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Paul's Concept of the Righteous Man: A Study in Words of the Root Dikh

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PAUL'S CONCEPT OF THE RIGHTEOUS MAN:

A STUDY IN WORDS OF THE ROOT DIKH

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To my wife and children,
who were as enthusiastic over
"Daddy's thesis"
as I.

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CHAPTER I

A PRESENTATION OF THE STUDY

Introduction. The author first became interested in the words of the Greek root $\delta\acute{\iota}\kappa\eta$ during work in the class on the exegesis of Romans. At that time certain aspects of the word were puzzling. Usually righteousness is equated, in the modern mind at least, with holiness. Yet Paul seemed to use certain of the words of this family in a way which implied that rather than an actual change in the man, righteousness was primarily declared to him by God.

So questions came to mind as to what, exactly, Paul did mean when he spoke of righteousness. And did he use the terms of this root $\delta\acute{\iota}\kappa\eta$ in a variety of ways, or with differing shades of meaning? One question in particular which continued to come up was the problem of the relationship of $\delta\acute{\iota}\kappa\eta$ words to justification and sanctification. Many times the contemporary mind considers righteousness to be a term denoting the highest in moral and spiritual quality. As such, it can only be used of the sanctified person. But Paul often spoke of righteousness being accounted, or marked to one's credit. This seemed to be more in line with customary understanding of justification.

First glance investigation yielded an unsatisfactory insight. Lexicons seemed to grasp little of the theological significance which is clearly behind the Pauline use of the words. So, the problem remained unanswered.

Statement of the problem. This thesis was, then, a study of Pauline use of the words stemming from the Greek root $\delta\acute{\iota}\kappa\eta$. It was first an attempt to assess, as clearly as possible, what Paul had in mind as he used these words. Having established this understanding, the second facet was to ascertain the nature of the spiritual qualities ($\delta\iota\kappaαιοσύνη$) required of the righteous man ($\delta\acute{\iota}\kappaαιος$), and how they may be attained. The third aspect of the problem was to determine the moral and ethical expectations which Paul held for the righteous man.

Justification of the problem. The early investigations made in connection with the class in exegesis were not satisfactory. Further preliminary investigation disclosed the fact that, while commentators have dealt with the word in the various scripture passages as they come up, commentaries as a rule have not made an effort to systematize theological doctrines. Those few who have made a systematic theological approach to commentary were limited with respect to detailed study by the very breadth of scope required in covering an entire book of scripture and each of its doctrines. Beyond this, those using this approach have not attempted to co-ordinate the teachings of various books.

Systematic theologies, on the other hand, treat doctrines with a view of making a comprehensive treatment of each. There appeared, at first glance, to be little teaching on righteousness, except in passing reference while dealing with some aspect of soteriology. Furthermore, study of a doctrine was not always to be identified with a study of word usage in scripture.

An understanding of the use of certain key terms is always an essential part of Biblical theology. This is particularly so when the words involved, and the concepts of them, are so vitally carried over into the aspects of practical application. Basic concepts of soteriology inevitably play an important part in every phase of ministry. It was hoped that a more correct understanding would furnish a basis for more correctly orienting the use of righteousness into the basic concepts of soteriology and the work of practical theology.

Limitations of the study. The epistles which were studied are those commonly ascribed to Paul: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, and Philemon. The assumption has been that these books of the Bible, which are traditionally ascribed to Paul, have been correctly assigned. The author was aware that there are critical problems with some of the epistles, but they have not been dealt with. The problems of criticism, though not unimportant, were not any essential part of the study of word usage.

The terms dealt with by the study are obviously used in other books of the Bible. These have not been studied. The desire was to isolate and understand the Pauline uses.

There was no attempt to compare Paul's use and applications of the words of $\delta\acute{\omicron}\kappa\eta$ to that of theologians of the centuries since. While it was impossible to isolate oneself from one's own background and theological position, the effort made was to determine as accurately as

possible, what Paul was saying in these terms, and what Paul expected of men to whom the words were applied.

Method of procedure. No attempt to understand Paul's use of certain terms may hope to attain any degree of success without a preliminary acquaintance with the man himself, and the culture within which he preached the Gospel of Christ. Chapter II gave this historical background. It did not take the form of any extensive biography, but looked more to the environment with which Paul was surrounded. Consideration was given particularly to the effects of Mosaic religion upon his life. In connection with this, there was a study of the Septuagint to see how words derived from δ'κλ were used there.

Chapter III dealt with the words with which the study was more directly concerned. A lexical study set the stage for the study of the scriptures themselves. Following this basic word study was an analysis of the works of Paul containing the words of this family, with more detailed examination of the important doctrinal passages. The basic method of investigation was a combination of a study of the Greek and an inductive analysis approach in the English Bible. This necessitated the use of various commentaries, but while commentators were consulted, it is hoped that this consultation has been more in the nature of comparison and guidance rather than a crutch to formulate conclusions.

Contained in Chapter IV are the summary statements and the conclusions reached by this study.

CHAPTER II

PAUL AND HIS BACKGROUND

Cultural background. Without a doubt there is no part of the cultural background which is so important in the formation of the individual as is the family unit. If this is true in our modern fast moving society, it was even more so in Paul's day. Family importance was seen to be intensified as it was realized that Paul was a member of a family of the Jewish Dispersion, a family keenly aware of the battle to maintain national and religious identity.

He was "a Pharisee, the son of a Pharisee." This short sentence sums up nearly all we know of St. Paul's parents. If we think of his earliest life, we are to conceive of him as born in a Pharisaic family, and as brought up from his infancy in the "straightest sect of the Jews' religion." His childhood was nurtured in the strictest belief. . . . And to exhort him to the practices of religion, he had before him the example of his father, praying and walking with¹ broad phylacteries, scrupulous and exact in his legal observances.

The fact of Paul's Jewish descent was very important to the understanding of his frame of reference as he undertook his education and formed his attitudes.

Strangely, and yet intelligibly enough, even the Jew whose personal life and conduct had little resemblance to the high ethical ideals of the Old Testament felt an exaltation of spirit as he thought that his nation alone of all peoples of the earth possessed the inmost secret of² things. The rest of mankind was there for Israel's sake. . . .

¹W. J. Conybeare, and J. S. Howson, The Life and Epistles of Saint Paul (Hartford, Conn.: S. S. Scranton & Co., 1899), pp. 31-32.

²C. Harold Dodd, The Meaning of Paul For To-Day (London: The Swarthmore Press Ltd., 1920), p. 43.

Because of this exclusivism, the Jewish community of each city was often found to be withdrawn from the society as a whole. The separation of the Jews from the Gentiles was probably not so much because of defensiveness as it was because of the necessity of religious practice. The Law of the Chosen People demanded a separateness. The ceremonial practice, the social life and the educational requirements of the Jewish religion made of them a separate community.

That such a seclusion of their family from Gentile influences was maintained by the parents of St. Paul, is highly probable . . . especially when we find St. Paul speaking of himself as "a Hebrew of the Hebrews," and when we remember that the word "Hebrew" is used for an Aramaic Jew, as opposed to a "Grecian" or "Hellenist."³

But Paul grew up in the atmosphere of a Greek city, and it is not likely that there was either desired or accomplished a total separation of Jew from his environment. The educated Jew would, so far as possible while maintaining his distinctives, take advantage of the best of the contemporary surroundings. And the city of Tarsus had much to offer. "It was conspicuously, in the language of ancient geographers and historians, the greatest, the most illustrious of the cities of Cilicia."⁴ It was a trading center of both land and sea commercial traffic. Besides its importance as a trade center, it had been the recipient of some imperial favoritism.

³Conybeare and Howson, op. cit., p. 36.

⁴E. H. Plumptre, St. Paul in Asia Minor, and at the Syrian Antioch (London: Society For Promoting Christian Knowledge, n.d.), p. 11.

Of prime importance to the background of Paul, however, was the position of Tarsus as a center of learning.

At the time when St. Paul was passing through the earlier stages of his youth, it was classed with Athens and Alexandria as one of the three centres of Greek thought and knowledge, and in some way even surpassed them in its thoroughness of work and local fame, though it attracted fewer strangers from a distance than they did.⁵

Tarsus owed its high place in trade and scholarship in part to the Roman empire. The influence of Rome lay heavily upon every facet of the Mediterranean world of this time. The general peace of the time was established and upheld by the armies of Rome. To the roads of Rome can be traced the excellent trade and the prevalence of travel in that century.

The fact of Paul's being born as a free citizen would indicate that, in spite of the position as Pharisees, Paul's father, and perhaps grandfather, were more open to the influence of Rome than ordinarily might be the case for a strict Jewish home. It may well be this citizenship and its influence which partially accounts for the "extraordinary versatility in Paul's character, the unequalled freedom and ease with which he moved in every society, and addressed so many races within the Roman world."⁶ Without a doubt, world-wide vision was one of the benefits of the Roman influence upon Paul. Care must be used, however, in

⁵Ibid., pp. 17-18.

