

## Rom. 3:21-26 mws

### V. 21

#### Νυνὶ

temporal marker with focus on the moment as such, now, ‘but now...has been revealed’  
a point of time simultaneous with the event of the discourse itself, now

#### χωρὶς

pertaining to the absence or lack of something, without, apart from, independent(ly of), without relation to or connection with something, independent(ly) of something, cf. v. 28, 4:6  
marker of negatively linked elements, without, not with, no relationship to, apart from, independent of

#### νόμου

constitutional or statutory legal system, law, specifically: of the law that Moses received from God  
a formalized rule (or set of rules) prescribing what people must do, law, ordinance, rule

#### δικαιοσύνη

quality or state of juridical correctness with focus on redemptive action, righteousness, equitableness is especially associated with God, displaying juridical integrity, In Pauline thought the intimate association of God’s interest in retaining a reputation for justice that rewards goodness and requites evil, while at the same time working out a plan of salvation for all humanity, complicates classification of his use of δικαιοσύνη. On the one hand, God’s δικαιοσύνη is pardoning action, and on the other a way of sharing God’s character with believers, who then exhibit righteousness in the moral sense. God achieves this objective through exercise of executive privilege in dispensing justice equitably without reference to νόμος by making salvation available to all humanity (which shares a common problem of liability to wrath by being unanimously in revolt against God) through faith in God’s action in Jesus Christ. Righteousness bestowed by God, cf. 5:17, keeping the law cannot bring about uprightness, God’s δικαιοσύνη without reference to νόμος is to be apprehended by faith, cf. v. 22, 26, etc.  
to cause someone to be in a proper or right relation with someone else, to put right with, to cause to be in a right relationship with, as meaning forensic righteousness, that is to say, the act of bien declared righteous on the basis of Christ’s atoning ministry

#### πεφανέρωται

PfPI3sg

fr. φανερωω

to cause to become known, disclose, show, make known, passive – become public knowledge, be disclosed, become known, ‘apart from law, the righteousness which is sent from God has been revealed’

to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation, ‘but now, God’s way of putting people right with himself has been made known apart from the Law’

μαρτυρουμένη          PPPtcpFSN          fr. μαρτυρεω  
to confirm or attest something on the basis of personal knowledge or belief, bear witness, be a witness, to offer testimony, passive – be witnessed, have witness borne by someone, the witness of the law and prophets points to God’s righteousness  
to provide information about a person or an event concerning which the speaker has direct knowledge, to witness

ὑπὸ  
marker of agency or cause, by  
marker of agent or force, whether person or event, by

νόμου  
constitutional or statutory legal system, law, specifically: of the law that Moses received from God  
the first five books of the OT called the Torah, the Law

προφητῶν  
by metonymy, the writings of prophets, of the prophets as a division of Scripture, cf. Acts 24:14  
one who proclaims inspired utterances on behalf of God, prophet, inspired preacher

## V. 22

δικαιοσύνη  
see above

διὰ  
marker of instrumentality or circumstance whereby something is accomplished or effected, by, via, through, of efficient cause, via, through, cf. v. 24, 25, 30  
marker of the means by which one event makes another event possible, by means of, through, by

πίστεως  
state of believing on the basis of the reliability of the one trusted, trust, confidence, faith, of faith in Christ, ‘faith in Jesus Christ, cf. v. 25, 26, Gal. 2:16, 20, 3:22, Eph 3:12, Phil. 3:9  
to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith  
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

εἰς  
marker of a specific point of reference, for, to, with respect to, with reference to  
marker of an involved experiencer, to, toward, for, cf. 5:8

πάντας  
pertaining to totality with focus on its individual components, each, every, any  
the totality of any object, mass, collective, or extension, all, every, each, whole

πιστεύοντας

ΠΑΡτερΜΡΑ

fr. πιστευω

to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total commitment to the one who is trusted, God and Christ are objects of this type of faith that relies on their power and nearness to help, in addition to being convinced that their revelations or disclosures are true, participles are also used almost substantively (the) believers, (the) Christians to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust  
to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith, cf. 1:16

