

All Occurrences of δικαίω (to justify) in the New Testament

(39 times in 36 verses)

Matthew 11:19 (NASB) "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

Matthew 11:19 (GNT) ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

Matthew 11:19 (GNP) ἦλθεν·V3SAAI·ἔρχομαι ὁ·AMSN·ὁ υἱὸς·NMSN·υἱὸς τοῦ·AMSG·ὁ ἀνθρώπου·NMSG·ἄνθρωπος ἐσθίων·V__PAPMSN·ἐσθίω καὶ·CCK·καὶ πίνων·V__PAPMSN·πίνω, καὶ·CCK·καὶ λέγουσιν·V3PPAI·λέγω· ἰδοὺ·I·ἰδοὺ ἄνθρωπος·NMSN·ἄνθρωπος φάγος·NMSN·φάγος καὶ·CCK·καὶ οἰνοπότης·NMSN·οἰνοπότης, τελωνῶν·NMPG·τελώνης φίλος·NMSN·φίλος καὶ·CCK·καὶ ἁμαρτωλῶν·NMPG·ἁμαρτωλός. καὶ·CCK·καὶ ἐδικαιώθη·V3SAP·δικαιώω ἡ·AFSN·ἡ σοφία·NFSN·σοφία ἀπὸ·PG·ἀπὸ τῶν·ANPG·τό ἔργων·NMPG·ἔργον αὐτῆς·OP3FSG·αὐτός.

Matthew 12:37 (NASB) "For by your words you will be justified, and by your words you will be condemned."

Matthew 12:37 (GNT) ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

Matthew 12:37 (GNP) ἐκ·PG·ἐκ γὰρ·CCX·γὰρ τῶν·AMPG·ὁ λόγων·NMPG·λόγος σου·OP2_SG·σύ δικαιωθήσῃ·V2SFP·δικαιώω, καὶ·CCK·καὶ ἐκ·PG·ἐκ τῶν·AMPG·ὁ λόγων·NMPG·λόγος σου·OP2_SG·σύ καταδικασθήσῃ·V2SFP·καταδικάζω.

Luke 7:29 (NASB) When all the people and the tax collectors heard *this*, they acknowledged God's justice, having been baptized with the baptism of John.

Luke 7:29 (GNT) Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

Luke 7:29 (GNP) Καὶ·CCK·καὶ πᾶς·JMSNX·πᾶς ὁ·AMSN·ὁ λαὸς·NMSN·λαός ἀκούσας·V__AAPMSN·ἀκούω καὶ·CCK·καὶ οἱ·AMPN·ὁ τελῶναι·NMPN·τελώνης ἐδικαίωσαν·V3PAAI·δικαιώω τὸν·AMSA·ὁ θεὸν·NMSA·θεός βαπτισθέντες·V__APPMPN·βαπτίζω τὸ·ANSA·τό βάπτισμα·NNSA·βάπτισμα Ἰωάννου·NMSG·Ἰωάννης·

Luke 7:35 (NASB) "Yet wisdom is vindicated by all her children."

Luke 7:35 (GNT) καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

Luke 7:35 (GNP) καὶ·CCK·καὶ ἐδικαιώθη·V3SAP·δικαιώω ἡ·AFSN·ἡ σοφία·NFSN·σοφία ἀπὸ·PG·ἀπὸ πάντων·JNPGX·πᾶς τῶν·ANPG·τό τέκνων·NMPG·τέκνον αὐτῆς·OP3FSG·αὐτός.

Luke 10:29 (NASB) But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

Luke 10:29 (GNT) ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;

Luke 10:29 (GNP) ὁ•AMSN•ὁ δὲ•CCB•δέ θέλων•V__PAPMSN•θέλω δικαιῶσαι•V__AAN•δικαιῶ ἑαυτὸν•OX3MSA•ἑαυτοῦ εἶπεν•V3SAAI•εἶπον πρὸς•PA•πρὸς τὸν•AMSA•ὁ Ἰησοῦν•NMSA•Ἰησοῦς· καὶ•CCK•καὶ τίς•OIGMSN•τίς_2 ἐστίν•V3SPAI•εἰμί μου•OP1_SG•ἐγώ πλησίον•BX•πλησίον;

Luke 16:15 (NASB) And He said to them, "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.

Luke 16:15 (GNT) καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

Luke 16:15 (GNP) καὶ•CCK•καὶ εἶπεν•V3SAAI•εἶπον αὐτοῖς•OP3MPD•αὐτός· ὑμεῖς•OP2_PN•ὕμεῖς ἐστε•V2PPAI•εἰμί οἱ•AMPN•ὁ δικαιοῦντες•V__PAPMPN•δικαιῶ ἑαυτοὺς•OX2MPA•ἑαυτοῦ ἐνώπιον•MG•ἐνώπιον τῶν•AMPG•ὁ ἀνθρώπων•NMPG•ἄνθρωπος, ὁ•AMSN•ὁ δὲ•CCN•δέ θεὸς•NMSN•θεὸς γινώσκει•V3SPAI•γινώσκω τὰς•AFPA•ἡ καρδίας•NFPA•καρδία ὑμῶν•OP2_PG•ὕμεῖς· ὅτι•CSC•ὅτι τὸ•ANSN•τό ἐν•PD•ἐν ἀνθρώποις•NMPD•ἄνθρωπος ὑψηλὸν•JNSNX•ὑψηλός βδέλυγμα•NNSN•βδέλυγμα ἐνώπιον•MG•ἐνώπιον τοῦ•AMSG•ὁ θεοῦ•NMSG•θεός.

Luke 18:14 (NASB) "I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Luke 18:14 (GNT) λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Luke 18:14 (GNP) λέγω•V1SPAI•λέγω ὑμῖν•OP2_PD•ὕμεῖς, κατέβη•V3SAAI•καταβαίνω οὗτος•ODEMSN•οὗτος δεδικαιωμένος•V__RPPMSN•δικαιῶ εἰς•PA•εἰς τὸν•AMSA•ὁ οἶκον•NMSA•οἶκος αὐτοῦ•OP3MSG•αὐτός παρ'•PA•παρὰ ἐκεῖνον•ODEMSA•ἐκεῖνος· ὅτι•CSC•ὅτι πᾶς•JMSNX•πᾶς ὁ•AMSN•ὁ ὑψῶν•V__PAPMSN•ὑψώ ἑαυτὸν•OX3MSA•ἑαυτοῦ ταπεινωθήσεται•V3SFPI•ταπεινώ, ὁ•AMSN•ὁ δὲ•CCB•δέ ταπεινῶν•V__PAPMSN•ταπεινώ ἑαυτὸν•OX3MSA•ἑαυτοῦ ὑψωθήσεται•V3SFPI•ὑψώ.

Acts 13:38-39 (NASB) "Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes ²**is freed** from all things, from which ¹**you could** not **be freed** through the Law of Moses.

Acts 13:38 (GNT) γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, [καί] ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως ¹**δικαιωθῆναι**,

Acts 13:38 (GNP) γνωστὸν•JNSNX•γνωστός οὖν•CCQ•οὖν ἔστω•V3SPAM•εἰμί ὑμῖν•OP2_PD•ὕμεῖς, ἄνδρες•NMPN•ἀνήρ{ἀνδρες•NMPN•ἀνήρ} ἀδελφοί•NMPN•ἀδελφός{ἀδελφοί•NMPN•ἀδελφός}, ὅτι•CSN•ὅτι διὰ•PG•διὰ τούτου•ODEMSG•οὗτος ὑμῖν•OP2_PD•ὕμεῖς ἄφεσις•NFSN•ἄφεσις ἁμαρτιῶν•NFPG•ἁμαρτία καταγγέλλεται•V3SPPI•καταγγέλλω, [καί•BX•καί] ἀπὸ•PG•ἀπὸ πάντων•JNPGX•πᾶς ὧν•ORRNP•ὅς οὐκ•TN•οὐ ἠδυνήθητε•V2PAPI•δύναμαι ἐν•PD•ἐν νόμῳ•NMSD•νόμος Μωϋσέως•NMSG•Μωϋσῆς ¹**δικαιωθῆναι**•V__APN•**δικαιώ**,

Acts 13:39 (GNT) ἐν τούτῳ πᾶς ὁ πιστεύων ²**δικαιοῦται**.