⁶W. M. Ramsay, St. Paul the Traveller and the Roman Citizen (London: Hodder and Stoughton, 1902), p. 238.

ascribing too great weight to a direct reaction of the Apostle to the Roman Empire.⁷ Rome's influence was more like an atmosphere pervading the times than a direct factor to which Paul reacted.

It is extremely unlikely that there was another family in Tarsus of the tribe of Benjamin which enjoyed the honor of Roman citizenship. Throughout his life we may believe he maintained this triple pride, in Tarsus, in the tribe of Benjamin, in Roman birth.

It is this interwoven cultural background that may partially explain some of the critical difficulties in the Apostle's writings. The contradictions between Hebraic and Greek ways of thinking show up in the writing of the man who was thoroughly at home with each. First one, and then the other may dominate, depending upon the immediate subject. So expressions seemingly incompatible are found in the work of one man.⁹

Yet the fact of the inter-play of the contrasting cultures must be recognized. Much has been made of the differences. "But popular circles have hardly yet assimilated the further point that Jewish and Gentile thought were not wholly separate, but were subject to

⁷Cf. Joseph Klausner, From Jesus To Paul, trans. William F. Stinespring (New York: The Macmillan Company, 1944), pp. 211-212, 299-300, et al. A Jew and an opponent of Paul, stresses Paul's efforts to gain favor with Rome as one of his points of attack.

⁸Benjamin Willard Robinson, The Life of Paul (Chicago, Illinois: The University of Chicago Press, 1936), p. 28.

⁹Thorleif Boman, "Hebraic and Greek Thought-Forms in the New Testament," Current Issues In New Testament Interpretation, William Klassen and Graydon F. Snyder, editors (New York: Harper and Row, Publishers, 1962), p. 3.

cross-fertilization."¹⁰ It is this subtle influence which may have played a large part in preparing Paul as the missionary to Gentiles.

Educational background. While the cosmopolitan atmosphere of mingling cultures had its subtle effect on the future Apostle, the direct influence of his educational life was more exclusive. He was a Jew and was educated as one.

Paul probably remained in Tarsus until he was about fifteen years of age. His chief schooling was naturally at the Jewish synagogue school. The language of instruction was Greek, and the Greek version of the Scriptures was his Bible. But he learned to read the Old Testament in Hebrew. His first lessons would perhaps consist in memorizing sections of the Law and the Prophets both in Greek and in Hebrew. Before leaving Tarsus he would probably be able to read intelligently many parts of the Hebrew Scriptures and be familiar with sections of interpretations of famous Jewish rabbis.¹¹

Having attained the required stature in academics, Paul escorted the family hopes and ambitions and his own dreams to the rabbinical school in Jerusalem. Of the fine schools of that period, the schools of Hillel and Schammai were outstanding. Of these two, history has proven the school of Hillel the most influential. This Pharisaic school held to the importance of tradition along with the Law. The pride of this school was the Master Gamaliel. Gamaliel was liberal in his use of Greek authors, jealously conservative in the Law, and generously honest

¹⁰D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, 1964), p. 5.

¹¹Robinson, op. cit., p. 29.

in dealing with people.¹² It cannot be doubted that he greatly influenced Paul throughout the rest of his life.

During the public ministry of Jesus, Paul seems to have been absent from Jerusalem. Robinson suggested the possibility that after having finished his course under Gamaliel, Paul may have taken advantage of the excellent university in Tarsus to acquire more knowledge of Greek thought and history.¹³

Old Testament foundation of Paul's religion. While Klausner bemoaned the fact that Paul abdicated Judaism under pressure of the Roman world, he emphatically insisted that:

there is nothing in all the teaching of Paul, as there is nothing in the teaching of Jesus, which is not grounded in the Old Testament, or in the Apocryphal, Pseudepigraphical, and Tannaitic literature of his time.¹⁴

It was certain that Paul's earliest training in the strict home of a Pharisee would be steeped in the Law and traditions of Jewish Old Testament interpretation, and the Prophets. His first schooling at the synagogue would typically be saturated with the Scriptures.

All that is definitely known of Paul's formal education indicated a course of study with an intensive use of the Old Testament. The school of Gamaliel undoubtedly gained its lasting reputation through the production of well-educated rabbis, adept in both Scriptures and interpretations.

¹²Conybeare and Howson, op. cit., pp. 52-54, passim. Cf. Robinson, op. cit., p. 32.

¹³Robinson, op. cit., p. 33.

¹⁴Klausner, op. cit., p. 482.

As previously indicated, Paul was most at home with the Septuagint version of the Old Testament.

Though, in conformity with the strong feeling of the Jews of all times, he might learn his earliest sentences from the Scripture in Hebrew, yet he was familiar with the Septuagint translation at an early age. For it is observed that, when he quotes from the Old Testament, his quotations are from that version; and that, not only when he cites its very words, but when (as is often the case) he quotes it from memory. Considering the accurate knowledge of the original Hebrew which he must have acquired under Gamaliel at Jerusalem, it has been inferred that this can only arise from his having been thoroughly imbued at an earlier period with the Hellenistic Scriptures.¹⁵

Paul's background and the language of his letters. Each of the various background factors influenced the language of Paul as he wrote the Epistles of the New Testament. However, each factor was so blended with all the others as to make it difficult to isolate just which factor was at the foreground under a given situation. Paul was well travelled, a Roman citizen with the Roman's world-wide outlook. He knew how to mingle with the people of many places. "Paul's teaching thus was introduced to his pagan audiences in the language of the purest and simplest theology current among educated men."¹⁶

¹⁵Conybeare and Howson, op. cit., pp. 36-37. Cf. E. Earle Ellis, Paul's Use of the Old Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1960), p. 4. "With particular reference to Pauline citations, Roope concludes that the apostle quotes almost without exception from the LXX, and this is often from memory. The valuable Leipzig dissertation of Kautzsch arrived at similar results: Paul always uses the Alexandrian version with the exception of the Job citations (Rom. 11:25; I Cor. 3:19); in these, and perhaps a few others, Paul's text reflects the Hebrew because no LXX translation was available to him." Others were cited similarly.

¹⁶Ramsay, op. cit., p. 148.

Paul was one of many travelers who went from country to country. On his journeys he wrote letters as others did. Although he employed his letters as a means of instruction, nevertheless there are constant points of contact in phrase and illustration with the life of the time. He talked about temples not "made with hands." He spoke of bondage and slavery and redemption. He used the same word as the prodigal son when he spoke of being "reconciled" to God. In a world familiar with military affairs, he begged men to put on his new kind of breastplate and helmet. He entered into almost every phase of life of the great cities and expressed himself in the simple direct language of the people to whom he came.¹⁷

Though things were seemingly calm on the surface politically, there was unrest in other areas of the life of the Roman Empire. This was particularly so in the realm of religion. Though Rome might conquer with armies, it was "the general opinion that no salvation could be hoped for except through some superhuman aid. Man, left to himself, had degenerated and must degenerate."¹⁸ Mystery religions were thriving on this feeling of the public. "When Paul talked of a savior and of salvation he was using terms which were very real to the peoples of the empire."¹⁹

While the Greco-Roman atmosphere of Paul's cultural background enabled him to successfully reach the Gentile world, the Old Testament and his intensive training in it gave much of the direct background to the message and his expression of it.

The writings of the apostle Paul reveal a person immersed in the content and teachings of the OT. M. A. A. Kennedy, after a study of Paul's religious terminology, found that practically every leading conception in this field of Paul's thought had its roots definitely laid in OT soil. Whether he is giving a dogmatic proof, an analogy

¹⁷ Robinson, op. cit., p. 16.

¹⁸ W. M. Ramsay, The Cities of St. Paul: Their Influence on His Life and Thought (New York: A. C. Armstrong and Son, 1908), p. 54.

¹⁹ Robinson, op. cit., p. 21.

or an illustration, or merely using language with which to clothe his own thoughts, the OT appears frequently throughout the Pauline epistles. The style and vocabulary of the apostle are such that it is often difficult to distinguish between quotation, allusion and language colouring from the OT. This is not only the Word of God but also his mode of thought and speech; thus it is not unnatural that he should find in ²⁰it vivid phraseology to apply to a parallel situation in his own day.

It often seems that Paul quotes the Old Testament from memory, or has somewhat scrambled two or more versions together. It is not that Paul was careless in the treatment of Scripture, for we know his deep conviction that Scripture is "God-breathed." Rather it is likely that Paul, being familiar with several versions, felt free to shift from one to another to get the best rendering for the situation at hand.²¹

Words of the δ'κη root in the Septuagint. Because of his absorption of the Septuagint at an early age, Paul's concepts were naturally colored by those Scriptures. Thus the Septuagint version of the Old Testament, in its use of the various words of the δ'κη root, became an important link to the understanding of Paul's pattern of usage.

