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THE CONCEPT OF THE RIGHTEOUSNESS
OF GOD
ACCORDING TO ST. PAUL

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INTRODUCTION

THE CONCEPT OF THE RIGHTEOUSNESS OF GOD
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INTRODUCTION

A. The Problem

The theme of the Pauline theology is to examine how God has made a plan for the salvation of man and the world, and how he has realized it. Paul was convinced that God's plan had been fulfilled through Jesus Christ, who was the incarnation of God's holy will. Such was the central message of his evangelical life, namely, his gospel.

This fundamental viewpoint of his theology was clarified, developed, and systematized through his bitter controversy with Judaism (in a narrow sense). The question of the law was especially fundamental for his whole theology. To define and characterize his position in relation to the law Paul used the phrase "righteousness of God," which was the key-word throughout the Old Testament religion and later Judaism. In it he molded the new truth of God's salvation revealed apart from law. The righteousness of God was not only in the service of Paul's polemic, but also of expressing his most fundamental Christian experience in Jesus Christ.

Therefore, the primary purpose of this study is subject to a minute examination Paul's concept of God's

righteousness through which his theology was tactfully built. Since he has received his religious heritage and his religious framework from both the Old Testament religion and later Judaism, the present subject must be studied in close connection with them. It will be included in this present study to find what Paul received from these two religions and what his new understanding of it was.

To help understand Paul's idea on the subject, it is also necessary to study the term "*δικαιοσύνη*," in which Paul's concept of the righteousness of God was sufficiently formulated. This will be a terminological study in which the origin and development of the term "*δικαιοσύνη*" will be treated.

B. The Significance of the Problem

James Denney says:

The formal presentation of "*δικαιοσύνη Θεοῦ*" as the sum and substance of the Christian message is made in the Epistle to the Romans. . . . Thus "*δικαιοσύνη Θεοῦ*" is rightly spoken of by Holtzmann as a 'technische Abbreviatur' for St. Paul's conception of Christianity; in the mathematical sense it is a 'symbolic expression.'¹

As seen in the above statement the righteousness of God is presented in St. Paul's epistles as the central theme of his Christian message. If that be the case, one's correct knowledge of the term will contribute greatly to the

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1. James Denney: Righteousness in St. Paul's Teaching in Hastings's Encyclopaedia of Religion and Ethics, Vol. X, p. 787.

understanding of his epistles as a whole in the New Testament. In turn the sound knowledge of his epistles will help very much to understand the rest of the documents in the New Testament. St. Paul's epistles are generally recognized as the oldest documents of the New Testament writings and transmit to the present the deepest faith in Christ, who has died on the cross and risen from the dead.

paul's theology, which has the righteousness of God at its center, underlies Christianity and its whole history. In the primitive church, when man's righteousness by circumcision threatened the gospel of justification by faith, Paul clarified and protected the gospel from this legalism on his firm ground of the righteousness of God. And when Roman Catholicism, which had been spoiled by paganism, upheld man's righteousness, the reformers protected the true Christian faith on the same ground as Paul had. When modern tendencies of liberal theology based upon man's righteousness deteriorate the Christian faith, the gospel based upon the righteousness of God will save Christianity from this destructive liberalism.

C. The Method and Procedure To Be Used

St. Paul was the greatest evangelist and the most profound thinker in the primitive church, but not a systematic theologian. A. Deismann once said:

Paul is essentially first and foremost a hero of religion. The theological element in him is secondary, naivete in him is stronger than reflection; mysticism stronger than dogmatism; Christ means more to him than Christology, God more than the doctrine of God. He is far more a man of prayer, a witness, a confessor and a prophet, than a learned exegete and close thinking scholastic.¹

As a whole his epistles greatly reflect this character.

Primarily, his works are not theological writings elaborated and speculated as done by a systematic theologian. Rather they are Paul's letters to his churches which were written for practical purposes as occasions demanded.

Therefore, St. Paul does not present a systematized knowledge of the present subject. It is the purpose of the present discussion to study these passages which include the term "*δικαιοσύνη*" or expound them according to the exegetical method and analyze them, and from them attempt to formulate the concept of God's righteousness according to St. Paul. The study by chapters will proceed as follows:

Chapter I -- An attempt to discover the general background of Paul's concept of Divine righteousness, which will help to interpret and understand the passages concerning the present discussion in his epistles. For Paul's theological background, the Old Testament religion, later Judaism, and the Synoptic Gospels will be studied in light of the subject.

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1. Adolf Deismann: A Study in Social and Religious History, Eng. Tr., p. 6.

As the Synoptic Gospels were written later than the Pauline epistles, there is some doubt in considering them as a background of Pauline theology. However, since the Synoptic Gospels present the life and teachings of Jesus most directly and the Christology which is the very foundation of the movement of the early church, it must be supported that the Synoptic Gospels throw a light upon the present study.

Chapter II -- A consideration of terminology, how the term "*δικαιοσύνη*" was originated in the classical Greek writings, how its connotations were developed and transmitted to the time of Paul through the Hellenistic writings. The purpose of this chapter will be to scan the history of the term, and to discern the radical shifting of the conception of its content from the Greek idea to the Hebrew idea, thus preparing the way for the Pauline usage.

Chapter III -- A discussion of Paul's general usage of "*δικαιοσύνη*" which may be found widely in non-Pauline writings. The purpose of this chapter will be to attempt to present Paul's general teachings which he gives through the term "*δικαιοσύνη*" and also to discover how it was colored by Paul even in its general usage.

Chapter IV -- A study of Paul's specific usage of

"δικαιοσύνη θεοῦ," which is the most characteristic use of the term and is never found in non-Pauline writings. This is an attempt to discover the new truth of the Divine salvation which is molded in this usage. This study will be done by carefully examining the key-passages of the phrase "δικαιοσύνη θεοῦ" and the passages where it is expounded in close connection with his theological background in the first chapter and the terminological background in the second chapter.

D. The Source of Data

Primarily, Paul's epistles in the New Testament will be used with the New Testament as a whole and the Old Testament. All references will be made from the American Standard Version unless otherwise noted. Lest, in interpreting the Biblical passages, the mark may be missed, the interpretation of outstanding expositors will also be consulted. Other secondary materials will be used as listed in the bibliography.

CHAPTER ONE

THE GENERAL BACKGROUND

CHAPTER ONE

THE GENERAL BACKGROUND

A. Introduction

There is no doubt that St. Paul's theology originated in Old Testament religion and Judaism. In Paul's concept of God, his Christology, and his concept of the law, one cannot but recognize the factors which were influenced greatly by them. In other words the whole system of his thought was tightly built upon the religion of the Word which was only to be found in the Old Testament and Judaism.

Therefore, since the present subject, the righteousness of God, is the central theme of St. Paul's theology,¹ it must be understood in the background of the Old Testament and Judaism. If this be the case, it would be very significant to clarify how the righteousness of God has been presented in the Old Testament and Judaism to understand the present subject.

Furthermore, it would be helpful to observe the manner in which the same subject has been taught in the Synoptic Gospels. Since it is believed that the Gospel of Jesus has been understood profoundly by St. Paul, since he accepted Jesus as the Christ, and since the Synoptic Gospels

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1. Cf. Alexander Balmain Bruce: St. Paul's Conception of Christianity, p. 146.

present the direct materials of Jesus' teachings, his life, his death, and his resurrection, it will be significant to study the Synoptic Gospels as a means to understanding St. Paul's central thought. This will be discussed in detail later.

B. The Righteousness of God in the Old Testament

1. As God's Attribute.

The Hebrew terms for righteousness in the Old Testament are explained by Alexander Reid Gordon as follows:

The technical term for 'righteousness,' ^{צדקה} or ^{צדק}, is connected with the Arabic, ^{سِدْق}, 'sidk', 'truth,' 'sincerity,' 'firmness,' and denotes generally what is true, right, fitting, or conducive to the end in view. The corresponding adjective ^{צדיק}, 'righteousness,' is applied only to person. The denominative verb ^{צדק} or ^{צדק} is used mainly in the forensic sense of being 'in the right,' the Hiphil ^{צדק}, 'justify,' conveying the several ideas of declaring the just man in the right (Dt. 25:1, 25; 15:4), helping the innocent to the vindication of his cause (Is. 50:8), and bringing the sinner into right relations with God (Is. 53:11, Dt. 12:3).¹

According to Andrew B. Davidson, "The Hebrew idea of right was what was conformable to a standard. . . . It was not conformity to a standard that made things right, but conformity to a right standard."²

Thus for the Hebrew mind, "righteousness" was true, conducive to the end in view, and conformable to a standard, and also had the forensic sense of declaring the right

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1. Alexander Reid Gordon: Righteousness in the Old Testament, in Hasting's Encyclopaedia of Religion and Ethics, Vol. X, p. 781.
2. Andrew Bruce Davidson: The Theology of the Old Testament, p. 130.

cause in judgment. Therefore, in Old Testament religion, "righteousness" indicated man's right relationship to God or the covenant in which the will of God was embodied. For the Hebrew people there was no right standard to justify their conduct apart from God. Jehovah alone was the infallible and unchangeable standard to which the children of Israel must have been conformable in all their conduct. They were strongly convinced that their righteousness was to be achieved by submitting themselves to the will of God.

The Hebrew idea, in which man's righteousness must exclusively consist in a right relation to God, presupposes the fundamental conviction that God Himself is righteous. The fact that God is God does not prove that God is righteous. But the very fact that God is righteous and right in His conduct contributes to a concept of His righteousness. Davidson said,

But the fact that God is God does not withdraw him and his actions from the sphere of moral judgment. Nothing would be right in God because he is God, which would not be right in Him were he man.¹

Throughout the whole of Old Testament Books, the idea that God is righteous appears as the most distinctive character. This is seen in the following statements:

For Jehovah is righteous; he loveth righteousness:
The upright shall behold his face.²

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1. Davidson, op. cit., p. 131.
2. Psalms 11:7.

The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness and without iniquity,
Just and right is he.¹

Thus, God was regarded as the source of righteousness in Israel² and the author of justice. Especially in the prophetic religion the character of Divine righteousness was exceedingly clarified, and the ethical concept of God, in which Jehovah was a right ruler and a righteous Jehovah, was strongly emphasized. The ethical nature of God by which he hated unrighteousness but loved righteousness, contrasted to the unethical nature of the heathen gods, became the foundation of the solemn and lofty concept of God in the prophetic religion. Such a prophetic conception of the Divine righteousness appears in the following passages:

Jehovah in the midst of her is righteous; he will not do iniquity; every morning doth he bring his justice to light, he faileth not; but the unjust knoweth no shame.³

I, Jehovah, speak righteousness, I declare things that. . . there is no God else besides me, a just God and a Saviour: there is none beside me. Only in Jehovah, it is said of me, is righteousness and strength.⁴

I will make justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hidingplace.⁵

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1. Deuteronomy 32:4.
2. John Skinner: Righteousness in the Old Testament, in Hasting's Bible Dictionary, Vol. IV, p. 281.
3. Zephaniah 3:5.
4. Isaiah 45:19-21.
5. Isaiah 28:17.

Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.¹

2. Divine Judicial Action.

As seen in the previous discussion, God is the author of justice and is always bound to act justly. In addition to this He dispenses absolute justice over man and the world. Consequently, the code which reveals His holy will is accepted by Hebrew people as an indisputable and unchangeable standard of both individual and social life. Whenever one is in the right relation with God, he is just and righteous. On the contrary, if man is against God's will, he is in the wrong. Therefore, God's every action involves a judicial meaning and His will is the impending judgment upon human life. In view of this Skinner says, "This idea of Divine righteousness is based on legal analogies applied to the relation between Jehovah on the one hand and Israel or mankind on the other."² In such legal analogies Jehovah shows himself as the plaintiff, and Israel or other nations have to stand before Him as the accused. Of course in any case, Jehovah is in the right and his adversary in the wrong.

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1. Hosea 6:5.
2. Skinner, op. cit., p. 279.

Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.¹

Put me in remembrance; let us plead together: set thou forth thy cause, that thou mayest be justified.²

Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people and he will contend with Israel.³

In these legal analogies God also appears as the supreme judge. This is a prevalent conception of the Old Testament. For the people of Israel Jehovah is their law-giver, their supreme judge, and their king.⁴ Jehovah is not a judge only over Israel, but also over all nations. He has the absolute sovereignty and judicial power over the world.⁵ He is not a cruel tyrant or a capricious judge, but a righteous judge.⁶ Since He is righteous, it follows that He judges the world in righteousness.⁷ His righteousness is the very foundation of His throne.⁸

However, this judicial attribute of God is not speculative at all. On the contrary, it is revealed to Israel through definite Divine interventions in its

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1. Isaiah 1:18.
2. Isaiah 43:26.
3. Micah 6:2.
4. Isaiah 33:22.
5. Genesis 18:25.
6. Jeremiah 11:20.
7. Psalms 96:13.
8. Psalms 89:14; 97:2.

history. To the people of Israel Jehovah was not static, but dynamic. The judicial attribute of God also was experienced by Israel through God's chastisement for their iniquities and His deliverance from their enemies. As the supreme judge Jehovah was experienced by Israel in two ways. In one way, He was understood by Israel as a horrible avenger against the wicked, and in the other way, as the deliverer of the righteous. This is seen in the following passages:

But, O Jehovah of hosts, who judgest righteously, who triest the heart and the mind, I shall see thy vengeance on them; unto thee have I revealed my cause.¹

Jehovah is righteous: he hath cut asunder the cords of the wicked.²

For the arms of the wicked shall be broken;
But Jehovah upholdeth the righteous.
Jehovah knoweth the days of the perfect;
and their inheritance shall be forever.³

As the supreme judge, Jehovah utterly destroys the wicked; at the same time he upholds the righteous and gives them an eternal inheritance. In prophetic religion this idea was especially emphasized. The righteous judgment of Jehovah pressed not only upon the heathen nations, who thwarted his all-wise purposes, but also upon Israel, who went astray from the law of the Lord.

As a whole though, Israel presents itself as

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1. Jeremiah 11:20.
2. Psalms 129:4.
3. Psalms 37:17-18.

righteous before God, and other nations are dealt with as the wicked. A Psalmist sings,

Let God arise, let his enemies be scattered. . . .
So let the wicked perish at the presence of God. But
let the wicked perish at the presence of God. But
let the righteous be glad; let them exult before God.¹

In spite of its misconduct when Israel compared itself with other nations, it was strongly convinced that it still had the right cause in its controversy with other nations. Even though the actual Israel went astray from Jehovah, at least the repentant Israel would stand before Jehovah as the righteous. This idea resulted from their strong faith in Jehovah. They pleaded before God that they were in the right cause in contradistinction to the other nations. In human history nations rise and are gone. All these are but a great drama. In the final time God's cause will be victorious. Israel was convinced that it possessed the cause with themselves.² Thus God's righteousness for Israel, was understood as God's unfailing action in which God gave Israel, who possessed God's cause, victory over the nations. Here it would be very worthwhile to notice the fact that the righteousness of God consistently adheres to his revealed line of action: his deliverance of the faithful and the destruction of those who are wicked.

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1. Psalms 68:1-3.
2. Cf. Isaiah 1:4-9 and Davidson's Theology of the Old Testament, pp. 136-139.