Acts 13:39 (GNP) ἐν•PD•ἐν τούτῳ•ODEMSD•οὗτος πᾶς•JMSNX•πᾶς ὁ•AMSN•ὁ πιστεύων•V__PAPMSN•πιστεύω ²**δικαιοῦται**•V3SPPI•**δικαιώ**.

Romans 2:13 (NASB) for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law **will be justified**.

Romans 2:13 (GNT) οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου **δικαιωθήσονται**.

Romans 2:13 (GNP) οὐ•TN•οὐ γὰρ•CCX•γὰρ οἱ•AMPN•ὁ ἀκροαταὶ•NMPN•ἀκροατῆς νόμου•NMSG•νόμος δίκαιοι•JMPNX•δίκαιος παρὰ•PD•παρὰ [τῷ•AMSD•ὁ] θεῷ•NMSD•θεός, ἀλλ'•CCV•ἀλλά οἱ•AMPN•ὁ ποιηταὶ•NMPN•ποιητῆς νόμου•NMSG•νόμος **δικαιωθήσονται**•V3FPPI•**δικαιώ**.

Romans 3:4 (NASB) 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."

Romans 3:4 (GNT) μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· ὅπως ἂν **δικαιωθῆς** ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

Romans 3:4 (GNP) μὴ•TN•μὴ γένοιτο•V3SAMO•γίνομαι· γινέσθω•V3SPMM•γίνομαι δὲ•CCV•δέ ὁ•AMSN•ὁ θεὸς•NMSN•θεὸς ἀληθής•JMSNX•ἀληθής, πᾶς•JMSNX•πᾶς δὲ•CCV•δέ ἄνθρωπος•NMSN•ἄνθρωπος ψεύστης•NMSN•ψεύστης, καθὼς•CSP•καθὼς γέγραπται•V3SRPI•γράφω· ὅπως•CSF•ὅπως ἂν•TU•ἂν **δικαιωθῆς**•V2SAPS•**δικαιώ** ἐν•PD•ἐν τοῖς•AMPD•ὁ λόγοις•NMPD•λόγος σου•OP2_SG•σύ καὶ•CCK•καὶ νικήσεις•V2SFAI•νικῶ ἐν•PD•ἐν τῷ•ANSD•τό κρίνεσθαί•V__PPN•κρίνω{κρίνεσθαί•V__PMN•κρίνω} σε•OP2_SA•σου.

Romans 3:20 (NASB) because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

Romans 3:20 (GNT) διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Romans 3:20 (GNP) διότι^{csc}•διότι ἐξ^{pg}•ἐκ ἔργων^{NNPG}•ἔργον νόμου^{NMSG}•νόμος οὐ^{TN}•οὐ δικαιωθήσεται•δικαιώ πᾶσα^{JFSNX}•πᾶς σὰρξ^{NFSN}•σὰρξ ἐνώπιον^{MG}•ἐνώπιον αὐτοῦ^{OP3MSG}•αὐτός, διὰ^{PG}•διὰ γὰρ^{csc}•γὰρ νόμου^{NMSG}•νόμος ἐπίγνωσις^{NFSN}•ἐπίγνωσις ἁμαρτίας^{NFSG}•ἁμαρτία.

Romans 3:24 (NASB) being justified as a gift by His grace through the redemption which is in Christ Jesus;

Romans 3:24 (GNT) δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

Romans 3:24 (GNP) δικαιούμενοι•δικαιώ δωρεάν^{BX}•δωρεάν τῇ^{AFSD}•ἡ αὐτοῦ^{OP3MSG}•αὐτός χάριτι^{NFSD}•χάρις διὰ^{PG}•διὰ τῆς^{AFSG}•ἡ ἀπολυτρώσεως^{NFSG}•ἀπολύτρωσις τῆς^{AFSG}•ἡ ἐν^{PD}•ἐν Χριστῷ^{NMSD}•Χριστός Ἰησοῦ^{NMSD}• Ἰησοῦς·

Romans 3:26 (NASB) for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

Romans 3:26 (GNT) ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

Romans 3:26 (GNP) ἐν^{PD}•ἐν τῇ^{AFSD}•ἡ ἀνοχῇ^{NFSD}•ἀνοχή τοῦ^{AMSG}•ὁ θεοῦ^{NMSG}•θεός, πρὸς^{PA}•πρὸς τὴν^{AFSA}•ἡ ἔνδειξιν^{NFSA}•ἔνδειξις τῆς^{AFSG}•ἡ δικαιοσύνης^{NFSG}•δικαιοσύνη αὐτοῦ^{OP3MSG}•αὐτός ἐν^{PD}•ἐν τῷ^{AMSD}•ὁ νῦν^{BX}•νῦν{νῦν^{JMSDX}•νῦν} καιρῷ^{NMSD}•καιρός, εἰς^{PA}•εἰς τὸ^{ANSA}•τό εἶναι^V•δικαιοῦντα•δικαιώ τὸν^{AMSA}•ὁ ἐκ^{PG}•ἐκ πίστεως^{NFSG}•πίστις Ἰησοῦ^{NMSG}• Ἰησοῦς.

Romans 3:28 (NASB) For we maintain that a man is justified by faith apart from works of the Law.

Romans 3:28 (GNT) λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

Romans 3:28 (GNP) λογιζόμεθα^{V1PPMI}•λογίζομαι γὰρ^{CCX}•γὰρ δικαιοῦσθαι•δικαιώ πίστει^{NFSD}•πίστις ἄνθρωπον^{NMSA}•ἄνθρωπος χωρὶς^{MG}•χωρὶς ἔργων^{NNPG}•ἔργον νόμου^{NMSG}•νόμος.

Romans 3:30 (NASB) since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

Romans 3:30 (GNT) εἶπερ εἷς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

Romans 3:30 (GNP) εἶπερ·cse·εἶπερ εἷς·jmsnx·εἷς ὁ·amsn·ὁ θεὸς·nmsn·θεὸς ὃς·orrmsn·ὃς δικαιώσει·v3sfai·δικαιώω περιτομὴν·nfsa·περιτομή ἐκ·pg·ἐκ πίστεως·nfsg·πίστις καὶ·cck·καὶ ἀκροβυστίαν·nfsa·ἀκροβυστία διὰ·pg·διὰ τῆς·afsg·ἡ πίστεως·nfsg·πίστις.

Romans 4:2 (NASB) For if Abraham was justified by works, he has something to boast about, but not before God.

Romans 4:2 (GNT) εἰ γὰρ ᾿Αβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.

Romans 4:2 (GNP) εἰ·cse·εἰ γὰρ·ccx·γὰρ ᾿Αβραὰμ·nmsn·᾿Αβραὰμ ἐξ·pg·ἐκ ἔργων·nnp·ἔργον ἐδικαιώθη·v3sapi·δικαιώω, ἔχει·v3spai·ἔχω καύχημα·nnsa·καύχημα, ἀλλ'·ccv·ἀλλά οὐ·tn·οὐ πρὸς·pa·πρὸς θεόν·nmsa·θεός.

Romans 4:5 (NASB) But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Romans 4:5 (GNT) τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην·

Romans 4:5 (GNP) τῷ·amsd·ὁ δὲ·ccv·δέ μὴ·tn·μὴ ἐργαζομένῳ·v__pmpmsd·ἐργάζομαι πιστεύοντι·v__papmsd·πιστεύω δὲ·ccv·δέ ἐπὶ·pa·ἐπὶ τὸν·amsa·ὁ δικαιοῦντα·v__papmsa·δικαιώω τὸν·amsa·ὁ ἀσεβῆ·jmsax·ἀσεβῆς λογίζεται·v3spipi·λογίζομαι ἡ·afsn·ἡ πίστις·nfsn·πίστις αὐτοῦ·op3msg·αὐτός εἰς·pa·εἰς δικαιοσύνην·nfsa·δικαιοσύνη·

Romans 5:1 (NASB) Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:1 (GNT) Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Romans 5:1 (GNP) Δικαιωθέντες·v__appmpn·δικαιώω οὖν·ccq·οὖν ἐκ·pg·ἐκ πίστεως·nfsg·πίστις εἰρήνην·nfsa·εἰρήνη ἔχομεν·v1ppai·ἔχω πρὸς·pa·πρὸς τὸν·amsa·ὁ θεὸν·nmsa·θεός διὰ·pg·διὰ τοῦ·amsq·ὁ κυρίου·nmsg·κύριος ἡμῶν·opi·ἡμεῖς Ἰησοῦ·nmsg·Ἰησοῦς Χριστοῦ·nmsg·Χριστός

Romans 5:9 (NASB) Much more then, **having** now **been justified** by His blood, we shall be saved from the wrath of God through Him.

