

# Hebrew And Greek Words About Justification

## Usages of a key Old Testament word for being justified or righteous

When we study the Old Testament, we see how wrong is the view that being righteous is never a declared judgement of a ruler and judge but is only ever a covenantal concept and/or state of our human nature. Let us first look at the usages in the Old Testament of the Hebrew word “sadaq” which is one of the words used for being righteous.

It is true in the original Hebrew Old Testament, the word “sadaq” does not always mean being declared just or righteous. For example, “sadaq” is used in Job 4:17 to mean *being righteous by nature and/or character and/or actions*: **“Can a mortal be more righteous than God? Can a man be more pure than his Maker?”** In Psalm 82:3, the word “sadaq” is used to mean doing what is just or right. It is translated **“do justice”** in the expression **“Do justice to the afflicted and the needy.”**

In the surrounding context of Jeremiah 3:11, the word “sadaq” is used to mean *being shown to be righteous* by actions and not to being declared righteous: **“Then the Lord said to me, ‘Backsliding Israel has shown herself more righteous than treacherous Judah.’”** In Psalm 51:4, the word “sadaq” is used in the sense of God *being shown to be righteous* when He speaks.

But in numerous Old Testament contexts, “sadaq” or being righteous refers to being declared or pronounced righteous by a ruler and/or judge. Isaiah 43:9 uses the word “sadaq” to mean being *declared righteous* in the context of *witnesses appearing before a court and/or throne*: **“Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be justified; or let them hear and say, ‘It is truth.’”**

In Hebrew, the word “witnesses” above is “ed”. “Ed” is the same word used in Numbers 35:30, Deuteronomy 17:6 (twice), 17:7, 19:15 (twice), 19:16 and 19:18 in relation to witnesses before human *judges*. Deuteronomy 19:16-18 states: **“If a false witness rises against any man to testify against him of wrongdoing, then both men in the controversy shall stand before the Lord, before the priests and the judges who serve in those days. And the judges shall make diligent inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother.”**

Harris, Archer and Waltke say “ed” is “at home in the language of the court”.<sup>1</sup> So in Isaiah 43:9, “sadaq” refers to being declared righteous by a court. “Sadaq” is used in a similar context in Isaiah 43:26.

In 2 Samuel 15:4, “sadaq” is translated **“justice”** and is used to mean the *declared judgements* of a ruler and judge. 2 Samuel 15:2-4 records: **“Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, ‘What city are you from?’ And**

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<sup>1</sup> Harris, Archer and Waltke, page 648.

*he would say, 'Your servant is from such and such a tribe of Israel.' Then Absalom would say to him, 'Look, your case is good and right; but there is no deputy of the king to hear you.' Moreover Absalom would say, 'Oh, that I were made judge in the land, and everyone who has any suit or cause, would come to me; then I would give him justice.'*"

In Genesis 44:16, "sadaq" is translated "*clear*" in the New King James Version and "*prove innocence*" in the New American Standard Bible. In this verse, "sadaq" refers to Joseph's brothers trying to prove their innocence before Joseph as their ruler and judge.

The Hebrew word "sadaq" is used in Isaiah 45:25 to refer to being *declared righteous* or justified in the Lord by His grace: "*In the Lord all the descendants of Israel shall be justified...*" "Sadaq" is also used in Psalm 143:2 in relation to God's judgement: "*Do not enter into judgement with Your servant, for in Your sight no one living is righteous.*" In Hebrew, the word "*judgement*" above is "mishpat" – referring to God's just judgements as Ruler and Judge. The expression "*in Your sight*" means "in your judgement". Psalm 143:2 teaches that no person will be declared righteous by God on the basis of their own human righteousness.

The Book of Job presents God as the Supreme Ruler and Judge who examines the hearts of all humans and not just those under His specific covenants. Job 1:8 records: "*Then the Lord said to Satan, 'Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil.'*" Job 2:3 says similar things. The concept of covenant is mentioned in Job 31:1 and 41:4. But nowhere throughout the Book of Job does the author refer to God's covenants with humans.

