But by His [God the Father's] doing you are in Christ Jesus, who became to us wisdom from God, and righteousness, and sanctification [I would translate holiness with the NIV], and redemption. Some believe "righteousness" here is limited to being forgiven and having a right standing with God. I believe Paul was speaking of righteousness in the much fuller sense that I am speaking about throughout this paper. This is Paul's typical use of this word in new-covenant-salvation contexts as this paper demonstrates, and it fits the Old Testament use of the words righteous and righteousness, which were not used (apparently not even one time) of a righteousness that was based on (or only on) being forgiven (see my paper on Isaiah chapter 53). The words "holiness" and "redemption" used here in 1 Cor. 1:30 deal with God's saving transformation, and we need God's "wisdom" to live in His righteousness.); 2 Corinthians 3:9 (**(But if the ministry of condemnation [2 Cor. 3:6-7 show that Paul was referring to the old covenant with the words "the ministry of condemnation." In 3:6 he said "for the letter (the letter of the Mosaic Law) kills," kills because breaking God's law brings judgment/wrath. In 3:7 he speaks of "the ministry of death, in letters engraved on stones."]) has glory, much more does the ministry of righteousness abound in glory. "Righteousness" is being used in the typical full new-covenant-salvation sense here. Those under the old covenant were under spiritual death and in bondage to sin and not ready to stand before God. They needed a lot more than the forgiveness of sins and a strictly legal, right standing before God. They needed the super-important imparted righteousness of God along with forgiveness.); 2 Corinthians 5:21 (Many argue for the greatly limited meaning for the word "righteousness" in this verse, but I believe the evidence in that context is strongly against that viewpoint. This is a very important passage, so I'll quote 2 CORINTHIANS 5:17-6:2. **Therefore if anyone is in Christ, *he is a new creature* [or, **new creation**]; **the old things passed away; behold, new things have come.** [It is necessary to understand, as the context shows, that the apostle Paul was speaking of things that *should be true* of all Christians now. We should be faithful to God and not leaving any room for sin! This is the ideal and we must be aiming at this target! God's enabling grace is sufficient!]) **(18) Now all these things are from God, who reconciled us to Himself through Christ** [We need to understand that people are not reconciled to God to the extent they are still in rebellion against Him and sinning against Him. Reconciliation involves a lot more than being forgiven, though that is a required first step.] **and gave us the ministry of reconciliation.** [The "us" here, and therefore also******

in the first part of this verse, refers to the apostle Paul and his companions (and It could include the other apostles and relevant ministers). He is not including the Christians at Corinth (or other locations) in the "us" here. This is confirmed by 5:19-20 and 6:1. It is true, however, that God can use all true Christians in a ministry of reconciliation.] **(19) namely that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.**

(20) Therefore, we [especially the apostle Paul, but including his companions] **are ambassadors of Christ, as though God were making an appeal through us, we beg you in behalf of Christ be reconciled to God.** [The word "you" is not included in the Greek here, but it is clear that Paul's words were aimed at all of the Corinthian Christians who needed to repent with a high priority, and "you" *is included* in the Greek of 6:1. It is shocking how often Paul called the Corinthian Christians to repent in 1 and 2 Corinthians, especially in 1 Corinthians, and at the end of 2 Corinthians he said in 13:5, "Test yourselves *to* see if you are in the faith [to be "in the faith" is to be a true Christian from God's point of view]; examine yourselves!" I trust it is obvious that our faith must be based on God's covenant with us, not on the sinfulness of some Corinthian Christians. We dare not follow their example! They were strongly warned that they must repent!]

(21) He [God the Father] **made Him** [the Lamb of God] **who knew no sin** [He was sinless] **to be sin on our behalf** [He became sin for us when He bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons. He did not sin, or die spiritually, or become unrighteous in any way in His all-important atoning death. The Hebrew word for "sin" in Leviticus chapter 16, which deals with the Day of Atonement, is "chattath." It is interesting, and very significant, that the very same word was also used for the "sin offering" in that chapter: The sacrificial animals became "sin" when the sins of the people were literally put upon them with the guilt and the penalties. One gigantic shortcoming of those old-covenant sacrifices was that they couldn't deal with or take away the penalties for Adam's sin with the guilt AND THE PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS.], **so that we might become the righteousness of God in Him.** [It has always seemed clear to me, and still does, that the apostle was speaking of righteousness in the full new-covenant-salvation sense here that includes the imparted righteousness of God. FOR ONE THING, IN THIS CONTEXT (ESPECIALLY WITH 5:20 AND 6:1, THE VERSES RIGHT BEFORE AND RIGHT AFTER 5:21), PAUL WAS EXHORTING HIS READERS TO REPENT EVERYWHERE REPENTANCE WAS REQUIRED AND "BECOME THE RIGHTEOUSNESS OF GOD IN [CHRIST]."] **(6:1) And working together with Him** [with God], **we also** [The NIV and ESV do not include the word "also" in their translations, which is reasonable. If "also" is included it means "we also (working together with, and in agreement with, God)."] **urge [exhort;** this was something far beyond a mild request or suggestion] **you not to receive the grace of God in vain.** [To receive the grace of God in vain would be to not really receive it, or not

really keep it, which would be the result for those who opted to continue in sin without repentance.]); 2 Corinthians 6:7 (The apostle spoke of himself, and his companions, being faithful to God in every way **in the word of truth, in the power of God, by the weapons of righteousness for the right hand and for the left**. The context makes it clear that Paul is speaking of a manifested "righteousness," a righteousness far beyond being forgiven and having a strictly legal, right standing with God.); 2 Corinthians 6:14 (**Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness** ["Righteousness" goes with keeping God's laws [His moral laws] from the heart; it is the opposite of "lawlessness."]; **or what fellowship has light with darkness?** And Paul continues listing things that are opposite one another.); 2 Cor. 9:9, 10; 11:15 (The word "righteousness" is clearly not used with a forgiveness, strictly legal, right standing meaning that has nothing to do with how we live or what we do in these three verses.); Galatians 2:21 (**(I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly**. Paul is speaking of the powerful saving grace of God in Christ that enables born-again Christians to walk in the imparted righteousness of God by the indwelling Righteous, Holy Spirit. That righteousness could not come through the old covenant that is based on the Mosaic Law. In the preceding verse (Gal. 2:20; cf. Rom. 6:6), Paul spoke of the fact that he (his old man) had been crucified with Christ and that Christ was now living in him, enabling him to live as Christians are required and privileged to live. (I do not believe, however, that the old man can be annihilated as long as we live in this world, but we are enabled to keep the old man from manifesting itself in sin as we walk by the Spirit by faith on a continuous basis [cf., e.g., Gal. 5:16].) This "righteousness" could not come by the Law of the old covenant (or any other law), because the Law could not dethrone spiritual death and bondage to sin and demons [cf., e.g., Gal. 3:21].)); Galatians 3:6 ((In Gal. 3:1-5 the apostle continues with the theme of Gal. 2:20-21, that what the Law could not do (for one thing, as Paul says in 3:2 and 5, people could not receive the poured out, indwelling Holy Spirit through the Law or doing works of the Law), God has done for us through new-covenant salvation, which gives us the Righteous, Holy Spirit, who brings spiritual life and enables us to live in the righteousness of God. We appropriate this salvation by grace through faith in God, His Son, and the gospel of new-covenant salvation. I'll quote GALATIANS 3:5-6, **So then, does He [God] who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing by faith**. [Then in 3:6 Paul goes on the back up the idea that we are saved/justified by faith, not by works of the Law, by referring to Abraham (Gen. 15:6), as he did in Rom. 4:3.] **(6) Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS**. Since Abraham lived before new-covenant salvation became available in the Sacrifice of the Lamb of God, Paul couldn't say that Abraham participated in the full new-covenant-salvation righteousness, but he could use Abraham to demonstrate the very important

points that we are saved by grace, not by merit (what is owed), and by faith, not by our works. So, in agreement with Paul's use of this quotation in Rom. 4:3, we probably should say that he was using the word "righteousness" here in the greatly limited sense of being forgiven and having a strictly legal, right standing with God. However, in this context (including the last two verses of Galatians chapter 2 and all of Galatians chapter 3), unlike in Romans chapter 4, Paul was speaking of full new-covenant salvation, which includes the imparted righteousness of God and victory over sin and demons; and he used the word "righteousness" in the full new-covenant-salvation sense in Gal. 2:21 and 3:21.

One last comment, a very important comment: There is widespread agreement that the more basic meaning of Gen. 15:6 is that Abraham's faith in God was reckoned to be (a manifestation of) righteousness, not just that his faith was credited to him as righteousness in a strictly legal sense. Faith (heart faith) in God is the necessary foundation for salvation, and Abraham's ultimate salvation will come to pass through the Sacrifice of the Lamb of God.); Galatians 3:21 ((This is a super-important verse to demonstrate the primary point that I am making throughout this paper about the meaning of the word righteousness in the New Testament. **Is the Law** [the Mosaic Law, which was the foundation for the old covenant] **then contrary to the promises of God** [contrary to His promises that are found in the Old Testament of new-covenant salvation, which sets us free from spiritual death and bondage to sin and demons and makes us righteous with the imparted righteousness of God through the Sacrifice of His Son and the indwelling Righteous, Holy Spirit of life.]? **May it never be!** [The Mosaic Law and the new covenant both came from God. They do not contradict one another. But the old covenant was given on a temporary basis to prepare the way for the new covenant. God never intended the old covenant to solve the spiritual death and bondage to sin and demons problem. The sacrifices under the old covenant were effective to do what they were designed to do, but they clearly were not given to bear and take away the penalties of spiritual death and bondage to sin and demons that came to all mankind because of Adam's one transgression (see Rom. 5:12-21). Before the foundation of the world God had already planned to sacrifice His Son to save believers (e.g., 1 Pet. 1:19-20), and at the right time to judge and remove the devil and all those who are aligned with him.] **For if a law had been given which was able to impart life** [But no law, including the Mosaic Law, was able to dethrone spiritual death and impart the spiritual life of God. And it is very significant that the apostle goes on to say that it is impossible to have righteousness in a full new-covenant-salvation sense apart from having the life of God, which comes with being born again by the indwelling Righteous, Holy, Spirit of LIFE. The fact that we have to have life by the Righteous, Holy, Spirit of life through new-covenant salvation before we can be righteous confirms that Paul is speaking of walking in the imparted righteousness of God, and not just

being forgiven and having a strictly legal, right standing with God.], **then righteousness would have been based on law**. Hence, as Paul is always saying one way, or another, the only way to be saved is through new-covenant salvation, which dethrones spiritual death and sin and demons and makes believers righteous, really righteous, which is a whole lot more than being forgiven and having a strictly legal, right standing with God.)); Galatians 5:5 ((**For we** [referring to Paul and the Christians who know the truth and are walking in the truth and righteousness of God, and who have not accepted the gospel of the Judaizers who were telling Paul's Gentile converts that they must be circumcised, etc. to be saved] **through the Spirit, by faith** [not by works], **are waiting for the hope of righteousness**. The word "righteousness" is a subjective genitive here in the Greek, meaning that those, like Paul, who have been forgiven and are walking in the imparted righteousness of God "through the Spirit by faith" have the hope of eternal glory. For this use of "hope," see, for example, Col. 1:5, 27; Acts 23:6; Titus 3:7. The Amplified Bible gets this right: "For we [not relying on the Law], through the (Holy) Spirit's [help] by faith anticipate and wait for the blessing and good for which our righteousness and right standing - our conformity to His will in purpose, thought and action - [causes us] to hope."); Ephesians 4:24 (**and put on the new self [new man], which in the likeness of God has been created in righteousness and holiness of the truth**. Again the context, as it so often does, shows that the apostle Paul was speaking of the imparted righteousness of God that results from His new-covenant creative, transforming work. God hates sin and the heartbeat of new-covenant salvation is our being transformed by His imparted righteousness, by grace through faith, for the glory of God and our great good. We are called to put on the new man once for all and completely, which yields victory over all sin. This doesn't mean that we don't need to keep growing, but in the ideal we will be walking with the victory over all sin. In Eph. 4:22 Paul spoke of putting off the old man once for all and completely.); Ephesians 5:9; 6:14; Philippians 1:11 (The use of the word "righteousness" in these three verses is clearly not limited to a strictly legal, right standing that has nothing to do with how we live and what we do: we are transformed through new-covenant salvation.); Philippians 3:6 ((**as to zeal a persecutor of the church** [The apostle Paul was speaking of himself before he became a Christian], **as to righteousness which is in the Law, found blameless**. These words must be greatly qualified! Paul didn't mean that he had been fully keeping God's moral law and that he could have stood before God righteous on that basis. Quite the contrary! However, he had been zealous for the things of God in the flesh as he understood them (see 3:3-11; I'll quote Phil. 3:9 next). Now he considered himself to have been the chief of sinners, because of his having strongly persecuted Christians, even though he had "acted ignorantly in unbelief" (1 Tim. 1:12-17; I quoted from 1 Tim. 1:13.)); Philippians 3:9 (I'll quote PHILIPPIANS 3:9-11. Now, having set aside everything from his past (pre-Christian) life, Paul said at the end of 3:8, I "count them but rubbish so that I may gain Christ," then he continues with 3:9 **and may be found in**