The word of this group occurring in the Septuagint translation most frequently, δ'καλος, refers almost exclusively to the character or conduct of people. There are a number of uses relating also to God's

²⁰Ellis, op. cit., pp. 10-11.

²¹Ibid., p. 141. "Paul utilises ad hoc renderings and the deliberate selection and rejection of known readings to draw out and express the true meaning of the OT passage as he understands it." Also p. 146. "In selecting a particular version or in creating an ad hoc rendering Paul views his citations as thereby more accurately expressing the true meaning of the Scripture."

character. Δικαιοσύνη appears the next highest number of times, and relates primarily to the character and conduct of people, or to standards of conduct. There were here also a significant number of references to the character of God. Δίκη, the root word itself, carried a courtroom atmosphere, often referring to the justice of some punishment or vengeance. For all practical purposes it may be concluded that words of the δίκη root in the Septuagint relate primarily to the nature of the conduct and character of persons or God, or to the basis and standards for character and conduct.²²

Paul's immersion in the Old Testament was total. His training in Scripture was intensive, complete and important. His writings took on the language and expression, often times, of the Old Testament. But the fact cannot be ignored that Paul wrote not as a Jewish exegete, but as a Christian. Ellis' study made two important conclusions in this regard. Though Paul used the Jewish study methods, he had a Christian understanding of Scripture. "Paul was a disciple of Christ not of Gamaliel."²³ "His experience on the Damascus road radically altered his understanding of the Book . . . His knowledge of Christ opened to him a New Way in which he found the true meaning of the Scriptures."²⁴ Paul was no longer a Jew only, but a Jew won to a total dedication to Jesus Christ. His interpretation and use of the Old Testament, his application of his cultural background were controlled by that dedication to his Lord.

²²See Appendix A.

²³Ellis, op. cit., p. 83.

²⁴Ibid., p. 149.

CHAPTER III

THE ΔΙΚΗ WORDS IN THE LETTERS OF PAUL

I. LEXICON STUDIES

Before entering directly into the study of the Pauline scriptures themselves, and the investigation of his use of these words of the δίκη root, it was best to consult the findings of lexicographers in the field of the Greek language. The work of these men as they have studied the evolution of these words through the history of the classics up to the New Testament usages strengthened the background of the direct study of Pauline usage in particular.

Δίκη. In the ancient mind of the Greek classics was the idea of some divine, unwritten principle of right. It was divine order, often personified, and resident in human consciousness. "This divine ordering requires that men should be shown or pointed to that which is according to it — a definite circle of duties and obligations which constitute right (δίκη)." ¹ It was this line of reasoning that led Vincent to conclude that "the conception of δίκη is strongly moral." ²

¹Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1908), III, 9-10. Vincent also adds this interesting footnote: "Δίκη and its kindred words were derived by Aristotle from δῖχα twofold, the fundamental idea being that of an even relation between parts. Modern philologists, however, assign the words to the root δικ, which appears in δεικνύει I show or point out."

²Ibid.

More common, perhaps, was the view held by Cremer that δικη "gradually became the designation for the right of established custom or usage."³ The use of this word then involved the important idea "that right in human society asserts itself essentially as judgment and vengeance."⁴ The moral and religious concept was not so strongly present, according to this view, until the time of Septuagint and New Testament use.

Both the Old Testament and the New Testament insist in making God and His judgment the standard of δικη, rather than that which is approved of by society. Although there was some difference of opinion as to the degree of religious and moral emphasis in the classical use of δικη, scholars generally agreed that this emphasis is primary in its Biblical use.

Δίκαιος. Ο δίκαιος is therefore the man who observes and follows the rules and duties of social custom. He is "observant of the rules of right, upright, in all duties both to Gods and men, righteous and just."⁵ But while this was the background in classical writings, nearly all would agree with Cremer that "as to the import of the conception in a moral

³Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, trans. William Urwick (third English edition; Edinburgh: T. & T. Clark, 1896), p. 183.

⁴Ibid.

⁵Henry George Liddell and Robert Scott, A Greek-English Lexicon (New York: Harper & Brothers, Publishers, 1849), p. 353.

sense, there is a decisive difference, not to be mistaken, between the profane, and especially the Greek, usage and the biblical."⁶

In the Bible, it is the man who follows the commands of God and conforms to His standards who is δίκαιος. He is not only right with social custom, but answers to the demands of God. The ultimate and unique use of this is in reference to Jesus Christ.

(Δίκαιος is used) preeminently, of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called δίκαιος.⁷

When used of God the Father, the word took on a different shade of meaning. This is so, Cremer and others have insisted, because of the nature of God Himself.

Used of God Himself, δίκαιος designates before all His bearing towards mankind, and also His doings . . . as answering to the norm once for all established in and with himself, so that holiness, in which God's nature manifests itself, is the presupposition of righteousness.⁸

Δικαιοσύνη. That which denoted the character of οὗ δίκαιος was δικαιοσύνη. Used in the social sense, it may have spoken of the virtue, integrity, and other qualities of the life of the righteous. Often, however, δικαιοσύνη represents the state of the individual. This was particularly so as used in the religious and moral sense of his standing

⁶Cremer, op. cit., p. 184.

⁷Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York: Harper & Brothers, 1887), p. 148.

⁸Cremer, op. cit., p. 187.

before a judge or God. Again, it may refer to the character of the judge himself, as one who exercises justice in his pronouncements.

In its scriptural sense, both in the Old Testament and New Testament, righteousness is the state commanded by God, and standing the test of His judgment, the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as his ideal and standard; or more generally, it denotes the sum-total of all that God commands, of all that He appoints.⁹

In discussing the rise of the concept through scripture, Girdlestone has decried the poverty of the English language. While English has no one word with which to convey both the idea of righteousness and the idea of justification, in Hebrew "the ideas of righteousness, justification, and acquittal all cluster round one verbal root, and are seen to be parts of one whole."¹⁰ It was this fully rounded concept which was taken into the Septuagint and New Testament.

Δικαιόω. Back of δικαιοσύνη has been seen, therefore, a judicial activity. This activity is expressed in the verb forms of δικαιόω. "It denotes the activity which is directed to the restoration or production of a δίκαιος, primarily without regard to the mode in which it takes place."¹¹ Strictly taken, it might mean "to make δίκαιος." But, said Thayer, "this meaning is extremely rare, if not altogether doubtful."¹²

⁹Ibid., pp. 190-191.

¹⁰Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1951), p. 159.

¹¹Cremer, op. cit., p. 193.

¹²Thayer, op. cit., p. 150.

Most scholars have agreed, and have taken δικαίω to be the act of a judge in pronouncing righteous, rather than the act of producing the state of righteousness. "Its principal meaning therefore is, to adjudge or settle as right, to recognise as right, i. e. according to the context, equivalent to to justify."¹³

Δικαίωμα. The product or result of δικαίω was seen to be δικαίωμα. This has been the thing established as right by a statute, law, or ordinance. Or it has been firmly decreed by judicial act. While it is not the act of judging itself, it arises from and is established by the act of judging.

II. SCRIPTURE STUDIES

It was seen in the studies of lexicons that there was, even in the classical uses of these words, a moral and religious flavoring. Though society's standards were primarily in mind as the ancient Greeks employed the terms, there was yet the concept of an ultimate divine ordering. Right was not only approved action, but answered also to a definite principle. As the Septuagint translation of the Old Testament was developed, and later as the New Testament was written, the concept of this principle deepened. Δίκη not only answered to some abstract principle; it answered to the standards of God Himself. Δικαιοσύνη became not the state of social approval, but the standing of one in a right relationship to God.

¹³Cremer, op. cit., p. 194.

Having discovered this basic background, the next task became that of investigating the Pauline epistles themselves to discern his own specific and particular applications of the words.

Δικαιοσύνη. The first thing noticed was that Paul has spoken of a special kind of righteousness. In introducing his epistle to the Romans, Paul has placed emphasis upon the gospel and its power. In Romans 1:17 it was seen that the gospel has its power because "therein is revealed a δικαιοσύνη Θεοῦ." It is the revelation of this particular kind of righteousness, a "righteousness of God," which is the power of the gospel which Paul imparted.

The righteousness of which the Apostle is speaking not only proceeds from God but is the righteousness of God Himself: it is this, however, not as inherent in the Divine Essence but as going forth and embracing the personalities of men. It is righteousness active and energizing; the righteousness of the Divine Will as it were projected and enclosing and gathering into itself human wills.¹⁴

The fact that this righteousness of God was not equated with His attribute of righteousness, but rather a righteousness which has God as its Author and Source, became more evident in the third chapter of Romans. In the latter part of this chapter,¹⁵ Paul is speaking of the means whereby the righteousness of God comes. If, then, the righteousness of

¹⁴William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (Vol. XXII of The International Critical Commentary, eds. Charles A. Briggs, Samuel R. Driver, and Alfred Plummer. 43 vols.; New York: Charles Scribner's Sons, 1903), p. 25. Cf. Vincent, op. cit., III, 13-14. W. Robertson Nicoll (ed.), The Expositor's Greek Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, n.d.), II, 590f. See also Appendix B.