In the Book of Job, justification is presented as a *status* or *standing* before God as *Supreme Ruler and Judge* and *not as a covenantal concept*. Justification does relate to God's covenants, but this is only one aspect of it. The Book of Job does not emphasise the covenantal features of justification. The great emphasis in the Book of Job on God's just judgements is evident in the fact the Hebrew word "mishpat" meaning His just judgements as Supreme Ruler and Judge are mentioned in Job 9:19, 14:3, 19:7, 27:2, 32:9, 34:5, 34:12, 34:23, 35:14 and 37:23.

Verses in the Book of Job which use the Hebrew word "sadaq" in the sense of being justified in legal standing before God the Supreme Ruler and Judge are Job 9:2, 9:15 and 34:5. Job 9:15 says: "*For though I were righteous, I could not answer Him; I would beg mercy of my Judge.*" In Job 34:5, Elihu relates being righteous to God's justice. In Hebrew, the word "*justice*" here is "mishpat".

## **Being condemned or justified in the Old Testament**

In the Old Testament, the Hebrew word "rasha" is translated as "*condemn*", "*condemned*" or "*condemning*" in many verses. Brown, Driver and Briggs say "rasha" means "condemn as guilty" in the context of Exodus 22:9, Deuteronomy 25:1, 1 Kings 8:32, Job 9:20, 10:2, 15:6, 32:3, 34:17, 40:8, Psalm 37:33, 94:21, Proverbs 12:2, Isaiah 50:9 and 54:17. <sup>2</sup>

In Exodus 22:9, Deuteronomy 25:1 and Psalm 94:21, the word "rasha" is used in the context of human judges making *legal judgements* about the *innocence* or *guilt* of others. Deuteronomy 25:1 says: "*If there is a dispute between men, and they come to court, that the judges may judge them, and they justify the righteous and condemn the wicked.*" Psalm

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<sup>2</sup> Brown, Driver and Briggs, page 957.

94:20-21 refers to those evil rulers sitting on *thrones of judgement* condemning wrongly the innocent and righteous: ***“Shall the throne of iniquity, which devises evil by law, have fellowship with You.”*** So these verses show that condemnation is a legal standing or declared judgement of a ruler and/or judge.

Job 9:20 and 15:6 refer to *mouths declaring* the condemnation of others. So once again, we see condemnation relates to the declared judgements of someone about someone else.

In Psalm 37:33 being condemned is linked to being judged. In Hebrew, the expression ***“is judged”*** in this verse is “shaphat” which means “judge, govern”.<sup>3</sup> In Psalm 37:33, “shaphat” related to the declared judgements of a ruler and/or judge.

1 Kings 8:32 and Proverbs 12:2 use the word “rasha” in relation to God the Supreme Ruler and Judge condemning the wicked. 1 Kings 8:31-32 states: ***“When anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple, then hear in heaven, and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.”***

When we examine how the concept of being condemned is used in comparison to being justified in Job 32:2-3, 40:7-8 and Proverbs 17:15, we see again that being justified in Old Testament times refers in some contexts to being *declared righteous*. Job 32:2-3 says: ***“Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. Also against his three friends his wrath was aroused, because they had found no answer, and yet had condemned Job.”*** In the above, being justified is contrasted with being condemned. In Hebrew, the word ***“justified”*** here is “sadaq” and the word ***“condemned”*** is “rasha”. Verse 2 says Job ***“justified himself rather than God”***. It is impossible for humans to make God righteous by nature. God is eternally righteous or just by nature. So the word “justified” or “sadaq” in this verse is referring to *being declared just*.

In Job 40:7-8, being condemned and being justified are contrasted again and are put in the context of declared judgements: ***“...I will question you, and you shall answer Me: Would you indeed annul My judgement? Would you condemn Me that you may be justified?”*** In Hebrew, the word ***“condemned”*** here is “rasha”, the expression ***“may be justified”*** is “sadaq” and the word ***“judgement”*** is “mishpat”.