Romans 5:9 (GNT) πολλῶ οὖν μᾶλλον **δικαιωθέντες** νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

Romans 5:9 (GNP) πολλῶ•JNSDX•πολύς οὖν•CCQ•οὖν μᾶλλον•BC•μᾶλλον **δικαιωθέντες•V__APPMPN•δικαιόω** νῦν•BX•νῦν ἐν•PD•ἐν τῷ•ANSD•τό αἵματι•NNSD•αἷμα αὐτοῦ•OP3MSG•αὐτός σωθησόμεθα•V1PFPI•σώζω δι'•PG•διὰ αὐτοῦ•OP3MSG•αὐτός ἀπὸ•PG•ἀπὸ τῆς•AFSG•ἧ ὀργῆς•NFGS•ὀργή.

Romans 6:7 (NASB) for he who has died **is freed** from sin.

Romans 6:7 (GNT) ὁ γὰρ ἀποθανὼν **δεδικαίωται** ἀπὸ τῆς ἁμαρτίας.

Romans 6:7 (GNP) ὁ•AMSN•ὁ γὰρ•CCX•γὰρ ἀποθανὼν•V__AAPMSN•ἀποθνήσκω **δεδικαίωται•V3SRPI•δικαιόω** ἀπὸ•PG•ἀπὸ τῆς•AFSG•ἧ ἁμαρτίας•NFGS•ἁμαρτία.

Romans 8:30 (NASB) and these whom He predestined, He also called; and these whom He called, **He** also **justified**; and these whom **He justified**, He also glorified.

Romans 8:30 (GNT) οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ **ἐδικαίωσεν**· οὓς δὲ **ἐδικαίωσεν**, τούτους καὶ ἐδόξασεν.

Romans 8:30 (GNP) οὓς•ORRMPA•ὄς δὲ•CCB•δέ προώρισεν•V3SAAI•προορίζω, τούτους•ODEMPA•οὗτος καὶ•BX•καὶ ἐκάλεσεν•V3SAAI•καλέω· καὶ•CCK•καὶ οὓς•ORRMPA•ὄς ἐκάλεσεν•V3SAAI•καλέω, τούτους•ODEMPA•οὗτος καὶ•BX•καὶ **ἐδικαίωσεν•V3SAAI•δικαιόω**· οὓς•ORRMPA•ὄς δὲ•CCB•δέ **ἐδικαίωσεν•V3SAAI•δικαιόω**, τούτους•ODEMPA•οὗτος καὶ•BX•καὶ ἐδόξασεν•V3SAAI•δοξάζω.

Romans 8:33 (NASB) Who will bring a charge against God's elect? God is the one who **justifies**;

Romans 8:33 (GNT) τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ **δικαιῶν**·

Romans 8:33 (GNP) τίς•OIGMSN•τίς_2 ἐγκαλέσει•V3SFAI•ἐγκαλέω κατὰ•PG•κατὰ ἐκλεκτῶν•JMPGX•ἐκλεκτός θεοῦ•NMSG•θεός; θεὸς•NMSN•θεός ὁ•AMSN•ὁ **δικαιῶν•V__PAPMSN•δικαιόω**·

1 Corinthians 4:4 (NASB) For I am conscious of nothing against myself, yet **I am** not by this **acquitted**; but the one who examines me is the Lord.

1 Corinthians 4:4 (GNT) οὐδὲν γὰρ ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ **δεδικαίωμαι**, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

1 Corinthians 4:4 (GNP) οὐδὲν^{JNSAX} οὐδέεις γὰρ^{CCX} γὰρ ἑμαυτῷ^{OXIMSD} ἑμαυτοῦ σύνοιδα^{V1SRAI} σύνοιδα, ἀλλ'^{CCV} ἀλλὰ οὐκ^{TN} οὐ ἐν^{PD} ἐν τούτῳ^{ODENS} οὗτος **δεδικαίωμαι**^{V1SRPI} **δικαίω**, ὁ^{AMSN} δὲ^{CCV} δέ ἀνακρίνων^V **δικαίω**^V ἀνακρίνω με^{OP1_SA} ἐγὼ κύριός^{NMSN} κύριος ἐστιν^{V3SPAI} εἰμί.

1 Corinthians 6:11 (NASB) Such were some of you; but you were washed, but you were sanctified, but **you were justified** in the name of the Lord Jesus Christ and in the Spirit of our God.

1 Corinthians 6:11 (GNT) καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ **ἐδικαιώθητε** ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

1 Corinthians 6:11 (GNP) καὶ^{CCX} καὶ ταῦτά^{ODENPN} οὗτος τινες^{OIFMPN} τὶς¹ ἦτε^{V2PIAI} εἰμί· ἀλλὰ^{CCV} ἀλλὰ ἀπελούσασθε^{V2PAMI} ἀπολούω, ἀλλὰ^{CCV} ἀλλὰ ἡγιασθητε^{V2PAPI} ἀγιάζω, ἀλλὰ^{CCV} ἀλλὰ **ἐδικαιώθητε**^{V2PAPI} **δικαίω** ἐν^{PD} ἐν τῷ^{ANS} τό ὀνόματι^{NNSD} ὄνομα τοῦ^{AMSG} οὐ κυρίου^{NMSG} κύριος Ἰησοῦ^{NMSG} Ἰησοῦς Χριστοῦ^{NMSG} Χριστός καὶ^{CCX} καὶ ἐν^{PD} ἐν τῷ^{ANS} τό πνεύματι^{NNSD} πνεῦμα τοῦ^{AMSG} οὐ θεοῦ^{NMSG} θεός ἡμῶν^{OP1_PG} ἡμεῖς.

Galatians 2:16 (NASB) nevertheless knowing that a man **is** not **justified** by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that **we may be justified** by faith in Christ and not by the works of the Law; since by the works of the Law no flesh **will be justified**.

Galatians 2:16 (GNT) εἰδότες [δὲ] ὅτι οὐ **δικαιοῦται** ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα **δικαιωθῶμεν** ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ **δικαιωθήσεται** πᾶσα σὰρξ.

Galatians 2:16 (GNP) εἰδότες^V **δικαιοῦται**^{V3SPPI} **δικαίω** ἄνθρωπος^{NMSN} ἄνθρωπος ἐξ^{PG} ἐκ ἔργων^{NNPG} ἔργον νόμου^{NMSG} νόμος ἐὰν^{CSE} ἐὰν μὴ^{TN} μή διὰ^{PG} διὰ πίστεως^{NFSG} πίστις Ἰησοῦ^{NMSG} Ἰησοῦς Χριστοῦ^{NMSG} Χριστός, καὶ^{CCX} καὶ ἡμεῖς^{OP1_PN} ἡμεῖς εἰς^{PA} εἰς Χριστὸν^{NMSA} Χριστός Ἰησοῦν^{NMSA} Ἰησοῦς ἐπιστεύσαμεν^{V1PAAI} πιστεύω, ἵνα^{CSF} ἵνα **δικαιωθῶμεν**^{V1PAPS} **δικαίω** ἐκ^{PG} ἐκ πίστεως^{NFSG} πίστις Χριστοῦ^{NMSG} Χριστός καὶ^{CCX} καὶ οὐκ^{TN} οὐ ἐξ^{PG} ἐκ ἔργων^{NNPG} ἔργον νόμου^{NMSG} νόμος, ὅτι^{CSC} ὅτι ἐξ^{PG} ἐκ ἔργων^{NNPG} ἔργον νόμου^{NMSG} νόμος οὐ^{TN} οὐ **δικαιωθήσεται**^{V3SPPI} **δικαίω** πᾶσα^{JFSNX} πᾶς σὰρξ^{NFSN} σὰρξ.