Him, not having a righteousness of my own derived from the Law [referring to the righteousness he thought he had in his pre-Christian days based on things he had done], **but that which is through faith in Christ, the righteousness which comes from God on the basis of faith** [Paul is clearly including the imparted righteousness of God through Christ here, as the next two verses demonstrate.], **(10) that I may know Him and the power of His resurrection** [We have been resurrected spiritually in union with Christ by the Righteous, Holy Spirit, which enables us to walk in the imparted righteousness of God.] **and the fellowship of His sufferings, being conformed to His death** [which includes our being dead to the old man who wants to continue to live in sin]; **(11) in order that I may attain to the resurrection from the dead** [which includes the glorification and resurrection of the physical body]. Paul taught that our works and lives of righteousness that result from the imparted righteousness of God, as we appropriate God's saving grace by faith, are required now, and will be required at the final judgment (cf., e.g., Rom. 2:6-7; 1 Cor. 6:9; Gal. 5:19-21; Eph. 5:5-8; 1 John 3:7; and Rev. 22:11-12). Our works at the final judgment must demonstrate that our faith was genuine. It's true that we will be forgiven if we sin when we repent (1 John 2:1-2), but Christianity involves a whole lot more than keep on sinning, repenting, and being forgiven.

We are called, enabled, and privileged to walk in the imparted righteousness of God by grace through faith. God and His Son paid an infinite price to save us from spiritual death and bondage to sin and demons. God calls us, and requires us, to walk in accordance with His will/His Word (which is good and what we were created and saved for), but the heart of the gospel of new-covenant salvation is that HE ENABLES US TO DO THIS, BY GRACE THROUGH FAITH! THIS IS GOOD NEWS, VERY GOOD NEWS! This does not mean, however, that the victory is always easy; far from it; and the victory certainly isn't automatic: Whether we like it or not, we are engaged in warfare against the world, the flesh (the old man that wants to continue in sin), and the devil and his hosts.); 1 Timothy 6:11 (**But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.**); 2 Timothy 2:22; (**Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.**); 2 Timothy 3:16 (Paul said that the Scriptures are profitable **for training in righteousness**, etc.), 2 Timothy 4:8 (**in the future there is laid up for me the crown of righteousness, which the Lord [the Lord Jesus], the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.** In the preceding verse Paul said, "I have fought the good fight, I have finished the course, I have kept the faith." He faithfully lived his Christian life and ministered in the truth and righteousness of God, by grace, through faith. He was ready to stand before God and his righteousness, his righteousness by the imparted righteousness of God, would be

rewarded with this crown. I don't believe a literal crown is intended (it's not important that you agree with me on this point), but he will be glorified and will begin to reign with the Father and the Son in a reign that will never end (cf. Rev. 22:5); that's a lot more important than wearing a literal crown.

The last words of this verse show that all Christians "who have loved His appearing" ["His appearing" refers to the return of the Lord Jesus in glory at the end of this age] will inherit this eternal glory, which includes reigning forever. Those "who have loved His appearing" are the Christians who live in the light of His return and make it a top priority to live in His righteousness and holiness by the saving grace of God in Christ.); Titus 3:5 (I'll quote TITUS 3:5-7. These verses are very important; 3:7 uses the verb "justify" (*dikaioo*) too. **He** [God the Father, the Person with the preeminent role in the Trinity] **saved us, not on the basis of deeds** [or, works] **which we have done in righteousness, but according to His mercy** [We must understand that we are saved by God's mercy and grace. We must humble ourselves, repent, and submit to God's new-covenant plan of salvation and appropriate His saving grace by faith. As the apostle Paul continues with these verses, he speaks of God's saving grace that REGENERATES us (makes us alive with the new birth through the indwelling Spirit of life) those who submit to the gospel in faith, and of His saving grace that RENEWS us (makes us righteous and holy new creations) by the indwelling Righteous, Holy Spirit (as we cooperate with His saving grace by faith; the fact that we must cooperate with God's saving grace by faith does not lessen the fact that we are saved one-hundred percent by grace [see Rom. 4:16, for example]). God must receive all the glory for the righteousness that is manifested in our lives. His imparted righteousness, which comes through the indwelling Spirit of righteousness, became available to us through the Sacrifice of His Son.], **by the washing of regeneration and renewing** [I would translate "renewal" with the NIV, ESV.] **by the Holy Spirit** [See the preceding paragraph. There is much overlap in meaning between "washing of regeneration" and "renewing [renewal] by the Holy Spirit"; both include TRANSFORMATION.], **(6) whom He** [God the Father] **poured out upon us** [see Acts 2:17, 33; 10:45] **richly through Jesus Christ our Savior** [God the Father is often called our "Savior" too (cf., e.g., 1 Tim. 1:1; 2:3; 4:10; and Titus 3:4).], **(7) so that being justified** [I would translate **having been justified** with the NIV] **by His grace we would be made heirs according to the hope** [We need to understand that although the word "hope" refers to the future, there is no doubt regarding our inheriting eternal life assuming that we, by faith, appropriate and walk in the things mentioned in these three verses. The word "hope" in English is often used where there is no assurance whatsoever: I hope it won't rain; I hope she remembers; etc.] **of eternal life** [We will inherit the fullness of eternal life at the end of this age; we will be born into the fullness of eternal life.]. "Having been justified [by His grace]" here includes the "washing of regeneration and renewing

[renewal] by the Holy Spirit" just mentioned in verse 6. *Dikaioo* is being used in the full sense (as it typically is when referring to new-covenant salvation) that includes having been forgiven, born again, and made righteous with the imparted righteousness of God (see the discussion of this Greek verb *dikaioo* below in this paper). We become "heirs" by becoming true Christians who are born again and made new by the Holy Spirit. Of course we must continue to walk in the saving grace of God in Christ by faith until the end of the race.); Hebrews 1:9; 5:13; 7:2 (Hebrews 1:9 says of the Son, **you have loved righteousness and hated lawlessness**. Hebrews 5:13 speaks of the **word of righteousness**, which for one thing, "trains" believers "to discern good and evil." And Heb. 7:2 shows that the name Melchizedek (of 7:1) means **king of righteousness**.); Hebrews 11:7 (**By faith Noah, being warned by God about things not yet seen, in reverence ["Reverence" goes with (is part of) manifesting "righteousness" by faith.] prepared an ark [in obedience to God by faith] for the salvation of his household, by which he condemned the world [Noah believed what God said, and he acted on what He said by faith. He condemned the world by contrast: He took God's Word seriously and responded in righteousness, unlike the world, which was unrepentant, for one thing.], and became an heir of the righteousness which is according to faith**. I don't believe that this translation communicates the intended meaning. The word "heir" here refers to what people who are righteous by faith will inherit in the future; it does not speak of their inheriting righteousness. (Noah had righteousness then, when he lived on the earth ["Noah was a righteous man, blameless in his time" Gen. 6:9; Ezek. 14:14, 20]. I'll say more about the meaning of righteousness in this verse as we continue.) They will inherit the glory of heaven and reign with God and His Son in New Jerusalem and the Holy Spirit in the eternal state. Before that they will inherit being glorified and reigning in the millennial kingdom. It is significant that the next verse, Heb. 11:8, which in context with 11:9-10, speaks of the "inheritance" that Abraham was to receive that culminates in the city he was looking for in faith: "the city which has foundations whose architect and builder is God." That "city" in its ultimate form will be New Jerusalem. Hebrews 11:9 mentions that Abraham, "with Isaac and Jacob" were "fellow heirs of the same promise." On "heir," "inheritance" in Hebrews also see: Heb. 1:2 (Jesus "was appointed heir of all things"), 1:14 ("will inherit salvation," very much including eternal glory); 6:12 ("inherit the promises [the things promised that culminate in eternal glory]"); 6:17 ("fellow heirs of the promise [that culminates in eternal glory]"); 9:15 ("For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of [from] the transgressions that were *committed* under the first covenant, those who have been called [the elect; the believers] may receive the promise of the eternal inheritance"); 12:17 (Cain was not able "to inherit the blessing").

As I mentioned, Noah already had righteousness. He had righteousness in the same sense that Abel "obtained the testimony [of God] that he was righteous" (Heb. 11:4).

And Heb. 11:33 helps demonstrate what the writer of Hebrews meant by the word righteousness here in 11:7: "by faith...[they] performed acts of righteousness." Noah (and Abel in 11:4 and the believers spoken of in 11:33) didn't have the full righteousness that only became available with new-covenant salvation through the Sacrifice of the Lamb of God and the outpoured Spirit of life and righteousness and holiness, but they had a real righteousness by faith, a righteousness that went far beyond having a strictly legal righteousness (or right standing) based on their having been forgiven. Also, the word "righteous" was used of a righteousness that went far beyond being forgiven in Heb. 10:38; 11:4; and 12:23; so too for the use of the word "righteousness" in Heb. 1:9; 5:13; 7:2; and 12:11.

It will be helpful to translate the last words of Heb.11:7 in the order they are found in the Greek: **and of** [I would translate **by**, or the equivalent, instead of "of." I'll discuss this translation, which I believe gives the meaning the writer intended as we continue.] **the according to faith righteousness** [[or, **the righteousness which is according to faith**. Noah had this **righteousness** because he had faith in God, which included listening to God and obeying Him to the extent righteousness was available before new-covenant salvation became available. It is totally necessary for us to understand that Noah, or Abel, or Abraham would be quick to admit that they need new-covenant salvation when they learn of that salvation. None of them would make the very foolish mistake of saying that they would just go ahead and stand before God in judgment based on *their* righteousness. All of them, from their hearts, in faith, would fully submit to, and appropriate, the full salvation that comes only through new-covenant salvation in union with Christ. (Revelation 21:27 shows that the only people who will inherit the glory of heaven are the ones "whose names are written in the Lamb's book of life." In other words, they are saved through the atoning death [and resurrection] of the Lamb of God, by faith.) This new-covenant salvation includes receiving the indwelling Spirit of life and righteousness and holiness.]] **he became an heir**. The writer of Hebrews is making the super-important point that the only way we can become an heir (to inherit) the glory of heaven is by righteousness by faith.

It is clear that the Greek can be translated the way I have suggested ("by" instead of "of"), and I believe I have demonstrated that the evidence fits the idea that the writer of Hebrews was speaking of inheriting the glory of heaven, not inheriting righteousness. See page 82 of *A Manual Grammar of the Greek New Testament* by H. E. Dana and Julius R. Mantey (Macmillan Company, 1927, 1955). We used this book in Advanced Greek in seminary. See under the headings "The Ablative of Source" and "The Ablative of Means." I'll give an example they cite under the second heading: "There was a great lamentation by all" (Acts 20:37). I seriously question whether inheriting righteousness is a Biblical concept; however, it is Biblical to say that God will declare all true Christians

righteous/will justify us at the final judgment.)); Heb. 11:33 (**Who by faith conquered kingdoms, performed acts of righteousness, obtained promises** [obtained things that were promised], **shut the mouths of lions.**); Heb. 12:11 (**All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.**); James 1:20 (**for the anger of man does not achieve the righteousness of God.** The anger of man cannot overcome sin in oneself or others and achieve the **righteousness of God** that is achieved only by grace through faith in God, His Son, and His new-covenant plan of salvation. The anger of man typically creates problems, not solves them.); James 2:23 ((We need to study this verse in its context to understand what James meant by the words of James 2:23. We must understand that James was writing against the false idea that all we need is faith in Christ, a faith that doesn't affect, or adequately affect, what we do (our works) - we don't have to do anything; works are not required for salvation! The apostle Paul would have agreed with James that Christians must have the works that go with living in the righteousness of God BY GRACE THROUGH FAITH, but he would not (did not) state it like James did here. For one thing, Paul, the apostle to the Gentiles, was dealing with more issues than James was dealing with here.