Proverbs 17:15 says: ***“He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the Lord.”*** In Hebrew, the word ***“justifies”*** here is “sadaq” and the word ***“condemns”*** is “rasha”. In this verse, the God-inspired author uses the words ***“justifies”*** and ***“condemns”*** in the sense of declared judgements. No human has the power of making the nature of another person righteous. So “sadaq” in this verse cannot refer to being made righteous by regeneration by the Holy Spirit.

Proverbs 17:15 is not referring to when God justifies wicked sinners by His grace through faith. But it does show the Hebrew word “sadaq” in some contexts refers to being *declared just or righteous*.

In Isaiah 50:8-9, being justified is contrasted with being condemned: ***“He is near who justifies Me; who will contend with Me? Let us stand together. Who is My adversary? Let him come near Me. Surely the Lord God will help Me; Who is he who will condemn Me? ...”***

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<sup>3</sup> Harris, Archer and Waltke, page 949.

In Hebrew, the word “*justifies*” above is “sadaq” and the expression “*will condemn*” is “rasha”. In context, Isaiah 50:8-9 is referring to God’s servant – Jesus Christ. Verse 8 above says God justifies His Servant. Jesus Christ was perfectly righteous or just in nature and character. He did not need to be regenerated by the Holy Spirit by God’s grace. Therefore, verse 8 above is using the word “*justifies*” or “sadaq” in Hebrew to mean God declaring Jesus Christ to be just or righteous before Him in legal standing.

## **A key Old Testament word for being judged or imputed as righteous**

In a number of verses, the Hebrew Old Testament uses the word “hashab” to refer to God making just or righteous judgements in His role as Supreme Ruler and Judge. In Genesis 15:6, 2 Samuel 19:20 and Psalm 32:2, the word “hashab” means “to impute” which is actually “a specialised sense of ‘to make a *judgement*’”<sup>4</sup> or “consider, think someone to be something...reckon”.<sup>5</sup> Genesis 15:6 records Abraham’s faith in God: “***And he believed in the Lord, and He accounted it to him for righteousness.***”

The above verse says God “***accounted it to him for righteousness.***” Brown, Driver and Briggs say the word “***accounted***” here means “to impute, reckon”.<sup>6</sup> As Supreme Ruler and Judge, God imputed or accounted righteousness to Abraham. This reckoning or crediting of righteousness to Abraham refers to justification by God’s grace through faith. Genesis 15:6 is not teaching God made Abraham righteous by nature. Instead this verse reveals that as Supreme Ruler and Judge, God judged Abraham to be righteous in His sight.

In Nehemiah 13:13, the word “hashab” is used in relation to the *judgements* by certain people of others.

In Psalm 32:2, David said: “***Blessed is the man to whom the Lord does not impute iniquity...***” In Hebrew, the word “*impute*” above is “hashab”. In the context of this verse, the word “*impute*” here is used in the sense of God as Supreme Ruler and Judge not debiting or accounting sin to certain people. Paul quotes the above verse in Romans 4:8.

“Hashab” is used in 2 Samuel 19:19 in relation to King David not imputing or debiting sin to a man called Shimei. But note in this context, it is referring to David as the *supreme human ruler and judge* in Israel *making judgements* about one of his subjects.

In the context of Leviticus 7:18, 17:4, Numbers 18:27, 18:30, Psalm 106:31 and Proverbs 27:14, the word “hashab” is used to mean “be imputed”.<sup>7</sup> Psalm 106:30-31 records that God accounted righteousness to Phinehas: “***Then Phinehas stood up and intervened, and so the plague was stopped. And that was accounted to him for righteousness to all generations forevermore.***”

In the Hebrew Old Testament, the word “hashab” is used frequently in relation to God reckoning or counting or regarding someone or something as something else (see Leviticus 7:18, 17:4, 25:31, Numbers 18:27, 18:30, Isaiah 40:15 and 40:17). Isaiah 40:15 states: “***Behold, the nations are as a drop in a bucket, and are counted as the small dust on the balance...***” Numbers 18:27 records God accounts certain heave offerings as something else.

