

CHARLES LEE IRONS

The Righteousness of God

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

386

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgeber / Editors

Jörg Frey (Zürich)

Mitherausgeber / Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Hans-Josef Klauck (Chicago, IL) · Tobias Nicklas (Regensburg)

J. Ross Wagner (Durham, NC)

386



Charles Lee Irons

The Righteousness of God

A Lexical Examination of
the Covenant-Faithfulness Interpretation

Mohr Siebeck

CHARLES LEE IRONS, born 1968; 1992 BA in Greek at UCLA; 1996 MDiv in Biblical Studies at Westminster Seminary California; 2011 PhD in New Testament at Fuller Theological Seminary, Pasadena; currently Senior Research Administrator at Charles R. Drew University of Medicine and Science in Los Angeles.

e-ISBN PDF 978-3-16-153519-2

ISBN 978-3-16-153518-5

ISSN 0340-9570 (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2015 by Mohr Siebeck, Tübingen, Germany. www.mohr.de

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was printed by Laupp & Göbel in Nehren on non-aging paper and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

To my parents

Charles Stephen and Margaret Martha Irons

Οὐχι ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδοῦ,

ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

Luke 24:32

Preface

This monograph is a revised version of my Ph.D. dissertation, submitted in May 2011 to the School of Theology of Fuller Theological Seminary in Pasadena. I would like to express my sincere gratitude to Professor Dr. Jörg Frey for accepting this dissertation into the prestigious WUNT II series. It was also a delight to work with the editorial, marketing and production staff at Mohr Siebeck, especially Mss. Katharina Stichling, Kendra Mäschke, Bettina Gade, and Mr. Simon Schütz, each of whom showed the highest professionalism and helpfulness at each state of the publication process.

I could not have written this book without the help and encouragement of so many people whom God has placed in my life. To begin with, I am grateful to my mother and father for their unwavering support. I have dedicated this book to them in thankfulness to the spiritual inheritance they passed on to me. It was my father who showed me his Greek New Testament and his Hebrew Bible when I was a child, instilling in me a thirst to be able to read God's word in the original languages. And it was my mother who passed on to me her analytical mind to dissect issues logically. I am the person I am today because of their Christian nurture.

I am indebted to my advisors in the New Testament Ph.D. program at Fuller Theological Seminary. I am thankful for my primary advisor, Dr. Donald Hagner, who agreed to take me on as a doctoral student and who continued to mentor and encourage me after his retirement. My first Ph.D. seminar at Fuller with him, "History of New Testament Research," was a delight and laid the foundation for the entire doctoral program. It was like being given a map of *Pilgrim's Progress*, so one knows ahead of time where to walk and where the dangers lurk. My secondary advisor was Dr. Seyoon Kim. His Teutonic *wissenschaftlich* approach made a lasting impression on me, especially his seminar on "Jesus and Paul." Both of my mentors earned their doctorates under the supervision of F. F. Bruce. And so, through them, I consider myself honored to be a second generation student of that great evangelical New Testament scholar. In addition to their mentorship, both scholars served as my internal readers, along with Dr. Mark A. Seifrid who served as the external reader. All three provided extremely helpful feedback in their examiners' reports, guiding me toward a more balanced treatment of Paul's doctrine of justification, which is reflected in this revised version of the original dissertation.

I must acknowledge my debt to the Fuller Center for Advanced Theological Studies (CATS) Committee for awarding me two scholarships: the Everett Harrison Memorial Scholarship for the 2007–08 academic year and a CATS Scholarship the following year, 2008–09. I want to express my deep gratitude to my father- and mother-in-law, Dr. Thomas and Mrs. Catherine Yoshikawa, who have been extraordinarily generous with their resources over the years. I would also like to thank my former supervisor, Dr. Keith Norris, now Professor of Medicine at the David Geffen School of Medicine at UCLA, for making it possible for me to complete my doctoral studies while working under him when he was the Interim President and Executive Vice President for Research and Health Affairs at Charles R. Drew University of Medicine and Science.