I'LL BRIEFLY MENTION FOUR WAYS THAT PAUL WAS AGAINST "WORKS." He was against "works" without faith in Christ. He was against bringing "ceremonial works" of the old covenant into the new covenant. Especially relevant was the Judaizer's insistence that Gentiles had to be circumcised (and do other ceremonial works of the old covenant) to be saved. He was against any trying to earn or merit salvation by *our* "works," since we are saved BY GRACE THROUGH FAITH. And he was against man's trying to take any of the glory that belongs to God: God must get all the glory for our righteousness and salvation! By the way, to the extent we don't live as God has called us to live, in His truth, righteousness, and holiness, by grace through faith, we are failing to glorify Him as we should.

I'll quote JAMES 2:20-24: **But are you willing to recognize, you foolish fellow, that faith without works is useless?** [Paul would agree that the righteous works that the grace of God, by the indwelling Spirit of God, enables us to do are required of Christians. He also taught that Christians who are living in sin without repentance will not inherit heaven (cf., e.g., Gal. 5:19-21; Eph. 5:1-7; 1 Cor. 6:9-11). And in Romans chapter 2, he spoke of God's judging according to works at the end (see Rom. 2:5). In Rom. 2:7 and 10 he spoke of TRUE CHRISTIANS being ready to stand before God: "those who by perseverance in doing good seek for glory and honor and immortality, eternal life"; and 2:10: "but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek (Gentile)."] **(21) Was not Abraham our father justified by works** [Also see 2:25 where James says Rahab was "justified by works";

Hebrews 11:31 shows that Rahab acted by faith.] **when he offered up Isaac his son on the altar?** [The apostle Paul would not have used the words "justified by works." Paul would have agreed that Abraham needed to obey God and offer up Isaac, but the gospel message that God gave the apostle Paul (who had a very special ministry; he was chosen by God to be the apostle to the Gentiles, but who also ministered a lot to Jews) to take to the world EMPHASIZED THAT WE ARE JUSTIFIED AND SAVED (VERY MUCH INCLUDING BEING SAVED FROM BEING SPIRITUALLY DEAD AND IN BONDAGE TO SIN AND DEMONS) BY GRACE THROUGH FAITH, NOT BY OUR WORKS, VERY MUCH INCLUDING CEREMONIAL WORKS OF THE MOSAIC LAW THAT HAVE BEEN SET ASIDE IN NEW-COVENANT SALVATION. God had revealed to Paul that Christians are not under the Mosaic Law of the old covenant, which includes the setting aside of the ceremonial laws of the old covenant. The moral law of the old covenant could not be set aside, and Christians are required to keep God's moral law (Rom. 8:4; 2:26-30; 1 Cor. 7:19), but Paul emphasized that new-covenant believers are ENABLED to keep the moral Law BY GOD'S GRACE that is manifested in large part through the indwelling Righteous, Holy Spirit of life.] **(22) You see that faith was working with his works, and as a result of the works, faith was perfected** [[Or, completed (margin of NASB). James was saying that without the necessary works the faith would have been dead. In 2:26 (also see 2:17) James said "faith without works is dead." The apostle Paul would have agreed that true, saving faith is alive and active, but he emphasized that the works of born-again Christians are the *works of God* by His grace/Spirit by faith. In that sense they are not *our* works, and rather than saying that works *complete* faith, Paul would say that they come *by grace through faith* to the glory of God.

It is important to see that Paul taught that all people must submit to Christ in faith once the gospel of new-covenant salvation had become available in the Sacrifice of Christ, in His resurrection and His ascension, and in the outpoured Spirit of life, righteousness, and holiness. Our *works*, according to the gospel Paul proclaimed, are in a totally different category after we are born again, since they are dependent on the enabling grace of God in Christ.]; **(23) and the Scripture was fulfilled which says, "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called the friend of God.** [[James, in agreement with a widespread Jewish understanding, understood Gen. 15:6 to teach that Abraham's believing God (having faith in God) was considered by God to be a very significant manifestation of righteousness that demonstrated what was in his heart. I'll quote two passages from the Old Testament that demonstrate a comparable point of view, especially the first one: Psalm 106:30-31 (see Num. 25:6-13), "Then Phinehas stood up and interposed, And so the plague was stayed. (31) And it [what Phinehas did] was reckoned to him [to Phinehas] for [or "as"] righteousness, To all generations forever."

And Deut. 24:13, "When the sun goes down you shall surely return the pledge to him [referring to returning the poor man's cloak to him], that he may sleep in his cloak and bless you, and it will be righteousness for you before the LORD your God."

Abraham's believing God (his having faith in God and what He said and acting to some significant extent by faith) made Abraham a "friend of God" (James 2:23). (On Abraham's being called a/the "friend of God," see 2 Chron. 20:7; Isa. 41:8.) James clearly did not believe that Abraham's "righteousness" was based solely on the fact that he believed God without considering how he lived, what he did, including his being willing to sacrifice Isaac in obedience to God's command. As I mentioned, the apostle Paul would agree that the righteous works are necessary for salvation, but that the righteous works of born-again Christians (and, as Jesus said, we must be born again [John 3:1-8]) take place by God's enabling grace as we walk by faith on a continuous basis. Yes, we will be forgiven if we sin when we repent, but our righteousness involves a whole lot more than being forgiven and given a strictly legal, right standing when we become Christians, or being forgiven if we sin when we repent.

As we discussed above, the apostle Paul used Gen. 15:6 in Romans chapter 4 (and in Gal. 3:6 also, but in a far lesser sense in that context) to show that Abraham got right with God through faith, and in Romans chapter 4, which is a very special chapter, he applied this to Christians too. Romans chapter 4 was a very special (exceptional) case in that, although Paul was able to use Abraham and Gen. 15:6 as a perfect example to back up the super-important points that we get right with God and are saved by grace, not merit, and by faith, not works, he was *not* able to use Abraham as an example of one who had the full new-covenant righteousness that did not become available until new-covenant salvation became available in the Sacrifice and Resurrection of Christ and the outpouring of the Life-Giving (new birth), Righteous, Holy Spirit of life. The apostle Paul was always emphasizing that all people need new-covenant salvation with the imparted righteousness of God. As this paper shows, Paul typically used the word righteousness in the full new-covenant-salvation sense that includes walking with the victory over sin in the imparted righteousness of God in the relevant contexts.]] **(24) You see that a man is justified by works and not by faith alone.** Paul and James are not contradicting one another, but they do use some words differently. I believe Paul's understanding is quite a bit more helpful than James, based on revelation that Paul received from God to prepare him for his super-important ministry of taking the gospel to the world. Paul put the emphasis on faith, which, for one thing, excluded all kinds of wrong ideas about us meriting or earning salvation by *our* works, and he made it clear that Christians are not required to keep the ceremonial works of the Mosaic Law to be saved. He made it clear that faith is not a work; we don't merit or earn salvation by faith; we receive by faith what God makes available by grace [cf. Rom. 4:16]. The people of

Israel and everybody else needed to understand that we are saved 100 percent by grace and that God must get all the glory for our salvation. For one thing, this solves the pride problem, and pride, with unbelief, is at the root of sin.

Paul's gospel, rightly understood, totally deals with the solution to the spiritual death, bondage to sin and demons problem. God forgives us through the death of His Son and imparts His righteousness to us: Paul taught that as we walk by grace through faith, which we are called, enabled, and required to do on a continuous basis, which includes walking by the Spirit on a continuous basis (e.g., Gal. 5:16), we will walk with the victory over sin (in the ideal case the victory over all sin) and we will have the "works" that James rightly insisted that Christians must have to be ready to stand before God in judgment.

Having righteousness goes with thinking righteousness (in our hearts), doing righteousness, and living in the righteousness of God on a continuous basis, and it is emphasized that this righteousness comes by grace through faith. It is the work of God for His glory. But we must cooperate with God's grace by faith, which doesn't detract from the fact that we are saved and righteous 100 percent through the grace of God in Christ. How desperately we need the balanced truth of what the Bible teaches. Our faith must be based on what God's Word actually teaches! God backs up His Word! He doesn't back up *our* wrong ideas. And we cannot appropriate victory over sin by grace through faith if we don't believe that God has called us, and enables us, to walk with the victory over sin through new-covenant salvation. THIS IS IMPORTANT!

I should also mention that the apostle Paul and James lived and ministered in quite different environments. The apostle Paul dealt with Jews on occasion, but James and many of the Jewish Christians he ministered to lived in or near Jerusalem (or were at least associated with James and the church in Jerusalem), which was the center for Jews who were zealous for the Mosaic Law (as Paul had been before he was converted), including some zeal for the ceremonial works of the Mosaic Law.); James 3:18 (I'll quote the NIV: **Peacemakers who sow in peace raise a harvest of righteousness**). The Greek word *karpos* would typically be translated "fruit," rather than "harvest." Here again the word "righteousness" is being used of actual righteousness that goes with thinking and doing righteousness, not of being forgiven and having a strictly legal, right standing with God.); 1 Peter 2:24 ((This is a super-important verse. It is so clear, and so important, but typically ignored, or minimized, for one reason, or another! **and He Himself bore our sins in His body on the cross** [[The Lord Jesus, the Lamb of God, bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons. (The first three chapters of my book *Holiness and Victory Over Sin* demonstrate that the Hebrew words for sin,

iniquity, transgression that are discussed in those chapters include in their range of meaning the guilt AND PENALTIES for those sins, iniquities, and transgressions. Quite often the emphasis is on the penalties. This is very significant because the English words do not include the penalties. [All three of those Hebrew nouns are used in Isaiah chapter 53, which is a key passage on the all-important atoning death of the Lamb of God.] We will never adequately understand the Sacrifice of Christ without understanding that He bore our sin, iniquity, transgression with the guilt AND WITH THE PENALTIES. Essentially all Christians know that He bore our guilt, so we could be forgiven, and you often hear Christians acknowledge that He bore the penalty of hell for us, but you don't very often hear Christians acknowledge that HE BORE OUR SPIRITUAL DEATH [I didn't say He died spiritually!] AND OUR BONDAGE TO SIN AND DEMONS. But this is extremely important! These things are discussed, for one place, in my paper on Isaiah chapter 53.)), **so that we might die to sin and live to righteousness; for by His wounds** [literally "wound" like in Isa. 53:5, from which Peter was quoting] **you were healed.** It is clear that Peter was speaking of walking with the victory over sin, in the imparted righteousness of God. He was not speaking of being forgiven and having a strictly legal, right standing with God, but forgiveness is included in new-covenant salvation. The problem (very serious problem) comes when the emphasis is put on being forgiven and having a strictly legal, right standing with God while not mentioning, or minimizing, or denying, that we are called, enabled, required, and privileged to literally "DIE TO SIN AND LIVE TO RIGHTEOUSNESS" when we become Christians. We never will die to sin and live to righteousness (walk in the righteousness of God) without faith for that victory, and our faith must be based on what the New Testament actually teaches. Peter was putting the emphasis on spiritual healing here, but other types of healing are included in the atoning death of the Lamb of God. (See my paper on Isaiah chapter 53.)); **1 Peter 3:14 (But even if you should suffer for the sake of righteousness [if you should suffer (be persecuted) because you are living for God, which includes living in His righteousness, by grace through faith], you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED.** Peter was speaking here of being persecuted by human enemies, but we must understand that our primary warfare is against enemies in the spiritual dimension, who often work through people. Peter goes on in the next verse to speak of the need to sanctify Christ as Lord in our hearts, which will necessarily require us to live in the righteousness of God.); **2 Peter 1:1** (2 Peter is discussed verse-by-verse in a paper on my internet site [Google to Karl Kemp Teaching]. **Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours** [In the margin the NASB shows that we could also translate "of the same value as ours." I believe *equal in value* was the intended meaning. The KJV; NKJV have, "like precious faith with us"; the NIV has, "a faith as precious as ours."], **by [in] the righteousness of our God....** In the margin the NASB has, "or *in*" instead of "by." I would translate the Greek