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<sup>4</sup> Harris, Archer and Waltke, page 330.

<sup>5</sup> Holladay, page 119.

<sup>6</sup> Brown, Driver and Briggs, page 363.

<sup>7</sup> Ibid, page 363.

In the Old Testament, “hashab” is also used in relation to humans reckoning or regarding someone or something as being something else. 1 Kings 10:21 and 2 Chronicles 9:20 say silver was accounted as nothing in Solomon’s time. Leviticus 25:31 records houses of villages being regarded as country fields. The Old Testament refers to humans being regarded as strangers by their own family members (see Genesis 31:15 and Job 19:15), as sheep for the slaughter (see Psalm 44:22) and as clay pots (see Lamentations 4:2). Proverbs 17:28 says fools can be accounted as wise when they hold their peace.

In each of these examples, people regarded or accounted other people or things as being contrary in one sense to what they really were. Such accounting or regarding *does not involve lying* in one’s mind about someone else. Instead it involves regarding something as a *real fact* which is contrary to another known or unknown *real fact* about the person(s) or thing(s). When humans regard or account various things as real facts about other people or objects which are contrary to certain realities about these other people or objects, this does not make real what they account as *real*.

But when God accounts certain things as real truths about others, these accounted realities become actual realities. Isaiah 55:11 declares: **“so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.”**

Job 18:3 uses “hashab” in the sense of what some humans were *judged* or *regarded* as being in the sight of another person: **“Why are we counted as beasts, and regarded as stupid in your sight?”** In Hebrew, the word **“sight”** above is “ayin”. Refer to the later section “In the sight of God” in this chapter, to see the expression **“in the sight of”** refers to the *judgements* of a person – God or human. This linking of the two Hebrew words “hashab” and “ayin” in Job 18:3 shows how the word “hashab” in some contexts fits well with the concept of *judging*.

Job 13:24, 19:11 and 33:10 refer to Job believing God had counted him as one of His enemies. The word **“counts”** in these two verses is “hashab” and is used in the sense of God’s *judgements* of Job as *Supreme Ruler* and *Judge*.

It is little wonder, Paul uses forms of the Greek word “logizomai” in Romans 4:8, 4:22 and Galatians 3:6 as equivalents of the Hebrew word “hashab” used in Psalm 32:2 and Genesis 15:6. This is because in different contexts, “logizomai” means:

- *be of the opinion of* (see Romans 3:28, 14:14 and 1 Peter 5:12). In these verses, the word “logizomai” is used in the sense of *making a judgement*.
- *impute* or *reckon* or *account* something to someone (see Romans 4:3, 4:5, 4:9, 4:22 and 2 Corinthians 5:19).
- *put on someone’s account, charge to someone*. Bauer says the word “logizomai” was used in this commercial sense in Greek. This is the *bookkeeping* usage of the word.

The word **“impute”** used in Genesis 15:6 and Psalm 32:2 and the phrase **“was accounted”** found in Psalm 106:31 in relation to being justified by God’s grace does in one sense have a covenantal background. But this is only in relation to the fact Abraham was already under the Abrahamic Covenant when God justified him by grace and Phinehas was

under the Abrahamic and Mosaic Covenants when God justified him.<sup>8</sup> Also David, the writer of Psalm 32:2 was under the Abrahamic and Mosaic Covenants.<sup>9</sup>

The Hebrew word for “*impute*” and “*was accounted*” in the above three verses does not linguistically have any shades of meaning relating to covenants. The *primary* sense of the word “*impute*” as used in Genesis 15:6 and Psalm 32:2 and the phrase “*was accounted*” in Psalm 106:31 is in relation to the *right judgements* of God the Supreme Ruler and Judge.