Galatians 2:17 (NASB) "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

Galatians 2:17 (GNT) εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

Galatians 2:17 (GNP) εἰ·cse·εἰ δὲ·ccv·δέ ζητοῦντες·v__papmpn·ζητέω δικαιωθῆναι·v__apn·δικαιώω ἐν·pd·ἐν Χριστῷ·nmsd·Χριστὸς εὐρέθημεν·v1papi·εὐρίσκω καὶ·bx·καὶ αὐτοὶ·opimpn·αὐτός ἁμαρτωλοὶ·nmpn·ἁμαρτωλός, ἄρα·tg·ἄρα_3 Χριστὸς·nmsn·Χριστὸς ἁμαρτίας·nfsq·ἁμαρτία διάκονος·nmsn·διάκονος; μὴ·tn·μὴ γένοιτο·v3samo·γίνομαι.

Galatians 3:8 (NASB) The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "ALL THE NATIONS WILL BE BLESSED IN YOU."

Galatians 3:8 (GNT) προῖδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δίκαιοι τὰ ἔθνη ὁ θεὸς, προεσηγγείσατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

Galatians 3:8 (GNP) προῖδοῦσα·v__aapfsn·προεῖδον δὲ·ccb·δέ ἡ·afsn·ἡ γραφή·nfsn·γραφή ὅτι·csn·ὅτι ἐκ·pg·ἐκ πίστεως·nfsq·πίστις δίκαιοι·v3spai·δικαιώω τὰ·anpa·τό ἔθνη·nnpa·ἔθνος ὁ·amsn·ὁ θεὸς·nmsn·θεός, προεσηγγείσατο·v3sami·προεσαγγερίζομαι τῷ·amsd·ὁ Ἀβραάμ·nmsd·Ἀβραάμ ὅτι·csn·ὅτι ἐνευλογηθήσονται·v3ppfi·ἐνευλογέω ἐν·pd·ἐν σοὶ·op2_sd·σύ πάντα·jnpnx·πάς τὰ·anpn·τό ἔθνη·nnpn·ἔθνος·

Galatians 3:11 (NASB) Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

Galatians 3:11 (GNT) ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

Galatians 3:11 (GNP) ὅτι·csn·ὅτι δὲ·ccb·δέ ἐν·pd·ἐν νόμῳ·nmsd·νόμος οὐδεὶς·jmsnx·οὐδεὶς δικαιοῦται·v3spfi·δικαιώω παρὰ·pd·παρὰ τῷ·amsd·ὁ θεῷ·nmsd·θεός δῆλον·jnsnx·δῆλος, ὅτι·csc·ὅτι ὁ·amsn·ὁ δίκαιος·jmsnx·δίκαιος ἐκ·pg·ἐκ πίστεως·nfsq·πίστις ζήσεται·v3sfmi·ζάω·

Galatians 3:24 (NASB) Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

Galatians 3:24 (GNT) ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Galatians 3:24 (GNP) ὥστε·ccq·ὥστε ὁ·amsn·ὁ νόμος·nmsn·νόμος παιδαγωγὸς·nmsn·παιδαγωγὸς ἡμῶν·op1_pg·ἡμεῖς γέγονεν·v3srai·γίνομαι εἰς·pa·εἰς Χριστόν·nmsa·Χριστὸς, ἵνα·csf·ἵνα ἐκ·pg·ἐκ πίστεως·nfsq·πίστις δικαιωθῶμεν·v1paps·δικαιώω·

Galatians 5:4 (NASB) You have been severed from Christ, **you** who **are seeking to be justified** by law; you have fallen from grace.

Galatians 5:4 (GNT) κατηγορήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ **δικαιοῦσθε**, τῆς χάριτος ἐξεπέσατε.

Galatians 5:4 (GNP) κατηγορήθητε•V2PAPI•καταργέω ἀπὸ•PG•ἀπὸ Χριστοῦ•NMSG•Χριστός, οἵτινες•OIRMPN•ὅστις ἐν•PD•ἐν νόμῳ•NMSD•νόμος **δικαιοῦσθε**•V2PPP•**δικαιώω**, τῆς•AFSG•ἡ χάριτος•NMSG•χάρις ἐξεπέσατε•V2PAAI•ἐκπίπτω.

1 Timothy 3:16 (NASB) By common confession, great is the mystery of godliness: He who was revealed in the flesh, **Was vindicated** in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

1 Timothy 3:16 (GNT) καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, **ἐδικαιώθη** ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

1 Timothy 3:16 (GNP) καὶ•CCK•καὶ ὁμολογουμένως•BX•ὁμολογουμένως μέγα•JNSNX•μέγας ἐστὶν•V3SPAI•εἰμί τὸ•ANSN•τό τῆς•AFSG•ἡ εὐσεβείας•NMSG•εὐσέβεια μυστήριον•NNSN•μυστήριον· ὃς•ORRMSN•ὃς ἐφανερώθη•V3SAPI•φανερόω ἐν•PD•ἐν σαρκί•NMSG•σάρξ, **ἐδικαιώθη**•V3SAPI•**δικαιώω** ἐν•PD•ἐν πνεύματι•NNSD•πνεῦμα, ὤφθη•V3SAPI•ὄραω ἀγγέλοις•NMPD•ἄγγελος, ἐκηρύχθη•V3SAPI•κηρύσσω ἐν•PD•ἐν ἔθνεσιν•NMPD•ἔθνος, ἐπιστεύθη•V3SAPI•πιστεύω ἐν•PD•ἐν κόσμῳ•NMSD•κόσμος, ἀνελήμφθη•V3SAPI•ἀναλαμβάνω ἐν•PD•ἐν δόξῃ•NMSG•δόξα.

Titus 3:7 (NASB) so that **being justified** by His grace we would be made heirs according to *the* hope of eternal life.

Titus 3:7 (GNT) ἵνα **δικαιωθέντες** τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

Titus 3:7 (GNP) ἵνα•CSF•ἵνα **δικαιωθέντες**•V__APPMPN•**δικαιώω** τῇ•AFSD•ἡ ἐκείνου•ODEMSG•ἐκεῖνος χάριτι•NMSG•χάρις κληρονόμοι•NMPN•κληρονόμος γενηθῶμεν•V1PAPS•γίνομαι κατ'•PA•κατὰ ἐλπίδα•NMSG•ἐλπίς ζωῆς•NMSG•ζωή αἰωνίου•JFSGX•αἰώνιος.

James 2:21 (NASB) Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

James 2:21 (GNT) Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

James 2:21 (GNP) Ἀβραὰμ·NMSN· Ἀβραάμ ὁ·AMSN·ὁ πατὴρ·NMSN·πατὴρ ἡμῶν·OP1_PG·ἡμεῖς οὐκ·TG·οὐ ἐξ·PG·ἐκ ἔργων·NNPG·ἔργον ἐδικαιώθη·v3sAPI·δικαιόω ἀνενέγκας·v__AAPMSN·ἀναφέρω Ἰσαὰκ·NMSA·Ἰσαὰκ τὸν·AMSA·ὁ υἱὸν·NMSA·υἱός αὐτοῦ·OP3MSG·αὐτός ἐπὶ·PA·ἐπὶ τὸ·ANSA·τό θυσιαστήριον·NNSA·θυσιαστήριον;

James 2:24 (NASB) You see that a man is justified by works and not by faith alone.

James 2:24 (GNT) ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

James 2:24 (GNP) ὁρᾶτε·v2PPAI·ὁράω ὅτι·CSN·ὅτι ἐξ·PG·ἐκ ἔργων·NNPG·ἔργον δικαιοῦται·v3sPPI·δικαιόω ἄνθρωπος·NMSN·ἄνθρωπος καὶ·CCK·καὶ οὐκ·TN·οὐ ἐκ·PG·ἐκ πίστεως·NFSG·πίστις μόνον·BX·μόνος.