Mr. Keith Balsler deserves special thanks for proofreading my manuscript and laboring to improve the clarity of my prose. As a self-taught scholar of New Testament Greek, he spent countless hours checking every iota subscript. He also performed the laborious task of preparing the indexes. I would also like to thank Mr. Ted Yoder who did the typesetting, working his magic to transform the manuscript into camera ready copy. Thanks to the Rev. Bob Bjerkaas who accompanied me to the 2010 Annual Meeting of the Evangelical Theological Society in Atlanta, where I read a paper summarizing my dissertation. I am also grateful to Dr. T. David Gordon for his friendship and his insights on the influence of Ernst Käsemann on N. T. Wright.

Parts of Chapters 1 and 4 appeared in slightly different form in my essay, “Is ‘Righteousness’ a Relational Concept in the Hebrew Bible?” in *Reflections on Lexicography: Explorations in Ancient Syriac, Hebrew, and Greek Sources* (ed. Richard Taylor and Craig E. Morrison; Perspectives on Linguistics and Ancient Languages 4; Piscataway, N.J.: Gorgias Press, 2014), 135–45. I am grateful to Gorgias Press for permission to include that material here.

Finally, I must close by acknowledging those who sacrificed the most to enable me to pursue doctoral studies: my wife, Misty, whose companionship and support mean more than I can express in words, and our three children, Geneva, Lydia, and Jonathan. It was only because they gave me permission to go to the library every Saturday that I was able to make the final push to complete this project. I am blessed to have such a wonderful family.

November 2014

Charles Lee Irons

Table of Contents

Preface.....	VII
Figure and Tables.....	XV
Abbreviations.....	XVII
Modern English Versions of the Bible.....	XXIII
Introduction.....	1
Chapter 1: History of Interpretation of Δικαιοσύνη Θεοῦ in Paul	9
<i>A. History of Interpretation up to the Reformation</i>	<i>10</i>
1. The Greek Fathers	10
2. The Latin Fathers.....	13
3. The Medieval Period	16
<i>B. The Reformation Tradition of Interpretation</i>	<i>19</i>
1. The Reformers	20
2. Post-Reformation Protestant Interpretation	25
<i>C. The New View and Its Trajectory.....</i>	<i>29</i>
1. The 19 th Century Origins of the New View	29
2. Cremer's Reception in Old Testament Scholarship	36
3. The 20 th Century <i>Gerechtigkeit Gottes</i> Discussion	38
4. English-Speaking Scholarship in the 20 th Century	54
5. The New Perspective on Paul.....	56
<i>D. Conclusion.....</i>	<i>60</i>

Chapter 2: Methodological Considerations.....	61
<i>A. Lexical Semantics</i>	61
1. Lexical Concepts vs. Discourse Concepts.....	61
2. Hebrew Parallelism	65
<i>B. Septuagint Studies</i>	68
1. Role of LXX in Mediating Hebrew Meanings into Greek.....	68
2. LXX as a Translation and Calques.....	70
3. Relevance to the Cremer Theory.....	73
4. Continuity between Meaning in Extra-Biblical Greek and New Hebraic Meaning.....	75
<i>C. Relevance of Jewish Literature Composed in Greek</i>	77
<i>D. Conclusion</i>	82
 Chapter 3: Righteousness in Extra-Biblical Greek	84
<i>A. Before the Fifth Century BC</i>	85
<i>B. The Fifth Century BC</i>	87
<i>C. The Fourth Century BC</i>	91
<i>D. Third to First Centuries BC</i>	96
<i>E. First to Second Centuries AD</i>	100
<i>F. Conclusion</i>	104
 Chapter 4: Righteousness in the Old Testament	108
<i>A. צַדִּיק/צַדִּיקָה in the Hebrew Old Testament</i>	109
1. The Differences Between the Two Nouns.....	109
2. Their Semantic Range	111
3. Semantic Domain Analysis	120
<i>B. Δικαιοσύνη in the Septuagint (Excluding the Apocrypha)</i>	126
<i>C. Analysis of Arguments for the Relational Interpretation</i>	131
1. Righteousness as “Thoroughly Positive”	132
2. The Appeal to Hebrew Parallelism	142
a. Theoretical Observations on Hebrew Parallelism	142