¹⁵Romans 3:21, 22, 25, 26.

God is something which comes to man, it is distinct from His attribute of righteousness. But it is a new, unique kind of righteousness inseparable from God and His attribute of righteousness. Twice in Romans 10:3 the righteousness of God, or God's righteousness is mentioned. The context is once again speaking of the means whereby it comes to men. The fact here noted was that of the contrast again with the righteousness which men sought to earn. In II Corinthians 5:20-21, Paul concretely tied together the δικαιοσύνη Θεοῦ and the death of Christ. The phrase here also carried a slightly different import. As Alford indicated, men are not only its recipients but God's purpose is that men are to become representatives and examples of it.¹⁶

Philippians 3:9 held the phrase τὴν ἐκ Θεοῦ δικαιοσύνην, "the righteousness which is from God." Though it differs slightly in form from the uses in Romans, it is used in much the same context, speaking of the source of righteousness, and means of attainment of righteousness.

Finally, there was the Θεοῦ δικαιοσύνην of Romans 3:5. It appeared here that Paul was speaking of the manner in which God acts. If the meaning here is not that of God's attribute of righteousness, then it is that of action based upon this attribute.¹⁷

¹⁶ Henry Alford, The Greek Testament (London: Rivingtons, 1865), II, 666. Cf. Joseph Agar Beet, A Commentary on St. Paul's Epistles to the Corinthians (New York: Thomas Whittaker, 1883), p. 383.

¹⁷ Charles Hodge, Commentary on the Epistle to the Romans (New York: A. C. Armstrong and Son, 1906), p. 111. Cf. J. A. Beet, A Commentary on St. Paul's Epistle to the Romans (New York: Thomas Whittaker, n.d.), p. 98.

In studying the righteousness of God, another important observation was made. Righteousness is revealed, or manifested. This special kind of righteousness is revealed in the gospel (Romans 1:17), and is manifested apart from law (Romans 3:21).

The part of faith in perceiving this revelation-manifestation was prominent in the context in both Romans 1:17 and 3:21. The object of this faith which receives the revelation of the righteousness of God is Jesus Christ.¹⁸ The primary subject discussed by Paul in the ninth and tenth chapters of Romans was the contrast between the righteousness of law and the righteousness which is by faith. Again, the context left no doubt that the object of this faith is Christ. Faith as the means by which righteousness is granted occupied the center of Paul's thought in these chapters. Paul expressed as the goal and desire of his life the righteousness which is from God through faith in Christ in Philippians 3:9.

Paul's favorite example as he argued the case for righteousness by faith was the life of Abraham. Throughout Romans chapter four and Galatians chapter three, Abraham holds the spotlight. Paul builds carefully the case that Abraham was not justified by works, but rather "Abraham believed God, and it was reckoned unto him for righteousness."¹⁹ This example is the cornerstone of Paul's argument against the Jews and their trust in the Law.

¹⁸Specifically in Romans 3:22 and Phil. 3:9; by context elsewhere.

¹⁹Romans 4:3, 9, 11, 13, 22; and Gal. 3:6. See also Appendix C.

Even preliminary examination of the observation that righteousness is by faith revealed that the object of that faith must be Jesus Christ. In Romans 5:17, 18, the contrast between Christ and Adam shows that righteousness is a gift, as is grace, and that the recipients will reign in life through Jesus Christ. Again in Romans 10:4, the connection between Christ and righteousness was seen. The fact that Christ "was made unto us . . . righteousness" is clearly stated (I Cor. 1:30), as is the fact that "the fruits of righteousness . . . are through Jesus Christ" (Phil. 1:11).

Paul has not only pointed out that Jesus Christ is the ground of righteousness, but has placed emphasis upon His death. He saw Christ's death as an effective propitiation, the sacrificial offering which made it possible for God to extend mercy to lost and sinful humanity (Romans 3:25).

A sin-offering betokens on the one side the expiation of guilt, and on the other ensures the pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His²⁰ judicial righteousness which requires punishment and expiation.

Much the same thought was expressed in II Corinthians 5:21, where Paul declared that Christ was "made to be sin on our behalf." And again it was noted that the reason this was done was in order that "we might become the righteousness of God in him."

As the emphasis of Paul was placed upon a righteousness of God received by means of faith in Christ, this emphasis came into direct

²⁰Alford, op. cit., II, 348.

conflict with the Jewish system of Law. He often wrote directly against this precept. In Romans 4:6, he bluntly declared that "God reckoneth righteousness apart from works." The line of argument in his letter to the Galatians is even more pointed. "If righteousness is through the law, then Christ died for nought" (Gal. 2:21). Paul's case rests upon the facts of the nature of law. The purpose of law and the nature of law was not the righteousness which is the *δικαιοσύνη Θεοῦ*, and its aim could not be this because of the impossibility of its being so in the design of God. "For if there had been a law given which could make alive, verily righteousness would have been of the law" (Gal. 3:21). But the purpose of God in the law was to reveal the power and guilt of sin. The law having met this purpose, then God was free to fulfill His promise that righteousness might be to all believers through Christ. Titus, too, was reminded by Paul that "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us" (Titus 3:5). *Δικαιοσύνη* here is not the righteousness of God, the *δικαιοσύνη Θεοῦ*, as it is set in opposition to His mercy. Hence another example that the righteousness of human efforts was not true righteousness to the mind of Paul.

A slightly different emphasis of the contrast between faith and works or law was found in the third chapter of Philippians, where Paul's indication was that though there is a type of righteousness which indeed may come through the Law it is entirely inadequate and worthless when contrasted to the true righteousness in Christ (Phil. 3:6, 9).

If this God-kind of righteousness does not come by conformity to the Law, nor by perfection of efforts and works, but by faith in Christ,

it was clear that righteousness is a gift given by God's mercy and grace (Rom. 5:17). Paul laid the foundation for the understanding of this in his treatment of the example of Abraham.

As was seen earlier, Abraham's faith was the means whereby righteousness came to him (Romans 4, Galatians 3). His belief in God's promise was "reckoned unto him for righteousness." Does this become a kind of legal fiction, a balancing of the books with funds not on hand? Did Paul conceive of faith as taking the place of righteousness, or as a substitute for it? Although the exact nature of imputation, λογίζομαι,²¹ was beyond the scope of this study, it was important to understand enough of the nature of this transaction to come to some conclusions regarding these questions.

The context of Paul's argument as he turned to the example of Abraham indicated that it was not faith as the act of believing which was reckoned as righteousness. For this would make the act of belief equivalent to a work of righteousness, which is the very thing Paul was struggling against. "It was not the act of believing which was reckoned to him as a righteous act . . . but that the fact of his trusting God to perform His promise introduced him into the blessing promised."²²

In some sense it appeared almost to be a sort of legal fiction. For God counted faith to be righteousness, and henceforth treated Abraham as though he were righteous. But, as far as his own works and efforts and

²¹See Appendix C.

²²Alford, op. cit., II, 347. (Italics his).

character, Abraham had not produced any righteousness. It is not, however, divorced from reality. As was noted above, for Paul righteousness is *δικαιοσύνη Θεοῦ*, righteousness with its source in God. Therefore, that righteousness which God recognizes and accepts is the true righteousness.

Finally, Vincent made the observation that " *εἶς* does not mean instead of, but as."²³ Faith, then, has not become a substitute for righteousness. If that were so there would be no real righteousness, and God would have been guilty of some juggling act. But faith has been the means whereby Abraham apprehended the promise, and this apprehension is a reality which God honored.

Righteousness of character springs out of righteousness of standing. God makes a man righteous by counting him so! . . . When the Hebrew author says, "God counted it to him for righteousness," he does not mean in lieu of righteousness, as though faith were a substitute for a righteousness not forthcoming and now rendered superfluous; but so as to amount to righteousness, with a view to righteousness."²⁴

Therefore, while Paul did conceive of righteousness as imputed or reckoned, it was not found to be separated from reality. Although faith was reckoned for righteousness, it was not done so because an act of believing was equated to an act of righteousness, nor because faith may become an acceptable substitute for righteousness. Faith is the means whereby righteousness may be reckoned because it is the avenue through

²³Vincent, op. cit., IV, 115.

²⁴G. G. Findlay, The Epistle To The Galatians (New York: A. C. Armstrong and Son, n.d.), p. 184.

which the individual comes into the right relation to God which may properly be credited as righteousness.