One aspect of God’s righteousness and His justification of believers by His grace is His faithfulness to His covenants. But God’s righteousness and His justifying work in its *broader Biblical* sense also relates to His role as Supreme Ruler and Judge. God was a perfectly righteous Supreme Ruler long before He made the human race and established covenants with them.

## In the sight of God

In Romans 3:20, Paul says: “*by the deeds of the law no flesh will be justified in His sight.*” In Greek, the expression “*in His sight*” is the word “*enopion*”. Bauer says that in the context of Romans 3:20, “*enopion*” means “*in the opinion or judgement of*”.<sup>10</sup> Perschbacher confirms this Greek word often means “*in the eyes of, in the judgement of*”.<sup>11</sup>

The Old Testament uses a number of expressions which relate to the judgements God the combined Supreme Ruler and Perfect Judge made about the characters and actions of humans. One of these expressions is translated as “*in the sight of the Lord*” or “*in the eyes of the Lord*”. In Hebrew, the words “*sight*” and “*eyes*” in these two phrases above are “*ayin*”. “*Ayin*” means “*eye*”.<sup>12</sup> Harris, Archer and Waltke say “*the phrase ‘in the eyes’ is equivalent to opinion or judgement*”.<sup>13</sup> Vine confirms the Hebrew expression “*in the eye of*”, means “*in one’s view or opinion*”.<sup>14</sup> God is not just a judge. He is the Supreme Ruler and Perfect Judge combined.

Examples of verses which use the phrases “*in the eyes of the Lord*” or “*in the sight of the Lord*” or similar expressions are Genesis 6:8, 38:7, Leviticus 10:19, Numbers 11:11, 11:15, Deuteronomy 4:25, 6:18, 9:18, 12:25, 12:28, 13:18, 17:2, 21:9, 31:29, Judges 2:11, 3:7, 3:12 (twice), 4:1, 6:1, 6:17, 10:6, 13:1, 1 Samuel 12:17, 15:19, 26:24, 2 Samuel 15:25, 1 Kings 11:6, 11:38, 14:22, 15:5, 15:11, 15:26, 15:34, 16:25, 22:43, 2 Kings 10:30, 2 Chronicles 14:2, 16:9, 21:6, 29:6, Psalm 143:2, Proverbs 5:21, 15:3 and Jeremiah 32:19.

Proverbs 15:3 says: “*The eyes of the Lord are in every place, keeping watch on the evil and the good.*” Jeremiah 32:19 says of God: “*You are great in counsel and mighty in work, for your eyes are open to all the ways of the sons of men, to give everyone according to*

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<sup>8</sup> As seen in Numbers 25:11-13, God also made a special covenant with Phinehas in relation to his priestly family line and as a result of his actions. But this special covenant was not the basis of God imputing righteousness to Phinehas by His grace.

<sup>9</sup> It is debatable whether in Romans 4:8, Paul applies Psalm 32:2 to all justified believers throughout history or only to those believers who were under the Abrahamic, Mosaic and New Covenants.

<sup>10</sup> Bauer, page 270.

<sup>11</sup> Perschbacher, page 146.

<sup>12</sup> Brown, Driver and Briggs, page 744.

<sup>13</sup> Harris, Archer and Waltke, page 663.

<sup>14</sup> Vine, page 74.

*his ways and according to the fruit of his doings.*” It is obvious from the above verses that they refer to God operating as the Absolute Ruler and Judge.

When verses such as Genesis 6:8, Numbers 11:11, 11:15 and Judges 6:17 refer to finding favor or grace in God’s sight, they are referring to Him as the Supreme Judge and Ruler making governmental-legal *judgements* about various humans based on His *undeserved grace*. Such judgements are only possible because of Jesus’ eternally planned death. Jesus’ death satisfied the demands of God’s holy, righteous nature for the punishment of all sins and of any lack of love.