3. Divine Redemptive Work.

In prophetic religion the side of deliverance in Jehovah's judicial action was distinctively developed. This element of God's righteousness was so much stressed that the judicial element was considerably weakened. As one sees in Isaiah 45:19-21, there is found the distinctive expansion of the prophetic conception of Divine righteousness. There the righteousness of God is far more than judicial action. As the most outstanding conception of the prophetic religion God's righteousness is a feature of His whole manner of revelation in history. It embraces God's redemptive purpose. This is seen in the following passages:

I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in: I, Jehovah, speak righteousness, I declare things that are right. . . a just God and a Saviour; there is none besides me.¹

. . . righteousness is gone forth from my mouth, a word that shall not return.²

I that speak in righteousness, mighty to save.³

God's righteousness shown in those passages is not an indifferent judicial function of God in which God judges right and wrong; rather it is a positive Divine power which builds up righteousness itself and multiplies it

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1. Isaiah 45:19-21.
2. Isaiah 45:23.
3. Isaiah 63:1.

abundantly. Such an aspect of God's righteousness must be explained by the unique nature of God's righteousness itself. According to James Denny, "God's righteousness is not an analytical proposition, but a synthetic proposition."¹ In other words, God's righteousness functions not only in declarations of right or wrong, but in doing something for the sinner, as is seen in the following passage:

Quicken me, O Jehovah, for thy name's sake: in thy righteousness bring my soul out of trouble. And in thy lovingkindness cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant.²

Therefore, Davidson called it "God's redemptive operations."³ God himself is righteous; therefore, he cannot tolerate injustice or wickedness. Before the righteous and solemn presence all the injustice and wickedness must be utterly destroyed. At the same time the righteous must be delivered from the unrighteous. Especially Israel, God's chosen people, must be kept away from all the iniquities and delivered from all the wicked nations. But in actuality, Israel was often invaded by other nations, and the children of Israel were often rebellious and disobedient unto God. In such an actuality, God's righteousness as a mere attribute was not enough. It must be something more.

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1. James Denny: Encyclopedia of Religious and Ethics, Vol. X, p. 788.
2. Psalms 143:11-12.
3. Davidson, op. cit., p. 140.

Therefore, God's righteousness revealed itself in delivering Israel, His chosen, and in forgiving Israel's past iniquities. Also it was very much characterized by Jehovah's long forbearance with Israel:

Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.¹

And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of justice; blessed are all they that wait for him.²

Why, then, must the righteous God have forborne Israel's misconduct, waited for its repentance, and forgiven its iniquities? The answer to this question must be found only in the characteristic nature of God's righteousness itself. God, as a righteous God, is always bound to act justly, and to restore righteousness and maintain it, and also to be faithful to his righteous purpose. Jehovah's deliverance and his forgiveness as Divine action resulted as an inevitable consequence of his righteousness. Karl Barth explains it in his Romans as "the consistence of God with himself."³ Also Skinner says:

The fundamental thought would seem to be the trustworthiness and self-consistence of Jehovah's character, . . . His being ever true to his own nature and purpose, -- and along with that his straightforwardness in the revelation of that purpose to Israel.⁴

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1. Psalms 51:14.
2. Isaiah 30:18.
3. Karl Barth: Romans, p. 40.
4. Skinner, op. cit., p. 239.

In this way God's righteousness manifests itself in God's active vindication of His purpose with Israel. In times of His people's distress and defeat, it is the saving favor and the retribution that descends on their enemies that champions their cause. Therefore, God's righteousness is often used as synonymous with salvation in the Old Testament Books. This is seen in the following verses:

My righteousness is near; my salvation is gone forth.¹

My salvation shall be for ever, and my righteousness shall not be abolished.²

My salvation is near to come, and my righteousness to be revealed.³

There is no God else beside me; a righteous God and a Saviour.⁴

Thus, God's righteousness and salvation are closely associated, and God's grace and righteousness seem to be identical because God always acts in behalf of the salvation of His people.

At this stage of the discussion it will be helpful to examine God's righteousness in the light of the deep concept of sin in the prophetic religion. The deepest concept of sin sharply criticizes Israel itself. The prophets look at themselves and at their nation with a consciousness of sin that they regard themselves worthless to stand before the holy presence of Jehovah:

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1. Isaiah 51:5.
2. Isaiah 51:6.
3. Isaiah 56:1.
4. Isaiah 45:21.

For our transgressions are multiplied before thee, and our sins testify against us, for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.¹

In such a deep concept of sin they can no more appeal to God to vindicate their right cause. Still they believe in God's redemptive righteousness, which is their only hope to meet their need. Their faith in God's redemptive righteousness alone bridges the abyss between their religious ideal and their actual position. This faith is always accompanied by their repentance and humility. Thus, the repentant Israel can participate in God's redemptive righteousness.²

Here again the relation between the Redeemer and the redeemed is built upon the common framework of the Old Testament.

In other words, the two parties taking part in God's righteousness are God and Israel, God's people, at least those who are repentant.

C. The Righteousness of God in Judaism of the First Century A.D.

1. Individualizing of Prophetic Teaching.

Judaism of the First Century A. D. had its roots in Old Testament, but there was considerable development

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1. Isaiah 59:12-13.
2. Cf. Isaiah 1:16-17; 55:6,7.

and changes in it must not be overlooked. The most distinctive development of it from the prophetic religion is its individualization.

Since Babylonian captivity the political community of Israel and its bond of a common cultus has slowly begun to disintegrate, and both Palestinian Jews and the Diasporas could not help living in close contact and association with the heathen. Consequently, their adherence to the religion of their fathers became for the individual not a matter of course, but a matter of choice.¹ Many, doubtless, fell away and were absorbed in the surrounding heathenism.

Into this situation came the individualization of the prophetic teaching. This individualizing, apparent from the time of Ezekiel and the later Psalmists, began to show its effects. This tendency is seen in the following passage:

If the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him, for his righteousness that he hath done shall live.²

Thus the prophetic doctrine of sin, retribution, and repentance which were given primarily to the nation as a whole has been clearly individualized in the later Judaism. Concerning the individualizing of the doctrine of repentance

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1. George Moore: Judaism, Vol. I, pp. 224-225.
2. Ezekiel 18:21f.

in Judaism, George Moore says:

Many of the penitent confessions and supplications in the Psalms are personal, and furnish pattern and phrase for the Jewish liturgy. Thus the whole great prophetic doctrine of collective repentance and reformation was translated into personal religion; it became the doctrine of salvation for the individual as it had been originally for the nation.¹

The great prophetic doctrine of retribution was radically individualized in the first century Judaism. According to the Prophetic teaching many of the inflictions which befall the people and the individual are retributory, the chastisement resulting from the transgression of, or the neglect of, the holy will of God. This was the moral of the history of the nation as it was drawn by the prophets. This doctrine of retribution is originally collective in prophets.² In the first century Judaism, however, it is entirely individualized. This is seen in the following statements:

And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?³

As His mercy is great, so is his correction also: He judgeth a man according to his works. The sinner shall not escape with his plunder; and the patience of the godly shall not with his plunder; and the patience of the godly shall not be frustrate. He will make room for every work of mercy; each man shall find according to his works.⁴

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1. Moore, op. cit., pp. 501-502.
2. Cf. Amos 2:4-16.
3. Proverbs 24:12.
4. Ecclesiastes (The Wisdom of Jesus the Son of Sirach) 16:12-14.

Thus, the strict doctrine of retribution is seen in the first century Judaism as a doctrine in which God judges individual justice and injustice, good and evil, according to its work.

2. The Result of Individualization of Prophetic Religion.

a. The Retributive Character of God's Righteousness.

The individualization of religion influenced very much the concept of the righteousness of God. That is, the righteousness of God was also much more individualized and considered as distributive or retributive.¹ In prophetic religion the Divine deliverance was emphasized as the most important element of God's righteousness. In Judaism Divine judgment became stressed. God now became a severe judge who would never forget His strict judgment over His creatures. Thus, God rules the universe with strict retributive righteousness. In keeping with His righteousness the wicked must be punished, but the righteous will never be destroyed. Since God is not capricious but consistently righteous, He rules man and the world in conformity with His righteous judgment and His perfect knowledge. Therefore, Moore says that "God will not use his almighty power over his creatures without regard to right."² God, who knows men's thoughts and the counsel of their hearts, knows also who has sinned and who has not. And God who knows the real intention of each

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1. Moore, op. cit., pp. 387-388.

2. Ibid., p. 388.

individual will rightly distinguish the guilty from the guiltless. Such an ethical activity of God has as its purpose the giving of salvation to the world.

3b. The Eschatological Character of God's Righteousness.

In Judaism the righteousness of God was understood in close connection with eschatology. God does not reveal His righteousness in its full meaning in the present history. It was expected to be fulfilled at the consummation of history. In Judaism the new world to come was not to be expected in an evolution of this world, but rather in the end of this world. According to Moore:

The belief in the ultimate retribution for the individual after death attached itself to the expectation of a great crisis in the history of the Jewish people or of the world. . . The beginning of the Messianic age is a great crisis in the history of Israel and of the nations.¹

When this world ends, the new world must be characterized by the Divine righteousness and based upon it. In other words the time when the Messiah comes is the end of this world and the beginning of the new world. This is the time that the righteousness of God reveals itself in its full meaning and God gains the victory over the world.

Therefore, the Jews must have been waiting for this time and lived according to the law to the end of being favored with God's redemptive mercy. For them their

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1. George Moore: Judaism, Vol. II, pp. 323, 377.

observances of the law were the conditions of their redemption. Thus in Judaism, both faith and works were required for salvation, and God's judgment and his reward produced the motivation for individual conduct. But in the first century Judaism human merit, as participation in the Divine righteousness, had been extremely emphasized. It was, consequently, natural that Judaism should have fallen into legalism. Still expecting the full revelation of the righteousness of God, they were striving to get it by their own works. Therefore, the Pharisees in the time of Jesus Christ tried to find Divine righteousness too much in externals and too little in the state of the heart. As a matter of course, the religious life of the Pharisees oscillated between self-righteousness and despair.¹

D. The Righteousness of God
in the Synoptic Gospels

The phrase "righteousness of God" does not occur in the Synoptic Gospels. The term "righteousness" occurs only seven times in the first Gospel. St. Mark and St. Luke have recorded no sayings of Jesus containing the term "righteousness." Accordingly, the present study will be limited to the Gospel by St. Matthew.

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1. George Barker Stevens: Righteousness in the New Testament, Hastings' Dictionary of the Bible, Vol. IV, p. 282.

1. Its General Meaning.

When Jesus talks about "righteousness" what does he mean by it? Since Jesus in his life-time had been known as a rabbi who was teaching the coming of the Kingdom, he might have followed Judaism in his religious framework. In light of this it may be helpful to understand his meaning in the light of the contemporary rabbinic teaching about the subject. According to Willoughby Allen, "In contemporary Judaism, 'righteousness' was often equivalent to 'right conduct' especially in the sphere of the performance of acts of religion."¹ To Jews "right conduct" was conditioned by observance of the law, and expressed itself in repentance, almsgiving, prayer, and acts of humanity. Thus, "righteousness" to Jews meant "upright moral conduct" which is based upon the faithful obedience of the law.

The righteousness in Jesus' teaching and that of the Pharisees' have the same meaning and they are rightly based upon the law. Matthew points out: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven."² Since "righteousness" in Jesus' teaching was presented as a right conduct based upon the law, the law must have been the standard of righteousness. By both Jesus and Pharisees, the law was also understood

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1. Willoughby C. Allen: Righteousness in Christ's Teaching, Hastings' Encyclopaedia of Religion and Ethics, Vol. X, p. 785.
2. Matthew 5:20.

as the revelation of God's holy will. Jesus said:

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.¹

From such teachings of Jesus it is easily understood that to Jesus the God who gave the law must have been the fountain and author of righteousness exactly as in Old Testament religion and Judaism. The Synoptic writers do not directly speak of righteousness as a Divine attribute, but the teachings of righteousness in the Synoptic Gospels are implicitly based on the nature of the Father.

Jesus does not himself apply the phrase "God's righteousness" in the Synoptic accounts, but the idea must not be excluded. In Jesus' teachings "the Father's love" is presented as the whole sum of the knowledge about God. Jesus tells us that God loves both good men and evil men, both the righteous and the unrighteousness.² On the basis of these sayings of Jesus, does God's righteousness need to be abolished? By no means! God's love according to Jesus is the love which makes righteousness perfect, and the love which makes the sinner righteous, and the love which makes the imperfect perfect as the heavenly Father is perfect.³ The Father's love is the perfect and

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1. Matthew 5:20.
2. Matthew 5:45-48.
3. Matthew 5:48.

powerful righteousness which was expressed in a new form.

This love of God has two aspects, namely, God's mercifulness and God's sternness. These two aspects are clearly shown in one of Jesus' parables.¹ The king of the parable takes account of his servants. He shows his great mercy to the servant who shows mercy to his fellow. On the other hand, the same king never shows his mercy to the servant who does not show mercy to his fellow. Thus, God has no mercy toward the ungrateful and unloving:

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.²

2. Its Specific Meaning.

According to the Synoptic Gospels, Jesus presents himself as the perfect revelation of the righteousness of God. To understand Jesus' teachings more correctly, it may be necessary to examine them in the light of Jesus' Messiahship, which was confessed by his disciples. Jesus was not a mere rabbi. Jesus is neither a lawyer who judges people with a strict law, nor a moralist who binds people with moral codes; rather he is a creator of a new character. One can find a new human image which is created by Jesus through the sermon on the mount. This new character is the man of the Kingdom. In the sermon on the mount Jesus

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1. Matthew 5:23-35.
2. Matthew 5:34-35.

describes what the new character is, what the new character does, and how the new character lives.

The central feature of this new character is "righteousness," which is the condition necessary to enter the Kingdom of God and the ruling principle in that Kingdom.¹ Therefore, this new principle of the Kingdom man, namely, "righteousness," cannot be understood separately from the person of Jesus Christ. In the sermon on the mount Jesus is not presenting merely a new teaching, but rather he seems to introduce and describe himself. When he teaches that man must be perfect, as His heavenly Father is perfect,² is he not aware of His Father's perfection which is incarnated in himself? When Jesus asks people to love their enemies,³ does he not anticipate his forgiveness and love on the Cross? When he tells of the parable of building a house upon a rock,⁴ is he not conscious of himself as the eternal rock upon which his visible and invisible Churches must be built? In the sermon on the mount St. Matthew does not present Jesus as a new teacher who teaches about the Kingdom of God, but rather as a new center of the Kingdom which is to be fulfilled in him. Therefore, the righteousness which is taught in the sermon will be meaningless without Jesus. When St. Matthew is

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1. Matthew 5:10,20; 6:33.
2. Matthew 5:48.
3. Matthew 5:44.
4. Matthew 7:24-27.

writing about "righteousness" in the sermon, does he understand it as a mere human achievement? No! Definitely not! In its real meaning this righteousness is not the thing which is gained only by human efforts but by man's relationship with the person of Jesus. In other words, it comes from Jesus, and is based upon his person. The perfect righteousness had been embodied in Jesus' moral life and was subsequently imparted to mankind.

Thus according to Matthew, Jesus himself was presented to men as the standard source and spring of "righteousness." St. Matthew, then, identified the persecution for righteousness with the persecution for the sake of Jesus himself.¹ The persecution for the sake of Christ is the persecution for the sake of "righteousness." Otherwise it is meaningless to be persecuted for the sake of Christ. As Jesus Christ is the incarnation of righteousness, it is worthwhile to be persecuted for his sake. Thus, Jesus Christ was rightly grasped by St. Matthew as the full and perfect revelation of the righteousness of God for the salvation of the real Israel. This idea does not appear in the written words in the Synoptic Gospels. But one cannot deny the fact that the central theme of righteousness is built upon such a Christology. Therefore, in the Christology by St. Matthew, the bridge to the concept of the righteousness of Christ by St. Paul is to be found.

