

BSL: Righteous

BIBLE AS A SECOND LANGUAGE

קִדָּק - Tsadaq (tsä·dak')

Tsadaq is a Hebrew root in verb form that translates into a series of judicial words in our English Bibles: Righteous, Righteousness, Just, Justified, Justify, etc.

HEBREW

Tsadak (v.) - To be just (passive) or to justify (active)

Tsaddiyq (adj.) - Just, Lawful, Righteous

Tsedaquah (n.) - Righteousness

GREEK (NT) USAGE

Dikaios

Diakaios

Dikaiousune

In the Hebrew text, particularly the Pentateuch, the Tsaddiyq is often found written with its antonym Rashah, which means "criminal" and is often translated "wicked."

Referring to individuals, Tsadaq was a judicial word that meant "to be in good or moral standing." Not to be confused with absolute perfection/innocence, but rather that the person had no charge against him/her under law. Referring to God, Tsaddiyq signified His justice as well as His authority as Judge of the world.

Key uses in Scripture:

Genesis 6:7 - Noah is identified as Righteous, meaning he did not fall under God's judgement

Exodus 9:27 - Pharaoh confess God was Righteous (Just) in sending the plagues to Egypt

Deuteronomy 4:8 - Righteous laws (fairness) would serve to glorify God on earth

Deuteronomy 25:1 - Judges justify the righteous (Tsadak the Tsaddiyq), confirming a person's righteousness in the case, not imputing new righteousness

Romans 4:6-8 - Paul equates righteousness with forgiven sin, not the lack of sin altogether

Key Concept: to be counted righteous before God is not to be considered innocent, but rather we might understand it within our court system as having the prosecutor simply drop charges.

Verses of Study:

Genesis 18:16-33

1. Why did God decide to confer with Abraham?
2. Abraham quickly identifies something that would be unjust for God to do. What is it?
3. What is the opposite act of justice that Abraham does not realize or emphasize?
4. The point of this account is to demonstrate whose righteousness, despite their judgments being questioned.

Ezekiel 18:21-31

1. What is the difference between an innocent man and a man whose sin is forgotten (v.21-22)?
2. Who deserves to be counted righteous, the man in verses 21-22 or the man in verse 24?
3. In verse 31-32, despite Israel's objections, what does God ensure that He will certainly do.
4. The point of this account is to demonstrate whose righteousness, despite their judgments being questioned.

Romans 3:20-26

1. What does the Law do? Can that serve to bring people to Righteousness?
2. So, who Justifies (declares righteous)?
3. According to v.25, despite the many animal deaths in ancient History, why did Jesus have to die for the sins of all men?
4. In verse 26, we see that the point of this account is to demonstrate whose righteousness, despite their judgments being questioned.

Key Concept: The Bible is clear that God is just (righteous) and the one who justifies (declares righteous).