

# Rom 3:21-26 thorough word studies

## δικαιοσύνη

TDNT II 174-219

174.

...tied to law as a norm expressing the standard and will of God

185.

“The δικαίος is the man who fulfills his duties toward God and the theocratic society, meeting God’s claim in this relationship. It is as he satisfies the demand of God that he has right on his side and therefore a righteous cause before God.”

“The fact that in Hellenistic Judaism, too, God can be called δικαίος, the one who is infallibly consistent in the normative self-determination of His own nature, and who maintains unswerving faithfulness in the fulfillment of His promises and covenant agreements, prepares the ground for the crucial religious importance of the term in the NT.”

188.

Rom 3:26”...expresses the fact that the justice of the One who is absolutely righteous is demonstrated in the atoning sacrifice of Jesus.

191.

“Not to be righteous means not to fulfil the law because one is under sin. Hence one becomes a δικαίος by receiving in faith the revealed δικαιοσύνη Θεου as δύναμις Θεου and σωτηρία...” see Rom 1:16-17.

192-3.

Greek ethics as virtuous (living according to virtue), in law as “judge allotting to each what is his due.”

195.

In LXX “God Himself being the norm rather than standing under it”

198.

“Just judgement of God...revelation of retributive justice...the just rule of God.”

“δικαιοσύνη is almost always used in the NT for the right conduct of man which follows the will of God and is pleasing to Him.

202.

“The starting-point for an understanding of what Paul means by the δικαιοσύνη Θεου is provided by legal righteousness...But the new knowledge of Paul is that true righteousness before God does not derive from the Law...new relationship to God achieved by another way than of the Law.”

203.

“only the righteous can enjoy true fellowship with God. But the Gospel now adds that it is not man’s own work which establishes this fellowship with God. It is God’s own sovereign and gracious and decisive intervention for man in Christ.”

“The δικαιοσύνη Θεου is God’s righteousness as a conjunction of judgement and grace which he enjoys and demonstrates by showing righteousness, by imparting it as

His pardoning sentence, but which also draws into His kingdom as new life and thereby pledges to service.”

204.

“God both is and demonstrates righteousness. The δικαιοσύνη θεου makes it plain that God is righteous, that righteousness is proper to him.”

## Χαρις

Kittel, NDNT (Vol.IX pp. 393-396): *Χαρις* is a main point in Paul's theology, it shows free unmerited grace, regardless of works and law. It is an act of God shown in an actual event of the cross. Grace is the basis for justification and is also active in it. We are saved because of grace, by grace and the end result is living in a state of grace. *Χαρις* is shown to be sufficient to overcome sin and its result of death.

Moulton & Milligan, Vocabulary of the Greek NT (pp. 648-649): *Χαρις* was used in various ways that lent themselves well to its usage in the New Testament. It meant grace, graciousness, thanks, gratitude, and a favor.

Robertson, Word Pictures Vol.4 p.347: The phrase "*τη αυτου χαριτι* (by his grace)" shows that salvation is God's free gift.

Trench, Synonyms of the NT pp. 166-171: *Χαρις* is a favor or charitable act that gives pleasure to the recipient. It is free, spontaneous and is motivated by the heart of God without merit. In reference to mans sins, grace is shown because men are guilty.

Vincent, Word Studies Vol.1 pp.250-260: *Χαρις* is from the root "to rejoice," or "something that gives pleasure." It is a favor or a gift. It is because of the loving kindness of God toward men and is contrasted with debt, law, and works.

Vine, Expository Dictionary pp.169-170: Grace is God's disposition towards men which is loving kindness, graciousness and goodwill. It is spontaneous, free and universal, the opposite of works, debt and the law.

Wuest, Word Studies Vol.1 pp.59-60: *Χαρις* is a favor done out of spontaneous generosity without expectation of return. In the New Testament, God give favor to those that hated him, not just those who are friendly. It comes with no strings attached. The grace that leads to salvation is such that the receiver turns from sin and embraces and serves God, It causes an inner transformation.

Arndt & Gingrich, Greek-English Lexicon p.885: *Χαρις* means favor, grace, goodwill or gracious care.