James 2:25 (NASB) 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?

James 2:25 (GNT) ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα;

James 2:25 (GNP) ὁμοίως·BX·ὁμοίως δὲ·CCB·δέ καὶ·BX·καὶ Ῥαὰβ·NFSN·Ῥαὰβ ἡ·AFSN·ἡ πόρνη·NFSN·πόρνη οὐκ·TN·οὐ ἐξ·PG·ἐκ ἔργων·NNPG·ἔργον ἐδικαιώθη·v3sAPI·δικαιόω ὑποδεξαμένη·v__AMPFSN·ὑποδέχομαι τοὺς·AMPA·ὁ ἀγγέλους·NMPA·ἄγγελος καὶ·CCK·καὶ ἐτέρᾳ·OADFSD·ἕτερος ὁδῷ·NFSN·ὁδός ἐκβαλοῦσα·v__AAPFSN·ἐκβάλλω;

Lexical Entries

The Complete Word Study Dictionary:

1344. δικαίωω *dikaiōō*; contracted *dikaiō*, fut. *dikaiōsō*, from *dikaios* (1342), just, righteous. To justify. Verbs which end in *-ōō* generally indicate bringing out that which a person is or that which is desired, but not usually referring to the mode in which the action takes place. In the case of *dikaiōō*, it means to bring out the fact that a person is righteous.

In Class. Gr., *dikaiōō* could also mean to make anyone righteous by permitting such a one to bear for himself his condemnation, judgment, punishment, or chastisement. Such action of guilt upon one being tried in court would have been better expressed by the verb *dikázō* (which does not occur in the NT), although the subst. *dikastēs* (1348), a judge, does occur (Luke 12:14; Acts 7:27, 35 [TR]). The more common word referring to the condemning of a guilty person examined in court is *katadikázō* (2613), to condemn (Matt. 12:7, 37; Luke 6:37; James 5:6). The noun *katadikē* does not occur in the NT, but it does in Class. Gr. and means a judgment given against one, a sentence. The verb is used in Matt. 12:37, “For by thy words thou shalt be justified, and by thy words thou shalt be condemned [*katadikasthēsē*]” (2613). Thus *katadikázō* stands as a direct opposite of *dikaiōō*. The examination of a case, whether favorable (1 Cor. 4:3, 4) or unfavorable (1 Cor. 9:3; 14:24), is expressed by the investigative verb *anacrínō* (350).

It must be clearly understood that in the NT the verb *dikaiōō*, to justify, never means to make anyone righteous or to do away with his violation of the law, by himself bearing the condemnation and the imposed sentence. In the NT, man in his fallen condition can never do anything in order to pay for his sinfulness and thus be liberated from the sentence of guilt that is upon him as it happens in the mundane world; i.e., when a guilty person has paid the penalty of a crime, he is free from condemnation.

In the NT, *dikaiōō* in the act. voice means to recognize, to set forth as righteous, to declare righteous, to justify as a judicial act. This is clear from Luke 10:25 in which a lawyer who came to Jesus asked Him how he could inherit eternal life. “Willing to justify himself” (Luke 10:29) means that he wanted to establish himself as righteous. So also the Pharisees to whom the Lord said in Luke 16:15, “Ye are they which justify yourselves before men,” i.e., you have set yourselves forth as righteous, as if there is nothing wrong with you if you were to stand in a court of justice. Used in the same sense in Luke 7:29 stating that the people recognized that God acted justly in sending John the Baptist to preach repentance. This was an indirect recognition that indeed man needed to repent.

Class (Classical)
Gr (Greek)
NT (New Testament)
NT (New Testament)
NT (New Testament)

In the OT, in some instances (such as Ps. 73:13 κιν), the Sept. translation of *edikaiōsa*, “I justified my heart” really means “I cleansed my heart.” Elsewhere, when used in regard to a thing or a person, it means to find anything as right, to recognize or acknowledge anyone as just, to set forth as right or just.

(I) As a matter of right or justice, to absolve, acquit, clear from any charge or imputation. In Matt. 12:37, *dikaiōō* stands in direct opposition to *katadikázō* (2613), to condemn, to sentence (see 1 Cor. 4:4, where the Apostle Paul speaks of God’s favorable judgment upon him, after having examined or investigated him and his actions in life). This investigative process is expressed by the verb *anacrínō* (350). See 1 Cor. 9:3; 14:24 where the verb *anacrínomai* (the pass. form) is used as a parallel of *elégchomai* (1651), to be reproved, convicted of one’s error and condemned. The Apostle Paul, therefore, does not use the word *dikaiōō*, to declare right by a capricious judge, but rather that he declares a person right or wrong after the process of investigation and the finding of guilt or innocence.

In Acts 13:39, it is used with the prep. *apó* (575), from, referring to all those things from which the Mosaic Law could not liberate us. In this instance, therefore, as well as in Rom. 6:7 where *apó* is used with the word “sin,” “from sin” (see also Rom. 6:18), it refers to our liberation from something, i.e., sin which holds man a prisoner, a slave. The verb *dikaiōō*, therefore, is used in a similar vein as the verb *eleutherōō* (1659), to deliver, set free. Thus *dikaiōō* does not mean the mere declaration of innocence, but the liberation from sin which holds man a prisoner (see Sept.: Ex. 23:7; Deut. 25:1; 1 Kgs. 8:32).

When used with *heautón* (1438) in the acc., himself or oneself, it means to justify or excuse oneself. This meaning must definitely be distinguished from the use of the verb with God as Judge and man the object of His judgment. God never excuses man for being wrong, since He has His own perfect standard of judgment. Man, on the contrary, being perverse, due to the fall of Adam, judges himself by his own standard and excuses himself. That was what the young lawyer who came to Jesus did, “But he, willing to justify himself . . .” (Luke 10:29). The word *dikaiōō*, to justify, here did not mean that he kept the commandments that he quoted in Luke 10:27, but that he excused himself from keeping them.

OT (Old Testament)
Sept (Septuagint)
prep (preposition)
Sept (Septuagint)

In the Class. Gr. writers, the word is used more widely meaning to do justice to or to defend the right of anyone, irrespective of whether such a defense may prove the person guilty or innocent.

(II) Spoken of character, *dikaióō* means to declare to be just, as one should be, to pronounce right; of things, to regard as right and proper. It means to have the right to own or to claim things. In the NT, however, it is used only of persons meaning to acknowledge and declare anyone to be righteous, virtuous, good, *dikaíos* (1342), just; therefore it means:

(A) By implication, to vindicate, approve, honor, glorify, and in the pass. to receive honor, and so forth. In Luke 7:29, the people who heard Jesus “justified God,” meaning they declared that God was right and that they approved of what He was saying. In Matt. 11:19, “wisdom is justified of her children” means wisdom was approved by wise people. One has to be wise to recognize wisdom and declare it worthwhile (cf. Luke 7:35). To understand 1 Tim. 3:16 with the same meaning of approval see below. In Rom. 3:4, “that thou mightest be justified in thy sayings” (from Ps. 51:4), means acknowledged to be just and righteous in His sentence. This implies that when God is the judge, He exhibits the righteousness of His character, while man judges to exhibit the guilt or innocence of the accused. What God says proves what He is (Sept.: Ezek. 16:52).

(B) In relation to God and the divine Law, it means to declare righteous, to regard as pious. In Luke 16:15 the Lord Jesus castigates the Pharisees for presenting themselves to be righteous and pious before men, no matter what God thought of them. Their interest was in their appearance before men. Spoken especially of the justification bestowed by God upon men through Christ, through the instrumentality of faith (Rom. 3:26, 30; 4:5; 8:30, 33; Gal. 3:8); in the pass. in Rom. 3:28; 5:1; Gal. 2:16; 3:24 where faith is stressed as the means of being justified; with the phrase “of works” (*ex érgōn* [1537, 2041]), or with the neg. *ouk* (3756), not (*ouk ex érgōn*) as in Rom. 3:20; 4:2; Gal. 2:16; James 2:21, 24, 25); with the expression “not by law,” i.e., not by means of law (Gal. 3:11 [cf. Rom. 2:13; 3:24; 5:9; 1 Cor. 6:11; Gal. 2:17; Titus 3:7]).