preposition (*en*) "in" here; with the translation "in" (instead of "by") these words say so much more about the glory of the salvation that we have been given in Christ Jesus; furthermore, the idea that we are caught up into, and participate in, the very righteousness of God fits the emphasis of 2 Peter 1:1-4. This same Greek preposition (*en*) is translated "in" in the next verse and very often. The RSV and the *New Testament in Modern English* by J. B. Phillips have, "in the righteousness." The idea here is not that our faith is in the righteousness of God (though it is true that we do have faith in the righteousness of God), but that born-again Christians live in the dimension/sphere of the righteousness of God - we live and walk in that righteousness by the indwelling Righteous, Holy Spirit, by faith. This is a big part of what new-covenant salvation is all about. Whether we translate "in" or "by" the righteousness of our God, it is clear in this context that the meaning of the word righteousness is not greatly limited to being forgiven and having a strictly legal, right standing with God.); 2 Peter 2:5 (**Noah, a preacher of righteousness who called his generation to repent**); 2 Peter 2:21 (**For it would have been better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment** [Compare 1 Tim. 6:14; 2 Pet. 3:2. To turn away from "the holy commandment" is to turn away from salvation in Christ Jesus. By speaking of the holy commandment, Peter was again emphasizing the fact that a big part of what Christianity is all about is living holy lives, in accordance with the commandments of God's moral Law which cannot change, by the saving grace of God in Christ Jesus, through faith.] **handed on to them.**); 2 Pet. 3:13 (**But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.**); 1 John 2:29 (This is another super-important verse. **If you know that He [God the Father] is righteous, you know that everyone also who practices [who is doing] righteousness is born of Him.** Our ability to do righteousness came from being born again by the God of righteousness, and He gets all the glory for our righteousness. However, we must understand that we must appropriate and cooperate with His righteousness on a continuous basis by grace through faith, a faith that must be based on an accurate understanding in our hearts of what God's Word actually teaches. Faith is of the heart.); 1 John 3:7 (The last verse we just looked at is extremely important; this present verse is probably more important! The next verse listed is extremely important too! **Little children, make sure no one deceives you; the one who practices righteousness [who is doing righteousness] is righteous, just as He [the Son of God] is righteous.** The apostle John was warning his readers to not be deceived by accepting the wrong idea that Christians can have righteousness or be righteous without doing righteousness. John didn't have room for the idea that Christians can have righteousness apart from doing righteousness by the powerful saving grace of God in Christ.); 1 John 3:10 (**By this the children of God and the children of the devil are obvious: anyone who does not practice [who is not doing] righteousness is not of God, nor the one who does not love his brother.**

John is speaking of loving other Christians here (cf. 1 John 3:17). Righteousness includes walking in love, especially toward other Christians, but not at all limited to other Christians.); **Rev. 19:11 (And I saw heaven opened, and behold, a white horse, and He who sat on it is called faithful and true, and in righteousness He judges and wages war.); Rev. 22:11 (Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice [do] righteousness; and let the one who is holy, still keep himself holy.** Again, righteousness is something Christians are called, enabled, and required to do. The Lord Jesus was not saying here that there was absolutely no time left for those doing wrong and the filthy to repent, but he was powerfully warning that there wasn't much time left before his readers, and all mankind, would have to answer to God. In the preceding verse He said "for the time is near.")

Conclusions Regarding *Dikaiosune*. The only verses I found that fit the greatly limited meaning of being forgiven and declared righteous in a strictly legal sense that has nothing to do with Christians being transformed in a new-covenant-salvation context are the relevant verses in Romans 4, which is a VERY SPECIAL chapter as we have discussed, and will further discuss in this paper and, in a far lesser sense in Gal. 3:6, which quotes Gen. 15:6, as does Rom. 4:3. I didn't find any verses that use *dikaiosune* in non-new-covenant-salvation contexts that have nothing to do with how people live, their works.

6. LASTLY, WE WILL DISCUSS THE GREEK VERB *DIKAIŌO*, WHICH IS CLOSELY RELATED TO THE TWO WORDS WE HAVE BEEN DISCUSSING. *Dikaioo* and *dikaiosune* were both derived from *dikaios*. First I'll list the ways the NASB translates *dikaioo* in the New Testament: justice (1), acquitted (1), freed (3), justified (24), justifier (1), justifies (2), justify (4), vindicated (3) for a total of 39 uses of *dikaioo* in the New Testament. And I'll list the ways that the NIV translates *dikaioo* in the New Testament: justified (19), justify (4), justified (3), proved right (3), considered righteous (2), declared righteous (2), acknowledged that right (1), acquitted (1), freed (1), justified before God (1), make innocent (1), vindicated (1) for a total of 39 uses. The quotations of these verses in this paper are taken from the NASB, unless I mention otherwise. I'm taking this listing of verses that use this Greek verb in the New Testament from *The Greek English Concordance to the New Testament with the NIV* (Zondervan, 1997).

One primary thing that I am looking for throughout this study is verses where the Greek verb *dikaioo* is used in the greatly limited sense of Christians being forgiven and having a right standing in a strictly legal sense that has nothing to do with being transformed through new-covenant salvation. This is very important because a large number of

Christians think that this greatly limited meaning for *dikaioo* is often used in key new-covenant-salvation passages in the New Testament. I believe they are making a big mistake that strongly dilutes the meaning intended by the writer and, much more important, by the One who sent the writer. I am also looking for any verses in a non-new-covenant-salvation context where *dikaioo* is used in the greatly limited sense of being forgiven and having a strictly legal, right standing that has nothing to do with how the people live, their works.

I'll quote a few sentences from *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (BAGD), Revised and Edited by Frederick Danker, third edition (University of Chicago Press, 2000), under *dikaioo*, on page 249, under 2, b, and β. (Every verse that is mentioned here was written by the apostle Paul.): "... As affirmative verdict **Rom. 2:13**. Especially of persons [the Lexicon has an infinitive of *dikaioo* here] *be acquitted, be pronounced and treated as righteous* and thereby become *dikaios* [but not including actually being made righteous through new-covenant salvation], receive the divine gift of *dikaiosune* [but the gift does not include being transformed] through faith in Christ Jesus and apart from *nomos* [Greek for law] as a basis for evaluation (M Seifrid, *Justification by Faith - The Origin and Development of a Central Pauline Theme* '92) [Romans] **3:20** (Psalm 142:2), **24, 28; 4:2; 5:1, 9; 1 Cor. 4:4; Gal. 2:16, 17** (Psalm 142:2); **3:11, 24; 5:4; Titus 3:7...."**

From my point of view, it is quite significant, and wrong, that the definition given by this Lexicon in the last paragraph for *dikaioo* doesn't include being transformed, being made righteous in our hearts and lives, by the imparted righteousness of God in Christ in the verses that deal with new-covenant salvation. This is very important because large numbers of Christians agree with what this Lexicon says regarding the meaning of *dikaioo* in many of the verses listed here, verses that deal with new-covenant salvation. I believe it is wrong to apply this definition to most of the verses they listed here. I believe this includes **Rom. 2:13**. (All of the verses listed here are discussed below when we come to these verses.) This verse speaks of God justifying (in the future) those who have been transformed and made righteous and become "doers of the Law" through new-covenant salvation. The apostle Paul made it clear throughout Romans, and other writings, that the only way to be transformed and made righteous is through new-covenant salvation. I'll briefly comment on the other verses listed in the BAGD Greek Lexicon in the preceding paragraph: In **Rom. 3:20** Paul says that no one will be justified by the works of the Law, because no one apart from the saving grace of God in Christ can keep the Law (especially the moral law) in an adequate sense. **Romans 4:2** along with all of Romans chapter 4 (except for the last verse of that chapter) is different because of what the apostle was doing in that chapter, which is discussed in some detail in this paper. **Romans 3:24** and **5:1, 9** are used in a new-covenant-salvation

context that includes being transformed and made righteous. **1 Cor. 4:4** isn't used in a full new-covenant salvation context, but it is clear that the apostle Paul's life manifested to a high degree the gospel that he proclaimed, by grace through faith, and that he has been/will be justified. *Dikaioo* is used four times in **Gal. 2:16, 17**. Three times in Gal. 2:16-17 Paul makes the point that people cannot be justified by the works of the Law (because people are not able to keep the Law, especially the moral law, apart from new-covenant salvation). And three times he speaks of being justified through/by faith in Christ Jesus. Being justified by faith in Christ includes having been crucified with Christ to become a righteous new creation (Gal. 2:19-20; 5:24; 6:15); it includes all the work of the life-giving, making righteous, sanctifying work of the Holy Spirit (cf., e.g., Gal. 1:4; 3:14, 21 [GALATIANS 3:21 IS SUPER-IMPORTANT IN THAT PAUL SHOWS THAT WE MUST HAVE GOD'S LIFE (BY THE SPIRIT OF LIFE THROUGH CHRIST) TO HAVE RIGHTEOUSNESS, which is clearly more than a strictly legal righteousness]; Gal. 5:5 [which is discussed in this paper under *dikaiosune*]; Gal. 5:16 [which shows that we are called to walk by the Spirit on a continuous basis and not sin]; Gal. 5:24 [Paul speaks of crucifying the flesh with its passions and desires, which is accomplished through the death of Christ and by the indwelling Spirit]; and Gal. 6:8-9, 14.) I don't see any basis to say that Paul would limit "being justified" to being forgiven and given a strictly legal, right standing with God in Gal. 2:16-17. Paul was saying that we will be declared righteous by God because He has made us righteous in our hearts and lives through new-covenant salvation. In **Gal. 3:11** the apostle again says that no one is justified by the Law (because no one adequately keeps the Law apart from the saving grace of God in Christ). He goes on to say that he who is righteous by faith shall live (quoting Hab. 2:4). Paul meant that we become righteous in our hearts and lives through faith in Christ, which provides the powerfully transforming new-covenant salvation. I'll repeat the important point that to the extent we don't cooperate with God's enabling grace by faith we will not be transformed. And we cannot cooperate with God's enabling grace by faith if we don't know that grace has been provided in God's new-covenant salvation package. It is super-important that we rightly interpret, and believe, and continue to believe, and walk in line with God's gospel/Word. In **Gal. 3:24** justify is used in the same full sense that it is used in Rom. 2:13; 3:24; 5:1, 9; and the three uses in Gal. 2:16, 17. In **Gal. 5:4** Paul again made the point, strongly made the point, that we cannot be justified by trying to keep the Law. He warned his Gentile Christian readers that if they submitted to the Judaizer's gospel, which was a "different gospel" (Gal. 1:6; see Gal. 1:6-9), they would "[fall] from grace" (lose their salvation). And "being justified by His grace" in **Titus 3:7** is used in the transformed through new-covenant-salvation sense that is discussed throughout this paper. Titus 3:5-7 are discussed below under *dikaioo*.

I'll also include another excerpt from what this Greek Lexicon (BAGD) states later in the same location (under 2, b, β, on page 249). This excerpt doesn't do away with the (widely accepted) viewpoint that has already been presented in the preceding excerpt, except maybe a little regarding Rom. 3:24. Anyway, what the Lexicon says in the second excerpt is relevant and important for the topic of this paper: "Since Paul views God's justifying action in close connection with the power of Christ's resurrection, THERE IS SOMETIMES NO CLEAR DISTINCTION BETWEEN THE JUSTIFYING ACTION OF ACQUITTAL AND THE GIFT OF NEW LIFE THROUGH THE HOLY SPIRIT AS GOD'S ACTIVITY IN PROMOTING [ENABLING] UPRIGHTNESS IN BELIEVERS [my emphasis]. Passages of this nature include **Rom. 3:26, 30; 4:5** [I don't see how Rom. 4:5 fits here.] and the Lexicon goes on to list **Rom. 3:24** [which was listed above in this Lexicon; see the paragraph before the long last paragraph in my paper] as it continues, and **Rom. 8:30, 33**, and **Gal. 3:8**. I'll also quote the last sentence from this Greek Lexicon under 2, b, β, "For the view (held since Chrysostom [about AD347-407. I believe the apostle Paul should be included here, and not just him.]) that *dikaioo* in these and other passages means [or at least includes the meaning] 'make upright' see Goodspeed, 'Problems of NT Translation, 1945,' pages 143-146, *Journal of Biblical Literature* 73. 1954, pages 86-91."

In this study I'll list all of the uses of *dikaioo* in the New Testament. I'll quote many of the verses, and I'll quote and discuss all of the verses that are directly relevant for this study. I'll also quote many other verses and discuss some of them. I don't like controversy, but I love the balanced truth of what the Bible teaches! That's what I am aiming for! I know that what we believe will directly affect how we live! I would like to avoid all controversy, and I don't want to show disrespect toward my brothers and sisters in Christ, but I'm trying to be faithful to God and to put Him first. I know that will work for good!