b. “Righteousness” and “Salvation” in Parallel	144
c. “Righteousness” and “Faithfulness” in Parallel	151
d. “Righteousness” in Parallel with a Variety of Other Terms.....	155
3. The LXX’s Use of Δικαιοσύνη to Render רָצוּן.....	157
4. Criticism of the Norm-Idea	162
5. Antithesis Between “the Righteous” and “the Wicked”.....	163
6. “May They Not Come Into Your Righteousness” (Psalm 69:27).....	167
7. Judah and Tamar: “She is More Righteous than I” (Genesis 38:26).....	169
<i>D. The Righteousness of God in the Old Testament</i>	178
1. Psalm 7:17	181
2. Psalm 35:23–28	183
3. Psalm 51:14	184
4. Psalm 98:1–3	186
5. Psalm 143:1–2, 11–12	188
6. Psalm 7:7–9	190
<i>E. Conclusion</i>	193
Chapter 5: Righteousness in Jewish Literature	194
<i>A. The Dead Sea Scrolls</i>	196
<i>B. Apocrypha and OT Pseudepigrapha Composed in Hebrew.....</i>	207
1. Tobit	208
2. Sirach	210
3. Baruch.....	212
4. 1 Maccabees	214
5. <i>Jubilees</i>	216
6. <i>1 Enoch</i>	219
7. <i>Psalms of Solomon</i>	222
8. <i>Liber Antiquitatum Biblicarum</i>	225
9. <i>4 Ezra</i>	227
10. <i>Life of Adam and Eve</i>	230
<i>C. Apocrypha, OT Pseudepigrapha, and Other Hellenistic Jewish Writings Composed in Greek.....</i>	232
1. Wisdom of Solomon	233
2. 4 Maccabees	235
3. <i>Testaments of the Twelve Patriarchs</i>	239

4. <i>Testament of Job</i>	245
5. <i>Paraleipomena of Jeremiah (= 4 Baruch)</i>	247
6. <i>Letter of Aristeas</i>	248
7. The Sibylline Oracles	251
8. The <i>Sentences</i> of Pseudo-Phocylides	252
9. Philo.....	255
10. Josephus.....	258
D. <i>The New Testament</i>	263
1. Overview	263
2. Δικαιοσύνη in Matthew	264
3. The Three Occurrences of Δικαιοσύνη Θεοῦ Outside of Paul	266
a. Matthew 6:33	266
b. James 1:20	267
c. 2 Peter 1:1	268
E. <i>Conclusion</i>	270
Chapter 6: Exegesis of Δικαιοσύνη Θεοῦ in Paul.....	272
A. Δικαιοσύνη Θεοῦ as “ <i>God’s Covenant Faithfulness</i> ”	273
1. Romans 3:1–8.....	273
2. Romans 3:21–26.....	279
3. 2 Corinthians 5:21	290
4. Other Greek Words for “Faithfulness”.....	295
B. Δικαιοσύνη Θεοῦ as “ <i>God’s Saving Activity or Power</i> ”	296
1. Δύναμις Θεοῦ and Ὁργή Θεοῦ as Subjective Genitives	297
2. Intertextual Allusions to the OT	301
a. Psalm 143.....	306
b. Psalm 98	308
C. Δικαιοσύνη Θεοῦ as “ <i>Gift of Righteousness from God</i> ”	311
1. Δικαιοσύνη as Righteousness before God.....	311
2. Θεοῦ as Genitive of Source or <i>Genetivus Auctoris</i>	316
3. “By Faith” and Other <i>Näherbestimmungen</i>	318
a. Romans 1:17	322
b. Romans 3:5	323
c. Romans 3:21–22	323
d. Romans 3:25–26	324
e. Romans 10:3	325