Class (Classical)
Gr (Greek)
cf (compare, comparison)
Sept (Septuagint)
cf (compare, comparison)

(III) In the sense of to make or cause to be upright. In the mid., to make oneself upright, i.e., to be upright, virtuous. In Rev. 22:11, in the aor. pass. imper. with mid. meaning, “he that is upright, let him be upright still” (TR).

(IV) Everywhere in the OT, the root meaning of *dikaióō* is to set forth as righteous, to justify in a legal sense (Ezek. 16:51, 52).

Ex. 23:7 is noteworthy: “Keep thee far from a false matter; and the innocent [*athōon* {121}] and righteous [*dikaion* {1342}] slay thou not: for I will not justify, the wicked” or as the Sept. has it, “thou shall not justify” because of receiving gifts (Ex. 23:8). In other words, no man can declare someone righteous because of the gifts he receives from him or from anybody else. *Dikaióō* is one aspect of judicial activity as demonstrated in the Sept. by the expression *dikaion*, just, and the verb *krínō* (2919), which in the Bible is the main verb referring to judicial activity, deciding whether a person is guilty or not. “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord” (Prov. 17:15). In this verse *dikaion* is translated “just,” and *ádikon* (94) “the wicked,” which really means unjust.

(V) In the NT, *dikaióō* means to recognize, set forth as righteous, justify as a judicial act (Luke 10:29; 16:15). It has the same meaning in the pass., to be recognized, found, set forth as righteous, justified (Matt. 12:37; Rom. 2:13; 3:20). A comment is necessary on Rom. 2:13: “For not the hearers of the law are just before God, but the doers of the law shall be justified.” Here there is a contrast between the hearers (*akroataí* [202]), and the doers (*poiētaí* [4163]). The verb used here is *dikaiōthēsontai*, fut. pass. punctiliar, which indicates that at a particular time in the future they will be judicially declared as righteous. The first part of the verse could be better translated: “For the hearers of the law [are] not just alongside or before God” (a.t.). There is no verb at all which makes the statement true without any time limitation. What it declares is a timeless truth, i.e., the mere hearers of the law have never been and never will be considered by God as just. If, however, they change from mere hearers to doers of the law by believing in Him who became the fulfillment of the law (Matt. 3:15; 5:17; Rom. 8:21; Gal. 4:4–7; Col. 2:14), only then will God pronounce them as just. No one can become a doer of the law without believing on Christ. This verse declares a standard, a norm, that not he who knows the law but he who is a doer of the law in Christ can be declared just before the Judge.

mid (middle)

aor (aorist [2 aor. for second aorist])

imper (imperative)

mid (middle)

TR (Textus Receptus)

OT (Old Testament)

NT (New Testament)

fut (future)

Compare this verse with Rom. 3:20 where seemingly a contradictory statement is given: “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” The explanation is that, whereas Rom. 2:13 affirms the norm that the doer will be declared just, a matter-of-fact declaration is made in Rom. 3:20 that by the deeds of the law no man can be justified, inasmuch as the deeds of the law are only possible in and through Christ. Even if man is able to do the works of the law, he still cannot be justified since a person can be legally correct but morally wrong. He may conform to a certain law in spite of the fact that he may hate it, but if he did not fear the consequences of transgression, he might never obey it. No law can make a person morally right, although he can be proven legally conforming to the law if he does the works that are detailed by it.

Therefore, *dikaiōthēsontai*, shall be justified, in the first phrase of Rom. 2:13 must be interpreted as not to be made or found righteous in character, but simply to appear as righteous because of having conformed to the directions of the law. This is made clear in Rom. 4:2: “For if Abraham were justified by works, he hath whereof to glory; but not before God.” Here the verb *edikaiōthē*, was justified, does not have the meaning of being declared righteous in reality, but only in appearance. No law could condemn a person who keeps it, but that does not mean that God will assume that a person, legally right before Him, recognizes His (God’s) rightful ownership of himself. Abraham, although he obeyed the law, could not stand before God as righteous and boast about it. His declaration of his righteousness by the law was not equal to God’s declaration of righteousness. Paul says in 1 Tim. 3:16 that Jesus Christ was not declared righteous by the law, but in the Spirit. This means that His high claims of being the Son of God, the Messiah, the Redeemer, were justified or proven true by the descent of the Holy Spirit upon Him at His baptism, by the miracles that He performed, the life that He lived, and finally through His resurrection from the dead (Rom. 1:4; 1 Pet. 3:18).

(VI) The NT tells how being justified by God and declared just before Him may be achieved in the lives of men. We are justified before God by Christ’s grace through faith (Gal. 2:16; 3:11; Titus 3:6, 7). When we receive Christ, we recognize God’s right over us, and then we are made just (Rom. 5:19). With our justification God simultaneously performs the miracle of regeneration and changes our character. We do not then obey God because we are afraid of the consequences of our disobedience, but because His grace has changed our character and made us just. When we become the children of God, we exercise rights toward God and act as His children. We are thus liberated from the guilt and power of sin, but not from the presence of it. That will come later (Rom. 8:23).

In 1 Tim. 3:16, it is said of Jesus Christ, God incarnate, that He was justified in (*en* [1722]) the Spirit or by means of the Spirit. In the appearance of the Spirit upon Jesus, there was

the confirmation of the claims of the Son of God that He was the Messiah, the King of Israel, the Redeemer of mankind. This refers to the descent of the Holy Spirit upon Him at His baptism and through the miracles which He performed in full agreement with the Spirit and with God the Father. The justification of His claims, however, was through His resurrection (Rom. 1:4; 1 Pet. 3:18).

The two phrases in 1 Tim. 3:16 must be taken together: “God was manifest in the flesh.” That was His incarnation. And then immediately after that we read, “justified in the Spirit.” This means that through the manifestation of the Holy Spirit which came upon Him, His claims for Himself as the God–Man were confirmed. “He was justified” refers to the Godhead: God the Father, God the Son in His preincarnate state, and God the Holy Spirit. Note that the word *Theós* (2316), God, has no definite article before it and refers to the triune God who was by the Second Person the incarnate Christ, the God–Man (Col. 2:9). He was confirmed as such by the descent and testimony of the Holy Spirit. Later Christ proved His deity by His works, death, and resurrection. What Christ left behind with the Father when He became the God–Man was His glory (*dóxa* [1391]), the recognition He received in heaven for all that He was. This glory He regained as He ascended to the Father (John 17:5). His deity was proven by His words (Matt. 7:29; John 7:46), His works (John 2:11; 3:2; 14:11), and His resurrection (Acts 2:27; Rom. 1:4).

(VII) According to the Apostle Paul man is justified by God’s grace (Rom. 3:24; 4:5; Eph. 2:8; Titus 3:7). God’s grace arouses man’s faith (Acts 13:39; Rom. 5:1). Thus grace is the principle on God’s side which involves the free and unmerited love of God (Rom. 3:24), and faith on man’s side (Rom. 1:17; 4:5). As proceeding from the divine grace, justification by faith is totally opposed to justification by works, which depends on merit (Rom. 4:4). Instead of attaining a righteousness by his own efforts, the believer submissively receives a righteousness which is wholly of God and is His gift (Rom. 5:17; 10:3; Phil. 3:9).

Thus faith is the method by which the grace of God is subjectively appropriated. Faith is therefore to be conceived of as obedience (Rom. 10:3) emanating from devotion and love, not self–righteousness. Paul speaks of obedience of faith (Rom. 1:5).