Matthew 11:19 (I'll just quote the key words: **Yet wisdom is vindicated** ["proved right" NIV] **by her deeds [works]**. The wisdom of God will always eventually be vindicated (proved right) by the things that she does (by her works). Those who are far from God typically reject the things that are done by those walking in the wisdom of God, but His wisdom will be vindicated, along with those who have loved and walked in His wisdom.); Matthew 12:37 ((**For by your words you will be justified, and by your words you will be condemned.** You will be justified (found to be righteous and declared to be righteous) by your words (and by your actions) when you stand before God in judgment if your words correspond with the words that God would have you speak (and actions He would have you do). If your words (and actions) are against the will of God "you will be condemned." There is nothing here about being justified because you have been forgiven, but God's people are forgiven for sinful words (and sinful actions) when they

repent. These words, like many words in the Gospels, were not spoken in a full new-covenant-salvation context, but we cannot avoid the fact that how we live, including what we speak, is totally relevant for the day of judgment. The new covenant includes forgiveness, but the heartbeat of new-covenant salvation is being transformed by the grace of God in Christ, so we will be ready, fully ready, to stand before God whenever that comes to pass.)); Luke 7:29 ((**When all the people and the tax collectors heard *this*** [There is room for some difference of opinion here, but I prefer the view that Luke was referring to their having heard, and having submitted to, God's call to repent through John the Baptist. Apparently Luke intended 7:29-30 to be a parenthetical statement. Anyway, this verse isn't relevant to what it means for Christians to be justified by God.], **they acknowledged God's justice** [In the margin the NASB has "Or *justified God*"; "acknowledged God's way was right" NIV], **having been baptized with the baptism of John.** They justified God by repenting and submitting to His will by submitting to John the Baptist and his ministry and being baptized. The next verse shows that the Pharisees and lawyers rejected the ministry of John and the baptism that had been sent by God.)); Luke 7:35 (This verse is similar to Matt. 11:19 (discussed above under *dikaioo*), including the context, but the last word(s) is different: **Yet wisdom** [the wisdom of God] **is vindicated** ["proved right" NIV] **by all her children.** When the dust has settled and the truth and reality have become totally obvious, God's wisdom will have been vindicated, proved right by the lives of those who submitted to and walked in His wisdom.); Luke 10:29 (This verse goes with 10:25-37. **But wishing to justify himself** [The lawyer, wishing to show that he was righteous and on the path "to inherit eternal life"], **he said to Jesus, "And who is my neighbor?"** The answer of Jesus in verses 30-37 called the lawyer to a higher level of righteousness. If a person, like this lawyer, continued to follow Jesus and His teaching, it would soon become obvious that the only way to receive and walk in the righteousness of God in an adequate sense was to repent and submit to the gospel of new-covenant salvation.); Luke 16:15 (**And He said to them** [to "Pharisees, who were lovers of money" (16:14); money is relevant in this context because Jesus was teaching about the need to be faithful with money in 16:10-14, and at the end of verse 14 Luke reported that the Pharisees "were scoffing at Him."], **you are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.** I assume that what Jesus said to the Pharisees here went far beyond the sin of being lovers of money. Justifying yourself (believing and saying that you are righteous) is worth nothing if God, the Judge, doesn't agree and justify us [declare us righteous!]); Luke 18:14 ((*Dikaioo* was not used in a new-covenant-salvation context in Luke 18:14, which was part of a parable that Jesus gave in Luke 18:9-14, but the use of *dikaioo* in this verse should be discussed in more detail. I'll quote LUKE 18:9, 13-14: **And He [Jesus] also told this parable to some people who trusted in themselves that they were righteous** [Jesus mentioned and spoke of

"a Pharisee" in this parable in verses 10-12. All people need to repent and submit to God's plan of salvation in Christ, but this parable didn't directly deal with the need to submit to the Lord Jesus and new-covenant salvation.], **and viewed others with contempt. ... (13) But the tax collector, standing some distance away** [from the Pharisee] **was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, "God be merciful to me, the sinner!" (14) I tell you, this man** [the tax collector] **went to his house justified rather than the other** [the Pharisee in this parable], **for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.** It could be said that the tax collector "went to his house justified" meant only that he was forgiven and had a forgiven, greatly limited, strictly legal, right standing with God. If that is the idea, then this is the only verse I have found in the New Testament where *dikaioo* was used with that greatly limited meaning in a setting that was not directly dealing with new-covenant salvation. Anyway, I don't believe that Jesus intended that greatly limited meaning for *dikaioo* in this parable. For the record, Jesus undoubtedly originally spoke this parable in Aramaic, not Greek.

Luke 18:9 gives us the reason for this parable (parables often just make one important point): "And He [Jesus] also told this parable to some people [especially some Pharisees] who trusted in themselves that they were righteous, and viewed others [very much including tax-collectors] with contempt." One dominant problem with that heart attitude and totally wrong viewpoint of many Pharisees and others like them was that people like that didn't see a need to repent and were not submitting to the all-important ministry of the Lord Jesus. For one thing, HE WAS CALLING FOR SERIOUS REPENTANCE. (They also rejected the ministry of John the Baptist who was calling for repentance.) A parable like this one could help wake up some Pharisees and those like them: It powerfully warned them, and I assume it did help wake up some of them.

Jesus didn't mention that the tax collector repented like Zaccheus, "a chief tax collector," did in Luke 19:1-10, but I believe we can safely assume that the tax collector of the parable was motivated to repent where repentance was required. (This parable makes it clear that the tax collector was truly crying out to God from his heart; he was not just trying to get rid of guilt feelings so he could feel better about himself, or putting on a religious show in the flesh.) I'll quote a sentence from what Charles L. Childers said under Luke 18:14 (Vol. 6 of the *Beacon Bible Commentary* [Beacon Hill Press, 1964], page 578): "This publican [Childers agrees that he was a tax collector] was both forgiven and approved by God, though he had been a sinner and acknowledged it." I believe Childers goes too far saying "he had been a sinner," because there is nothing in this parable about his receiving new-covenant salvation and being transformed; however, I believe there is plenty of room to see genuine repentance and faith in God to

the extent of his knowledge. This parable isn't directly dealing with becoming a Christian, but with the heart condition needed to become a Christian.

Based on what little Jesus told us about the tax collector, it seems safe to assume that he, like Zaccheus, would eagerly, from his heart and in sincerity, respond to the call to new-covenant salvation with repentance and faith. That's the dominant thing that Jesus was concerned with, that people repent and submit in faith to God the Father, His Son, and the call to new-covenant salvation. The tax collector of the parable was a perfect candidate for new-covenant salvation: For one thing, he knew that he desperately needed it. This parable was spoken to people like the Pharisee of the parable. Those people were strongly contrasted with the tax collector to emphasize as much as possible their very sad state that needed very serious attention. There was every reason to present the tax collector in the best possible light in this parable.

Based on Jesus' words in the second half of 18:14, the tax collector was a perfect example of one *who humbled himself and will be exalted*, and the Pharisee is a perfect example of one *who exalts himself and will be humbled*, will be humbled by God's judgment if he doesn't repent. It is significant that the Pharisee still has some time to humble himself and repent.); Acts 13:39 ((**And through Him [Christ] everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.** On the translation "freed" for *dikaioo* see Rom. 6:7 below. Acts 13:38-39 are discussed on pages 155-156 of my book *Holiness and Victory Over Sin*. The apostle Paul undoubtedly included total forgiveness of sins here, but it is very clear that he was speaking of a lot more than forgiveness. (They were forgiven under the Mosaic Law through the sacrificial offerings, except for sins that were defiant, committed with a high hand.) THE APOSTLE PAUL'S EMPHASIS HERE IS ON OUR BEING SET FREE ("FREED") FROM SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS AND THE KINGDOM OF SATAN AND DARKNESS, AND OUR BEING BORN AGAIN AND MADE RIGHTEOUS AND HOLY (cf., e.g., Gal. 1:4; 3:13, 14, 21, 22; 4:3-11, 26-31; 5:13-21).)); Romans 2:13 ((**For it is not the hearers of the Law who are** [probably better, **who will be**; we have to supply the verb here; it is not included in the Greek; but the future verb, "will be justified," is included in the Greek at the end of this verse.] **just [righteous] before God, but the doers of the Law will be justified.** In Romans chapter 2 and much of chapter 3, Paul was showing why the Jews needed new-covenant salvation, because they weren't "doers of the Law" in an adequate sense. It is very significant that in Rom. 2:7, 10, and 2:26-29 the apostle spoke of Christians, and only Christians, being enabled to do good and "[keep] the requirements of the Law" (Rom. 2:27; Rom. 2:26-27 deal specifically with Gentile Christians, which makes Paul's point that the Jews needed new-covenant salvation all the more powerful). In Rom. 8:4 he spoke of Christians, and only Christians, being enabled to fulfill the requirements of

the Law by the indwelling Righteous, Holy Spirit of life. So, in this context, when Paul said **the doers of the Law will be justified**, he was saying that the doers of the Law, those who have been made righteous through new-covenant salvation, "will be justified" because they are, and will be, "righteous," having been made righteous in their hearts and lives through new-covenant salvation. I don't see any support whatsoever for a greatly limited meaning for "justified" here.

You could argue that Paul wasn't directly dealing with how we can become doers of the Law in Rom. 2:13. I believe he was (he makes it clear that new-covenant salvation is the only way we can become doers of the moral Law in an adequate sense), but even if he wasn't, Rom. 2:13 uses "justified" of people being declared righteous by God at the end because they actually will be righteous; they are "doers of the Law."); **Romans 3:4** **(May it never be! Rather, let God be found true, though every man *be found* a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED"** [quoted from Psalm 51:4 (50:4 in the Septuagint)]. God and all of His words and actions will ultimately be found/proved to be true and righteous.); **Romans 3:20** **(Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.** Paul has just demonstrated in Rom. 3:9-19, especially verse 19, that all people, very much including the Jews, are sinners and need new-covenant salvation. The Mosaic Law gave the "knowledge of sin," but it did not give victory over sin. In 3:21-22 Paul goes on to speak of new-covenant salvation which is the only thing that can solve the spiritual death, bondage to sin and demons, problem and make people ready to stand before God in judgment through forgiveness, AND THROUGH BEING BORN AGAIN AND MADE RIGHTEOUS WITH THE IMPARTED RIGHTEOUSNESS OF GOD BY THE INDWELLING RIGHTEOUS, HOLY SPIRIT OF LIFE, BY GRACE THROUGH FAITH. All true Christians "will be justified in His sight."); **Romans 3:24** (In 3:23 the apostle mentioned again that all are sinners and therefore need new-covenant salvation. **being justified as a gift** [not earned, not merited] **through the redemption which is in Christ Jesus.** Again, "justified" is used in the very full sense that includes participating in the "redemption which is in Christ Jesus," being redeemed from (out of) the pitiful state of being in spiritual death and in bondage to sin and demons, and being born again and made righteous with the imparted righteousness of God by the indwelling Righteous, Holy Spirit of life. "Redemption" deals with setting slaves free. This is a whole lot more than being forgiven and having a strictly legal, right standing with God. We, according to the teaching of the apostle Paul, were all slaves of sin in the kingdom of spiritual death and darkness.); **Romans 3:26** (The words **His righteousness** in this verse speak of God's being righteous, which He always was and always will be.); **Romans 3:28** **((For we maintain that a man is justified by faith [faith in Christ] apart from works of the Law. Christians are not under the Mosaic Law, and it is clear that**

we are not required to do the ceremonial works of the Mosaic Law, including circumcision. However, we are enabled, and required, to keep God's moral law (cf. Rom. 2:26-27; 8:4; 1 Cor. 7:19), but we do those righteous works by grace by faith. We are not earning salvation by keeping the moral law, by our works, and God gets all the glory for our salvation: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Eph. 2:10.); Romans 3:30 (**since indeed God who will justify [future] the circumcised by faith [the Jews who become Christians by faith and continue to live as Christians by faith] and the uncircumcised [the Gentiles who become Christians through faith and continue to live as Christians through faith] **through faith is one.** The ONE God (the Creator of all things, including all people, and the Judge of all people) is God of the Jews and the Gentiles, and it isn't surprising that He included the salvation of Gentiles in His plan of salvation, and we Gentiles are very thankful for that. God will be able to justify them (find them righteous and declare them righteous) when they stand before Him because they have been made righteous in their hearts and lives by Him through new-covenant salvation. This is a whole lot more than being forgiven and having a strictly legal, right standing with God that does not include being transformed by the grace of God in Christ.); Romans 4:2 ((Since the Greek noun *dikaiosune* was used quite often (eight times) in Romans chapter 4, we have already discussed this chapter quite a bit. See above under *dikaiosune*. The Greek verb *dikaioo* is used twice in Romans chapter 4. The use of this Greek verb in verses 2 and 5 is comparable in meaning with the words being "credited for righteousness" or the equivalent, that are used quite a bit in this chapter (4:3, 5, 6, 9, 10, 11, 22, 23, 24; cf. 4:13).**