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1. Matthew 5:10-12.

E. The Summary and Conclusion

It is very evident that "righteousness" was taught as an attribute of God in the Old Testament. This ethical concept of God has characterized the prophetic religion to be lifted up in the high moral sphere. But at the same time, in the Old Testament the righteousness of God was not only an attribute of God, but was also revealed in the vivid history of Israel as concrete Divine works through his judgment and deliverance. However, the prophets, confronted with the dilemma between their lofty concept of Divine righteousness and their deepest concept of sin, sought its solution in the discovery of God's redemptive mercy in the very righteousness of God which would reveal itself in its full meaning through the coming of the Messiah. With this Divine justice is mingled his love and mercy, and the characteristic concept of the righteousness of God is built mysteriously upon Divine mercy and justice.

Contemporary Judaism, in its basic form, was rightly built upon the Old Testament religion. But it had considerably individualized the Old Testament religion and emphasized very much individual retribution. Accordingly God's judgment was stressed one-sidedly. The righteousness of God which had been grasped concretely by the prophets as based upon the Divine justice and mercy was considered as retributory. On the other hand, Israel

was waiting for the coming of the Messiah in its Eschatological faith. But even such a faith was secondary to the idea of the individual retribution in which man would have to gain the Divine righteousness by human righteousness. They interpreted the law at their convenience and limited it to externals. Consequently, they fell into a legalistic and self-righteous pattern.

The teachings of Jesus Christ are closely connected with Judaism and are rightly built upon the Old Testament religion. But they have their most distinctive character in the personality of Jesus Christ himself as the Messiah; namely, as the accomplisher of the law and prophets, and the full revelation of Divine righteousness. In other words, Jesus Christ fulfills the law and prophets and overcomes the dead-lock of Judaism. Therefore, through Jesus his followers restored the true prophetic message and found its fulfillment and at the same time got rid of the self-righteousness of Judaism. Furthermore, through their faith in Jesus they became partakers of the righteousness of God. Such a religious experience is expressed in the terms "rebirth" or "forgiveness" in the Synoptic Gospels. The concept of the righteousness of God in St. Paul was built upon such a background.

CHAPTER II
THE HISTORY OF THE TERM

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A. Introduction

Since Paul's concept of righteousness of God has been expressed and formulated in the word "δικαιοσύνη," it is necessary to study the origin and the development of its meaning, and to know something of its use in the non-Christian world.

This chapter will be divided into three parts. In the first part the Greek usage of "δικαιοσύνη" will be studied. The origin and the development of the term in Greek society will be discussed through the outstanding Greek writers. Secondly, how the term has been introduced, understood, and used in the Hellenistic world will be examined. However, since it may not be possible to cover the whole scope of Hellenistic writers on the present subject, the discussion will be confined to the two prominent Hellenistic Jewish writers, Josephus and Philo, through whom the approach to Hebraism is found. In the third part the Septuagint usage, where the term "δικαιοσύνη" was crucially colored by Hebrew religion, will be discussed.

B. Greek Usage

1. Homer.

The word "δικαιοσύνη" seems to occur for the first time in the time of Phocylides, the sixth century B. C.¹ Therefore, the famous writers of Greek tragedy, Aescylus, Sophocles, and Homer did not use the abstract "δικαιοσύνη."² In light of etymological study it belongs to the third stage of word-formation, following "δικη" and "δικαίος." Words with the termination "-σύνη" begin to appear in the age of abstract thought.³

In Homer's writings the metrically more convenient "δικη" stands for "δικαιοσύνη." Therefore, in order to know the Greek idea of "δικαιοσύνη" in Homeric period, it is imperative to study the root and the connotation of "δικη."

According to Gottfried Quell and Gottlob Schrenk,

The fundamental meaning of the root 'ΔΙΚ' is 'showing the way, determining.' It is represented figuratively by 'the outstretched hand.' 'ΔΙΚη' means directing, determining, and that which is directed or determined. This is the starting-point for both lines of development.⁴

Thus, "δικη" originally has two lines of connotation:
one is generally what is usual, what is right, manner,

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1. Paul Shorey: Righteousness, ERE, Vol. X, p. 802.
2. Ibid., p. 805.
3. Gottfried Quell and Gottlob Schrenk: Righteousness, in Kittel's Theologisches Worterbuch zum Neuen Testament, English Translation, p. 26.
4. Ibid., p. 11.

and traditional custom; the other is in a juristic sense, justice, legal action, and judgment. Such lines of its meaning were to contribute greatly to form the full meanings of "δίκαιοσύνη" as in the later years.

In Homer's writings "δίκη" is used in those two meanings. He sometimes uses it in the senses of "way" or "ethical justice," and at other times he uses it in the concrete sense of judgments: "μήτι δίκης ἐπιστεύεις,"¹ where "δίκη" means "what is fit" or "right"; "Δίκη ἰθύνητατα εἰπεῖν",² where "δίκη" clearly means "judgment."

2. Solon.

In Solon "δίκη" means "harmony" and "order." For him a just society must be harmonized and orderly. He prays for wealth, but it must not be unjustly gained.³ He boasts that he has harmonized might and right.⁴ Also he says that the sea is the most "just" of things when the winds do not vex it.⁵

On the other hand, he regards disorder and tumult as wicked. However, since "δίκη" is silent but omniscient, it sees and knows all things and surely overtakes the

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1. Homer: Il. 19.180, cited by Liddel and Scott's Greek-English Lexicon.
2. Ibid., Il. 18.508.
3. Frag. 12(4), l. 7.; cited by Shorey, op. cit., p. 801.
4. Frag. 32(25), l. 15.; cited by Shorey, op. cit. p. 801.
5. Frag. 11(17); cited by Shorey, loc. cit.

wicked at the last.¹

Thus, in Solon "δίκη" is more than a human device, rather it is a law and in some sense divine, independent of man. Here "δίκη" shows hints of its abstract idea developed by later Greek reflection. The Greek idea of justice in this period was well prepared to have the abstract "δικαιοσύνη," which was to occur for the first time in Phocylides' writings in the sixth century B. C.

3. Plato.

In Plato's Republic "δικαιοσύνη" is regarded in its abstractive and subjective aspect as entire righteousness, the harmony, unity, and right functioning in division of labor of all the "parts" or "faculties" of the soul.² As an inner quality or a cosmic principle, the abstract "δικαιοσύνη" reaches its climax in Plato. According to him "δικαιοσύνη" means one of cardinal virtues, queen of virtues, and fulfilment of all the virtues. Plato actually lifts the whole matter of "δικαιοσύνη" to a higher level. In Plato, thus, "δικαιοσύνη" is primarily grasped as general and broader, that is, an "uprightness" or "god-conformable."

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1. Frag. 2(13): cited by Shorey, loc. cit.

2. H. Hoffding: Problems of Philosophy, Eng. tr., p. 169.

According to Charles Dodd, Plato's profound treatment of the term had little effect upon current usage of it. Rather his idea in its narrow sense contributed to the current usage.¹ By its narrow sense Plato teaches about "δικαιοσύνη," by which he means the virtue of the citizen who behaves uprightly and does his duty.² In other words, Plato conceives that "δικαιοσύνη" is the legally prescribed behavior of the citizen toward society, so he says, "To mind one's own business, and not be meddlesome, is justice."³ In his writings he also means the business of a judge by "δικαιοσύνη." Thus, Plato uses "δικαιοσύνη" in both the legalistic and the judicial sense.⁴ A more elaborate discussion in this aspect of the meaning will be found in Aristotle's Nicomachean Ethics.

4. Aristotle.

In dealing with "δικαιοσύνη" Aristotle was more indifferent and skeptical while Plato was passionately interested in an answer to ethical nihilism and in the ultimate "sanction" of righteousness or justice.⁵

Theodore Gomperz says about Aristotle: "He does not trouble himself about any eudaemonistic foundation."⁶

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1. Charles Harold Dodd: The Bible and the Greeks, p. 43.
2. Quell and Schrenk, op. cit., p. 26.
3. Plato: Republic, IV, 433, cited by Quell and Schrenk, loc. cit.
4. Quell and Schrenk, loc. cit.
5. Shorey, op. cit., p. 803.
6. Theodore Gomperz: Greek Thinkers, Eng. tr., Vol. IV, p. 258.

In his Nicomachean Ethics Aristotle, with his indifferent attitude, is merely or mainly, making a logical distinction between self-regarding virtues and virtues relative to each other.

Aristotle recognized and dismissed the broader sense of justice as fulfilment of the entire law. However, his main concern was not in this broader sense, but in the specific, more narrow sense. The main point of his argument in this narrow sense is that "δικαιοσύνη" is a kind of equality. "δικαιοσύνη" in such a sense has two principal aspects: one is "διανεμητική" and the other is "διορθωτική".¹

Aristotle explains two aspects of justice: distributive justice (διανεμητική) apportions honors, wealth, and other social or political "goods" in proportion to scale of merit; on the other hand, contractual justice (διορθωτική) is the justice of relations of obligation whether of contract proper or of law. The latter treats individuals as equal units and aims by award of fine or punishment to reinstate the violated equality of rights between man and man.

Thus, Aristotle defines "δικαιοσύνη" as the virtue through which every man possesses that which belongs to him according to the law. According to Aristotle "δικαιοσύνη" lays emphasis upon "equality" in individual

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1. Dodd, op. cit., p. 43.

and social life, and it is rightly based upon the more strict and intellectual Greek conception of justice.

As a whole, Greek conception of "δικαιοσύνη" is not only the cosmic principle, individual inner quality and the civic virtue, but also legislative and judicial justice.¹ Thus, the fundamental idea among the Greeks is that "δικαιοσύνη," like all other virtues, is natural to man.

C. Hellenistic Usage

1. Josephus.

Josephus was a Jewish historian and writer of priestly origin. He was well educated in Jewish lore and Greek disciplines. Although his standpoint was that of a Jew, it may be hardly denied that his system, to be sure, was not quite Jewish orthodox and in many respects was flavored strongly with Greek philosophy and literature.

It is very probable that Josephus' idea of "δικαιοσύνη" was influenced by those of Hellenistic writers. According to Quell and Schrenk, Josephus does not very often use the word "δικαιοσύνη;" however, if he does, he uses it only in the Hellenistic sense.²

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1. Quell and Schrenk, op. cit., p. 27.
2. Ibid., pp. 27-28.

To Josephus "δικαιοσύνη" was a virtuous human behavior. Therefore, he calls the opposite of "δικαιοσύνη" a deviation from virtue.¹ A viewpoint such as this is clearly shown in Josephus' writings. In his Antiquities he says that Samuel was opposed to monarchy "because of his innate justice" (διὰ τὴν σύμφυτον δικαιοσύνην).² Here "δικαιοσύνη" is clearly the thing which is innate or natural in man. Such a connotation occurs often in his using "δίκαιος." Sometimes he speaks of his heroes as men who are "naturally" (τὴν φύσιν) righteous.³ Thus, "δικαιοσύνη" in Josephus only belongs to the sphere of human virtue, and it is no more than an inner quality of human nature.

On the other hand, according to Quell and Schrenk, Josephus sometimes uses "δικαιοσύνη" in a juristic sense. In such a case he means legal action or judgment.⁴

Josephus rightly succeeds the Greek connotation of "δικαιοσύνη" in its two principal aspects: one is right or uprightness as human virtue; the other is juristic, namely, judgment or lawsuit as a legal action.

However, one thing must not be overlooked to understand his idea of "δικαιοσύνη." That is, his "δίκαιος" refers to faithfulness to the Law.⁵ Since he was a Jew,

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1. Quell and Schrenk, op. cit., p. 14.
2. Loc. cit.
3. Loc. cit.
4. Ibid., p. 12.
5. Ibid., p. 14.

his idea of human virtue must have been related to the Law to some extent. To Josephus human virtue which is entirely apart from the Law would be hardly understandable.

2. Philo.

Philo of Alexandria stands as the leading exponent of the Jewish-Alexandrine religious philosophy. The most characteristic feature of Philo's writings was an attempt to intermingle Hebraism and Hellenism. Although such a syncretism was not merely Philo's personal characteristic, he was, to be sure, a representative of current tendency. It is very natural that his idea of "δικαιοσύνη" must have been greatly influenced by the Hellenistic idea.

First of all, Philo calls "δικαιοσύνη" the queen (ἡγεμονίς) of the cardinal virtues,¹ or very often he speaks of it as one among others. Through his writings he praises excessively "δικαιοσύνη" and the "δίκαιος" who possesses "δικαιοσύνη" as the character. However, all those show his Hellenistic glorification of man. He finds the ideal man in such a righteous character (δίκαιος). According to him "δικαιοσύνη" is a kind of healing influence, and it has made the "δίκαιος" whole. To him the "δίκαιος" is always exercising such a "δικαιοσύνη" and, as the mainstay of a society and the human race, it

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1. Ibid., p. 28.

stands over against the unrighteous multitude.¹ Thus, "δικαιοσύνη" means primarily both the individual and the social virtue.

On the other hand, Quell and Schrenk clearly indicate that Philo uses "δικαιοσύνη" in the juristic sense, too.² In his De Specialibus Legibus "equality" (ἰσότης) is the mother of "δικαιοσύνη".³

Philo identifies a "δικαίον" with "faith."⁴ By it he means a meritorius virtue. According to Philo, Hebrew-patriarchs are called righteous because of their meritorious virtue. Sometimes he treats "δικαιοσύνη," a virtue, as a gift from God. But still such a "δικαιοσύνη" depends upon human merit. In his writing he clearly indicates that faith is the product of "δικαιοσύνη."⁵ Such is Philo's blending of Hellenistic ethics with the Old Testament description of the godly man as "the righteous."

D. The Septuagint

A decisive change in the use of "δικαιοσύνη" took place in the Septuagint under the influence of Old Testament faith. As discussed in the previous section, "δικαιοσύνη," through the Greek and Hellenistic world,

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1. Ibid., p. 14.
2. Ibid., p. 12.
3. Ibid., p. 28.
4. Loc. cit.
5. Ibid., p. 29.

had been formulated mainly in two senses: on the one hand it meant human inner quality as an individual and social morality in a broad sense; and on the other hand it was used in the juristic sense. The primary purpose of this section is to study how "δικαιοσύνη," which has such connotations, has been understood in the Septuagint and for what Hebrew terms it has stood in the Septuagint.

1. In the Forensic Sense.

"δικαιοσύνη" primarily stands for two principal terms, "יָדָא" and "יָדָא". According to Quell and Schrenk "יָדָא" belongs to the terminology of relationship.¹ To clarify its characteristic connotation it may be helpful to study its denominative verb, "יָדָא." Dodd translates the verb into "to be in the right."² Traditionally it has been understood to mean "to be righteous." However, Dodd points out that it must be a misunderstanding of the term.³ According to him, to the Hebrew mind "יָדָא" was not a matter of being righteous as a man, but a matter of being in the right relation to God. To support such a connotation of the term Dodd gives an example from the Old Testament saying:

But it (יָדָא) is also frequently represented by "δικαίος εἶναι." This translation, however, does

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1. Ibid., p. 31.
2. Dodd, op. cit., p. 46. *THE BIBLE AND THE GREEKS*
3. Loc. cit.

not always do justice to its meaning. Thus in Genesis 38:26, Tamar has put Judah in the wrong (as we should say). He says וְהָיָה כִּי יִשְׁפָּט יְהוָה בְּכָל אֲשֶׁר עָשִׂיתִי, 'she is in the right over against me.' The English rendering 'she is more righteous than I,' is absurdly astray. Here the Septuagint makes a better attempt at a true rendering -- ἡ δὲ Τάμαρ δικαιώσατο ὅτι ἀμάρτην ἔργα, though as Greek this is scarcely intelligible.¹

As seen in the above passage, Tamar was in no way righteous, since she was immoral with Judah. However, Judah says וְהָיָה כִּי יִשְׁפָּט יְהוָה בְּכָל אֲשֶׁר עָשִׂיתִי. Here "וְהָיָה כִּי יִשְׁפָּט יְהוָה" does not mean "be righteous" as a moral quality, rather it must be understood in a legalistic sense. From the legalistic view point, Tamar's misconduct seems to have been in the right in relation to Judah's own former treatment of her.

