

Righteousness: A Kingdom Character

Daniel Hammons / Saturday, April 25, 2026

Righteousness / Matthew 5:17–20; Jeremiah 23:5–6

What is Righteousness

Matthew 5:20

The New Interpreter's Dictionary of the Bible, Volumes 1–5 A. Righteousness in Hebrew and Greek Cultural Contexts

Righteousness in the biblical view presupposes a covenantal relationship between two parties in which both participants are actively engaged in the relationship. Covenants may be between God and humans (or humanity) or between humans (as individuals or groups). Acts that honor and preserve a covenant are deemed righteous—so that such activity is righteousness—whereas acts that corrupt and violate a covenant are regarded as unrighteous and constitute unrighteousness. Covenantal righteousness (or unrighteousness) is not merely ethical in nature; rather, the issue is whether or not an act conforms to and preserves the covenantal relationship.

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In Greek thought, a righteous person was *dikē* (δική). This term was applied to persons who observed or conformed to tradition or custom. The word *dikē* denoted one who fulfilled social and religious obligations. A person was regarded as being righteous who observed legal norms and civic duties.

Ezekiel 18:5–9

Job 29:14

Isaiah 61:8–10

Exceed the Righteousness of the Pharisees

Matthew 5:17–20

Matthew 6:1

Matthew 23:1–5

Matthew 23:23–28

Matthew 5:17–20

1. Anger & Murder (5:21–26) 2. Lust & Adultery (5:27–30) 3. Divorce (5:31–32)

Matthew 5:22
John 3:15

Matthew 5:28

Matthew 5:32
Malachi 2:14–16

4. Oaths (5:33–37)

Matthew 5:37
James 5:10–12

5. Retaliation (5:38–42)

Matthew 5:39
Proverbs 25:21–22
1 Peter 3:8–12

6. Love of Enemies (5:43–48)

Matthew 5:44–45

Transformed into Righteousness

Luke 20:45–21:4

Ezekiel 36:25–28

Romans 8:1–4

2 Peter 3:14

Deuteronomy 18:13

Conclusion

Romans 1:16–17

Psalms 119:137–144

Romans 12:1–2

Jeremiah 23:5–6

What key points does the sermon make about the relationship between righteousness and covenants?

What practical steps can teens take to transform their hearts and minds to align more closely with God's will?

How does the sermon define righteousness from both a Hebraic and Greek perspective?

What does the sermon emphasize about the need for a personal relationship with Jesus for true righteousness?

In what ways can individuals actively engage in their covenant relationship with God as discussed in the sermon?

How does the concept of righteousness as a 'robe or clothing' affect our understanding of our identity in Christ?

How can we ensure that our actions are not just outward appearances of righteousness as critiqued in the sermon?

What strategies can you implement in everyday interactions to exemplify the kingdom standard described in the sermon?

What are the six examples Jesus provides for exceeding the righteousness of the Pharisees?

What does the sermon suggest about the relationship between faith, righteousness, and the law?

What does the sermon say about the difference between the righteousness of the Pharisees and the righteousness Jesus calls us to?

How can you encourage your friends to pursue a genuine relationship with God as opposed to mere outward appearances of righteousness?

Why is it important to understand righteousness as both a gift and a pursuit, according to the sermon?

What are the implications of Jesus stating that we must surpass the righteousness of the Pharisees to enter the kingdom of heaven?