It is extremely significant in a negative sense that large numbers of Christians have leaned heavily on Romans chapter 4 to establish the meaning of *dikaiosune* and the verb *dikaioo* in the New Testament. I'll quote ROMAN 4:1-2: **What then shall we say that Abraham our forefather according to the flesh has found? I believe the translation given in the margin of the NASB gives Paul's intended meaning: **What then shall we say that Abraham, our forefather, has found according to the flesh? (2) For if Abraham was justified by works [in the flesh], he has something to boast about, but not before God.** One important point that the apostle was making here is that Abraham wasn't "justified" "by works." As Paul will go on to say, Abraham "was justified" by faith. The dominant point that Paul made in Romans chapter 4 is that Abraham was justified by faith, not "by works," not "according to [by] the flesh." By faith Abraham was able to rise above the flesh and tap into God's saving grace to the extent it was available to him in the years before the Lamb was slain to save believers with new-covenant salvation.**

Paul went on in verse 3 to show that believing God (having faith in God) was credited to Abraham as righteousness, which is comparable in meaning in this greatly limited context with saying he "was justified" by faith. This backs up what the apostle said in verse 2: Abraham was not justified "by works." And Paul went on in verse 4 to make the important point that if Abraham (or Christians) were justified (saved) by works (by our works), we would be earning salvation. It would not be coming by grace, but it would be earned. One key aspect of the gospel Paul proclaimed is that we are saved BY GRACE, which by definition means that we haven't earned, or merited, salvation at all. One reason God set up salvation by grace through faith (not earning salvation by works of the flesh) is that pride (with unbelief) is at the root of sin, and to the extent we are striving in the flesh to earn salvation, we will try to take at least part of the glory for ourselves in pride. See under the next verse (Rom. 4:5) to complete this discussion.); Romans 4:5 ((**But to the one who does not work, but believes in Him** [We cannot substitute works for faith/believing in God. For one thing God must have our hearts, and faith/believing is of the heart.] **who justifies the ungodly, his faith is credited to him as righteousness.** We must understand, and admit, that before we become Christians we are ungodly, that we are sinners and we need to repent and be transformed, or we will not be looking for, or open to, new-covenant salvation that offers us forgiveness, the new birth, and the indwelling Righteous, Holy Spirit of life as a gift. The apostle Paul spent most of the first three chapters of his epistle to the Romans showing that all Jews and all Gentiles are sinners and need (desperately need) new-covenant salvation in the blood of the Lamb of God.

As this paper shows, Paul typically used *justified* in the very full sense that includes being forgiven, set free from spiritual death and bondage to sin and demons, born again and made righteous with the imparted righteousness of God in a new-covenant-salvation context. However, here in Romans chapter 4, which is a VERY SPECIAL chapter, because Paul was building this chapter using Abraham for his primary example, and Abraham was still living under the penalty of Adam's transgression (which included spiritual death and bondage to sin and demons), Paul was forced to use *justify* in the greatly limited sense of having "his faith credited to him as righteousness," without including the super-important things that he typically includes in the meaning of the verb *justify* in new-covenant-salvation contexts. Above (under *dikaiosune*, under James 2:23), I listed four ways that Paul was against works, but that he was in total agreement with James that faith in Christ without the required works (of living for God in accordance with His will by His grace) is dead - it isn't real, saving, faith.

The apostle was not saying that Christians do not have to do the works (the righteous lifestyle required of Christians) that the grace of God in Christ enables us to do in order to be justified when we stand before God. (Of course we must understand that

Christians will be forgiven for any sins they commit when they repent, but Christianity involves a lot more than sin, get forgiven, sin, get forgiven.) One thing Paul was saying is that the people of Israel needed to come to Christ and submit to new-covenant salvation, which made it necessary for them to stop trying to be saved through doing *works* under the old covenant, now that new-covenant salvation had become available in the crucifixion, resurrection, and ascension of the Lamb of God. Paul also had to deal with the Judaizers, who were Jews who had become Christians, in some cases undoubtedly true Christians, who strongly insisted that Gentiles who became Christians had to be circumcised, etc., to be saved. Circumcision was a ceremonial *work* required under the old covenant.

All Christians must understand that we cannot earn salvation by our works; however, we need the works that the grace of God, very much including the work that the indwelling Righteous, Holy Spirit of God, enables us to do. We come to Christ with empty hands, so to speak, but then we are called and enabled to live in the righteousness of God by grace through faith to the glory of God. See Eph. 2:10 for example.); Romans 5:1 ((We discussed Romans chapter 5 quite a bit already in this paper, under the discussions of *dikaios* and *dikaiosune* above in this paper, and see section 8.6 of my paper on Isaiah chapter 53. It seems clear to me that the apostle Paul used *dikaios*, *dikaiosune*, and *dikaioo* in the very full new-covenant-salvation sense that includes being born again and made righteous with the imparted righteousness of God whenever it fit that context. If it were not for the unfortunate, widespread misunderstanding of Romans chapter 4 (not realizing that it is a VERY SPECIAL chapter, primarily because of Paul's strong use of Abraham, who did not, and could not, partake of new-covenant righteousness before the Lamb had been slain to set us free and to pour out the new-covenant Spirit of Righteousness) and for unfortunate traditions that have been held for a long time, since the Reformation, most Christians would undoubtedly readily agree with what I am saying in this paper. Anyway, now would be a good time to very seriously consider what I say in this paper. THIS IS IMPORTANT, VERY IMPORTANT! **Therefore, having been justified [or, having been made righteous] by faith, we have peace with God through our Lord Jesus Christ** [and new-covenant salvation in His blood]. If we were forgiven and declared righteous in a strictly legal sense, but not transformed, we could not have "peace with God." See Rom. 8:5-8 for example. Much more can be said (as this paper shows), but what the apostle went on to say in Rom. 5:6, 8, and 10 should suffice to show that Paul was using "having been justified" in a very full new-covenant-salvation sense here: In 5:6 he said that we used to be helpless and ungodly. In 5:8 he spoke of the time, before we became Christians, "while we were yet sinners [who were sinning]." And in 5:10 he spoke of the time "while we were enemies [of God, living in sin]."); Romans 5:9 ((I'll quote ROMANS 5:8-9: **But God demonstrates His own love toward us, in that while we were yet sinners** [before we became Christians, but who

are now walking in the righteousness of God by grace through faith], **Christ died for us** [bearing our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons, so that we could be set free from those penalties]. **(9) Much more then, having now been justified [or, having now been made righteous] by His blood, we shall be saved from the wrath of God through Him.** "Having now been justified by His blood" from being in the pitiful state of being spiritually dead and in bondage to sin and demons, we have the victory over sin, and in the ideal case we would never sin again. And if we should sin, we will be forgiven through His blood when we repent. There will be no basis for the wrath of God to come against those who are forgiven and living in the righteousness of God by grace through faith. God's wrath is coming against those who are living in sin and are rejecting God's new-covenant salvation in Christ. God hates sin, and He certainly cannot allow sinners into heaven. It would destroy the divine order of heaven.); Romans 6:7 (((On Romans chapter 6 see above in this paper under *dikaïos* and *dikaïosune*.) **for he who has died is freed from sin** [better **has been freed from sin** (perfect tense in the Greek)]. We know what the apostle meant by "he who has died": In verse 1-6 he has been speaking of our being "dead to sin" (6:1) through union with Christ in His atoning death for us - "our old self [man] has been crucified with Him...so that we would no longer be slaves to sin" (6:6) - we "have been baptized [referring to water baptism when we become Christians] into His death" (6:3) - "we [referring to the old man who was a slave of sin (see 6:6, 17, 20)] have been buried with Him through baptism into death [death to the old man who was a slave of sin]" (6:4). And Romans chapter 6 emphasizes the point that now, as born-again Christians, we are called, enabled, required, and privileged to be slaves to God and to His righteousness (cf., e.g., Rom. 6:16, 18, 19, 22). That's a whole lot more than being forgiven and having a strictly legal, right standing with God that has nothing to do with being transformed.

Based on what I said in the preceding paragraph, it is obvious what Paul meant by the words "has been freed from sin" here in 6:7. We are no longer slaves of sin in the kingdom of spiritual death, but we have become slaves of God and His righteousness, by grace through faith. However, it is totally necessary for us to understand that this victory is not automatic just because we have become born-again Christians. As the apostle says in Rom. 6:11, "Even so consider ["reckon" (KJV, NKJV) BY FAITH] yourselves to be dead to sin, but alive to God [and His righteousness] in Christ Jesus." We must appropriate and cooperate with the saving grace of God in Christ by faith, based on what God's Word says, on a continuous basis, against the world, the flesh (the old man who hasn't been annihilated and will still manifest itself in sin if we allow it, and we are responsible for that sin), and the devil and his hosts.

The translation "has been freed [from sin]" for *dikaioo* fits the context and communicates well here, but I prefer the translation "has been justified [from sin]," because the use of this Greek verb here helps demonstrate that "justify" (*dikaioo*) is being used in a full, new-covenant-salvation sense that includes God's forgiving us, setting us free from spiritual death and bondage to sin and demons, and His giving us the new birth and making us righteous through the all-important atoning death of His Son and His outpoured, indwelling Righteous, Holy Spirit of life (the very life of God). I prefer the translation "has been justified [from sin]" only because it is so important for us to understand what the apostle Paul meant by "justify/justified." It is so much more than being forgiven and having a strictly legal, right standing with God; **THERE IS TRANSFORMATION.**); Romans 8:30 ((Romans 8:28-30 are discussed in some detail in my paper *Ephesians Chapter 1 and 4; Romans 8:16-39* that is on my internet site; Google to Karl Kemp Teaching.) **and these whom He predestined, He also called, and these whom He called, He also justified, and these whom He justified, He also glorified.** We could also translate **He made righteous** instead of **He justified**. The context here perfectly fits understanding *dikaioo* in a very full new-covenant-salvation sense. This verb covers everything between being "called" to new-covenant salvation and being "glorified" at the end of this age. *Dikaioo* apparently covers everything from being forgiven, to being set free from spiritual death and bondage to sin and demons, to being born again and made righteous with the imparted righteousness of God by grace through faith. Once we get beyond the wrong idea that *dikaioo* is greatly limited to the ideas of being forgiven and having a strictly legal, right standing with God, it is very easy to understand *dikaioo* in a typical full new-covenant-salvation sense here and in many other verses. Note what the BAGD Greek Lexicon, with Frederick Danker being the last editor, said regarding Romans 8:30 and 33, very near the beginning of this study on the Greek verb *dikaioo*.); Romans 8:33 (**Who will bring a charge against God's elect** ["against those God has chosen" NIV. Paul discussed God's elect in Rom. 8:28-30 and other places: Ephesians 1:3-14 is an important example: That passage, which is all one sentence in the Greek, is discussed in my paper that is mentioned above under Rom. 8:30.]? **God is the one who justifies.** Many, including Satan (Rev. 12:10), bring charges against God's elect, but the charges against true Christians won't stand. God can justify us (declare us righteous) because He has made us righteous through the all-important atoning death of His Son in the full sense that includes our being forgiven, set free from spiritual death and bondage to sin and demons, born again, and made righteous through the indwelling Righteous, Holy Spirit of life. And, the New Testament makes it clear that if we should sin we will be forgiven when we repent. There is nothing here to support the widespread idea that *dikaioo* often means only that we are forgiven and given a strictly legal, right standing through Christ that doesn't include being transformed by His grace through faith.

We must understand that, although Paul was speaking in Rom. 8:28 to the end of chapter 8 from the ideal point of view that all the people that God chooses will become true Christians and will stay faithful to the end of the race, he makes it very clear in his writings (and other writers in the New Testament confirm this point; some of the most clear, powerful teaching like this comes from the resurrected Christ in the Book of Revelation in chapters 2 and 3) that we must cooperate with God's grace by faith on a continuous basis. Believers can become unbelievers. God doesn't just give us faith or make us continue in faith to the end. (See my papers, *A Paper on Faith* and *Once Saved, Always Saved?*) God doesn't will for any true Christians to fall away, but it happens! God's will isn't always done! He doesn't will for His people to sin at all, and He certainly doesn't want for us to fall away. He didn't will the rebellion and fall of Satan and a third of the angels either!); 1 Corinthians 4:4 (**For I am conscious of nothing against myself, yet I am not by this acquitted** ["but that does not make me innocent" NIV; "yet I am not justified by this." In other words, Paul was admitting that although he was not conscious of anything against himself, God is the Judge. I'll quote the next verse, 1 Cor. 4:5: "Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts, and then each man's praise will come to him from God."]; **but the one who examines me is the Lord.** The apostle Paul and his ministry was attacked by many at Corinth, including by some carnal Christians and by false apostles (2 Cor. 11:12-15). Although Paul disliked defending himself, his apostleship, and the gospel he proclaimed, he believed he had to do it for the sake of the Christians at Corinth. 1 Corinthians chapter 4 is a small part of his defense. It also serves to exhort and warn the Christians at Corinth, and all Christians, that we are all going to answer to God for the things we do and say, and God cannot, and will not, reward Christians for things, including ministries, that were done in the flesh (not in the Holy Spirit), things that were not done in accordance with God's will (cf. 1 Cor. 3:10-15). Now is the time to make things right where the need exists. It will be too late when we stand before God, and we will stand before God. We will not answer for sins that have been forgiven.