Such a legalistic sense of "וְהָיָה כִּי יִשְׁפָּט יְהוָה" appears more clearly in its Hiphil form, "וְהָיָה כִּי יִשְׁפָּט יְהוָה" " "וְהָיָה כִּי יִשְׁפָּט יְהוָה" used to be translated in a normal causative force. According to Dodd, however, it must not be translated "to make righteous" or "to declare righteous," but "to put a person in the right."² This is seen in Ezekiel 16:51-52:

וְהָיָה כִּי יִשְׁפָּט יְהוָה בְּכָל אֲשֶׁר עָשִׂיתִי 3
וְהָיָה כִּי יִשְׁפָּט יְהוָה בְּכָל אֲשֶׁר עָשִׂיתִי

The King James Version (KJV) gives the wrong translation:

"And thou hast justified thy sisters in all thine abomination which thou hast done. . . they are more righteous than thou." The Revised Standard Version (RSV) translates, "And you have made your sisters appear righteous by all

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1. Loc. cit.
2. Loc. cit.
3. Masoretic Text.

the abominations which you have committed. . . they are more in the right than you." In this case RSV renders "יָדָיִךָ צְדִיקָה" and "יָדָיִךָ צְדִיקָה" more correctly. Because one does not make another person "righteous" by immoral behaving.

Thus, "יָדָיִךָ" or "יָדָיִךָ" may mean a man's "right" as a status, rather than his "righteousness" as character. Therefore, both "יָדָיִךָ" and "יָדָיִךָ" are used in the forensic sense in the Old Testament. How, then, does "יָדָיִךָ" differ from "δικαιοσύνη" in the Greek idea which originally has legalistic sense as seen in the previous section? According to Dodd, the difference between "δικαιοσύνη" in the Greek idea and "יָדָיִךָ" is not a matter of difference in the meaning of the terms, but of different conceptions of the content of "righteousness."¹ Thus, "יָדָיִךָ" means a man's "right status" to God and His law. On the contrary, "δικαιοσύνη" in the Greek idea means a man's "right status" to social customs and institutions. Therefore, "δικαιοσύνη" in the Septuagint has a very different content from "δικαιοσύνη" which is used in the Greek world.

First of all "δικαιοσύνη" in the Septuagint very often stands for "יָדָיִךָ", which is used for the purely legalistic righteousness of God:

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1. Dodd, op. cit., p. 44.

Psalms 9:5 (English Version 9:4)

Hebrew - יְשַׁבֵּת לְכִפְּאֵ שׁוֹמֵט לְיָדָיו ¹

Septuagint - ἐκάθισας ἐπὶ θρόνου, ὁ κρίνων δικαιοσύνην ²

Psalms 35:24

Hebrew - כִּי־אֶנִּי יְדֹהּ אֱלֹהִי ³

Septuagint - κρίνον με κατὰ τὴν δικαιοσύνην σου ⁴

Also sometimes "δικαιοσύνη" itself represents "טַפְשָׁה." ⁵

This is seen as follows:

" כִּי־אֶנִּי יְדֹהּ אֱלֹהִי טַפְשָׁה ⁵

ἐγὼ γάρ εἰμι κύριος ὁ ἀγαπῶν δικαιοσύνην ⁶

טַפְשָׁה אֱלֹהִי אֱלֹהִי ⁷

καὶ τοῦ ἐστίν ὁ θεός τῆς δικαιοσύνης. ⁸

However, "טַפְשָׁה" in these verses is very much soteriological.

2. In the Moral Sense.

Apart from the pure forensic sense, sometimes

"לְיָדָיו" or "לְיָדָיו" is used in the sense of human

virtue. ⁹ "לְיָדָיו" is often rendered "ἐλεημοσύνη" ¹⁰

in the Septuagint and it is sometimes coupled with

"חַסֵּד" and "אֱמֶת". ¹⁰ In such a case "לְיָדָיו"

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1. Masoretic Text.
2. The Septuagint Text.
3. Masoretic Text.
4. The Septuagint Text.
5. Masoretic Text, Isaiah 61:8.
6. The Septuagint Text, Isaiah 61:8.
7. Masoretic Text, Malachi 2:17.
8. The Septuagint Text, Malachi 2:17.
9. Dodd, op. cit., p. 56.
10. Cf. Isaiah 40-55.

means "righteousness" in the general meaning, and this is the case when " יָדָוֶה " and " יָדָוֶה " stand for the moral quality of the " יָדָוֶה ".¹

" יָדָוֶה ", the adjective form of " יָדָוֶה ", is rendered correctly "in the right." However, a person cannot be "in the right" unless he is "righteous." According to Dodd, possibly it was in this way that " יָדָוֶה " came to mean "righteous." Accordingly " יָדָוֶה " and " יָדָוֶה ", which stand for the moral quality of the " יָדָוֶה ", must have come to be used in the sense of moral quality. Thus, they are often rendered " δικαιοσύνη " and " ἐλεημοσύνη " both as human character and action and God's.

It is very interesting that though both " δικαιοσύνη " in the Greek idea and " יָדָוֶה " are used in the sense of moral character there is a great difference between them. According to Dodd,² two points may be given to explain the difference between them. First, it is due to the Hebrew conception of the divine " יָדָוֶה ". Secondly, it is no doubt due to something in the instinctive Hebrew attitude toward life. While Greeks tend to seek the more abstract and intellectual conception of justice, Hebrew people seek "justice" in the direction of something warmer and more humane. Therefore, Skinner said, "the idea is far

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1. Dodd, op. cit., p. 54.
2. Ibid., p. 45.

broader than what we usually mean by right or justice; it includes a large-hearted construction of the claims of humanity; it is, as has been said, the humanitarian virtue 'par excellence.'¹ Also Dodd said, "In later Hebrew " **יָד קָה** " comes to denote 'any exercise of benevolence which goes beyond a man's legal obligation.'² Therefore, the general Hebrew conception of the function of a judge tends not so much to apply with strict impartiality an abstract principle of justice as seen in the Greek conception, but rather to come to the assistance of the injured person, and vindicate him. Here one finds a new personage who possesses " **יָד קָה** " as his character.

This is seen in the following verse:

" **שִׁפְטוֹ-דָּל וְיָתוֹם עֲנִי וְרֵשַׁע הַיָּדִיקוֹ** " ³

" κρίνατε ὀρφανὸν καὶ πτωχόν, ταπεινὸν καὶ πένητα δικάωσατε. " ⁴

" **δικαιοσύνη** , " which stands for such a connotation of

" **יָד קָה** " also represents " **אֱמֶת** " (trustworthiness),

" **יִשְׁרָיִם** " (uprightness), " **נִקְיָוִן** " (innocency),

and " **חַסֵּד** " (mercy). The translators of the Septuagint,

therefore, understood " **δικαιοσύνη** " in its larger sense

as including such ideas as trustworthiness, uprightness,

innocence, and in its narrower sense, the legalistic

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1. Skinner, op. cit.

2. Dodd, op. cit., p. 45.

3. Masoretic Text, Psalm 82:3.

4. The Septuagint Text, Psalm 81:3.

character.

3. In the Soteriological Sense.

As discussed previously, when " וְשֹׁפֵט נִיּוֹק דָּלִים " is applied to a judge, it comes to mean the function of the assistance of the oppressed people and the weak, and the vindication of them. Therefore, Isaiah describes the ideal ruler or judge as follows:

" וְשֹׁפֵט נִיּוֹק דָּלִים וְהוֹכִיחַ בְּמִשְׁפָּר קִצְנֵי אֶרֶץ "1
 "ἀλλὰ κρινεῖ ταπεινῶ κρίσιν καὶ ἐλέγξει τοὺς ταπεινοὺς
 τῆς γῆς. "2

Furthermore, " וְשֹׁפֵט ", which has such a connotation, leads directly to the thought of God's judgment and righteousness as bringing help and salvation. According to Quell and Schrenk, "This concrete, rather than abstract, way of conceiving it (וְשֹׁפֵט), means that it includes both a forensic and a soteriological element."3 Such a function of a judge to help and vindicate the poor and weak is pre-eminently the character and the activity of God as ruler of His people and of the world. Therefore, Isaiah describes Jehovah as the Vindicator of Israel. This is seen in the book of Isaiah:

" קָרוֹב מִיָּדֶיךָ מִי־יְרִיב אֱתִי "4
 "ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι;"5

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1. Masoretic Text, Isaiah 11:4.
2. The Septuagint Text, Isaiah 11:4.
3. Quell and Schrenk, op. cit., p. 29.
4. Masoretic Text, Isaiah 50:8.
5. The Septuagint Text, Isaiah 50:8.

Thus, when " **יָדָק** " is applied to Jehovah, it means Jehovah's function to deliver His people from their enemy and to confer a good standing upon His people. Later " **יָדָק** " is most characteristically used in the soteriological sense.

Furthermore, God's act to vindicate His people is significantly called " **יָדָקוֹת** ", which is rendered into " *δικαιοσύνην* " and " *δικαίος* " in the Septuagint as follows:

" **שָׁח יִתְּנוּ יָדָקוֹת יְדָה צְדָקוֹת פְּרוֹנוֹ** **בְּיֵשֶׁךְ אֱלֹ:** "1

" *ἐκεῖ δώσουσιν δικαιοσύνην κυρίῳ.*
δίκαιοι ἐνίσχυσαν ἐν τῷ Ἰσραὴλ. "2

Isaiah also uses " **יָדָק** " or " **צְדָקָה** " as a virtual equivalent of " **יְשׁוּעַ** ", which means deliverance or salvation. This is seen in the book of Isaiah:

" **קִרְבִּיתִי יָדָקְתִּי לֹא תִרְחַק וּתְשׁוּעָתִי לֹא תִגָּחַר** "3

" *ῥῆσιν μου καὶ τῇ σωτηρίᾳ μου παρ' ἐμοῦ οὐ βραδυνῶ.* "4

In these verses " **צְדָקָה** " is clearly meant as the action itself, rather than the quality of man. Thus, " **יָדָק** " is grasped by Hebrew people through the concrete

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1. Masoretic Text, Judge 5:11.
2. The Septuagint Text, Judge 5:11.
3. Masoretic Text, Isaiah 46:13.
4. The Septuagint Text, Isaiah 46:13.

action, and especially through the soteriological acts of Jehovah.

As seen in the above discussion, " *צְדָקָה* " and its derivatives, which are used in the soteriological sense, are mainly rendered into " *δικαιοσύνη* " and those from the sense root " *דִּיקָה* ." Thus, " *δικαιοσύνη* " is given a new and quite different connotation by the Septuagint translations. In classical Greek " *δικαιοσύνη* " never has exactly such a force.

Sometimes Septuagint translators render " *חֶסֶד* " as the gift of salvation into " *δικαιοσύνη* " which is seen in the following verses:

" *וַתִּגְדַּל חֶסֶדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי*
לְהַחְיֹת אֶת־נַפְשִׁי ¹

καὶ ἐμεγάλυνσας τὴν δικαιοσύνην σου,

ὃ ποιεῖς ἐπ' ἐμέ, τοῦ ζῆν τὴν ψυχὴν μου, ²

נָחִיתָ בְּחַסְדְּךָ עַם־זוֹ גְּאֻלְתִּי ³

ὡδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου

τοῦτον, ὃν ἐλυτρώσω, ⁴

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1. Masoretic Text, Genesis 19:19.
2. The Septuagint Text, Genesis 19:19.
3. Masoretic Text, Exodus 15:13.
4. The Septuagint Text, Exodus 15:13.

E. Summary and Conclusion

"Δικαιοσύνη" in the classical Greek has originally two principal lines of connotation: on the one hand it, in its general and broader sense, means what is usual and right, traditional custom, cosmic order, and uprightness as a moral quality; and on the other hand it, in the narrower and forensic sense, means justice, legal action, judgment, and punishment.

Those two lines of thought are found throughout all the classical Greek writers. However, in the time of Aristotle, it was used more generally in its narrow sense among the people. Therefore, it is said that Aristotle's treatment of "δικαιοσύνη" in the narrow sense represents the popular conception of it.

Josephus and Philo, who represent the Hellenistic Jewish thinkers, rightly receive the two fundamental connotations of "δικαιοσύνη" in the classical Greek writers. However, in them it seems to have been used more often in the broader sense as human virtue. Though they primarily mean an innate human character by "δικαιοσύνη," still they understand humanity itself in the light of the Divine Law.

In the Septuagint "δικαιοσύνη" rightly stands for the Hebrew conception of righteousness and especially for "צדקה." "צדקה" in the Old Testament has two principal meanings. As a terminology of relationship it is

often used in a forensic sense and represents "justice" in the narrower sense. At the same time it is used in the broad sense of righteousness and then it sometimes stands for uprightness and benevolence. Finally it comes to represent God's vindication and salvation for His people, as the highlight of the Hebrew idea of righteousness. "ΔΙΚΑΙΟΣΥΝΗ" in the Septuagint stands for those various connotations of "דִּינָה." Thus, in the Septuagint "ΔΙΚΑΙΟΣΥΝΗ" comes to have a new feature and new contents which are not to be found in the classical Greek.

It is very interesting that "ΔΙΚΑΙΟΣΥΝΗ" in the classical Greek and "דִּינָה" in Old Testament are both used in the broader as well as in the narrow sense. However, there is a difference between them. The Greek "ΔΙΚΑΙΟΣΥΝΗ" has a tendency to be pulled over from the broad sense of "righteousness" to the narrow sense of justice. The Hebrew "דִּינָה" has the opposite tendency.¹ This is due to their different attitudes toward life. The Greek mind, which had the more skeptical and intellectual attitude toward life, naturally led "ΔΙΚΑΙΟΣΥΝΗ" to the more abstract intellectual Greek conception of justice. The Hebrew mind, which had the warmer and more humane attitude toward life, led "דִּינָה" from its original forensic sense to the soteriological sense.² Therefore, "ΔΙΚΑΙΟΣΥΝΗ" in the Septuagint must be understood through the full meaning

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1. Dodd, op. cit., p. 45.
2. Ante, pp. 40-41.

of " יְיָ אֱלֹהֵינוּ ."

Also while the Greek " *δικαιοσύνη* " is what is conformable to custom and to social order or tradition, the Hebrew " יְיָ אֱלֹהֵינוּ " is the conformity to God. Therefore, " *δικαιοσύνη* " in the Septuagint is not merely natural to man, but even more than innate human virtue.

CHAPTER III

PAUL'S GENERAL USAGE OF RIGHTEOUSNESS

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A. Introduction

In the preceding chapter the history of the term, "δικαιοσύνη," was traced in a general way. As was seen in the chapter, the term had been used by various writers in various senses through the Greek and Hellenistic eras. As a vessel of human mental heritage the term transmits the concept of righteousness which is a vital part of the ultimate mystery of man as a social and individual being.