διαστολή

difference, distinction, cf. 10:12

a clear or marked distinction, difference, distinction

## V. 23

πάντες

see above

γάρ

marker of cause or reason, for

marker of cause or reason between events, for, because

ἥμαρτον

ΑΑΙ3pl

fr. ἁμαρτανω

to commit a wrong, to sin, in the sense transgress against divinity, custom, or law, cf. 5:12  
to act contrary to the will and law of god, to sin, to engage in wrongdoing, sin

ὕστεροῦνται

ΡΡΙ3pl

fr. ὕστερεω

to experience deficiency in something advantageous or desirable, lack, be lacking, go without, come short of  
to fail in some measure to attain some state or condition, to fail to attain, to not attain, to be behind in

δόξης

the condition of being bright or shining, brightness, splendor, radiance, of humans involved in transcendent circumstances, as it relates to the final judgment, cf. 5:2

honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige, cf. 11:36

to speak of something as being unusually fine and deserving honor, to praise, to glorify, praise a state of being great and wonderful, greatness, glory

## V. 24

δικαιούμενοι

PPPtcpMPN

fr. δικαιωω

to render a favorable verdict, vindicate, of experience or activity of transcendent figures, especially in relation to humans, of god, be found in the right, be free of charges, Paul, who influenced later writers, uses the word almost exclusively of God's judgment. As affirmative verdict, especially of persons, be acquitted, be pronounced and treated as righteous and thereby become δικαίος, receive the divine gift of δικαιοσύνη through faith in Christ Jesus and apart from νόμος as a basis for evaluation, cf. v. 20, 28, 4:2, 5:1, 9, 1 Cor. 4:4 Gal. 2:16f, 3:11, 24, 5:4, Titus 3:7, Phil. 3:12, 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. cf. v. 26, 30, 4:5

the act of clearing someone of transgression, to acquit, to set free, to remove guilt, acquittal to cause someone to be in a proper or right relation with someone else, to put right with, to cause to be in a right relationship with, meaning forensic righteousness, that is to say, the act of being declared righteous on the basis of Christ's atoning ministry, 'by the free gift of his grace in delivering them through Christ Jesus, they are put right with him'

δωρεάν

pertaining to being freely given, as a gift, without payment, gratis, 'justified, make upright as a gift'

pertaining to being freely given, without cost, as a free gift, without paying

χάριτι

beneficent disposition toward someone, favor, grace, gracious care/help, goodwill, that which one grants to another, the action of one who volunteers to do something not otherwise obligatory, especially of the beneficent intention of God, to denote beneficent dispensations of Christ, who gave (undeserved) gifts to people, cf. 5:15, 20, 6:1, 11:5, 6, Gal. 1:15, Eph. 1:6, 2:5, 7, 8 to show kindness to someone, with the implication of graciousness on the part of the one showing such kindness, to show kindness, to manifest graciousness toward, kindness, graciousness, grace

διὰ

see above

ἀπολυτρόσεως

release from a captive condition, release, redemption, deliverance, figurative extension of the original use in connection with manumission of captives or slaves, the release from sin and finiteness that comes through Christ, redemption, acquittal, also the state of being redeemed, cf. 8:23, Heb 9:15, Eph 1:7, 4:30, Col. 1:14

to release or set free, with the implied analogy to the process of freeing a slave, to set free, to liberate, to deliver, liberation, deliverance

ἐν

marker of agency, with the help of, 'redemption through Christ'  
marker of agent, often with the implication of an agent being used as an instrument, by, from

## V. 25

προέθετο

AMI3sg

fr. προτιθημι

to set forth publicly, display publicly, make available publicly, the active, at least, seems to have had the meaning 'offer' as well

to cause a manifest state or condition of someone or something, to cause to be, to bring forth, to offer, 'whom God brought forth as a means of forgiveness' or 'whom God caused to be a means of forgiveness'