Many Christians have a woeful understanding of how God’s characteristics of being the Supreme Ruler, Perfect Judge, Creator, loving Father and a perfectly gracious merciful Person work together. For example, they have no grasp of the truth that whenever God is gracious and merciful, He is not only acting as a loving Father and Creator. He is also at the same time making judgements as Absolute Ruler and Judge.

Psalms 143:2 refers to God’s judgement of whether people are righteous in nature, thought, word and action or not: **“Do not enter into judgement with Your servant, for in Your sight no one living is righteous.”** Note in the above verse whether a human is righteous or justified or not is revealed in a *declared judgement* of God. It has nothing to do in this verse with an imparted regenerated nature in Christ.

The Greek word “enopion” is used in Luke 1:6 in relation to two Old Covenant believers being justified in the sight of God: **“And they were both righteous before God...”** “Enopion” is here translated as **“before”**. In Old Covenant times, no believers were regenerated or received a righteous nature in Christ. They were declared righteous by God the Ruler and Judge but did not have an imparted righteous nature. Therefore, “enopion” is used in Luke 1:6 in relation to the judgements of God the Supreme Judge and King of kings.

“Enopion” is used twice in Luke 16:15: **“And He said to them, ‘You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.’”** “Enopion” is here translated as **“before”** in relation to the Pharisees declaring themselves righteous or justified before men. In the second part of this verse, this same Greek word is translated as **“in the sight of”** in relation to God’s judgements or declarations.

“Enopion” is used in Acts 4:19 when Peter and John referred to God’s decisions as the Supreme Judge by the expression **“right in the sight of God”**. 1 John 3:22 uses this same Greek word when referring to various actions being pleasing in God’s sight.

“Enopion” in Romans 12:17 and 2 Corinthians 8:21 (second usage) means “in the judgements or opinions of” men and in 2 Corinthians 8:21 (first usage), 1 Timothy 2:3, 5:4 and Revelation 3:2 means “the judgments of” God. This Greek word is not used in any of the abovementioned verses in connection with the imparting of Christ’s righteous nature through regeneration.

The usages of “enopion” meaning “in the sight of” or “in the judgement” of God in Romans 3:20 and Luke 1:6 support the fact that justification involves a legal standing or forensic judgement by God the Supreme Judge and Ruler.

## New Testament court-of-law words

I find it is usually those who have a poor understanding of the Biblical teachings on God in His role as Supreme Ruler and Judge, who have an equal lack of revelation of the Old and New Testament teachings on forensic justification by God's grace. The original Greek New Testament is full of words which relate many of God's actions to *court of law* situations. Here are some examples:

- “enochos” which means “being guilty for having done wrong (primarily a legal term, being guilty and thus deserving some particular penalty)”<sup>15</sup> or “liable to a charge or action at law”.<sup>16</sup> “Enochos” is used in Matthew 5:21, 5:22, Mark 3:29, 1 Corinthians 11:27 and James 2:10 in relation to guilt before God the Highest Ruler and Judge. The same Greek word is used in Matthew 26:66 and Mark 14:64 in relation to the Sanhedrin declaring Jesus to be guilty and deserving of punishment. The Sanhedrin was the Jewish ruling council.
- “enkaleo” meaning “to bring a charge against, or to come forward as an accuser against”<sup>17</sup> or “*legal technical term: (meaning) accuse; bring charges against*”.<sup>18</sup> A form of “enkaleo” is used in Romans 8:33: “***Who shall bring a charge against God's elect? It is God who justifies.***”
- “kategoreo” which Bauer says is “a *legal technical term*” meaning “bring charges in court before God's tribunal”.<sup>19</sup> Forms of “kategoreo” are used twice in John 5:45: “***Do not think that I shall accuse you to the Father; there is one who accuses you; Moses, in whom you trust.***” Revelation 12:10 uses a form of “kategoreo” when it shows Satan accuses God's people before God the Supreme Ruler and Judge day and night: “***...for the accuser of our brethren, who accused them before our God day and night, has been cast down.***” Examples of Satan appearing to accuse believers before God as Supreme Ruler and Judge are found in Job 1:6-12 and 2:1-6. Romans 2:15 uses a form of “kategoreo” when it says the consciences of unbelievers accuse them of wrong and guilt.
- “proaitiaomai” which means “accuse beforehand”<sup>20</sup> and is translated as “***we have previously charged***” in Romans 3:9: “***...For we have previously charged both Jews and Greeks that they are all under sin.***”
- “ekzeteo” which means “to charge someone with a crime or offense”.<sup>21</sup> Luke 11:50 translates a form of “ekzeteo” as “***may be required***”: “***that the blood of all the prophets which was shed from the foundation of the world may be required of this generation.***”
- “homologeo” meaning “confess, in *judicial* language, make a confession”.<sup>22</sup> In Acts 24:12, Paul used a form of the word “homologeo” when confessing his actions before the court of Roman Governor Felix. 1 John 1:9 uses a form of “homologeo” to refer to confessing our sins to God.