In the time of St. Paul the word "δικαιοσύνη" was already used to stand for the Greek idea of justice and the Hebrew idea of righteousness. As was suggested in the previous chapter, two great ancient cultures, Greek and Hebrew, had intermingled in the Hellenistic world. In this period the religion of the Old Testament was clothed in Greek language, and at the same time the Greek words were seriously colored by their Hebrew association. Under such an influence of the times the term "δικαιοσύνη" was introduced to St. Paul. St. Paul, who wrote Greek, read the Septuagint, and was also familiar with the Hebrew original, used the word in the most characteristic sense. Paul's usage of the word in his epistles may be analyzed as general usage and as specific usage. It is the purpose of the present study

to examine the general usage in his writings. This will be considered under three headings: first, "δικαιοσύνη" in the sense of the work of religious piety, in which "δικαιοσύνη" used as the word for almsgiving, will be studied in the light of the Old Testament and the Rabbinical teachings on the subject; second, "δικαιοσύνη" in the sense of a religious ideal; third, "δικαιοσύνη" in the sense of the direct opposite to sin.

B. In the Sense of Work of Religious Piety (Almsgiving)

For this section the key verses are II Corinthians 9:9-10. Here Paul is urging the Corinthians to be prompt and generous with their contributions to his fund for the relief of poverty among the Palestinian Jewish Christians. In encouraging them he quotes the Septuagint version of Psalms 111:9 and applies it to the situation of the Corinthians:

He scatters abroad, he gives to the poor; his righteousness endures forever. He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness.¹

In this passage "δικαιοσύνη" is used in the sense of almsgiving.² Such a usage of "δικαιοσύνη" is quite unusual in the Pauline epistles. To understand the terminology more clearly in this context, it is necessary to scan both the Old Testament and the later Jewish teachings on the subject.

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1. II Corinthians 9:9-10.
2. Robert Harvey Strachen: The Second Epistle of Paul to the Corinthians on the Moffatt New Testament, p. 143.

1. The Old Testament Teaching of Almsgiving.

It is clear that the later Jewish doctrine of almsgiving and the emphasis upon charitable work in the New Testament were originally based upon the Old Testament teaching on the subject.¹

The key passage for the present study is seen in Deuteronomy:

If there be with thee a poor man, one of thy brethren within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto Jehovah against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing Jehovah thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor will never cease out of the land: Therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land.²

As seen in the above passage, the religious and ethical teaching on charity in the Old Testament is very important. The solicitude for the poor pervades Old Testament legislation and the social tradition of the Hebrew people. They regard charitable work as an important religious obligation in their daily life.

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1. Cf. Rabbi Chama ben Chenninah, Sota, 14a; cited by Solomon Schechter, Some Aspects of Rabbinic Theology, p. 202f.
2. Deuteronomy 15:7-11.

In the agricultural laws in Leviticus and Deuteronomy it is taught that when a piece of grain is harvested the corners are to be left uncut for the poor; and the gleaning of the grain fields, orchards, and vineyards are for the poor.¹ Also, people are taught in the laws concerning loans, that at the end of the seventh year all debts are to be cancelled.² This Hebrew idea of charity has its roots in the religious life of the people. Their ethical life reaches its final goal when they conform to the will and conduct of God, who is always ready to show His mercy upon His people. The essence of the ethical life of the Hebrew people is the application of God's mercy for man toward his own neighbors.

To express the merciful character and works of both God and man, "צדקה" and "חֶסֶד" are used in the Old Testament. Both of them are rendered into "δικαιοσύνη" and "ἐλεημοσύνη" in the Septuagint.³ However, both of them do not seem to be used to apply to actual gifts bestowed, that is, almsgiving.⁴

2. The Jewish Teaching of Almsgiving.

The Old Testament teaching of charity was greatly emphasized in later Judaism. Among the Jews of the second and third century B. C. almsgiving or charity was regarded

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1. Leviticus 19:9 f. and Deuteronomy 24:20 f.
2. Deuteronomy 15:2.
3. Intra, Chapter II.
4. Vincent Henry Stanton: "Almsgiving," Hasting's Dictionary of the Bible, Vol. 1, p. 68.

as a characteristic expression of the truly pious life. The Jews observed the charitable works and especially the actions of almsgiving in the same regular and careful manner as prayer and fasting.¹ In later Jewish teachings on charity, parallelisms to the teachings of Jesus are often found. These are seen in the following statements:

In the Midrash:

My sons, whenever you give food to the poor, I impute it to you as though you gave me food, as it is said, 'My offering, even my food for my fire sacrifice' (Numbers 28:2). Does God eat and drink! Nay, but whenever you give food to the poor I impute it to you as though you gave me food.²

In Matthew:

And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'³

And another parallelism may be given as follows:

In the Shabbat:

To every one who shows mercy to other men, mercy is shown from Heaven; but to him who shows no mercy to other men, no mercy is shown from Heaven.⁴

In Matthew:

Blessed are the merciful, for they shall obtain mercy.⁵

Furthermore, in the Sirach the almsgiving is regarded as a specially efficacious means of making atonement for sin,⁶ and obtaining divine protection from calamity.⁷

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1. Cf. Acts 10:2-4; Sirach 7:10.
2. Midrash Tannain on Deuteronomy 15:9 (ed. Hoffmann, p. 83, below), cited by Moore, Judaism, Vol. II, p. 169.
3. Matthew 25:40.
4. Shabbat 151b, cited by Moore, op. cit., p. 170.
5. Matthew 5:7.
6. Sirach 3:14, 30 and 16:14.
7. Ibid., 29:12 and 40:24.

Thus, in the first century Judaism the performance of works of mercy is set forth as a means whereby man may be accounted righteous in the sight of God. Consequently, such a tendency of meritorious righteousness to some extent, tends to be self-righteousness. However, in certain aspects the Rabbinic teaching on almsgiving has a better side. It stresses the superiority of those deeds of kindness in which personal sympathy is shown. It also teaches that charitable work must involve the taking of trouble over the mere bestowal of gifts.¹

In this period "עֲשֵׂה צְדָקָה" is used as a recognized name for almsgiving.² This "עֲשֵׂה צְדָקָה" is usually rendered into "ἐλεημοσύνη" and sometimes "δικαιοσύνη." Those two words are introduced into the New Testament along with the Rabbinic teaching on almsgiving which, of course, must be understood in the light of the Gospel of Jesus Christ.³

3. Paul's Teaching on Almsgiving and His Terminology.

a. Paul's Teaching on Almsgiving.

As was discussed in the previous section, the duty of kindness to and provision for the poor which is constantly taught in the Old Testament and in the later Jewish literature,⁴ is unmistakably introduced into the New Testament. It is clear that our Lord and the Apostolic

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1. Stanton, op. cit., p. 68.

2. Moore, op. cit., p. 171.

3. Stanton, op. cit., p. 68; Matthew 6:1-18; Luke 11:41; 12:33; Matthew 5:24, 1921; Mark 10:21; Luke 6:30, 38; 14:13, 16:9, 18:22; Acts 3:2, 3.

4. Cf. Sirach and Tobit.

church taught this as a religious obligation with equal force. In the sermon on the mount almsgiving is assumed to be one of the duties of the religious life.¹ Jesus says to the rich young ruler, "You lack one thing, go, sell what you have, and give to the poor, and you will have treasure in heaven."² Such is Jesus' emphasis upon the charitable work of almsgiving which is shown in the Synoptic Gospels.

The same principles and emphasis upon almsgiving as in the Synoptic Gospels are assumed in the Acts: "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all; as any had need."³

In the Pauline epistles the obligation of helping the poor is also frequently mentioned.⁴ In certain letters one finds Paul specially occupied with the collections which were being made for the poor Christians in Jerusalem.⁵ In II Corinthians 8:9 Paul gives the fundamental idea of Christian almsgiving. According to him Christian giving has its background in the immeasurable and constant gifts of God. Such gifts of God reach their climax in God's giving to sinners His Son, Jesus Christ, who became poor for the sake of the sinners, instead of giving His heavenly richness.⁶ Christians' giving must be the natural outcome of their

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1. Matthew 6:1-4.
2. Mark 10:21.
3. Acts 2:44-45.
4. Romans 12:13; Ephesians 4:28; I Timothy 6:18.
5. Galations 2:10; Romans 15:25-26; I Corinthians 10:1-2; II Corinthians 8-9.
6. II Corinthians 8:9.

gratitude to God which overflows their hearts. At the same time Christians are to have the strong conviction that God is able and willing to bestow the wordly wealth to exhibit their Christian love in their giving.¹ Thus, Paul's primary idea of almsgiving is based on his own Christian experience, though he owes it greatly to Old Testament and Rabbinic teachings.

b. Paul's Terminology of Almsgiving.

As was mentioned in the beginning of this chapter, "δικαιοσύνη" in II Corinthians 9:9-10 stands for "יְשׁוּעָה," which is used in the popular sense of almsgiving among the contemporary Jews. Such a terminology is quite unusual in the Pauline epistles. Associated with the usual Pauline terminology of "δικαιοσύνη," it has often been understood to mean "righteousness" in the broader sense.² However, it is unnecessary to dig out any theological implication from "δικαιοσύνη" in the present context. Here Paul, in his encouraging Corinthians to be generous in their giving, only uses "δικαιοσύνη" as a technical word for almsgiving among the Jews in his time. "יְשׁוּעָה" in Psalms 112:9, for which "δικαιοσύνη" stands, is generally understood to mean "prosperity" as a reward for righteousness.³

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1. II Corinthians 9:6-15.
2. Heinrich Meyer: Critical and Exegetical Hand-Book to the Epistles to the Corinthians, ad loc.
3. Cf. Alfred Plummer: The Second Corinthians of St. Paul to the Corinthians, I. C. C., p. 261.

"דָּתָא," which had such a connotation, seems to have come to mean the actual gift bestowed. Thus, "דָּתָא" came to be used as the word for "almsgiving" as a form of righteousness in the later Jewish nations.¹

In II Corinthians 9:9-10 Paul, who is a Jew and especially a former Pharisee, seems to use "δικαιοσύνη" simply in its popular sense for almsgiving. Since the word is used widely as a technical word for almsgiving in the time of Paul, there seems to be no particular reason to avoid such a popular terminology. It should also be considered that Paul is not primarily a slave of words. Of course in his theological or doctrinal discussions in his epistles, he never uses "δικαιοσύνη" in such a popular Rabbinical sense as seen in the previous discussion.² Even in such a practical exhortation as seen in the said passage Paul never intends to teach any doctrine of charity as a merit on which one can base some claim to God's approval. However, he is free to appreciate spontaneous expressions of kindness and mercy between man and man which are inspired and rewarded by God.

C. In the Sense of a Religious Ideal

Paul also uses "δικαιοσύνη" in the sense of

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1. Loc. cit.

2. Cf. John Henry Bernard: Expositors' Greek Testament, ad Loc?.

a religious ideal, namely, the right relation to God in which all religious persons seek to stand. In the Synoptic Gospels Jesus teaches "δικαιοσύνη" in such a sense. In the sermon on the mount Jesus portrays the ideal Kingdom-man, who is marked by "δικαιοσύνη." Since "δικαιοσύνη" is the character of the Kingdom-man and especially his ideal status to God, he is to seek above all else the Kingdom of God and His righteousness. He is to hunger and thirst after "δικαιοσύνη," and even more he is to suffer for the sake of "δικαιοσύνη" because the heavenly blessing is unmistakably his. Here "δικαιοσύνη" is presented as a religious ideal after which every devout person strives and seeks.¹ In Romans 9:30-32 and 10:3-11 Paul treats "δικαιοσύνη" in the same way. In Romans 9:30-32 he argues:

What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law.

In the next section Paul develops the theme in Romans 10:3-11:

For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt

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1. Cf. Matthew 5:1-7:29.

believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

Thus, Paul treats "*δικαιοσύνη*" as a religious goal which had been pursued by Israel. Here Paul says that the Gentiles did not pursue righteousness. This statement is more absolute than fact warrants because some Gentiles actually did pursue righteousness. Of course they did not have predominantly the ethical note which was characteristic of Judaism. But still the Gentiles had a law to themselves and had the innate human morality which was written on their hearts.¹ "*δικαιοσύνη*" must have been sought by the Gentiles in some way. However, compared with the highly elevated morality and the profound religious truth in Judaism, the Gentiles' religion to Paul might have been of no account. At any rate, "*δικαιοσύνη*" in the above passages is used in a sense of a religious ideal which is sought universally by men.

Through the said passages it is understood that Paul here contrasts God's righteousness to men's righteousness. Israel strove after "*δικαιοσύνη*," but they could not attain the real "*δικαιοσύνη*." Why? Because they relied upon their own method to which they clung blindly and willfully. They did not aim at the real "*δικαιοσύνη*" because of their ignorance of God's "*δικαιοσύνη*" and their wrong

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1. Romans 2:14-16.

method, that of the rigid performance of legal enactment. It is ironical that man's "δικαιοσύνη," which he strove after and attained, prevented the real approach to "δικαιοσύνη," that is, God's "δικαιοσύνη." Since the real "δικαιοσύνη" is God's, it must be attained by God's method. In other words, they must give up their own method and submit themselves to God's plan of salvation. Such an attitude of men is called "faith."

Thus, the religious ideal which is to be sought by all mankind is God's "δικαιοσύνη;" its method of attainment is faith; its content is Jesus Christ. Of course, it must be understood that "δικαιοσύνη," which is used in the said passages, will be colored by the Pauline theology. However, it cannot be denied that Paul retains here the classical term "δικαιοσύνη" for the great end which men sought by right and wrong ways of religious discipline.

D. In the Sense of the Direct Opposite to Sin

In the more general and broad sense Paul uses "δικαιοσύνη" as the direct opposite to "ἁμαρτία," "ἀνομία," and "ἀκαθαρσία." Such a usage is seen in Romans 6:12-23, 8:10, II Corinthians 6:12-23, and other passages.

1. Romans 6:12-23.

Immediately after Paul discusses his most prominent doctrine, the mystical union of the Christian with Christ, he gives a series of exhortations in which he urges

the need for working out ethically all that is involved in being in Christ.

In verses 12-14 Paul encourages the Romans to act as men who have thrown off the dominion of sin and to dedicate themselves to God as instruments of righteousness (ὅπλα δικαιοσύνη) rather than yield to sin as instruments of wickedness.

In verses 15-23 Paul, by an analogy of slavery, encourages them as men who have transferred from law to grace. The Christian was a slave of sin, but now he is a slave of righteousness (ἐδουλωθητε τῇ δικαιοσύνῃ). Therefore, though he once yielded his members to impurity (τῇ ἀκαθαρσίᾳ τῇ ἀνομίᾳ), now he must yield his members to righteousness (τῇ δικαιοσύνῃ).

In the above passages Paul uses "δικαιοσύνη" as the direct opposite to "ἁμαρτία," "ἀνομία," and "ἀκαθαρσία."

In verse 13 "ὅπλα ἀδικία" and "ὅπλα δικαιοσύνης" are contrasted with each other. "ἀδικίας" and "δικαιοσύνης" as genitive qualities denote human moral quality. On one hand, the word "ἀδικία," unrighteousness, embraces all acts, generally speaking, contrary to moral obligation. On the other hand, the term "δικαιοσύνη," righteousness, in contrast to "ἀδικία" can only denote moral righteousness, the fulfillment of all human obligations.¹

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1. F. Godet: St. Paul's Epistle to the Romans, Eng. Tr., pp. 251-252.