I believe the apostle Paul was totally confident that he would be justified (found righteous and declared righteous by God) because he knew that he was teaching the truth and that, at least for the most part, he was living in line with the truth, including his motives, by the saving grace of God in Christ by faith. Paul would have repented and been forgiven for any sin(s) he was conscious of, and I'm confident that he knew that God would confront him with any serious need to repent.); 1 Corinthians 6:11 (I'll quote I CORINTHIANS 6:9-11. In this context (1 Corinthians chapter 6), the primary thing the apostle Paul was doing (as he so often had to do when writing to the Corinthian Christians, not all of them, but many of them) was warning his readers with the need to repent (where repentance was required) and to walk in the righteousness of God by the

enabling grace of God by faith. He told them, for one thing, that the unrighteous, whether they call themselves Christians or not, will not inherit the kingdom of God. The only other option is the lake of fire.

Or do you not know the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, (10) nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. (11) Such were some of you [before they became Christians]; but you were washed, but you were sanctified, but you were justified [or, you were made righteous] in the name of the Lord Jesus Christ and in the Spirit of our God. All three of these words ("washed," "sanctified," and "justified") include the transformation from being sinners (see the partial listing in verses 9 and 10) to those who are living for God in His truth, holiness (sanctified), and righteousness (justified; made righteous). Paul was warning those Christians at Corinth who were not, for whatever reason, living in a "washed," "sanctified," "justified" or "made righteous" state with the need to repent with a high priority. The apostle here (as in Gal. 5:19-21, for example) makes this transformation a requirement for inheriting the kingdom of God. The fact that Paul listed "you were justified" last here serves to further confirm that he was using "justified" or "made righteous" in a full sense that includes being set free from spiritual death and bondage to sin and demons, and being born again and made clean, holy, and righteous by the saving grace of God in Christ. Even more important for discerning the meaning of "justified" or "made righteous" here is the fact that the words "and in the Spirit of our God" clearly apply to "justified" or "made righteous"; they undoubtedly also apply to sanctified; and apparently also to "washed."); Galatians 2:16 ((**nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus** [The apostle Paul frequently makes the point that we cannot be justified (or saved) by works of the [Mosaic], because, apart from the grace of God in Christ, we cannot keep God's moral Law. Christians are enabled and required to keep His moral law by grace through faith (Rom. 8:4; 2:26-29; 1 Cor. 7:19). We can only be justified "through faith in Christ Jesus," which includes having faith in the gospel of new-covenant salvation, a salvation that brings forgiveness AND sets us free from spiritual death and bondage to sin and demons and makes us alive and righteous by the indwelling Righteous, Holy Spirit of life. They could be forgiven under the old covenant through the sacrificial offerings, except for the sins that were defiant (committed with a high hand), but the old covenant was not given to solve the spiritual death and bondage to sin and demons problem.], **even we** [In this context Paul was speaking to Peter (Peter is included in the "we") who, at Antioch, had wrongly backed off from full fellowship with Gentile Christians who had not been circumcised and adopted other ceremonial laws of the old covenant.] **have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the**

Law; since by the works of the Law no flesh will be justified [future]. Paul's exhortation to Peter described here is clear: If Peter and Paul (both Jews) had fully submitted to the gospel of new-covenant salvation in the shed blood of Christ and the outpoured Spirit of God, which they had, how could Peter "compel the Gentiles to live like Jews?" (Gal. 2:14). The apostle always made it clear that the only way to be *found righteous* and *declared righteous* by God is to be forgiven and *made righteous* with the imparted righteousness of God through new-covenant salvation. Christians will be justified (will be found righteous and declared righteous), because they have been forgiven and actually made righteous by the imparted righteousness of God through Christ. No smoke and mirrors will be needed. As the apostle said in Rom. 2:13, it is the doers of the Law who will be justified. As I mentioned, Romans 8:4; 2:26-29; and 1 Cor. 7:19 speak of Christians keeping God's [moral] law, clearly excluding the ceremonial law, by grace through faith.

Keep in mind that Paul was only given one message to proclaim to the world: All people (Jews and Gentiles) are sinners and therefore need to submit to new-covenant salvation in Christ. That is the only way to become righteous in a full, adequate sense. However, we must understand that Paul was not saying that all the Jews who lived in the days before new-covenant salvation became available would be rejected on the day of judgment. Those believers will be saved through Christ.); Galatians 2:17 (**But if, while seeking to be justified in Christ** [*Dikaioo* is used here of seeking to being found righteous and declared righteous by God at the present time and at the end of this age because they were actually righteous in, and through, new-covenant salvation in Christ, which included the not "[being] found sinners" that Paul mentioned next in this verse. The apostle was not speaking of a justification that dealt only with being forgiven and having a strictly legal, right standing because they had become Christians.], **we ourselves** [referring to Peter and Paul] **have also been found sinners, is Christ then a minister of sin? May it never be!** Paul is saying that if Peter was right to back off from full fellowship with the Gentile Christians, then it must be true that Peter and Paul were sinning when they were fully fellowshiping with the Gentile Christians: "For prior to the coming of certain men from James [at Jerusalem to Antioch], he [Peter] used to eat with the Gentiles [the Gentile Christians]; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision [those who insisted that Gentile Christians must be circumcised and follow other ceremonial laws of the old covenant]. The rest of the Jews [Jewish Christians at Antioch] joined him [Peter] in his hypocrisy, with the result that even Barnabus was carried away by their hypocrisy" (Gal. 2:12-13).

Paul made the further strong point to Peter that, if they were sinning when they were fully fellowshiping with the Gentile Christians before certain men from James came to

Antioch, they would have to draw the ridiculous conclusion that Christ was responsible for their sin of leaving the old covenant with its ceremonial laws behind. It took quite a while before these issues were settled in the early church, but God had revealed these things to the apostle Paul, the apostle to the Gentiles. (God had dealt with the apostle Peter regarding these issues too; he was the first one sent to Gentiles to share the gospel with them [Acts 10-11; 15:7-11].) These issues were settled to some significant extent at the *Council of Jerusalem* (AD 49) that we learn about from Acts chapter 15.); Galatians 3:8 (**The Scripture, foreseeing that God would justify the Gentiles [or "the nations"] by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU."** As Paul continues he shows that he is speaking of full new-covenant *justification* in this context that includes receiving "the promise of the Spirit by faith" (3:14), so I believe it is clear that Paul intended "justify" in the full new-covenant-salvation sense that includes being forgiven and set free from spiritual death and bondage to sin and demons, and being born again and made righteous with the imparted righteousness of God through the indwelling new-covenant Spirit of righteousness, holiness, and life. As Paul continues with this epistle, he makes it clear that we are called and enabled to walk with the victory over all sin as we walk by the Holy Spirit (especially see Gal. 5:16, 24). Of course the apostle Paul taught that all Christians, not just Gentile Christians, are justified (saved) through this same new-covenant salvation. Note what the BAGD Greek Lexicon (last edited by Danker) said regarding Gal. 3:8 (above in this paper, very near the beginning of this study on the Greek verb *dikaioo*.)); Galatians 3:11 (**(Now that no one is justified by the Law before God is evident, for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH,** [quoting from Hab. 2:4, as in Rom. 1:17]. As in Rom. 1:17, I believe the apostle intended these words with the meaning, **But the one who is righteous by faith shall live** [shall live with the eternal life of God; he will not be condemned]. (This translation fits the order of the words in the Greek.) The apostle was quoting from Habakkuk to back up the idea that the way (the only way) we can *become righteous* [*dikaios*] is by faith in Christ (not "by the Law"), and *being righteous* by faith results in *being justified* [*dikaioo*] (*being found righteous and declared righteous because they are righteous by grace*). Again, the verb *dikaioo* is being used in the full new-covenant-salvation sense that includes being forgiven, being set free from spiritual death and bondage to sin and demons, and being born again and made righteous with the imparted righteousness of God through the outpoured, indwelling Righteous, Holy Spirit of life. Paul has already spoken of receiving the outpoured Spirit in this chapter of Galatians in verses 2, 3, and 5, and he went on to speak of the giving of the Spirit in verse 14. What the old covenant that was based on the Mosaic Law could not accomplish, God has accomplished through new-covenant salvation in the Sacrifice of His Son. When we learn who Jesus is and what He has done for us, it would be SHOCKING if we could not have total victory over sin and demons, and all the more so knowing that God hates sin! However,

I'm certainly not saying that this is always easy, and it certainly isn't automatic, and the world, the flesh, and the devil and his hosts are against us, but God's grace is sufficient.); Galatians 3:24 ((I'll read GALATIANS 3:23-24: **But before faith [the faith; the definite article is included in the Greek.] came** [that is, before new-covenant salvation became available through the incarnation, sinless life, atoning death and resurrection of Christ], **we were kept in custody under the law** [the Mosaic Law of the old covenant], **being shut up to the faith** [new-covenant salvation] **which was later to be revealed. (24) Therefore the Law has become our tutor to lead us to Christ** ["So the Law was put in charge to lead us to Christ" NIV] **so that we may be justified by faith**. The apostle was using "justified" here in the typical, full, new-covenant-salvation sense that includes receiving the Spirit who imparts life and enables Christians to walk in the righteousness of God by grace through faith in Christ: See Gal. 3:21-22. When we become Christians, God declares us righteous and makes us righteous in our hearts and lives. (When God declares us righteous, He is, at the same time, declaring the overthrow of spiritual death and bondage to sin and demons.) And, having been made righteous, God is able to find us righteous and declare us righteous at the end.); Galatians 5:4 (I'll quote GALATIANS 5:4-5. **You have been severed from Christ, you who are seeking to be justified by law** [The two preceding verses (5:2-3) show that in this context the apostle was rejecting the teaching of the Judaizers and warning his Gentile Christian readers that they must not submit to their "gospel" that included, for one primary thing, the insistence that Gentiles had to be circumcised to be saved. From Paul's point of view that would be "a different gospel." See his strong words in Gal. 1:6-9 about "a different gospel." The "gospel" of the Judaizers did not deny the need to believe in Christ, but they confused the issue by insisting on the need for Gentiles to be circumcised, etc. Paul totally rejected their "gospel."]; **you have fallen from grace**. The apostle Paul said that if they accepted "a different gospel" for the true gospel that he had brought to the Galatians, they would fall from grace, from the saving grace of God in Christ - they would lose their salvation. Paul spoke of the error of accepting the "gospel" of the Judaizers in very strong terms, and we need to be very careful that we (especially ministers) "accurately [handle] the word of truth" (2 Tim. 2:15); however, we need to go very slow with saying other believers aren't true Christians because they differ with us on non-crucial points of doctrine. God is the Judge!

The apostle made it very clear that we cannot "be justified" by law. (In this context Paul, and the Judaizers, were concerned with the Mosaic Law, which was the foundation for the old covenant.) For one primary thing, the apostle frequently made the point that we cannot be justified (or saved) by the Law because we cannot keep the Law. The only way "to be justified," according to the gospel that Paul was sent to proclaim, is through faith in Christ, with a strong emphasis on God making us righteous through the Sacrifice

of His Son and the outpoured, indwelling Righteous, Holy Spirit of life. Paul mentioned the all-important Spirit again in the next verse (Gal. 5:5).

The Judaizers undoubtedly would have objected that God gave the Law on a permanent basis and that they were including Christ in their "gospel" and not just teaching "be justified by law," but the apostle Paul didn't leave any room for them to change the gospel. He insisted that they were teaching a *different gospel*: It didn't line up with the gospel he had received "through a revelation of Jesus Christ" (Gal 1:12, with 1:11).