The new standing before God which is by faith in Christ removes the believer from the sphere of death and condemnation into the sphere of life. Paul has written in Romans 8:10, "If Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." All commentators agreed that the spirit here mentioned is not the Holy Spirit, but the "human spirit" of the believer. Righteousness may mean here either the forensic sense, or the moral sense, with little change in the practical sense of the verse. If the first sense is taken, Paul has said that His pronouncing and accepting and treating us as righteous has brought life. If the latter sense is taken, Paul has said that our righteous character which comes from the indwelling of Christ has brought life.²⁵

In II Timothy 4:8, Paul wrote of a "crown that consists in righteousness and is also the reward for righteousness."²⁶ The statement is

²⁵Commentators have varied in interpreting this verse. The interpretation of F. Godet, Commentary on St. Paul's Epistle to the Romans, trans. A. Cusin (New York: Funk & Wagnalls, Publishers, 1885), p. 305, in particular must be viewed as suspect. "As the body dies because of a sin which is not ours individually, so the spirit lives in consequence of a righteousness which is not ours." Not so! We are justly condemned by our own actions and inward nature. Paul's whole point in this chapter is that we were once enslaved by sin and justly condemned for our service to it. But now God has by grace made it possible to be freed because of a righteousness by faith in Christ.

²⁶A. T. Robertson, Word Pictures in the New Testament (Nashville: Broadman Press, 1931), IV, 631. Cf. Alford, op. cit., III, 401, for contrary viewpoint.

obviously in reference to his final state, and Paul is confident that this crown will be given "also to all them that have loved his appearing" (II Tim. 4:8).

It was noted finally, that δικαιοσύνη was used several times by Paul in the sense of an ethical standard of conduct or character, much in accordance with the ordinary Greek usage of the day. It was not imagined that at certain times the uniqueness of his own concept was separated from his frame of reference. It would not be possible for Paul to conceive of anything truly righteous which was not approved of God. Yet in certain passages less theological in subject, it was only natural that Paul should use the word, with Christian coloring, in the common way. In II Corinthians Paul wrote of the "armor of righteousness" (II Cor. 6:7), the contrast between righteousness and iniquity (II Cor. 6:14), and of righteousness which is the possession of the believer and which abides and brings forth fruit (II Cor. 9:9, 10). These contexts refer to moral conduct and proper character, and so are akin to the ordinary use of δικαιοσύνη. Yet it was impossible to separate from them the sense that while Paul is using the term in the ordinary manner, he stretched the concept to Christian dimensions. He has used the term in Ephesians, and the Pastoral letters occasionally, in much the same way.²⁷

Δικαιόω. Back of the Pauline concept of δικαιοσύνη, or δικαιοσύνη Θεοῦ, was the fact that all righteousness must ultimately

²⁷Ephesians 4:24 (may be questionable), 5:9, 6:14; I Timothy 6:11; II Timothy 3:16.

have its origin in God. So it was that Paul made significant use of the verb forms of δικαιόω. As to New Testament usage, δικαιόω is especially Pauline, with twenty-seven of the forty New Testament occurrences being Pauline.²⁸ Furthermore, it was noted that of the twenty-seven times which Paul used the term, fifteen of these are in Romans and eight in Galatians, the important doctrinal epistles.²⁹

The grammar of the verb's use would have led us to the first observation, even had Paul not stressed it repeatedly. God is the justifier. When this verb is used in relationship to God, the voice is active. If used of men, the voice is passive.³⁰ This alone indicates the fact that the action comes from God and is received by men.

In addition to this Paul often wrote indicating this fact. Romans 3:26 plainly states that the reason for Christ's sacrifice was that God might be the justifier of the believer. Paul mentions "him that justifieth the ungodly" in giving the example of Abraham's faith (Rom. 4:5), and when he listed the eternal purposes of God's working with men God's act as justifier is prominent (Rom. 8:30). If Romans 8:33 is divorced from the context enough that it may be viewed aside from the problem of whether it is a question or a statement, the words stand "θεὸς ὁ

²⁸J. B. Smith, Greek-English Concordance To The New Testament (Scottdale, Pennsylvania: Herald Press, 1955), p. 89.

²⁹Ibid.

³⁰The single exception to this may be in I Tim. 3:16, where the passive is used in speaking of Christ with the sense of His being proven righteous.

δικαιῶν," "God who justifies." Paul wrote of the scriptures "forseeing that God would justify the Gentiles by faith" (Gal. 3:8). Although in I Corinthians 4:4 Paul did not use δικαιῶ in its theological sense, but in the common general way,³¹ the course of the argument is that God alone is fit to be the judge of the individual. Even the free conscience is of no avail if it is not God, the supreme judge, who pronounces the acceptance-as-righteous.

The ground upon which God justifies, Paul insisted, is Jesus Christ. Believers are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). To the Corinthians Paul wrote, "ye were justified in the name of the Lord Jesus Christ" (I Cor. 6:11), and to the Galatians he wrote of being "justified by faith in Christ" (Gal. 2:16) or "justified in Christ" (Gal. 2:17). Not only is Christ himself presented as the ground of justification, but the fact of His death as propitious in our behalf was stressed as the core of that basis. Romans 5:6-11 underlined this observation. Here it was noted that Christ died for us while we were sinners. Secondly, now, in this present time, sinners have been justified. This justification is by Christ's death in behalf of sinners. If He would do this, is it not reasonable to believe that we shall be saved from the wrath of God in the judgment. According

³¹Cf. Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (Vol. XXXIII of The International Critical Commentary, eds. Charles A. Briggs, Samuel R. Driver, and Alfred Plummer. 43 vols.; New York: Charles Scribner's Sons, 1911), p. 77.

to Barnhouse, "justification is the expression of the fact that God is satisfied because of what the Lord Jesus Christ has done for us."³²

The word justified is used in Romans 6:7 in the ordinary way of the contemporaries of Paul. Paul's argument was commonly conceded: if a man died he was cleared of all claims and accusations against him. His death was a pronouncement of justice satisfied.³³ Paul's argument was that if we by union with Christ have died to sin, we are free from the bondage to sin and it has no more claim over us.

It is God who acts in pronouncing men righteous and acceptable before Him. Jesus Christ, through His propitiatory death, is the grounds whereby God is free, as a just judge, to make this pronouncement. Men become recipients, Paul insisted, by means of faith. It is "of him that hath faith in Jesus" that God is justifier (Rom. 5:26). Both circumcision and Gentiles shall be justified by faith (Rom. 3:30). As Paul opened the fifth chapter of Romans, he felt that he had proven faith as the means by which justification is received. He urged the Christians at Rome,

³²Donald Grey Barnhouse, God's River (Vol. IV of Exposition of Bible Doctrines, Taking the Epistle to the Romans as a Point of Departure. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1958), p. 182. Cf. Sanday and Headlam, op. cit., p. 128: "St. Paul here separates between 'justification,' the pronouncing 'not guilty' of sinners in the past and their final salvation from the wrath to come. He also clearly connects the act of justification with the blood-shedding of Christ."

The connection of Christ's blood and our justification is definite. But Paul has not separated justification from final salvation. Rather he says that because Christ died for us as sinners, and so worked for our present justification, we can be assured of final salvation from judgment wrath.

³³Cf. The Expositor's Greek Testament, II, 633. Sanday and Headlam, op. cit., p. 159.

"Therefore, now that we have been justified through faith, let us continue at peace with God through our Lord Jesus Christ."³⁴

Again, consideration had to be given to the example of Abraham, both in Romans and Galatians. As was seen in the study of δικαιοσύνη, Paul used this great historical figure of the Jews to establish the contention that righteousness is not achieved by the Law but by faith. The context and point of the argument are the same. The emphasis of study was shifted from the standing, δικαιοσύνη, to the act of God in pronouncing that standing, δικαίω. From both angles, faith was the condition in Abraham which God honored for righteousness.

If faith, then, was the means or condition, Paul saw it as obvious that men are "justified freely by his grace" (Rom. 3:24). It is a gracious act when God pronounces a man righteous and treats him according to that pronouncement, for it has not been earned, but is granted upon the condition of trust in Jesus Christ. Paul pointed out to Titus that it was because he had been "justified by his grace" that there was hope of eternal inheritance (Titus 3:7).

"We reckon therefore that a man is justified by faith apart from the works of the law" (Rom. 3:28). Paul's constant assertion of God's grace and man's faith as the means to righteousness through Christ brought him into confrontation with the Jew at every turn. His reply was consistent; it is the nature and value of law to reveal our inability to gain righteousness. Therefore "by works of the law shall no flesh be justified"

³⁴Romans 5:1 (The New English Bible).

(Rom. 3:20).³⁵ If justified by works, a man has earned acquittal, "he hath whereof to glory" (Rom. 4:2). But none can do this. Both Jew and Gentile must come as sinners, Paul maintained, and recognizing this, believe in Christ "knowing that a man is not justified by the works of the law but through faith in Jesus Christ" (Gal. 2:16). It is not law plus faith, nor faith plus law, nor even faith as a rewardable act. The seriousness with which Paul viewed this was seen in the fifth chapter of Galatians. Judaizers were pressing the claims of circumcision upon the Galatian Christians. These new converts were at the point of yielding. Paul exhorted them most earnestly not to renounce faith as the means of justification. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace," he pleaded (Gal. 5:4). You can't follow both, he said, "for we through the Spirit by faith wait for the hope of righteousness" (Gal. 5:5).³⁶ Law is in antipathy to true justification.