In verse 16 "εἰς δικαιοσύνην" is used in contrast to "εἰς θάνατον." Meyer applied "δικαιοσύνη" to the sentence of justification which will be passed on the sanctified Christian at the last day.¹ But this is carrying things too far. Already in verse 13 the term "δικαιοσύνη" is used in the sense of moral righteousness. This is also the most suitable meaning here. If man yields himself to sin, he is naturally led by sin unto death, the fruit of sin, which is separation from God. On the contrary, if man yields himself to obedience to God, he is naturally led by his obedience of faith to "δικαιοσύνη," the fruit of faith, which is spiritual communication with God. On one hand, the term "θάνατος" contains the idea of moral corruption; on the other hand, "δικαιοσύνη" includes the idea of moral uprightness.

In verses 18 and 20 the term "δικαιοσύνη" is used in contrast to the term "ἁμαρτία." In verse 18 Paul urges and exhorts the Romans to be free from "ἁμαρτία" and become slaves of "δικαιοσύνη." Also Paul portrays the former status of the Romans' moral life; when they were slaves of sin, they were free from "δικαιοσύνη." Thus, "ἁμαρτία" and "δικαιοσύνη" are in contradiction. Man cannot serve two masters, and he cannot be absolutely free from everything.² He cannot help but choose between two

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1. Cf. Meyer, ad. loc.
2. Matthew 6:24.

masters, sin or righteousness. Therefore, only when man is free from sin-bondage, can he subjugate himself to righteousness.

Finally in verse 19 Paul exhorts the Roman that they should now be as eager to yield their members to righteousness, to realize holiness, as they were eager to yield themselves to sin, to commit evil in their former life. Here Paul contrasts "ἀκαθαρσία" and "ἀνομία" to "δικαιοσύνη". By "ἀκαθαρσία" and "ἀνομία" he means two forms of immorality, namely, degradation and lawlessness, and by "δικαιοσύνη" he means goodness as a principle and as a moral disposition.¹

2. Romans 8:10.

In verses 5-11 Paul compares the life of the flesh and the life of the Spirit. The life which belongs to the flesh involves the breach of God's law, hostility to Him, and death. The life which belongs to the Spirit is true and eternal life which is the right relationship to God. If a man, as a real Christian, lives in the Spirit of Christ though his mortal body perishes, his real self, his spirit, will live forever as the result of righteousness which comes from God.

In such a context "δικαιοσύνη" is used in the widest possible sense as standing against sin and including

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1. Godet, op. cit., p. 259.

both justification and sanctification. Some, as Lietzman, understand "*δικαιοσύνη*" to mean ethical character and conduct. However, since "*δικαιοσύνη*" in its mere moral sense cannot be a condition for real life, in the present context it may be referred to as the state of being justified.¹

3. II Corinthians 6:7, 14.

In 5:14-19 Paul states the central Gospel message, and in 5:20-6:2 he urgently entreats the Corinthians to accept the Gospel. Now Paul describes how faithfully and steadfastly he has worked to preach the Gospel in every hard situation. Paul especially emphasizes that whatever the situation is for him he always is equipped with the weapons that righteousness supplies. Whether he assailed others or defended himself, it was always with legitimate weapons and in a legitimate cause.²

In this context "*δικαιοσύνη*" is used in the same sense as in Romans 6:13. Meyer insists that it is to be taken in the usual dogmatic sense, namely, the righteousness of faith.³ But Meyer's interpretation is much too doctrinal and dogmatic. Moffatt renders it as integrity. The list of qualities in verses 6-7 which marks Paul's ministry may denote the weapons which righteousness supplies. It

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1. Cf. John Knox: The Epistle to the Romans, Interpreter's Bible, Vol. IX, p. 512.
2. Cf. Alfred Plummer, op. cit., pp. 197-207.
3. Cf. Meyer, ad. loc.

is probable that "δικαιοσύνη" in this context is used in the sense of the opposite to "ἀνομία".¹

Thus, it has been clearly shown that Paul also uses "δικαιοσύνη" in the sense of the opposite to "ἁμαρτία", "ἀνομία", and "ἀκαθαρσία" in his epistles.

E. Summary and Conclusion

St. Paul uses the term "δικαιοσύνη" in two ways. On the one hand, he uses it in the general sense which includes the non-Pauline writings in New Testament literature, the Rabbinical literature, the Septuagint, and the classical Greek writings. On the other hand, he uses it in his own specific sense which is not to be found in any other writings.

The purpose of the foregoing study was to present St. Paul's general usage of the term. It was discussed that Paul, in its general usage, used the term "righteousness" in three senses: in the sense of work of religious piety, in the sense of a religious ideal, and in the sense of the direct opposite to sin. In the sense of work of religious piety "δικαιοσύνη" was used as a technical word for almsgiving. This terminology was definitely adopted by Paul from the popular term for charity work among the first century Jews, which was influenced by the Rabbinical teaching.

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1. Joseph Henry Thayer: A Greek-English Lexicon on the New Testament, p. 149.

However, his fundamental idea of Christian giving is rightly based upon Old Testament teaching and his own experience of the redemptive love of Christ. "Δικαιοσύνη" in the sense of a religious ideal reflects its classical Greek usage which is used as the word for the final goal of man's religious and ethical efforts. However, even in this usage the content of the word is based upon the traditional Hebrew idea. When Paul uses the word in the sense of the direct opposite to sin, the term is strongly colored by the characteristic Hebrew notions of justice and sin.

Thus Paul, in his general usage of the term, uses the same terminology as found in non-Pauline writings. However, what he connotes by it is, as a whole, quite different from that of others. He always colors it by his deep Christian experience. Even though the word is used in a mere moral sense, it always denotes the qualities, the characters, and the conducts which mark the Kingdom-man whom Paul tries to portray in his writings. Therefore, the characteristic of his usage of "δικαιοσύνη" even in this chapter is not in the meaning of the term, but in the conception of the content of the term "δικαιοσύνη."

CHAPTER IV

PAUL'S SPECIFIC USAGE OF THE RIGHTEOUSNESS OF GOD

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A. Introduction

In the preceding chapter Paul's general usage of righteousness was discussed. In the present chapter his specific usage of Divine righteousness will be studied.

It has been discussed that Paul's terminology of righteousness was flavored by various implications of many different thoughts. However, the concept of the meaning of the term was rightly based upon the traditional Hebrew idea. In the wide sense his usage of the righteousness of God has its origin in Hebrew thinking cultivated through the Old Testament religion and later Judaism.

However, his unique concept of the righteousness of God in which his whole theology is rooted can never be dissolved into the Old Testament religion and later Judaism. Though Paul unmistakably received the heritages from these two, his religious experience is deeply nestled into the historical fact, the death and resurrection of Jesus Christ. Thus, he experienced Divine righteousness as the new revelation solely manifested through Jesus Christ. In the present chapter Divine righteousness as a new revelation in Christ, its source, its manifestation, its experience, and its results will be discussed.

B. God Is the Source of Righteousness

1. The Character of God.

The genitive "θεοῦ" in "δικαιοσύνη θεοῦ" has some very important exegetical meanings. The genitive form of the noun in Greek language has a force which signifies "possession" and "origin." Accordingly, the force of the genitive "θεοῦ" means "which belongs to God," "which God possesses," and "which comes from God." Thus, "δικαιοσύνη θεοῦ" means righteousness which belongs to and comes from God. That God is righteous Himself, or righteousness is something which belongs to God, is the fundamental idea of Paul's theology. Otherwise all of Paul's discussion of the righteousness of God would be meaningless. God is righteous; therefore, he requires men to be righteous. To this purpose God gave to the Jews the law and to the Gentiles an innate moral conscience. Both of them failed to be righteous, and both of them fell short of the glory of God.¹ Finally He gave sinners, both Jews and the Gentiles, Christ to reckon them as righteous. This righteousness that God confers upon man has its ground in the righteousness which God Himself possesses in His character. Therefore, George Stevens says, "There is thus a close connexion between the righteous character of God

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1. Romans 3:23.

and the righteous status which He reckons as belonging to believers on condition of faith."¹

The righteous character of God which "θεοῦ" as a subjective genitive signifies is seen in the following passage:

Whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness because in his divine forbearance he had passed over former sins.²

In the above passage God's righteous character is most clearly demonstrated. God is so righteous (in Himself) that He even put Christ to death, which was a sufficient sacrifice for the sins of the whole world.

The righteousness of God as God's character sometimes represents God's faithfulness or trustfulness. In Romans 3:1-8 Paul discusses and answers an argument which an opponent might bring against him: If the Jews are judged as the Gentiles are, what advantages do the Jews have? Answer: They are God's promises (vs. 1,2). But has not the Jews' unbelief annulled those promises? Answer: No! Their unbelief will rather serve to enhance God's faithfulness (vs. 3,4). But if God makes use of human wickedness to show the righteousness of God, why should man be judged (vs 5)? The context shows that "δικαιοσύνη θεοῦ" here

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1. George Barker Stevens: Righteousness in the New Testament, Hasting's Dictionary of the Bible, Vol. IV, p. 283.
2. Romans 3:25 (Revised Standard Version).

means essentially the same as the faithfulness or truthfulness of God in verses 3-4. James Denney says in commenting on verse 5, that in the widest sense "ἀδικία" is generalized from "ἀπιστία" and also in the widest sense "δικαιοσύνη" is generalized from "πίστις".¹ God's righteousness is His faithfulness to His own nature and promises. If men are sinful and corrupted unto death, their wickedness and sinfulness will make God's righteousness even more apparent.

In Old Testament Hebrew "צדק" (commonly rendered righteousness "δικαιοσύνη") is a very fair synonym for "אמת" (rendered truth or trustworthiness, "ἀλήθεια"). Therefore, in the Septuagint "צדק" is sometimes "ἐλεημοσύνη" while "אמת" is sometimes "πίστις", and may occasionally be "δικαιοσύνη" or "ἐλεημοσύνη".² Since Paul used to read the Septuagint, it is understandable that he must have been influenced in his terminology by the Septuagint Greek terminology. As seen in the previous discussion in Romans 3:5, he used "δικαιοσύνη" as a synonym for "πίστις".

Thus, sometimes Paul means by God's righteousness God's faithfulness as His character. Such a concept of God is also emphasized in Old Testament teaching, as seen when the Psalmist declares, "To show forth thy lovingkindness in

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1. James Denney: St. Paul's Epistle to the Romans in the Expositor's Greek Testament, p. 605.
2. Intra, Chapter II.

the morning, and thy faithfulness every night."¹ The God whom Paul teaches is righteous is at the same time faithful and trustworthy. He is different from gods in Greek mythology who are immoral and capricious. He is always faithful to His words and His promises; therefore, He is trustworthy.

It may be assumed that the righteousness of God denotes the moral character or quality of the righteous God. This concept of God in Old Testament religion rightly reflects Jehovah who is full of holiness and righteousness. The various attributes of God, namely, God's faithfulness (Romans 3:3), grace (Romans 3:15), and mercy (Romans 1:18) must be understood in close connection with the righteousness of God.

2. Action of God.

a. Self-Imparting Action.

The righteousness of God is more than a static character, rather it is manifested most characteristically by God's action. According to Quell and Schrenk,

God's righteousness is more than an attribute, in the static sense of Hellenistic ethics, or as in the other Protestant theology. It is dynamic -- as active as his wrath.²

According to Paul the righteousness of God is clearly understood as God's character, but His character is not merely

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1. Psalms 92:2.

2. Quell and Schrenk, op. cit., p. 43.

ideal or speculative at all. The righteousness of God which Paul teaches must be understood as God's action and power which are revealed in human history.¹ In the Greek and Hellenistic world "righteousness" is understood as a cosmic principle, perfection of human virtue, and civic virtue. Thus, "righteousness" is always speculative and static to Greek minds.² In contrast to such a Greek idea, Hebrews always understood it in concrete action. For them it is more important how to live rather than how to think.

In Old Testament religion God manifests His righteousness when He vindicates His people and delivers them from their enemies.³ This is seen in the following passages:

My righteousness is near, my salvation is gone forth,
and mine arms shall judge the peoples; . . . and on
mine arm shall they trust.⁴

Deliver me from blood guiltiness, O God, thou God of
my salvation; and my tongue shall sing aloud of thy
righteousness.⁵

Thus, Hebrew people understood God's righteousness as God's redemptive action. Jehovah is righteous, because He is doing something on behalf of His people.

In Paul's epistles exactly the same idea is found. According to Romans 3:25-26, God is righteous

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- 3 1. Cf. Romans 1:16-18; 3:5; 3:21, 25f.
- 4 2. Intra, Chapter II.
3. Intra, Chapter I.
4. Isaiah 51:5.
5. Psalms 51:14.

and shows His righteousness in His action of giving Christ to sinners. And at the same time God's righteousness as the wrath of God is revealed against all wickedness of man in His action of punishment and judgment.¹

Denney calls such a God's righteousness self-imparting or self-communicative righteousness, and he says: "God's righteousness streamed out ceaselessly from God, and overflowed upon man and into them, becoming their righteousness also."² Thus, God both is and imparts righteousness. God's righteousness is not a thing which God gives to sinners out of many things which he possesses, rather it is the self-imparting righteousness which is a part of Himself. It is the righteousness by which God makes a sinner righteous in imparting Himself to him.

Therefore, in his commenting on Romans 1:17 Luther says:

This righteousness, however, is not that according to which God Himself is righteous as God, but that by which we are justified by Him through faith in the Gospel.³

Since God's righteousness is not a thing which man is able to achieve, but the thing which God confers upon him, it is also called the free gift of God, which draws man into his own righteousness.⁴

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1. Cf. Romans 1:16-18.
2. James Denney: Righteousness in St. Paul's Teaching, Hastings's Encyclopaedia of Religion and Ethics, Vol. X, p.787.
3. Martin Luther: Commentary on the Epistle to the Romans, Eng. Tr., p. 25.
4. Cf. Alfred E. Garvie: Studies of Paul and His Gospels, pp. 155-158.
Romans 5:17.

Thus, the righteousness of God in Paul's epistles is God's character and at the same time His saving action in which God imparts Himself to the sinner. In this case the genitive "θεοῦ" must be understood as the objective genitive and "δικαιοσύνη θεοῦ" is the righteousness by which man is justified before God.

b. Exclusive Action.

For therein is revealed a righteousness of God from faith to faith.¹

But now apart from the law a righteousness of God hath been manifested.²

God set forth to be a propitiation, through faith, in blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.³

In the above passages "is revealed" (ἀποκαλύπτεται), "hath been manifested" (πεφανερώται), and "for the showing" (τὴν ἐνδείξιν) denote that the righteousness of God is by God's revelation. These three words have common meaning in their context. The Divine righteousness only comes from God and is the result of God's action, and God's action itself is righteous. Without God's revelation righteousness is entirely unknown to man and is also inaccessible to man. Until God's revelation man would never have conceived it. It is only known to man through

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1. Romans 1:17.
2. Romans 3:21.
3. Romans 3:25-26.