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<sup>15</sup> Louw and Nida, page 776.

<sup>16</sup> Vine, page 285.

<sup>17</sup> Ibid, page 10.

<sup>18</sup> Bauer, page 215.

<sup>19</sup> Ibid, page 423.

<sup>20</sup> Ibid, page 702.

<sup>21</sup> Louw and Nida, page 553.

<sup>22</sup> Bauer, page 568.

- “hupodikos” which means “liable to judgement or punishment, answerable, accountable”<sup>23</sup> and relates to “being subject to justifying behaviour before a *court of justice*”.<sup>24</sup> “Hupodikos” is translated as “*guilty*” in Romans 3:19: “*Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.*”
- “dikaiokrisia” meaning “a right or just verdict or judgement”<sup>25</sup> and is used in Romans 2:5 in the expression “*in the day of wrath and revelation of the righteous judgement of God.*”
- “katakrisis”, “katakrimo”, “katakrima” and “katadikazo” which all mean “to judge someone as definitely guilty and thus subject to punishment”.<sup>26</sup> A form of katakrisis is used in 2 Corinthians 3:9. Forms of “katakrimo” are found in Mark 16:16 and 1 Corinthians 11:32. “Katakrimo is used in Romans 5:18 and 8:1. Forms of “katadikazo” are found in Matthew 12:37 and Luke 6:37.
- “krino”, “krisis” and “krima” which mean “to decide the question of legal right or wrong and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution”.<sup>27</sup> For details of these three words and how they relate to God’s role as the Supreme Ruler and Judge, refer to Chapter “Relevant Greek Words about God the Judge”.
- “ekdikesis” which means “to give justice to someone who has been wronged”<sup>28</sup> and is used in Luke 18:3 and Revelation 6:10 of God’s justice. The same applies to the associated words “ekdikesis” used in Romans 12:9 and Hebrews 10:30 and “ekdikeseos” in Luke 21:22.
- “ekdikos” meaning “the avenger, one who punishes” and used in 1 Thessalonians 4:6 in the expression “*the Lord is the avenger.*”
- “hupo krisin pipto” which means “to be condemned for acting contrary to laws and regulations”<sup>29</sup> and is used in James 5:12 in relation to God’s judgement.
- “krites” meaning “one who presides over a *court session* and pronounces judgement”<sup>30</sup> or “a judge in jurisprudence”.<sup>31</sup> “Jurisprudence” means “expert knowledge of the principles underlying a legal system”. “Krites” is used in Acts 10:42 and 2 Timothy 4:8 of Jesus Christ and in James 4:12 of God.

Refer to Chapter “God the Perfect Judge” and Chapter “God’s Perfect Righteousness” for details about the Hebrew words which relate to God’s role as combined Supreme Ruler and Judge.

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<sup>23</sup> Ibid, page 844.

<sup>24</sup> Louw and Nida, page 554.

<sup>25</sup> Ibid, page 556.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid, page 555.

<sup>28</sup> Ibid, page 557.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid, page 556.

<sup>31</sup> Bauer, page 453.