³⁵The sense of the Greek is perhaps more forceful, putting the emphasis of the negative upon the verb: "Because out of works of law shall all flesh find no justification."

³⁶Cf. Kenneth S. Wuest, Galatians in the Greek New Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1944), pp. 140-141. "But because they had lost their hold upon sanctifying grace, does not mean that God's grace had lost its hold upon them in the sphere of justification. Because they had refused to accept God's grace in sanctification is no reason why God should withdraw His grace for justification. They had received the latter when they accepted the Lord Jesus. That transaction was closed and permanent at the moment they believed. Justification is a judicial act of God done once for all. (italics mine) Sanctification is a process which goes on all through the Christian's life. Just because the process of sanctification is temporarily retarded in a believer's life does not say that his justification is taken away."

Wuest has missed the drastic seriousness of Paul here, for that is just what he is saying. If the Galatians move from the sphere of faith to

Δίκαιος. Δίκαιος occurs eighty-one times in the New Testament. Of these, Pauline uses number only seventeen.³⁷ This is in marked contrast to δικαιοσύνη and δικαίω, whose Pauline uses constitute the majority of the instances of their appearance in the New Testament. The implication drawn from these facts was that Paul placed greater emphasis, as he used these words of the δίκη root, upon the standing and relationship before God and the action of God in pronouncing that relationship, than he did upon the character of the persons involved. This is not to say that Paul was not concerned to build strongly moral Christians of the highest character. But it is to indicate that his primary concern was that his readers might understand the nature and means of the transaction taking place.

Paul declared that "the righteous shall live by faith" (Rom. 1:17; Gal. 3:11). Though Paul quoted Habakkuk, he used δίκαιος with a different emphasis than the prophet. Habakkuk wrote that those who are already righteous must have faith to survive the Babylonian oppression. Paul emphasized that faith is prerequisite to righteousness. "The coincidence of thought is . . . in the emphatic word faith."³⁸ Paul continued to think of δίκαιος in the light of δικαιοσύνη Θεοῦ, and of "standing before God."

the sphere of circumcision they have severed themselves from Christ. Cf. Findlay, op. cit., pp. 304ff. "If they rest their faith on circumcision, they have withdrawn it from His cross." "Circumcision . . . must have denoted . . . subjection to the Mosaic law. . . . To yield to the Judaizers would be to surrender the principle of salvation by faith." "'Stop!' he cries, 'another step in that direction, and you have lost Christ.'"

³⁷J. B. Smith, loc. cit.

³⁸Beet, Romans, p. 49.

In Romans 2:13, as he opened the case of faith versus law, Paul showed that the problem of who is *δίκαιος* is inextricably related to the individual's standing before God.³⁹

As it was found that in Paul's concept God is the Author and Source of righteousness, *δικαιοσύνη Θεοῦ*, it was not surprising to discover that he used *δίκαιος* to refer to God Himself. It was the nature of God as *δίκαιος* which necessitated the death of Christ as propitiation (Rom. 3:24ff). Because God is just, sin cannot be ignored and set aside.

Nowhere has Paul put the problem of God more acutely or profoundly. To pronounce the unrighteous righteous is unjust by itself. God's mercy would not allow him to leave man to his fate. God's justice demands some punishment for sin. The only possible way to save some was the propitiatory offering of Christ and the call for faith on man's part.⁴⁰

Paul wrote using *δίκαιος* referring to God's judgment in II Thessalonians 1:5-6, and in II Timothy 4:8 spoke of "the Lord, the righteous judge."

Paul contended that those who are *δίκαιος* are so as a result of Christ's work. "For as through the one man's disobedience the many were made sinners," he says in comparing Christ and Adam, "even so through the obedience of the one shall the many be made righteous" (Rom. 5:19).⁴¹ Just as it has been seen that the relationship to God, and the act of God

³⁹"For not the hearers of the law are just before God, but the doers of the law shall be justified" Romans 2:13.

⁴⁰Robertson, Word Pictures, IV, 348.

⁴¹Cf. Alford, op. cit., II, 365; Charles Hodge, Romans, p. 272; Charles W. Carter, et al. (ed.), The Wesleyan Bible Commentary (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965), V, 40.

in bestowing this relationship come on the ground of Jesus Christ, it is logical that οὗ δίκαιος, the one who stands in that relationship, should do so as a result of Christ's work.

At least once, Paul used δίκαιος to refer to the Law. After he had established the fact that righteousness could not come from works of the Law, he had the task of explaining what was the purpose of the Law. This purpose was to reveal sin, "that through the commandment sin might become exceeding sinful" (Rom. 7:13). Because the Law has shown sin to be repulsive, Paul could say, "The law is holy, and the commandment holy, and δίκαιος, and good" (Rom. 7:12).

Of the seventeen uses by Paul of δίκαιος in the New Testament, at least seven were seen to be used in a sense conforming to the ordinary Greek usage as determined in the lexical study. For instance, when Paul said, "For scarcely for a righteous man will one die" (Rom. 5:7), it is hardly likely that his theological concept was in the picture. Similarly, when Paul advised, "Children, obey your parents in the Lord; for this is right" (Eph. 6:1), "it seems an appeal to the first principles of natural duty."⁴² Paul wrote to the Philippians using δίκαιος to describe his thoughts of them, and to direct the nature of their habitual thinking (Phil. 1:7; 4:8). In Colossians 4:1 he was dealing with the master-slave relationship. As Paul prescribed to Titus the qualities of a bishop, δίκαιος is numbered among the virtues required (Titus 1:8). Each of these references, when considered in its context, appeared to be an application by Paul of the ordinary understanding of δίκαιος.

⁴²Alford, op. cit., III, 40.

While it is true that Paul used these references within contexts which do not require Christian theological background to be understood by the ordinary Greek-speaking person of Paul's day, it would be in error to say that the Christian concept was ever completely divorced from Paul's own thinking. The excellent example of this was in I Timothy 1:9, "Law is not made for a righteous man." This can be understood within the framework of the common Greek usage, as Vincent took it, to be the man who is morally upright.⁴³ Others, such as Van Oosterzee, have insisted on a deeper, more strictly Christian interpretation.

Since, according to the invariable doctrine of the Apostle, all who are under the law are also under the curse of the law, so that by the works of the law no flesh can be justified (Gal. iii. 10; Rom. iii. 20), it follows, that by the righteous Christian man must be meant one who has been justified by faith in Christ, and wholly renewed by the Holy Spirit.⁴⁴

Paul used *δικαίος* in a manner and within a context which would make it possible for people of his day to comprehend. This is certain, or else the message was not communicated. But it is equally certain that he filled these concepts to new depths with the Christian understanding.

Δικαίωμα. *Δικαίωμα* was used by Paul only in Romans, and there only five times. Three of these five times it obviously referred to the

⁴³Vincent, *op. cit.*, IV, 207.

⁴⁴J. J. Van Oosterzee, *The Two Epistles of Paul to Timothy*, trans. E. A. Washburn and E. Harwood (Vol. VIII, John Peter Lange, *Commentary on the Holy Scriptures*, trans. Philip Schaff. 24 vols.; New York: Charles Scribner & Co., 1868), p. 19. Cf. Alford, *op. cit.*, III, 306. Charles R. Erdman, *The Pastoral Epistles of Paul* (Philadelphia: The Westminster Press, 1943), pp. 22ff.

ordinances of the Law, quite within the scope of the classical and Septuagint understandings of the term. Yet in Romans 5:16 and 18, it was just as obvious that there is a greater meaning. Paul was writing in this context of the comparison and contrast of Adam and Christ. In Romans 5:16 he said, "the free gift came of many trespasses unto justification, δικαίωμα," and in 5:18, "even so through one act of righteousness, δικαίωματος, the free gift came unto all men to justification of life." The International Critical Commentary gave this explanation:

Δικαίωμα : usually the decision, decree, or ordinance by which a thing is declared δίκαιον ; here the decision or sentence by which persons are declared δίκαιος . The sense is determined by the antithesis to κατάκριμα . δικαίωμα bears to δικαίωσις⁴⁵ the relation of an act completed to an act in process.

"The signification of the word which means a righteous thing, whether it be an act, a judgment, or an ordinance,"⁴⁶ was quite within the ordinary understanding of the Greek of that day, but as happened so often, Paul stretched the word to hold deeper truths.

⁴⁵Sanday and Headlam, op. cit., p. 141.

⁴⁶Charles Hodge, Romans, p. 265.

CHAPTER IV

SUMMARY AND CONCLUSIONS

I. SUMMARY

One of the principal observations which the investigation established was the fact that Paul did not completely divorce his use of the terms surrounding $\delta\acute{\iota}\kappa\eta$ from the common and classical understandings of those terms. First of all, the rules of language and communication required that he must use ordinary concepts as the beginning, at least, of his use of the words, if he were to get the message across to his readers. Secondly, it was observed that in certain contexts of his epistles, the usual contemporary meaning was clearly uppermost in his mind at the time of writing.