God's saving action in revealing it.¹

The righteousness of God is the thing that is revealed in human history, the realization of the Divine purpose, and the outcome of the Divine will. Furthermore, it is the new revelation of God's secret and the Divine saving action which comes exclusively from God Himself. Here the genitive "θεοῦ" may be understood as the genitive exclusive. "θεοῦ," namely, "of God" means definitely to exclude man's righteousness and every human merit. The Divine righteousness, therefore, is "of God," "by God," and "in God." The Divine righteousness is so perfect and exclusive that in it there is no room for man's something, but only for his nothing. Such a fundamental idea of

Paul's is seen in the following passage:

That I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.²

In Romans 10:3 Paul clearly declares the Jews a miserable failure in their striving after their own righteousness, or man's righteousness, because the righteousness of God only comes from God. At this point it will be worthwhile to quote Luther's words:

It is called the righteousness of God in contradistinction to man's righteousness which comes from works. This human righteousness of works Aristotle clearly

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1. Cf. Denney, St. Paul's Epistle to the Romans, Expositor's Greek Testament, pp. 590-591, 609-612.
2. Phillipians 3:9.

describes in the third book of his Ethics. According to his view, righteousness follows man's works, and is brought about by them; God's judgment, however, is different, for according to it, righteousness (justification) precedes works and good works grow out of it.¹

C. Christ is the Manifestation of the Righteousness of God

1. Manifestation of God's Judgment.

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"For therein (the gospel) is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith."² As seen in the preceding verse Paul proclaims that the righteousness of God is revealed in the gospel. In other words, here he tries to say that the righteousness of God is the very content of the gospel. Paul says in another place that his central message is nothing but Jesus Christ crucified, that is, the Gospel.³ Thus, Paul found the perfect revelation of the Divine righteousness in the death of Christ. Why was the righteousness of God manifested in the cross?

There are three reasons that led Paul to find the righteousness of God in the cross.⁴ The first reason is his concept of God. In his former life, as a Pharisee, he must have had a distributive concept of God. God, as the judge, demands obedience and distributes rewards and punishments. This God, as a judicial judge, is not only

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1. Luther, op. cit., p. 25.

2. Romans 1:17.

3. Cf. I Corinthians 2:2.

4. Cf. Quell and Schrenk, op. cit., p. 42.

righteous Himself but also requires people to be righteous and severely judges the ungodly. The second reason is his concept of man. Once he may have had the optimistic idea of man which was often found in later Judaism and believed it possible to fulfill the law.¹ However, his sincere moral life did not leave him long with such an optimistic view. Finally he found that it was impossible to fulfill the law, and that man was not only incapable of fulfilling the law, but he also was the slave of sin and guilty before God. Such an inner experience in Paul is reflected in Romans:

For we know that the law is spiritual: but I am carnal, sold under sin. For not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me.²

Here we find the complete collapse of Pharisaic piety in his own life and the reason why he rejected radically the optimistic conception of men in later Judaism. The third reason is that as a Jew he still was convinced that only the righteous could be in the right relation to God. However, from his own bitter experience he knew that no human effort could qualify man for the right relation to God. These three main reasons finally led him from the Pharisaic pietism to solely the gospel in which the righteousness of

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1. Cf. Moore, op. cit., pp. 453 ff.
2. Romans 7:14-17.

God was manifested. Besides these personal experiences, another big reason which caused him to turn to the Gospel was the worldwide corruption and the universal need of salvation. In his universal experience he saw the fact that all of mankind was prepared for the revelation of God's righteousness. In other words, Paul was convinced that the world was, at least in his time, justly under God's impending judgment. In Romans he solemnly declares that "There is none that doeth good, no, not so much as one,"¹ and charges that all men, both Jews and the Gentiles, are under the power of sin. Thus in Romans 1:18-3:20, Paul explains the need which the world has of righteousness, and urges that the righteousness of God revealed only in the cross answers the universal need.

What, then, are the answers given by the cross to Paul's specific problems? The first is this: the cross reveals God's uncompromising justice and His eschatological judgment. The second is that the same cross reveals God's redemptive love. Thus, in the cross Paul found the sole way of God's pardoning love without sacrificing His justice. In the present section God's¹ uncompromising justice revealed at the cross will be studied, and a discussion of God's redemptive love will follow in the next section.

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1. Romans 3:12.

When Paul says:

. . . Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; For the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus,¹

he includes the fact that God put Christ to death to show His righteousness. This means that God's supreme justice was sufficiently demonstrated in his severe judgment at the cross. Until the gospel was presented before him, Paul had had two unsolvable theses which are antithetical to each other, that is, God's uncompromising justice and man's sin. The evident conclusion from these two is the inevitable Divine judgment and man's destruction. Since God is perfectly righteous, there should be no compromising between justice and injustice. Man's injustice must be judged by God's justice. This is Paul's unshakable conviction. If God forgives man's sin just spontaneously without adequate punishment against the sin, there would be no more Divine righteousness which satisfies Paul's sharp moral consciousness. There must not be moral indifference in God in the slightest degree. God must be justified in His punishing of ungodliness. This is Paul's basic concept of God.² Here one can find Paul's parallelism of the punitive concept of God which is found in

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1. Romans 3:25-26.

2. Cf. Romans 1:17-18.

later Judaism. In later Judaism the old confidence in God's righteousness as His loyalty to the righteous Israel began to wane because of its individualism and the deepening sense of personal sin. Consequently, its concept of Divine righteousness was more forensic and retributive, and taught that God is just in punishing men for their offences.¹

Paul was convinced that at the cross God showed that He was not indifferent to sin. Through the death of Christ God's strictest judgment was executed once for all against sin. God's horrible wrath was revealed from heaven against all sinners through the death of Christ. Therefore Paul says:

Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.²

God's primary purpose in condemning and judging Christ at the cross is to show His uncompromising justice. Here even God's retributive righteousness which was stressed in later Judaism was satisfied at the cross, where God's strictest punishment was done against sin.

At this stage of discussion it is necessary to examine the content of Divine righteousness revealed at the cross as Divine wrath or judgment. The content is

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1. Intra, Chapter I.
2. Romans 3:25-26.

the death of Christ. The death of Christ was not a mere natural death. It bears Divine judgment, which God had executed against sin once for all. Paul, summing up his message to the Corinthians, says, "For I delivered unto you first of all that which also I received: That Christ died for our sins according to the scriptures."¹ Paul's central message was Christ crucified for sinners. The confession that Christ died for our sins, and Christ was condemned for us was the Church's message from the very day of its birth. At this point Paul's other words are recalled, saying, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."² If Christ, who does not know sin, is judged and died, his death must be the death through which God has performed His righteous judgment against sin. By his death men are relieved of bearing their own trespasses. Thus men are reconciled unto God, and they are put in true fellowship with God. Thus, they are allowed to participate in God's righteousness. This is the true meaning of the cross where Christ died for us: he bore the Divine judgment in himself; and he submitted himself to the death and curse which was the outcome of sin. Paul says, "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, cursed is every

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1. I Corinthians 15:3.
2. II Corinthians 5:21.

one that hangeth on a tree."¹

Thus, the righteousness of God revealed at the cross is not a mere forensic sentence of forgiveness to sinners. It is far more than a sentence because a mere sentence does not fit in with God's moral order. Actually God condemned and judged Christ in the place of sinners according to His justice. By this judgment God showed that He Himself was righteous and faithful to His own justice.

2. Manifestation of God's Redemption.

As suggested already in the preceding section, Paul saw in the cross the uncompromising justice of God, namely, the supreme condemnation of sin. At the same time he saw in the same cross the Divine redemptive love. The Divine righteousness in the cross condemns and judges unrighteousness, showing most sufficiently the Divine justice. But at the same time it reveals God's saving act. According to Denney the death of Christ which God prepared to be the means of expiation deals with sin as it is and for the removal of sin.²

Such Pauline teaching on the death of Christ must have been based on Paul's own experience. It was his unshakable conviction that Christ was condemned and

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1. Galatians 3:13.

2. Denney; Righteousness in St. Paul's Teachings, Hastings's Encyclopedia of Religion and Ethics, Vol. X., p. 788.

died for Paul's sin and through his death he was saved. Such was his soteriological experience which he had in Christ. That "Christ died for the ungodly"¹ and Christ "gave himself for our sins"² was Paul's fundamental conviction. This experience is not only his personal subjective one; it was the common experience in the early church and was supported by the words of Jesus himself:

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.³

For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.⁴

This is my blood of the covenant, which is poured out for many.⁵

"Jesus bore our sin, and sacrificed His own life for our salvation." This is the very confession of the primitive church since Pentecost. So far there is no new element in Paul's writings about all this. However, James Stewart points out, "Paul advanced to new conclusions. Truths still latent he drew out and made explicit."⁶ Paul's new discovery in the death of Christ was the new revelation of the Divine righteousness in which God's uncompromising justice and His redemptive love were fulfilled at a certain time and at a certain place.

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1. Romans 5:6
2. Galatians 1:4.
3. Luke 9:22.
4. Mark 10:45.
5. Mark 14:24.
6. James S. Stewart: A Man in Christ, p. 231.

Therefore, Paul's soteriology through the death of Christ is a new revelation of the Divine redemption under which God's supreme justice ceaselessly runs. Now God's forgiveness of sin at the cross no more gives any room for the moral indifference or the antinomianism which might be unduly ascribed to God. Concerning this point Stewart says:

There must be no blurring of the eternal difference between right and wrong. Forgiveness, if forgiveness there is to be, must vindicate the moral law that sin has outraged. The very act that mediates pardon must also proclaim judgment. Mercy cannot replace justice: it must itself be justice. Is this possible? Does the problem admit of any solution? Can such a forgiveness be found? It was Paul's burning conviction that he had found it at the Cross.¹

As Stewart points out, God's justice and His mercy are one in the death of Christ. For the sake of convenience of explanation these two, forgiveness and judgment, may be analyzed. However, in Paul's actual experience two antithetical theses are interwoven in such a way that one does not sacrifice the other, and two cannot be analyzed in the time-element or in the space-sense. Where there is God's justice, there is His mercy; the converse also holds true. Later Judaism had wrestled in vain with the problem of adjusting these to each other. Concerning this Quell and Schrenk say:

There was much discussion in the Synagogue about the relationship between God's judgment and His mercy. The two were sharply contrasted as middath haddin and middath harahamin. It is frequently stated that kindness exceeds severity. When pardon is granted, mercy restrains wrath and displaces punitive justice.... The problem is also

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1. Stewart, op. cit., p. 233.

reflected in the contrast between shurath haddin and liphnim mishshurath haddin (judicial strictness and indulgence). Kindliness ranks higher among men than mere legality, and God himself is said to be indulgent. But it always remains uncertain among the Rabbis, a matter of pro and con, whether God will be just or merciful.¹

As pointed out in the above statement, in later Judaism God's mercy and judgment, two opposing characteristics of God, might either one operate according to man's moral life. If he was good, he received mercy, if he was not good enough, he received judgment. Man had only an occasional glimpse of the hope that God's mercy might supplant His wrath. In contrast to later Judaism Paul's real meaning must be understood when he said, "But now apart from the law a righteousness of God hath been manifested."¹

According to Paul, God's burning love for redemption of sinners is found in the midst of God's severe judgment. At the same time that Paul was intoxicated with God's redemptive love at the cross, he never failed to find God's severe justice. It was in Paul's writings that the righteousness of God was manifested when a sinner experienced God's horrible judgment and His burning love at the same moment, through the death of Christ. This is Paul's unique experience of God's righteousness which goes beyond the Old Testament idea. In the Old Testament concept there is no contradiction between God's grace and His justice. The

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1. Romans 3:21.

righteousness of Jehovah was revealed in His delivering the faithful and righteous people, or at least repentant Israel. At the same time it was also revealed by His destroying sinners. Therefore, only the righteous could participate in God's righteousness. However, in Paul's writings a sinner can directly participate in God's righteousness through the death of Christ. Paul's gospel was that the most unpardonable sinner can receive God's righteousness without the slightest sacrifice of God's supreme justice. This is his real meaning when he says, "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."¹ This has been the real Christian experience of salvation throughout the Christian history.

At this stage of discussion it is necessary to examine further the content of the Divine righteousness as the manifestation of God's redemption. To this purpose it would be helpful to study the following passage:

For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God.²

In verse 24 God's righteousness is demonstrated as the redemption in Jesus Christ. In verse 25 the content of the redemption in Christ is explained. Redemption is in Jesus Christ, who

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1. Romans 5:8.
2. Romans 3:23-25.

was set forth in propitiatory power in his blood to show Divine righteousness. To show His justice and to deliver man from his sin-bondage God set forth Christ (προέθετο), and gave a special role for His redemptive work and provided through his blood the propitiatory gift for men to receive it in faith.

In the said passage the most notable vocabulary is "ἱλαστήριον." This "ἱλαστήριον" is the very content of "ἀπολυτρώσις." What, then, does "ἱλαστήριον" mean in the present context? It has been translated into two different meanings: one means "mercy seat" as a noun, as in Hebrews 9:5; and the other means "propitiatory" or "invested with propitiation" as an adjective. In this context most of the prominent commentators take it in the second meaning, and as predicate to the preceding "ὅτι." Thus, "ἐν χριστῷ Ἰησοῦ· ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως...." is translated as follows: "in Christ Jesus: whom God set forth to be a propitiation, through faith."¹ Dodd, taking "ἱλαστήριον" as the substantive, translates it "a means by which guilt is annulled."²

In the present passage Paul, by "ἱλαστήριον," means that God, by the blood of Christ, removes the hindrance of sin between God and men, and that God prepares the way to put man in a true fellowship with Him. It must not be taken

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1. Romans 3:25.
2. Dodd, op. cit., p. 55.

as a sacrifice associated with "mercy seat" by which an angry God was appeased. If it is taken in such a sense, Paul's central idea of Divine righteousness will be misunderstood. The idea of placating an angry God by a sacrifice is a pagan idea rather than biblical.¹ In the present passage it is God who put forth Christ as a means of removing sin. This is the very redemptive action of God. Thus, the restoration of men's fellowship with God which was not possible by men's own efforts was realized by God's action through the death of Christ. Paul says: "That God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation."² In this particular event, the death of Christ, God provided the way for forgiveness and justification for sinners. The God who is righteous and requires men to be righteous shows His righteousness in the act of His justifying sinners.

Through the death of Christ Paul grasped the truth that the righteousness of God includes the fact that God is Himself righteous and He holds man as righteous (justifies him) who believes in Jesus.³ This is the end of all God's action in the revelation of the Divine righteousness to men. Later Judaism lays emphasis upon the God who is righteous in His judging good and evil, whereas the prophetic religion lays emphasis upon the God who is righteous in His delivering

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1. Loc. cit.

2. II Corinthians 5:19.

3. Romans 3:26.

of His people. However, in Paul's works these two elements are both true. According to him one cannot be without the other. In God's righteousness there must be no moral indifference in the slightest degree.¹ At the same time Paul never missed God's burning redemptive love in His righteousness such as in the prophetic religion.

D. Faith Is the Means of Appropriating
the Righteousness of God

The relation of the subjective attitude to the objective action of redemption is called "faith." The achievement and proclamation of salvation are never separated from the appropriation of faith. The fact that the demand for faith always accompanies the most objective utterances concerning the righteousness of God sufficiently proves its significance to the whole matter of the righteousness of God.

This is seen in the following verses:

Therein is revealed a righteousness of God from faith to faith.²

Even the righteousness of God through faith in Jesus Christ unto all them that believe; . . .whom God set forth to be a propitiation, through faith....³

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.⁴

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1. Cf. Garvie, op. cit., pp. 157-158.