f. 2 Corinthians 5:21.....	327
g. Philippians 3:9.....	327
4. The Πίστις Χριστοῦ Debate.....	329
5. The Parallels Between Phil 3:9 and Rom 10:3.....	334
<i>D. Conclusion</i>	336
Chapter 7: Synopsis and Implications	337
<i>A. Synopsis of the Argument</i>	337
<i>B. Implications for Paul’s Doctrine of Justification</i>	339
Appendix: All Occurrences of “Righteousness” in the Old Testament	344
Bibliography	383
Index of Ancient Sources.....	410
Index of Authors	434
Index of Subjects.....	440

Figure and Tables

Figure 1.	The Ogden-Richards Triangle.....	62
Table 1.	Occurrences of the צדק Root in the Hebrew Bible.....	109
Table 2.	Categories of Usage for צדקה/צדקה in the DSS	111
Table 3.	The ΔIK-group in LXX	127
Table 4.	LXX Translation Choices for צדק	128
Table 5.	LXX Translation Choices for צדקה	128
Table 6.	Hebrew Words Translated by Δικαιοσύνη in LXX	129
Table 7.	Comparison of Categories of Usage: MT/Hebrew (צדקה/צדקה) vs. LXX/Greek (Δικαιοσύνη).....	130
Table 8.	“Righteousness of God” in Hebrew Bible (“My, His, Your”).....	178
Table 9.	All 12 Occurrences of the Plural צדקות in the DSS.....	197
Table 10.	All 35 Occurrences of “God’s Righteousness” in the DSS.....	198
Table 11.	Categories of Usage for צדקה/צדקה in the DSS	200
Table 12.	All Occurrences of Δικαιοσύνη in Tobit (NETS).....	209
Table 13.	Two Textual Traditions at <i>4 Ezra</i> 8:31–36	229
Table 14.	Parallel Terms in Romans 3:1–8	274
Table 15.	Δικαιοσύνη (sans Θεοῦ) in Paul	313
Table 16.	The Ten “Righteousness of God” Texts in Paul	321
Table 17.	Parallels Between Rom 10:3 and Phil 3:9.....	335

List of Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman. 6 vols. New York, 1992
ACCS	Ancient Christian Commentary on Scripture
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AnBib	Analecta biblica
ANE	Ancient Near East(ern)
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Edited by J. B. Pritchard. 3 rd ed. Princeton, 1969
ANRW	<i>Aufstieg und Niedergang der römischen Welt</i> . Edited by H. Temporini and W. Haase. Berlin, 1972–
ANTC	Abingdon New Testament Commentaries
APOT	<i>The Apocrypha and Pseudepigrapha of the Old Testament</i> . Edited by R. H. Charles. 2 vols. Oxford, 1913
ASTI	<i>Annual of the Swedish Theological Institute</i>
ATA	Alttestamentliche Abhandlungen
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BCOT	Baker Commentary on the Old Testament
BDAG	Danker, F. W., W. Bauer, W. F. Arndt, and F. W. Gingrich. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago, 2000
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BDF	Blass, F., A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago, 1961
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
BEvT	Beiträge zur evangelischen Theologie
BHS	<i>Biblia Hebraica Stuttgartensia</i> . Edited by K. Elliger and W. Rudolph. Stuttgart, 1983
BHT	Beiträge zur historischen Theologie
BIOSCS	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>