A revelation of the divine grace which awakens faith takes place, according to Paul, in the person of Christ (2 Cor. 5:17), in His work, His death, and also His resurrection. Christ’s death was the work of divine grace, in that God ordained it as an expiatory sacrifice for sin. Christ was dying on behalf of sinners, that in the act of justification He might not be misconstrued as being indulgent of sin (Rom. 3:25 [cf. Rom. 5:8; 2 Cor. 5:21]). Christ’s resurrection is also included in the revelation by which God’s grace is made known to sinners (Rom. 4:25; 8:34; 10:9; 1 Cor. 15:17).

cf (compare, comparison)

Grace represents the divine activity in justification and faith represents the human activity. Thus it is a justification of the ungodly (Rom. 4:5; 2 Cor. 5:19). It is not by works of the law (Rom. 3:20; Gal. 3:11), or of the law written in the heart of Gentiles apart from their uncircumcision (Rom. 2:15). It is for remission of sins (Rom. 3:25), peace with God, access into grace, and hope of glory (Rom. 5:1, 2), righteousness (Rom. 3:22; 4:22; 5:17; 2 Cor. 5:21; Eph. 4:24; Phil. 3:9), and for life (Rom. 5:18), which means it is a justification resulting in life, which is through the body of Christ (Rom. 7:4) and by His Spirit (Rom. 5:5; 8:2, 4, 6, 10, 11; Eph. 2:18).

Deriv.: *dikaiōma* (1345), judgment, ordinance; *dikaiōsis* (1347), justification.

Syn.: Inasmuch as *dikaiōō* means to declare righteous by making a sinner righteous through faith in Christ, it can be said to have the following syn.: *aphiēmi* (863), to forgive, to take sins away from the individual sinner and make him free through and in Christ; *charízomai* (5483), to pardon, from *cháris* (5485), grace, with the meaning of to remit, forgive, not to exact the due punishment (Luke 7:42, 43, involving a debt; 2 Cor. 2:7, 10; 12:13; Eph. 4:32; Col. 2:13; 3:13 which refers to wrong or sin, meaning to forgive, not to punish); *charitōō* (5487), also related to the basic word *cháris* meaning to grace, supply with grace, make acceptable. In the NT, this is spoken only of the divine favor which is offered, not in condemnation of sin, but in redemption from sin as the word *cháris*, grace, always implies. In Luke 1:28 we have the angel speaking to the virgin Mary in the annunciation saying, “Hail, thou that art highly favored.” The word in the Gr. here is *kecharitōménē* which is the perf. pass. part. of *charitōō*. It means, someone who has been graced or honored, who has been the recipient of God’s grace at a particular time and has a present possession of that grace. The verb *charitōō* is also found in Eph. 1:6, “To the praise of the glory of his grace, wherein he hath made us accepted [*echaritōsen*, the aor. of *charitōō*] in the beloved,” meaning with which grace He hath graced us, or in which grace He has richly imparted that grace unto us in relation to the forgiveness of our sins.

Additional syn: *sōzō* (4982), to save from the guilt and power of sin, equivalent to giving eternal life; *apallássō* (525), to deliver in a legal sense from the claims of an opponent; *lutrōō* (3084), to redeem by paying ransom; *lúō* (3089), to loose, let go, and the comp. *apolúō* (630), to dismiss, forgive, set at liberty; *rhúomai* (4506), to rescue. For further syn., see *dikaíosúnē* (1343), righteousness.

Ant.: *krínō* (2919), to judge, determine; *anacrínō* (350), to examine, investigate for the purpose of judging whether a person is innocent or guilty; *katakrínō* (2632), to condemn, sentence; *diakrínō* (1252), to discern, judge; *katadikázō* (2613), to pronounce judgment, condemn; *kataginōskō* (2607), to know something against, condemn; *mōmáomai* (3469), to find fault with; *diaginōskō* (1231), to ascertain exactly, determine.¹

syn (synonym[s], synonymous)

¹ Spiros Zodhiates, [The Complete Word Study Dictionary: New Testament](#) (Chattanooga, TN: AMG Publishers, 2000).

Greek-English Lexicon of the New Testament based on Semantic Domains: (Louw & Nida)

56.34 δικαίω^c; δικαίωσις^b, εως^f; δικαίωμα^c, τοςⁿ: the act of clearing someone of transgression—‘to acquit, to set free, to remove guilt, acquittal.’

δικαίω^c: ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοθῆναι ‘from all (the sins) from which the Law of Moses could not set you free’ Ac 13:38.

δικαίωσις^b: δι’ ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς ‘the righteous act of one man sets all people free and gives them life’ Ro 5:18.

δικαίωμα^c: τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα ‘but the gift after so many sins is acquittal’ Ro 5:16.

In a number of languages the process of acquittal takes the form of a direct statement, for example, ‘to say, You are not guilty’ or ‘..., You no longer have sin’ or, as expressed idiomatically in some instances, ‘..., Sin is no longer on your head’ or ‘..., Your sins are now given back to you.’²

A Greek-English Lexicon of the New Testament and Other Christian Literature: (BAGD)

δικαίω fut. δικαίωσω; 1 aor. ἐδικαίωσα. Pass.: 1 fut. δικαιοθήσομαι; 1 aor. ἐδικαιώθην, subj. δικαιοθῶ, ptc. δικαιοθείς; pf. δεδικαίωμα **Ro 6:7; 1 Cor 4:4**; ptc. δεδικαιωμένος **Lk 18:14** (Soph., Hdt.; Aristot., EN 1136a; et al.; pap, LXX; En 102:10; TestAbr A 13 p. 93, 14

f feminine

n neuter

² Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 556.

fut. **fut.** = future

aor. **aor.** = aorist

fut. **fut.** = future

aor. **aor.** = aorist

subj. **subj.** = subjunctive; subject

ptc. **ptc.** = participle

pf. **pf.** = perfect

ptc. **ptc.** = participle

Soph **Soph** , V B.C.—List 5

Hdt. **Hdt.** = Herodotus, V B.C.—List 5

Aristot **Aristot** , various works, IV B.C.—List 5

et al. **et al.** = et alii (and others)

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

En **En** = I Enoch—List 2

TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5

[Stone p. 34]; Test12Patr; ApcSed, 14:8 p. 136, 15 Ja.; Jos., Ant. 17, 206; Just.; Ath., R. 53, 1; 65, 14) to practice δικαιοσύνη.

① **to take up a legal cause, show justice, do justice, take up a cause** τινά (Polyb. 3, 31, 9 ὑμᾶς δὲ αὐτοὺς ... δικαιώσεσθε 'you will (find it necessary to) take up your own cause' = you will sit in judgment on yourselves; Cass. Dio 48, 46 'Antony was not taking Caesar's side' in the matter; 2 Km 15:4; Ps 81:3) δικαιῶσαι δίκαιον *take up the cause of an upright pers.* 1 Cl 16:12 (Is 53:11); τινί χήρα (χήραν v.l.) 8:4 (Is 1:17 'take up the cause of the widow').

② **to render a favorable verdict, vindicate.**

ⓐ as activity of humans *justify, vindicate, treat as just* (Appian, Liby. 17 §70; Gen 44:16; Sir 10:29; 13:22; 23:11 al.) θέλων δ. ἑαυτὸν *wishing to justify himself Lk 10:29*; δ. ἑαυτὸν ἐνώπιόν τινος *j. oneself before someone*='you try to make out a good case for yourselves before the public' **16:15** (δ. ἑαυτὸν as En 102:10; but s. JJeremias, ZNW 38, '39, 117f [against him SAalen, NTS 13, '67, 1ff]). ὁ δικαιούμενός μοι *the one who vindicates himself before (or against) me* B 6:1 (cp. Is 50:8). τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες *tax-collectors affirmed God's uprightness and got baptized* i.e. by ruling in God's favor they admitted that they were in the wrong and took a new direction (opp. τὴν βουλήν τ. θεοῦ ἀθετεῖν) **Lk 7:29** (cp. PsSol 2:15; 3:5; 8:7, 23; 9:2).