2. Romans 1:17.

3. Romans 3:22 ff.

4. Romans 4:5.

To prove the significance of faith, there can be found another phrase of Paul's, the righteousness of faith, "δικαιοσύνη ἐκ πίστεως οὐ δικαιοσύνη ἐπὶ τῇ πίστει." This phrase denotes not only the significance of "faith," but also the characteristic of Divine righteousness. Paul sometimes speaks of the righteousness of God in contrast to the righteousness of the law (Romans 3:21), and sometimes the righteousness of law to the righteousness of faith (Romans 9:30-31). As a whole, Paul actually seems to identify "the righteousness of God" with the "righteousness of faith." By "the righteousness of God" Paul really means that it is not to be appropriated on the basis of the law, but through faith. According to Moffatt, the righteousness of God is an Old Testament expression and Paul stamps it afresh and coins the cognate expression, "the righteousness of faith."¹ Thus, the phrase "righteousness of faith" occurs in Romans 4:11, 13; 9:30; 10:6; and Philippians 3:9 while "righteousness of God" occurs in II Corinthians 5:21; Romans 1:17; 3:5, 21-22; 3:25 ff.; 10:3 and Philippians 3:9. Such references show the importance of the phrase, "righteousness of faith," in understanding the righteousness of God.

When Paul speaks about "righteousness of faith," what is his particular intention? It is probable, that he trying to clear up the fact that the righteousness of God, which is the only basis for a true relation between the righteous God and sinful men, is brought about solely by God.

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1. James Moffatt: "Righteousness," The Dictionary of Apostolic Church, Vol. II., p. 375.

In Romans 9:30 ff., Paul points out that the Gentiles, although they did not pursue righteousness, have attained it because they relied upon faith, whereas the Jews, although they pursued it, did not attain righteousness because they relied upon the law, or human merit. Therefore, to Paul the initiative is always in God, and the Divine righteousness is not the goal of human efforts and human achievement. When Paul says, "not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith,"¹ he means that man is directly challenged and attested by God, and brought under His authority and put by Him in true fellowship with God. Concerning this point Moffatt says:

The righteousness which consists not in what we do but in what we are, is the righteousness of faith, and what we are, we are by the grace of God. It is He who sets us in this new, vital relationship, by pardoning us for Christ's sake.²

That the historical manifestation of the Divine righteousness is exclusively the power of God which rules over all, is Paul's fundamental and unshakable conviction. All his peculiar terminology and phraseology are used in his epistles only because of his sincerity to explain the saving action of God which he experienced himself. From such a conviction, Paul points out that "faith" is the sole place in the sphere of human beings, where this saving power

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1. Philippians 3:9 (R.S.V.)
2. Moffatt, op. cit., p. 276.

of God works out sufficiently because human merit always meets with a repulse of God's righteousness. Faith is the only place in human experience where man's whole meritorious attitude is annulled. When Paul says, "therein is revealed a righteousness of God from faith unto faith,"¹ he suggests that the only contact point on man's side with the revelation of the Divine righteousness is nothing but faith. Dodd comments on this verse saying, "So here the idea is simply that the revelation of God's righteousness is a matter of faith 'from start to finish.'"² Also, in many places in his epistles, Paul clearly shows that "faith" in Jesus Christ is the only means of procuring Divine righteousness (Romans 3:21,22,26; Galatians 2:16, 3:26; Ephesians 2:8).

However, faith must not be taken as the key which man possesses to open the secret of Divine righteousness. Such an idea is quite alien to Paul. According to him, even faith itself is not a result of man's laborious efforts. Rather it is the primary realization of God alone, as Saviour. Philo, who was brought up in the Hellenistic world, thought that faith was a kind of property of the soul and a thing which could be secured by man's efforts.³ To Paul faith is man's total surrender to God's saving act. Therefore, Paul says,

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1. Romans 1:17.
2. Dodd, op. cit., p. 14.
3. Intra, Chapter II.

...now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.¹

In this context how can one imagine that Paul means by faith something meritorious on which man bases his claim to God's righteousness? Everyone must annul his merit to give faith room in himself. To clarify such a nature of faith Paul uses "λογίζομαι" in the above verses. "Λογίζομαι" means (a thing) is reckoned to be (something).² Using such a meaning, Dodd comments on the clauses, "...ἐλογίσθη αὐτῷ εἰς δικαιοσύνην" ³ or "...λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην" ⁴ as follows: "These words, he argues, 'counted as righteousness,' imply that he had no actual righteousness, but was credited with that which he did not in himself possess."⁵ The reason Paul uses such legal phraseology about faith as "reckoned as righteousness" is to show that the status of being right with God is something which men receive from Him, not obtained by themselves. According to Stewart ^{However, it should not be forgotten that} even faith is God's creation, in other words, God's gift, because it is evoked by the action of God in revealing Himself as worthy of all trust.⁶ Therefore, Paul taught that faith itself is a kind of grace which comes from God through the Holy Spirit.

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1. Romans 4:4-5.
2. Thayer, op. cit., p. 379.
3. Romans 4:3 (Nestle's Text).
4. Romans 4:5 (Nestle's Text).
5. Dodd, op. cit., p. 68.
6. Stewart, op. cit., p. 222.

This is seen in the following verse:

Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.¹

E. New Life Is the Purpose of the Righteousness of God

As discussed previously, the righteousness of God is not static, rather it is dynamic and it always reveals itself in an action. In Old Testament time it is revealed in Jehovah's action in which He delivers His people. Likewise in the New Testament it is revealed in the historical redemptive action of God, the death of Christ. Therefore, it must not be understood as quietism which is seen in Greek classics. If, in the time of the Old Testament, Jehovah had not delivered His people from their adversary, who would have called Him righteous? If God had not shown His righteousness in the death of Christ, who could have known His saving righteousness? Primarily, the Divine righteousness is God's redemptive action.

Such a Divine righteousness is also understood by Paul as the power of the new life. The righteousness is not only dynamic, but also teleological. An action which has no clear purpose is always capricious, and often dangerous, and even destructive. Such an action can hardly be called righteousness. However, the Divine righteousness is soteriological and bound to lead to the royal rule of grace

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1. I Corinthians 12:3.

which is the sure way to eternal life. Concerning this point Paul says:

For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through the one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.¹

Thus, Paul teaches Divine righteousness in close connection with life. Especially in verses 17 and 21 are righteousness and life interwoven. The one who receives the gift of righteousness lives in the dominion of life. While sin leads to death, the righteousness of God leads to eternal life. Here it is clearly shown that the primary purpose of Divine righteousness is to bring about life into the world where sin reigns in death. This life that Divine righteousness produces is ultimately a Divine gift,² as the acquittal of the guilty in the past is a Divine gift given through the Divine righteousness. There is no room for man's merit to put in a claim for it.

In Paul's works this new life is not a mere religious ecstasy as seen in the oriental religions, nor is it a memory or hope, but an obligation upon those who are justified. This is seen in the following verses:

Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been

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1. Romans 5:17-18.
2. Cf. Romans 6:13-23.

brought from death to life.¹

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.²

Thus Paul urges that Christians, or those who received this life, must dedicate themselves to the service of righteousness. In such a religious ecstasy as justification by faith, the moral obligation is never neglected by Paul even in the slightest degree. Here Paul's mysterious combination of religion and morality is found. To Paul religious life is not self-satisfaction or idle meditations, but supported by strong moral tension. "Sin is a slavery, so is *δικαιοσύνη*." You once knew the former; now take the latter."³ Slaves of righteousness! What an expression this is! Such an expression may never be found in the Greek classical writings. To strive after "*δικαιοσύνη*" is to be free from slavery. From the Greek idea of "*δικαιοσύνη*" such an expression, slave of righteousness, is quite impossible. However, Paul made it. To Paul "*δικαιοσύνη*" is so absolute that man must be its slave. Thus, Paul himself served "righteousness" through his life. His faithful service to righteousness naturally shifted his service to men. "Life is service" was Paul's view of life. Therefore, he says, "For though I am free from all men, I have made myself a slave to all, that I might win the

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1. Romans 6:13.
2. Romans 6:17-18.
3. Moffatt, op. cit., p. 390.

more.¹

It is, to be sure, Paul's idea that the righteousness of God includes both the acquittal of sin and the power of life which breaks the bondage of sin. This idea is mentioned by Paul in Romans 5:18, "So one man's act of righteousness leads to acquittal and life for all men." "Act of righteousness" in this verse means God's saving righteousness which has been shown by Jesus Christ at the cross. Of course many commentators give different interpretations of this. However, the real meaning in the context is clear in the light of the following verse where Paul says, "... so by one man's obedience, many will be made righteous."² In this verse "one man's obedience" means the righteousness of God which has been accomplished through Christ's absolute obedience unto God's will which was to be revealed in His redemptive history. Therefore, "act of righteousness" in verse 18 which is developed or explained in verse 19 must be understood as God's saving righteousness in Christ. If that be the case, the Divine righteousness, according to verse 18, has two distinctive actions upon men, that is, it has acquitted man's guiltiness in the past, and at the same time it has given the life-force which was able to overcome the sin-bondage. According to formal logic, the Divine righteousness may be analyzed into the acquittal and the moral renewal. However, in

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1. I. Corinthians 9:19 (R. S. V.)
2. Romans 5:19 (R. S. V.)

actual experience these two are not clearly separated. If man experiences the acquittal of his former guiltiness, he is already placed in a different moral status from the former. Otherwise he will never experience the acquittal of his sin because the acquittal always looks to life, glory, and salvation. This is not possible in the sinful status where man never wills Divine righteousness. Also the acquittal always stands upon the inward experience of God's saving power. When God's saving power works in man's inner life, could it be possible for him to remain in the sinful status? Therefore, the experience of the acquittal immediately shifts to the experience of the new life. When Paul says, "And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness," it is most improbable to assume that he is just treating righteousness and faith as dry legal matters. To Paul faith itself is God's action and an experience of the Spirit.¹ Concerning this he says, "This only would I learn from you. Received ye the Spirit by the works of the law, or by the hearing of faith."²

Quell and Schrenk conclude that, "there is no difficulty or contradiction in passing from the forensic idea of righteousness to thinking of it as the power of life which conquers sin."³

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1. Ante, p. 92-93.
2. Galatians 3:2.
3. Quell and Schrenk, op. cit., p. 53.

F. Summary and Conclusion

The purpose of the foregoing study is to present Paul's fundamental idea of God's righteousness upon which his most characteristic theology was built.

What is the most characteristic of Paul's concept of God's righteousness is the mystery in which God's supreme justice and His supreme love are entwined into one, that is, the truth of religion and that of ethics are perfectly fulfilled in one.

This righteousness is God's initiative and all the doing of God. He wills, creates, and bestows it. This righteousness was manifested once for all in the death of Christ at the cross, appropriated by men through faith in Christ, and resulted in the new life.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

Since Paul was an ex-Pharisee and had the common Christology upon which the early Church laid its foundation, his basic idea of God's righteousness was studied in close connection with that of the Old Testament, later Judaism, and the Synoptic Gospels. The immovable ground of the Old Testament is that God is just and is always bound to act justly. This doctrine of God became the common basis of the concept of God throughout later Judaism and the Christian religion. In Old Testament religion God's righteousness was mostly emphasized as His saving activity rather than as a mere static attribute. However, in later Judaism, the individualizing of the Old Testament religion and the deepening of individual sin-consciousness resulted in the retributive concept of God's righteousness and His severe judgment upon individual sinfulness. In contrast with such a retributive concept, the Synoptists deal with righteousness in the person of Christ, ~~who~~ teaches of the heavenly Father who forgives the prodigal son. They present Jesus as the fulfillment of the law, which is considered as the written Code of Divine righteousness.

Since Paul uses the term "*δικαιοσύνη*" for the righteousness of God, the history of the term "*δικαιοσύνη*" was scanned. It is found in two senses in the classical Greek. On the one hand, it is used in the wider sense as a human virtue, and on the other hand,

it is used in the narrow sense as a legal action or a civil virtue which is attained according to law. However, in the time of Aristotle the latter was more popular and influential among the people. As a whole "δικαιοσύνη" in the intellectual and skeptical mind of the Greek, primarily means the innate human virtue which is static. In the Hellenistic era the two main connotations of the term, which had been molded in the classical writings, were assuredly understood by two great Hellenistic Jewish thinkers. However, the term was used by them more often in the wider sense as a human virtue and the goal of man's spiritual achievement. Moreover, they tried to explain "δικαιοσύνη" in close connection with the law which they conceived of as divine. Nevertheless, their fundamental idea of "δικαιοσύνη" belongs to the Greek concept, and they understood it as a production of man's merit. With the Septuagint usage the connotation of the term was changed radically. In the Septuagint it stands for the various connotations of "דִּינָה", although "δικαιοσύνη" in the Septuagint is used also in both the narrow and broad senses. The most characteristic Septuagint usage is the representation of God's vindication and salvation for His people in accordance with "דִּינָה". "Δικαιοσύνη," in the Septuagint, primarily belongs to God and stands for an act or activity and especially for God's saving action, whereas in the Greek or Hellenistic writings it primarily belongs to men and is static as man's

attribute.

When Paul uses the term "δικαιοσύνη" in his epistles, it has such backgrounds, theological and terminological, as discussed in the preceding paragraphs. Paul used it in two ways, general and specific. In his general usage it has three different meanings: almsgiving, a religious ideal, and the direct opposite to sin. Although these implications of the term may be found widely in non-Pauline writings, they still are to be understood in connection with the principal idea of Paul's religion.

In Paul's specific usage his most characteristic concept of righteousness of God was formulated. The whole system of his theology was built upon his concept of the righteousness of God. Thus, Paul gives "δικαιοσύνη" a unique connotation which is never found in any other writings. When he uses the righteousness of God, he includes the idea that God is righteous in Himself and at the same time imparts His righteousness to men, and then makes them righteous. Such a righteousness is not a thing which man can attain by his own merit, but a thing which only God bestows to man. According to Paul, this Divine righteousness was manifested at the death of Christ. The death of Christ shows perfectly God's uncompromising justice and His supreme redemptive love. God's righteousness is appropriated by men by faith and results in new life.

Although Paul uses the term "δικαιοσύνη," which originated from and was formulated by the Greek mind,

the Greek or Hellenistic idea of "δικαιοσύνη" plays no part in Paul's concept of God's righteousness. Even the concepts of Josephus and Philo have no parallel in Paul's doctrine of righteousness. In Greek and Hellenistic moral philosophy "δικαιοσύνη" is man's innate possession which is to be attained by man's efforts. It is always static, intellectual, and even speculative, whereas in Pauline writings it is always dynamic and more especially God's saving action. However, it should not be overlooked that the term "δικαιοσύνη" had been sufficiently prepared for Pauline usage through the classical Greek writings, Hellenistic writings, and the Septuagint.

In Old Testament religion both the judgment and the mercy of God were strongly held and not in contradiction to each other. Often God's mercy overshadowed God's judgment. Thus, God's righteousness came to mean the acts of vindication or deliverance which God had wrought for His people in giving them victory over their enemies. However, God's justice and mercy are in sharp contradiction to each other in Paul's concept. This contradiction is removed only at the death of Christ.

In later Judaism God's justice and mercy are always sharply contrasted. Often God's punitive justice overshadows His mercy. Therefore, men are necessarily wandering between God's mercy and His judgment. In Paul's concept, although the two are contrasted to each other, they become one in the death of Christ. Therefore, Paul actually experienced God's judgment and redemption in the same moment at the cross.

Therefore, although St. Paul received his religious heritage greatly from both the Old Testament religion and later Judaism, the real clue of his concept of the righteousness of God is to be found in his personal spiritual experience in the death of Christ at the cross.

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