(Gal. 5:5) For we ["We" includes the apostle Paul and those who were committed to, and living in line with, the true gospel], **through the Spirit by faith** [Paul put a very strong emphasis on the Righteous, Holy Spirit of life who enables us to be born again and walk in the righteousness of God with the victory over sin (especially see Gal. 3:21 and 5:16, but also 3:2, 3, 5, 14; 4:6, 29; 5:17, 18, 22, 24, 25; and 6:8). The Mosaic Law could not provide the outpoured, indwelling new-covenant Spirit. There is no new-covenant salvation apart from the Spirit. And the apostle put a very strong emphasis on *faith*, not *works of the Law* (very much including circumcision), or other works of the flesh.], **are waiting for the hope of righteousness**. With this translation it is very easy to misunderstand what the apostle was saying. The "hope" Paul was speaking about here is the "hope of glory" (Col. 1:27, but also see Col. 1:5; Rom. 5:2; Titus 3:7; and there are other similar verses.) Our hope is not for "righteousness." Christians who are walking by the Spirit by faith have righteousness now through the indwelling Righteous, Holy Spirit (cf., e.g., Gal. 3:21; 5:16, 22-24; Rom. 1:17; 5:21; 6:18, 19). Those who have righteousness have the hope of glory, of heaven, of the fullness of eternal life. And the "hope" referred to here is a sure hope; there is no doubting, unlike with the English word "hope," which leaves much room for doubting. For example, I hope it doesn't rain on our parade. I'll quote the *Amplified Bible* (I believe it communicates Paul's intended meaning well.): "For we [not relying on the Law] through the (Holy) Spirit's [help] by faith anticipate *and* wait for the blessing *and* good for which our righteousness *and* right standing with God - our conformity to His will in purpose, thought, and action - causes us to hope."); 1 Timothy 3:16 ((**By common confession, great is the mystery of godliness: He** [the Son of God; the Lord Jesus Christ] **who was revealed in the flesh** [starting with the virgin birth of the Son who was always with the Father.], **Was vindicated** [The Lord Jesus was shown to be righteous and vindicated because He was righteous.] **in ["by" (margin of NASB)] the Spirit** [Apparently Paul meant that the Lord Jesus "was vindicated," after He was rejected by Israel (and the world) and crucified (in His all-important atoning death), "by the Spirit" when the Spirit raised Him from the dead (Rom. 1:4; 1 Pet. 3:18). The Spirit was also vindicating the Lord Jesus by all of the glorious, miraculous things that were taking place among the Christians, very much

including their being born again, and transformed, and the gifts of the Spirit.], **Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.**); Titus 3:7 (I'll quote TITUS 3:5-7. I consider these verses to be very important, including very important for this study. **He saved us** [God the Father saved us from the pitiful state of being in spiritual death and in bondage to sin and demons, far from being ready to stand before Him in judgment.], **not on the basis of deeds [works] which we have done** [works which we have done on our own without the enabling grace of God in Christ] **in righteousness, but according to His mercy, by the washing of regeneration** ["Regeneration" speaks of being born again by the Holy Spirit of life. "Washing" undoubtedly has some reference to water baptism. (Water baptism without repentance and faith has no reality. I am not saying, nor do I believe, that believers cannot be saved apart from water baptism [I'm confident that many have been, including those like the Salvation Army who do not practice water baptism], but the New Testament speaks of putting off sins in water baptism [Acts 2:38; 22:16]; it speaks of dying to the old man and being buried in water baptism Rom. 6:3-4; Col. 2:12]; etc.) There is some emphasis here on our being *cleansed spiritually* by this *washing.*] **and renewing [renewal] by the Holy Spirit** [The Righteous, Holy Spirit of life makes us righteous and holy new creations as we walk by the Spirit on a continuous basis, in accordance with the gospel of new-covenant salvation, by grace through faith. Being "renewed by the [Righteous] Holy Spirit" has much overlap in meaning with being regenerated by the Righteous, Holy Spirit *of life.*], **(6) whom** [the Righteous, Holy Spirit of life] **He** [God the Father] **poured out upon us richly through Jesus Christ our Savior** [very much including through the all-important atoning death and resurrection of the Son of God who became a man (the God-man) to save us, to totally overthrow and remove Satan and all who follow him at the right time, and to bring about God's new heaven and new earth with its New Jerusalem at the right time.], **so that being justified** [better, **having been justified** or **having been made righteous** (Greek aorist participle passive of *dikaioo*). In this context "having been justified" includes having received the "washing of regeneration" and participating in the "renewal by the Holy Spirit." I believe we should understand "justified" here in the same full sense that is typical in the writings of the apostle Paul in a context like this one: We have been forgiven, declared righteous, set free from spiritual death and bondage to sin and demons, born again (regenerated) and renewed by the Holy Spirit, which includes being made righteous and holy by the Righteous, Holy Spirit of God.] **by His grace** [through faith] **we would be made heirs** ["heirs" who have already been born again and made righteous in our hearts and lives, and who will inherit the fullness of eternal life and glory at the end of this age.] **according to the hope of eternal life.** "Hope" does not infer doubt, like the word typically does in English, but the fullness of "eternal life" that the apostle is speaking about here is still future.); James 2:21 (**Was not Abraham our father justified by works when he offered up Isaac his son on the altar?** James

said that Abraham was justified "by works" here in 2:21. He also spoke of being justified by works in 2:24 and 2:25. (We will discuss 2:24 and 2:25 as we continue.)

James spoke of being justified by faith and works in James 2:14-26 (though he didn't specifically use the words *justified by faith*): I'll quote James 2:22-23: "You see that faith was working with his works, and as a result of the works, faith was perfected [brought to completion; "was completed" ESV "made complete" NIV]; (23) and the Scripture was fulfilled, which says, 'AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS' [Gen. 15:6], and he was called the friend of God." James meant that the Scripture (Gen. 15:6) was fulfilled, and Abraham was demonstrated to be righteous and his faith was demonstrated to be true faith (and not dead faith) by his works..

James said that faith without works is dead (James 2:26; cf. 2:20). He used "justified" here in 2:21 of being found righteous and declared righteous by God. James clearly did not use "justified" of being found righteous or declared righteous apart from works, but he did not teach justification or salvation apart from faith in Christ now that new-covenant salvation had become available. (See James 2:1, for example.) It is true, however, that James didn't say much in this epistle about some of the glorious details of new-covenant salvation in, and through, the Lord Jesus that we learn from the apostle Paul and others. For example, James didn't mention the atoning death of Christ or His resurrection in this epistle, and he doesn't have the same emphasis on the all-important work of the Spirit of God and the enabling grace that has become available through new-covenant salvation.

As I mentioned above under *dikaiosisune* when we discussed James 2:23, the apostle Paul would have agreed with James that faith without works is dead, but that he and James used a few words differently and that Paul's presentation of the gospel of new-covenant salvation was better suited to take the gospel to the world because of revelation he had received as the apostle to the Gentiles. This does not mean that James was wrong in what he said here: James was dealing with the important need to understand that faith that doesn't produce righteous works is not genuine, saving, faith.); **JAMES 2:24 (You see that a man is justified by works and not by faith alone.** What I said under James 2:21 applies here. James said that we cannot be justified by faith alone, because that faith (without works) would be dead (2:26) and useless (2:20). "Justified" here, as in 2:21, speaks of being found righteous and declared righteous by God because they have actually become righteous, doing righteous works. WE MUST UNDERSTAND, OF COURSE, THAT THE RIGHTEOUSNESS THAT ABRAHAM HAD (OR RAHAB) WAS NOT THE FULL NEW-COVENANT RIGHTEOUSNESS THAT DID NOT BECOME AVAILABLE UNTIL THE

LAMB OF GOD HAD BEEN CRUCIFIED, RESURRECTED, AND ASCENDED TO THE RIGHT HAND OF GOD THE FATHER, AND HAD Poured FORTH THE PROMISED NEW-COVENANT SPIRIT STARTING ON THE DAY OF PENTECOST (cf. Acts 2:33). As I have mentioned on occasion, it is necessary to understand that Abraham, Rahab, and everybody else that has a place in heaven will have that place through the grace of God in the Lord Jesus, the Lamb of God (Rev. 21:27).

James would have agreed that Abraham needed to be forgiven on occasion, and that being forgiven is super important, but Abraham's being forgiven is hardly included, if included at all, in what James meant by Abraham's being justified here. As I pointed out when we discussed the Hebrew words for righteous, righteousness, justify, make righteous, etc. in my paper on Isaiah chapter 53, these words were not used in the Old Testament (probably not even one time) of people's legal status after they were forgiven through sacrificial offerings, or without them. This did not mean, of course, that forgiveness was not, or is not, extremely important under both the old and new covenants.); **JAMES 2:25 (In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way.** See Joshua chapter 2. See above under James 2:21 and 24. Rahab had faith: Hebrews 11:31 says: "By faith Rahab the harlot did not perish along with those who were disobedient, after she welcomed the spies in peace." And I'll quote MATTHEW 1:5-6, where Matthew is giving part of the "genealogy of Jesus the Messiah" (Matt. 1:1): "Salmon who was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. Jesse was the father of David the king."

Conclusion Regarding the Meaning of *Dikaioo*. The only uses of *dikaioo* that I found in the New Testament that fit the idea that "justified" means to be forgiven and given a strictly legal, right standing with God are two verses in Romans chapter 4 (Rom. 4:2, 5), which, as we have discussed, was a VERY SPECIAL chapter and NOT AT ALL representative of a new-covenant-salvation use of *dikaioo*. *Dikaioo* is used in Luke 18:14 in a context that is not directly dealing with new-covenant salvation. As I mentioned when we discussed this verse in some detail in its context above under *dikaioo*, it could be argued that the use of this Greek verb fits the greatly limited idea that the tax collector was forgiven and given a strictly legal, right standing with God because he had faith in God that had nothing to do with what the tax collector had done or would do (works), BUT I DON'T BELIEVE JESUS INTENDED TO COMMUNICATE THAT IDEA IN THAT PARABLE. For one thing, it doesn't seem that *dikaioo* is used anywhere else in the New Testament with that meaning in a context that doesn't directly deal with new-covenant salvation.

7. BRIEF CONCLUSION FOR THIS PAPER. These three Greek words are used 210 times in the New Testament. It is very significant that the only uses I have been able to find in the New Testament where *dikaïos*, *dikaïosune*, and *dikaïoo* fit the widely accepted idea that these words only mean that we are forgiven and given a strictly legal, right standing with God through faith that has nothing to do with being transformed by the grace of God in Christ in a new-covenant-salvation context are the uses in Romans chapter 4 (which clearly is a VERY SPECIAL chapter because of what the apostle Paul was doing in that chapter) and in a far lesser sense Gal. 3:6, where the apostle Paul was quoting Gen. 15:6, as he was in Rom. 4:3. And it is quite significant that I didn't find any uses of these three Greek words in non-Christian-salvation contexts where the meaning was limited to being forgiven and having a strictly legal, right standing with God that didn't have anything to do with how they lived, their works. We discussed Luke 18:14, which could be taken that way, but I don't believe that Jesus intended it be taken that way.

It is important for me to repeat the point that we are not going to get very far with being forgiven and having a strictly legal, right standing with God while we continue on sinning against Him. Even if I misunderstood a verse or two, which is possible (but I don't believe I did), it seems clear to me that many New Testament verses of key importance are being misinterpreted through a misunderstanding on the meaning of these three Greek words.

If what I say in this paper on the meaning of these three Greek words is right, and, as I mentioned, it seems clear to me, THIS IS VERY IMPORTANT INFORMATION, OF FOUNDATIONAL IMPORTANCE! There is a GIGANTIC DIFFERENCE between the meaning in a new-covenant salvation context that we are forgiven, set free from spiritual death and bondage to sin and demons, born again and made righteous and holy through the indwelling Righteous, Holy Spirit of God and the widely accepted meaning that we are forgiven and given a right standing with God in a strictly legal sense, or that Christ's righteousness is put down in our account in a strictly legal sense that doesn't have anything to do with our being transformed by the powerful saving grace of God in Christ.

We cannot have faith for righteousness, holiness, and victory over sin unless we understand, clearly understand in our hearts (faith is of the heart), that God has called us to this salvation. The three Greek words that we have studied in this paper are some of the most important, most often used words that God used in the New Testament to call us to new-covenant salvation in its fullness.

This isn't an easy topic to discuss. I'm sure I could have worded some things better, but I believe I have communicated well enough to make some super-important points.

May God the Father, God the Son, and God the Holy Spirit be glorified and the people of God be edified through this paper!

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