ἰλαστήριον

means of expiation, 'whom God set forth as a means of expiation, the unique feature is the initiative taken by God to effect removal of impediments to a relationship with God's self possibly place of propitiation

the means by which sins are forgiven, the means of forgiveness, expiation, 'God offered him as a means by which sins are forgiven through faith (in him)'

διὰ

see above

πίστεως

see above

ἐν

marker introducing means or instrument, with, can serve to express means or instrumentality in terms of location for a specific action, cf. 5:9

marker of an immediate instrument, by, with

αἷματι

blood as constituting the life of an individual, life-blood, blood, blood and life as an expiatory sacrifice, especially of the blood of Jesus as a means of expiation

figurative extension of 'blood,' the death of a person, generally as the result of violence or execution, death, violent death

εἰς

marker of goals involving affective/abstract/suitability aspects, into, to, to denote purpose, in order to, to

marker of intent, often with the implication of expected result, for the purpose of, in order to

ἔνδειξις

something that compels acceptance of something mentally or emotionally, demonstration, proof, cf. v. 26

the means by which one knows that something is a fact, proof, evidence, verification, indication

δικαιοσύνης  
see above

διὰ

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of, ‘because of the passing over’ cf. 2:24, 4:25, 8:10  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

πάρεσιν

deliberate disregard, passing over, letting go unpunished, Paul appears to argue that God’s apparent winking at sin puts God’s own uprightness at risk  
to intentionally not regard or be concerned about certain objects or events, to overlook, to purposely pay no attention to, disregard, ‘as evidence of his righteousness by overlooking past sins’

προγεγονότων                      PfAPtcpNPG                      fr. προγινομαι

to originate in time before, be born earlier, happen, or be done before, ‘the sins that were committed in former times, in the time when God also showed forbearance’  
to happen or occur previous to some point of time, to happen previously, to occur formerly, to happen before, ‘by overlooking their former sins’

ἁμαρτημάτων

as an individual act, sin, transgression, cf. 5:16  
that which someone has done in violating the will and law of God, sin, wrongdoing, ‘because he overlooked their sins previously committed’

## V. 26

ἐν

marker of a state or condition, in, of other states and conditions, of qualities  
marker of a period of time, in, while, when, to introduce an activity whose time is given, when, while, during  
marker of a state or condition, in, with  
marker of the extent of time within a unit, during, in the course of, within, for

ἀνοχῆ

the act of being forbearing, forbearance, clemency, tolerance, ‘in God’s forbearance’, cf. 2:4  
to be patient with, in the sense of enduring possible difficulty, to be patient with, to have patience, patience

πρὸς

marker of movement or orientation toward someone/something, of goal (aiming) at or (striving) toward, with conscious purpose for, for the purpose of, on behalf of  
marker of purpose, pointing to the goal of an event or state, for the purpose of, for the sake of, in order to, ‘in order to demonstrate his righteousness’

ἔνδειξις

see above

δικαιοσύνης

see above

νῦν

temporal marker with focus on the moment as such, now, of time coextensive with the event of the narrative, now, at the present time, with focus on the immediate present, designating both a point of time as well as its extent, as an adj, the present

a point of time simultaneous with the event of the discourse itself, now

καιρῷ

a period of time characterized by some aspect of special crisis, time, the present (time)

an indefinite unit of time, time, period of time

εἰς

see above

εἶναι

PAInf

fr. εἶμι

to be in close connection (with), is, frequently in statements of identity or equation, as a copula, the equative function, uniting subject and predicate

to possess certain characteristics, whether inherent or transitory, to be

δίκαιον

pertaining to being in accordance with high standards of rectitude, upright, just, fair, of God, just, righteous, with reference to God's judgment of people and nations, a righteous judge

pertaining to being in accordance with what God requires, righteous, just

δικαιοῦντα

PAPtcpMSA

fr. δικαιοῶ

see above

ἐκ

marker denoting origin, cause, motive, reason, from, of, to denote origin as to family, race, city, people, district, etc. 'those who have faith'

marker of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

πίστεως

see above