ⓑ of experience or activity of transcendent figures, esp. in relation to humans

Test12Patr **Test12Patr** = Testaments of the Twelve Patriarchs, with interpolations II B.C.–III A.D.—List 2

ApcSed **ApcSed** = Apocalypse of Sedrach—List 2

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

Just **Just**, II A.D.—List 5

Ath. **Ath.** = Athenagoras, II A.D.—List 5

Polyb **Polyb**, III–II B.C.—List 5

pers. **pers.** = person(s)

1 Cl **1 Cl** = 1 Clement—List 1

v.l. **v.l.** = varia lectio (variant reading)

Appian **Appian**, I–II A.D.—List 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

En **En** = I Enoch—List 2

ZNW **ZNW** = Zeitschrift für die ntl. Wissenschaft—List 6

NTS **NTS** = New Testament Studies—List 6

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbr. B would ambiguous, Vat. is used for the codex.—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

i.e. **i.e.** = id est (that is)

I.-E. Indo-European

opp. **opp.** = opposed to, opposite

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

PsSol **PsSol** = Psalms of Solomon—List 2

esp. **esp.** = especially

α. of wisdom ἐδικαιώθη ἀπὸ τῶν τέκνων αὐτῆς *is vindicated by her children* (on δικ. ἀπό cp. Is 45:25. S. also Appian, Basil. 8: δικαιώω=consider someth. just or correct) **Lk 7:35**; also ἀπὸ τῶν ἔργων αὐτῆς **Mt 11:19** (v.l. τέκνων). On this saying s. DVölter, NThT 8, 1919, 22–42; JBover, Biblica 6, 1925, 323–25; 463–65; M-JLagrange, *ibid.* 461–63. Of an angel Hm 5, 1, 7.

β. of God *be found in the right, be free of charges* (cp. TestAbr A 13 p. 93, 14 [Stone p. 34] ‘be vindicated’ in a trial by fire) **Mt 12:37** (opp. καταδικάζειν). δεδικαιωμένος **Lk 18:14**; GJs 5:1; δεδικαιωμένη (Salome) 20:4 (not pap). **Ac 13:39** (but s. 3 below); **Rv 22:11 v.l.**; Dg 5:14.—Paul, who has influenced later wr. (cp. Iren. 3, 18, 7 [Harv. II 102, 2f]), uses the word almost exclusively of God’s judgment. As affirmative verdict **Ro 2:13**. Esp. of pers. δικαιούσθαι *be acquitted, be pronounced and treated as righteous* and thereby become δίκαιος, receive the divine gift of δικαιοσύνη through faith in Christ Jesus and apart from νόμος as a basis for evaluation (MSeifrid, Justification by Faith—The Origin and Development of a Central Pauline Theme ’92) **3:20** (Ps 142:2), **24, 28; 4:2; 5:1, 9; 1 Cor 4:4; Gal 2:16f** (Ps 142:2); **3:11, 24; 5:4; Tit 3:7; Phil 3:12 v.l.**; B 4:10; 15:7; IPhd 8:2; Dg 9:4; (w. ἀγιάζεσθαι) Hv 3, 9, 1. οὐ παρὰ τοῦτο δεδικαιώμαι *I am not justified by this* (after **1 Cor 4:4**) IRO 5:1. ἵνα δικαιωθῇ σου ἡ σὰρξ *that your flesh*

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Appian **Appian**, I–II A.D.—List 5

someth. **someth.** = something

v.l. **v.l.** = varia lectio (variant reading)

NThT **NThT** = Nieuw Theologisch Tijdschrift—List 6

Biblica **Biblica** (unabbr.)—List 6

ibid. **ibid.** = ibidem (in the same book or passage)

Hm **Hm** = Hermas, Mandates—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5

opp. **opp.** = opposed to, opposite

GJs **GJs** = Gospel of James (Protevangelium Jacobi), II A.D.—List 1

pap **pap** = papyrus, -yri

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

wr. **wr.** = writers, writings

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

Harv. **Harv.** = WHarvey; s. Iren.—List 5

pers. **pers.** = person(s)

v.l. **v.l.** = varia lectio (variant reading)

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrev. B would ambiguous, Vat. is used for the codex.—List 1

IPhd **IPhd** = Ignatius to the Philadelphians—List 1

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

w. **w.** = with

Hv **Hv** = Visions

IRo **IRo** = Ignatius to the Romans—List 1

(as the sinful part) *may be acquitted* Hs 5, 7, 1; δ. ἔργοις *by* (on the basis of) *works, by what one does* 1 Cl 30:3; cp. **Js 2:21, 24f** (ἔργον 1a and πίστις 2dδ); δι' ἑαυτῶν δ. *by oneself*=as a result of one's own accomplishments 1 Cl 32:4. (cp. κατὰ νόμον Hippol., Ref. 7, 34, 1).—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 uprightness in believers. Passages of this nature include **Ro 3:26, 30; 4:5** (on δικαιοῦν τὸν ἀσεβῆ cp. the warning against accepting δῶρα to arrange acquittal Ex 23:7 and Is 5:23; δικαιούμενοι δωρεάν **Ro 3:24** is therefore all the more pointed); **8:30, 33** (Is 50:8); **Gal 3:8**; Dg 9:5. For the view (held since Chrysostom) that δ. in these and other pass. means 'make upright' s. Goodsp., Probs. 143–46, JBL 73, '54, 86–91.

③ **to cause someone to be released from personal or institutional claims that are no longer to be considered pertinent or valid, make free/pure** (the act. Ps 72:13) in our lit. pass. δικαιοῦμαι *be set free, made pure* ἀπό from (Sir 26:29; TestSim 6:1, both δικ. ἀπὸ [τῆς] ἁμαρτίας) ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι *from everything fr. which you could not be freed by the law of Moses* **Ac 13:38**; cp. vs. **39**. ὁ ἀποθανὼν δεδικαίωται ἀπὸ τ. ἁμαρτίας *the one who died is freed fr. sin* **Ro 6:7** (s. KKuhn, ZNW 30, '31, 305–10; EKlaar, *ibid.* 59, '68, 131–34). In the context of **1 Cor 6:11** ἐδικαίωθητε means *you have become pure*.—In the language of the mystery religions (Rtzst., *Mysterienrel.*³ 258ff) δικαιοῦσθαι refers to a radical inner change which the

Hs **Hs** = Similitudes

1 Cl **1 Cl** = 1 Clement—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

1 Cl **1 Cl** = 1 Clement—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Hippol **Hippol** , II–III A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

Goodsp., Probs. **Goodsp., Probs.** = Problems of NT Translation—List 6

JBL **JBL** = Journal of Biblical Literature—List 6

act. **act.** = active

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

TestSim **TestSim** = Testament of Simeon, s. Test12Patr—List 2

fr. **fr.** = from

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

fr. **fr.** = from

ZNW **ZNW** = Zeitschrift für die ntl. Wissenschaft—List 6

ibid. **ibid.** = ibidem (in the same book or passage)

Rtzst., *Mysterienrel.* **Rtzst., Mysterienrel.** = Die hellenistischen Mysterienreligionen

initiate experiences (Herm. Wr. 13, 9 χωρὶς γὰρ κρίσεως ἰδὲ πῶς τὴν ἀδικίαν ἐξήλασεν. ἐδικαιώθημεν, ὃ τέκνον, ἀδικίας ἀπούσης) and approaches the sense 'become deified'. Some are inclined to find in **1 Ti 3:16** a similar use; but see under 4.

④ **to demonstrate to be morally right, prove to be right**, pass. of God *is proved to be right* **Ro 3:4**; **1 Cl 18:4** (both Ps 50:6). Of Christ **1 Ti 3:16**.—Lit. s. on δικαιοσύνη 3c.—HRosman, *Iustificare (δικαιοῦν) est verbum causativum: Verbum Domini* 21, '41, 144–47; NWatson, Δικ. in the LXX, *JBL* 79, '60, 255–66; CCosgrove, *JBL* 106, '87, 653–70.—DELG s.v. δίκη. M-M. EDNT. TW. Spicq.³

Herm. Wr. **Herm. Wr.** = Hermetic Writings—List 5

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

1 Cl 1 Cl = 1 Clement—List 1

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

JBL **JBL** = Journal of Biblical Literature—List 6

JBL **JBL** = Journal of Biblical Literature—List 6

DELG **DELG** = PChantraine, *Dictionnaire étymologique de la langue grecque*—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, *Vocabulary of Greek Testament*—Lists 4, 6

EDNT **EDNT** = Exegetical Dictionary of the NT—List 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, *Theological Dictionary of the NT*—List 6

Spicq **Spicq** = CS., *Lexique théologique du Nouveau Testament*—Lists 6

³ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 249.

Charts