Investigation of Paul's background in Chapter II revealed an intense tie with the Old Testament, as was expected of any Jew of his time. But further, Paul was seen to have an advanced education in the Old Testament from the best of the scholars of that day. His birthplace and citizenship in a Roman province with a Greek culture provided the circumstances which made the Septuagint version Paul's Old Testament scripture. His understanding of these Greek words of the $\delta\acute{\iota}\kappa\eta$ family was found to have its foundation, therefore, in the Septuagint.

Perhaps the most important discovery of the study made in Chapter III was the vital supremacy of God in Paul's concept of these words. It was impossible to separate Paul's use of these words from his thought of

righteousness as basically δικαιοσύνη Θεοῦ. Before all else, Paul thought of the righteousness which is true righteousness as being that righteousness which has God as its Author and Source, the "God-kind of righteousness." Justification, or the pronouncement of righteousness, was repeatedly proved to be, according to Paul, the action of God.

Δικαιόω was always active with God and passive with man. Justification originates with God; man can only be the recipient. Δίκαιος was not only a man in right standing. For Paul, δίκαιος was a man in right standing before God. Paul's understanding of the sovereignty of God was revealed to be basic to and inseparable from his use of the δίκη words.

Another important finding was the primary place of faith as the means of, or the condition of, the receiving of righteousness. Large portions of Paul's epistles, especially Galatians and Romans, were devoted specifically to this problem. Seen often were Paul's arguments to prove the absolute necessity of faith to the one who would have righteousness. While there may be found a form of righteousness according to the old understanding through obedience to the law, the δικαιοσύνη Θεοῦ, the true righteousness is utterly impossible by law, Paul argued. Law's purpose, as revealed by Paul, was to show exactly this impossibility, the inability of men to perfectly obey to the attainment of an earned righteousness.

Paul insisted that the crux of this faith is Jesus Christ. He is the grounds for God's action and the basis for faith. Paul proved that the propitiatory death of Christ is the foundation upon which a righteous

God may with justice offer the standing of righteousness to those who place trust in Jesus Christ. As a righteous Judge, God does not pronounce just, without a basis in fact by which such a pronouncement can be made with justice. Jesus Christ crucified is that basis, and the relationship underlying Paul's conception of these words is given by God on condition of faith in Jesus Christ. God's gift on this condition establishes the believer in a relationship of acceptableness before God, whereupon he may truly be called δίκαιος. It was seen that faith in anything other than Jesus Christ and righteousness by God's free grace was placed by Paul in the category of works and is incapable of bringing righteousness.

II. CONCLUSIONS

Having found these facts, the following conclusions were formulated regarding the problem of this thesis.

Understanding of the terms. Although the words of the δίκη family cannot be divorced from their forensic background and the judicial atmosphere of their common use, Paul's use of these words must be understood in terms of a God-man relationship. Δικαιοσύνη is the standing of a man before God in a right, acceptable relationship. Δικαίω is the action of God in pronouncing that status, and in treating man accordingly. Ο δίκαιος is the man upon whom such a decree has been passed, and who is established in such a relationship.

The spiritual requirement. It was found that δίκαιος is the one believing in Christ. Upon no other basis could Paul call one a truly

righteous man. Therefore it was concluded that the spiritual quality required of the righteous man is faith in Jesus Christ. This alone was Paul's understanding of the pre-requisite; to conclude other spiritual requirements would be to fall back into righteousness of works which have no power to bring $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\ \Theta\epsilon\omicron\upsilon$. And it is this righteousness of God which was found to be the spiritual result, a right relationship of acceptableness before God.

The moral and ethical expectations. The terms clustered around the $\delta\iota\kappa\eta$ root were discovered to be basically forensic in nature. It was seen in the study that Paul's concept was strikingly Christian, and added the dimension of the God-man relationship to the usual understanding of that time. As Paul employed these terms in discussing this relationship, the judicial feeling was definitely present. When he worked with these words, Paul was concerned primarily with man's right relationship to God. He expounded its basis in Jesus Christ using these words. He fought to prove that it was only God's gracious action and the condition of faith by man which established this standing, again using the words of the $\delta\iota\kappa\eta$ family. But investigation proved that Paul rarely used these forensically based words to discuss moral and ethical conduct. Though occasionally these problems were in the background, they were not directly considered in Paul's discussion of righteousness and $\omicron\acute{\iota}\ \delta\iota\kappa\alpha\iota\omicron\varsigma$.

Because the terms refer primarily to man's right relationship to God and its establishment, it was concluded that no final determination can be made concerning the moral and ethical expectations which Paul

held for the δίκαιος man, based upon the study of the δίκη family itself. To establish this requires a broader field of study.

Based upon the above conclusion, it is recommended therefore that consideration for further research be given to the problem of the relationship of the entire field of soteriology to the field of ethics and morals in the Biblical context.

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APPENDIXES

APPENDIX A

$\Delta I K H$ IN THE SEPTUAGINT

Enclosed in this appendix is the table which is the compilation of the research done to ascertain and evaluate the uses and relationships of the words of the family of the root $\delta\acute{\iota}\kappa\eta$ in the Septuagint, with a summary of the table and a statement of basic conclusion.

I. THE TABLE

δικαιος

Reference	Relates to:	Translation (ASV)
Ge. 6:9	Noah	righteous
7:1	"	"
18:23	people of Sodom	"
23	"	"
24	"	"
24	"	"
25	"	"
25	"	"
26	"	"
28	"	"
20:4	nation (Abimilech)	"
Ex. 9:27	Jehovah	"
18:21	judges under Moses	men of truth
23:7	type of people	righteous
8	"	"
Le. 19:36	weights and measures	just
Nu. 23:10	type of man	righteous
De. 4:8	statutes and ordinances	"
16:18	judgement	"
19	type of people	"
20	what you shall do	just
25:1	type of man	righteous
15	weight	just
15	measure	just
32:4	God	just
I Sa. 2:2	Jehovah	holy
9	His holy ones	"
24:18 (17)	David	righteous
II Sa. 4:11	a person	"
I Ki. 2:32	two men	"
8:32	people	"
II Ki. 10:9	all the people	"
II Ch. 6:23	a man	"
12:6	Jehovah	"
I Es. 4:39		
II Es. 9:15		
Ne. 9:8	Jehovah	righteous
33	"	just
To. 3:2	Lord	
2	the Lord's works	
2	His judgements	
4:17	type of people	
7:7	Tobit	

δικαιος

Reference	Relates to:	Translation (ASV)
To. 9:6	a man	
13:9	people	
13:13	"	
13	"	
14:9	a person	
Es. 1:1		
1		
4:17		
8:13		
Jb. 1:1	Job	upright
8	Job	"
2:3	Job	"
5:5	type of people	righteous
6:29	"my cause"	"
8:3	a standard	righteousness
9:2	a man	just
9:15, 20	Job (of himself)	righteous
23	a person	innocent
10:15	Job (of himself)	righteous
11:2	a man	justified
12:4	a man	just
13:18	Job (of himself)	righteous
15:14	man	"
17:8	men	innocent
22:15		
19	type of people	righteous
24:4	"	needy or meek
11	"	
25:4	men	just
27:5	a man	justify
17	type of people	just
28:4		
31:6	balance (re: judgment)	even
32:1	Job	righteous
2	Job	justified
33:12	Job	just
34:5	Job	righteous
10	a man	
12		
17	God	righteous
35:2	of Job	righteousness
7	of Job	righteous
36:3 (or 4)	God	righteousness
7	type of people	righteous
10	"	

δικαιοσ

Reference	Relates to:	Translation (ASV)
Jb. 36:17	judgment	justice
37:23	God	righteous
40:3 (8)	of Job	justified
Ps. 1:5	type of people	righteous
6	"	"
2:12	"	"
5:12	"	righteous
7:9	type of people	righteous
10 (9)	"	"
11	God	"
11:4 (3)	type of people	"
6 (5)	type of people	"
8 (7)	God	"
14:5	"generation"	"
31:18	type of people	"
32:11	"	"
33:1	"	"
34:15	"	"
17	"	"
19	"	"
21	"	"
37:12	"	the just
16	"	righteous
17	"	"
21	"	"
25	"	"
26	"	"
29	"	"
30	"	"
32	"	"
39	"	"
52:6	"	"
55:22	"	"
58:10	"	"
11	"	"
64:10	"	"
68:3	"	"
69:28	"	"
75:10	"	"
92:12	"	"
94:21	"	"
97:11	"	"
12	"	"
112:4	God	"
6	type of people	"

δικαίος

Reference	Relates to:	Translation (ASV)
Ps. 116:5	God	righteous
118:15	type of people	"
20	"	"
119:137	"	"
125:3,5	"	"
129:4	God	"
139:5		
140:13	type of people	"
141:5	"	"
142:7	"	"
145:17	Jehovah	"
146:8	type of people	"
Pr. 1:11	"	the innocent
2:16		
3:9		
32	type of people	upright
33	"	righteous
4:18	"	"
25	manner of conduct	"look right on"
6:17	blood	innocent
9:9	a man	righteous
10:3	type of people	"
6	"	"
7	"	"
11	"	"
16	"	"
17	life	
18		
20	type of people	righteous
21	"	"
22	"	
24	"	righteous
25	"	"
28	"	"
30	"	"
31	"	"
32	"	"
11:1	weight	just
4 (3)	type of people	upright
7 (6)	"	"
8	"	righteous
9	"	"
10	"	"
10 (11)	"	upright
15		

δικαιοσ

Reference	Relates to:	Translation (ASV)
Pr. 11:16		
18	manner of life	righteousness
19	"	"
23	type of people	righteous
28	"	"
31	"	"
12:3	"	"
5	"	"
7	"	"
10	a man	"
13	type of people	"
17	manner of life	righteousness
21	type of people	righteous
25		
26	type of people	righteous
13:5	a kind of man	"
9	type of people	"
11		
21	type of people	righteous
22	"	"
23		
25	type of people	righteous
14:9	"	upright
19	"	righteous
32	"	"
15:6	"	"
28	"	"
29	"	"
16:13	lips	"
17:15	type of people	"
26	"	"
18:5	"	"
10	"	"
17	a man	just
19:22	a man	just
20:8	a king	
21:2	way of living	right
3	a standard	righteousness
7	"	justice
12	a man	righteous
15	type of people	"
18	"	"
26	"	"
23:24	"	"
30		

character and conduct of persons or God, or to the basis and standards
for character and conduct.

APPENDIX B

THE RIGHTEOUSNESS OF GOD

Enclosed in this appendix are various quotations which were found to be of significant value in the understanding of δικαιοσύνη Θεοῦ.

"By means of faith the believer is united to Jesus Christ so that his sin is placed upon the Savior. In Christ the penalty of sin is paid, all the requirements of divine law are fulfilled, and Christ's righteousness is imparted to the believer and he stands justified before God. . . .

Through union with Christ, the believer is the recipient of dikaiousune theou, God's Kind of righteousness. In Romans this righteousness which is of divine quality is set forth in contrast to law righteousness, works righteousness, and human righteousness of every kind. For Paul, only the divine righteousness can save men.

God's kind of righteousness has its source in God. It is provided through Jesus Christ. It reaches man's deepest need. It satisfies all the demands of divine law and is the result of our justification. It embraces all the benefits that come to the believer.

God's kind of righteousness produces a change both in the status and in the character of the person who believes. For Paul these two results of faith are inseparable. Those who are justified are no longer servants of sin. Christ paid the penalty of sin, and he also broke its power; hence there is operative in those who are in Christ Jesus a new principle which overcomes the principle of sin and death. Findlay says, 'The so-called "juristic" and "ethical" theories of the Atonement are complementary to each other; Paul passes from one to the other with no sense of discrepancy.'

Boyce W. Blackwelder, Toward Understanding Paul (Anderson, Ind.: The Warner Press, 1961), pp. 68-69.

On Romans 3:21-26. "'By a righteousness of God,' he says in effect, 'I mean a righteousness through faith of Christ, unto all believers in Christ.' God's righteousness, in St. Paul's sense, does not appear to signify God's personal righteousness, or our personal righteousness conceived of as well pleasing to God, but a righteousness which God gives to those who believe in Jesus; an objective righteousness we may call it, not in us, but as it were hovering over us. It seems to be something original the apostle has in mind, for he labours to express his thought about it by a variety of phrases:

saying, e. g. that it is a righteousness apart from law, and yet a righteousness witnessed to both by law and by prophets, how or where, he does not here state. Further, he represents it as given to faith. Faith is its sole condition, therefore it is given to all who believe, Jew and Gentile alike. Again he speaks of men as made partakers of God's righteousness, dikaiousmenoi, 'justified,' freely, by his grace, which is as much as to say that the righteousness in question is a gift of divine love offered freely to all who believe in Jesus.

Apart from law this righteousness of God is revealed, according to the apostle, who lays great stress on the doctrine, as he feels that otherwise God and salvation would be a monopoly of the Jews."

Alexander Balmain Bruce, St. Paul's Conception of Christianity (New York: Charles Scribner's Sons, 1898), pp. 114-115.

"Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before Him. It is, and it is called, dikaiosisme theou - righteousness as it belongs to God and is of value before Him."

"Used of God Himself, dikaios designates before all His bearing towards mankind, and also His doings . . . as answering to the norm once for all established in and with Himself, so that holiness, in which God's nature manifests itself, is the presupposition of righteousness."

Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, trans. William Urwick (third English edition; Edinburgh: T. & T. Clark, 1896), pp. 184, 187.

"According to St. Paul the manifestation of the Divine righteousness takes a number of different forms. Four of these may be specified. (1) It is seen in the fidelity with which God fulfils His promises (Rom. iii. 3, 4). (2) It is seen in the punishment which God metes out upon sin, especially the great final punishment . . . (Rom. ii. 5). Wrath is only the reaction of the Divine righteousness when it comes into collision with sin. (3) There is one signal manifestation of righteousness, the nature of which it is difficult for us wholly to grasp, in the Death of Christ. We are going further than we have warrant for if we set the Love of God in opposition to His Justice; but we have the express warrant of Rom. iii. 25, 26 for regarding the Death on Calvary as a culminating exhibition of the Divine righteousness, an exhibition which in some mysterious way explains and justifies the apparent slumbering of Divine resentment against sin. The inadequate punishment hitherto inflicted upon sin, the long reprieve which had been allowed man-kind to induce them to

repent, all looked forward as it were to that culminating event. Without it they could not have been; but the shadow of it was cast before, and the prospect of it made them possible. (4) There is a further link of connexion between what is said as to the death of Christ on Calvary and the leading proposition laid down in these verses (i. 16, 17) as to a righteousness of God apprehended by faith. The Death of Christ is of the nature of a sacrifice and acts as an hilasterion (iii. 25 q.v.) by virtue of which the Righteousness of God which reaches its culminating expression in it becomes capable of wide diffusion amongst men. This is the great 'going forth' of the Divine Righteousness, and it embraces in its scope all believers. The essence of it, however, is—at least at first, whatever it may be ultimately—that it consists not in making men actually righteous but in 'justifying' or treating them as if they were righteous."

William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on the Epistle To The Romans (Vol. XXXII of The International Critical Commentary, eds. Charles A. Briggs, Samuel R. Driver, and Alfred Plummer. 43 vols.; New York: Charles Scribner's Sons, 1903), p. 35.

APPENDIX C

Λογίζομαι: A BRIEF WORD STUDY

"Λογίζομαι, derived from λόγος, account; λέγω, to put together, to count = to occupy oneself with reckonings, with calculation.

(I) To reckon or count — Λογίζεσθαι τί τινα, to reckon anything to a person, to put to his account, either in his favour or as what he must be answerable for. . . .

(II) To reckon, to value or esteem, to take for . . .

(III) To account, to conclude or infer, to believe . . .

(IV) To consider."

Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, trans. William Urwick (third English edition; Edinburgh: T. & T. Clark, 1896), pp. 398f.

- Re: λογίζομαι = 1. to reason, to reckon or number
2. to esteem, or regard as something, to number as belonging to a certain class of things
3. used in more general sense = purposing, devising, considering, thinking, etc.
4. to set to one's account, to number among the things belonging to a man, or chargeable upon him.

"It is laying anything to one's charge, and treating him accordingly. It produces no change in the individual to whom the imputation is made; it simply alters his relation to the law. . . . Whether the Bible actually teaches that there is an imputation of either sin or righteousness, to any to whom it does not personally belong is another question."

Charles Hodge, Commentary on the Epistle to the Romans (New York: A. C. Armstrong and Son, 1906), pp. 165-166.

On Galatians 3:6: "Thus Abraham believed God, and his act of faith was placed to his account in value as righteousness. He believed God and his act of faith was credited to him for righteousness. He believed God and his act of faith was placed on deposit for him and evaluated as righteousness. He believed God and his act of faith was computed as to its value, and there was placed to his account, righteousness. Finally, he believed God, and his act of faith was credited to him, resulting in righteousness.

All this does not mean, however, that Abraham's act of faith was looked upon as a meritorious action deserving of reward. It was not viewed as a good work by God and rewarded by the bestowal of

righteousness. That would be salvation by works. But the fact that Abraham cast off all dependence upon good works as a means of finding acceptance with God, and accepted God's way of bestowing salvation, was answered by God in giving him that salvation. Abraham simply put himself in the place where a righteous God could offer him salvation upon the basis of justice satisfied, and in pure grace. God therefore put righteousness to his account. He evaluated Abraham's act of faith as that which made it possible for Him to give him salvation."

Kenneth S. Wuest, Galatians in the Greek New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1944), pp. 89-90.