- BJRL* *Bulletin of the John Rylands University Library of Manchester*
BJS Brown Judaic Studies
BNP *Brill's New Pauly: Encyclopedia of the Ancient World.*
 Edited by H. Cancik et al. Leiden, 2002–
BNTC Black's New Testament Commentaries
BSac *Bibliotheca sacra*
BTB Biblical Theology Bulletin
BZAW Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ *Catholic Biblical Quarterly*
CCSS Catholic Commentary on Sacred Scripture
CEJL Commentaries on Early Jewish Literature
ConBNT Coniectanea biblica: New Testament Series
CTQ *Concordia Theological Quarterly*
 Diels-Kranz Diels, H. and W. Kranz. *Die Fragmente der Vorsokratiker.*
 2 vols. 5th ed. Berlin, 1952
DLCPT Digital Library of Classic Protestant Texts
DNTB *Dictionary of New Testament Background.* Edited by C. A.
 Evans and S. E. Porter. Downers Grove, 2000
DPL *Dictionary of Paul and His Letters.* Edited by G. F. Hawthorne
 and R. P. Martin. Downers Grove, 1993
DSS The Dead Sea Scrolls
DSSR *The Dead Sea Scrolls Reader.* Edited by D. W. Parry and
 E. Tov. 6 vols. Leiden, 2004–2005
EB English Bible
EDNT *Exegetical Dictionary of the New Testament.* Edited by H. Balz
 and G. Schneider. Grand Rapids, 1990–1993
EKK Evangelisch-katholischer Kommentar zum Neuen Testament
EKL *Evangelisches Kirchenlexicon.* Edited by E. Fahlbusch et al.
 4 vols. 3rd ed. Göttingen, 1985–1996
ESV English Standard Version
ET English Translation
EvT *Evangelische Theologie*
FRLANT Forschungen zur Religion und Literatur des Alten und Neuen
 Testaments
GAP Guides to Apocrypha and Pseudepigrapha
GCS Die griechischen christlichen Schriftsteller der ersten
 Jahrhunderte
GKC *Gesenius' Hebrew Grammar.* Edited by E. Kautzsch. Translated
 by A. E. Cowley. 2nd ed. Oxford, 1910
HALOT Koehler, L., W. Baumgartner, and J. J. Stamm. *The Hebrew
 and Aramaic Lexicon of the Old Testament.* Translated and
 edited by M. E. J. Richardson. Study Edition. 2 vols. Leiden,
 2001

HBS	Herders biblische Studien
HNT	Handbuch zum Neuen Testament
HNTC	Harper's New Testament Commentaries
HSM	Harvard Semitic Monographs
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>IBHS</i>	Waltke, B. K. and M. O'Connor. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, 1990
ICC	International Critical Commentary
<i>IDB</i>	<i>The Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick. 4 vols. Nashville, 1962
IRT	Issues in Religion and Theology
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JES</i>	<i>Journal of Ecumenical Studies</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JPSTC</i>	<i>JPS Torah Commentary</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Journal for the Study of Judaism: Supplement Series
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KJV	King James Version
L&N	Louw, J. P., and E. A. Nida. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . 2 Vols. New York, 1989
LCL	Loeb Classical Library
LEH	Lust, J., E. Eynikel, and K. Hauspie. <i>Greek-English Lexicon of the Septuagint</i> . Rev. ed. Stuttgart, 2003
LLT-A	Library of Latin Texts – Series A
LSJ	Liddell, H. G., R. Scott, H. S. Jones, with the assistance of R. McKenzie. <i>A Greek-English Lexicon</i> . 9 th ed., with a Supplement 1968. Oxford, 1989
LXX	Septuagint
MSU	Mitteilungen des Septuaginta-Unternehmens
MT	Masoretic Text
Muraoka	Muraoka, T. <i>A Greek-English Lexicon of the Septuagint</i> . Louvain, 2009
NASB	New American Standard Bible – Updated Edition

NCB	New Century Bible
NCBC	New Cambridge Bible Commentary
NETS	<i>A New English Translation of the Septuagint</i> . Edited by A. Pietersma and B. G. Wright. Oxford, 2007
<i>NIB</i>	<i>The New Interpreter's Bible</i>
NIBCOT	New International Biblical Commentary on the Old Testament
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by W. A. VanGemeren. 5 vols. Grand Rapids, 1997
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NIVAC	NIV Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
<i>NPNF</i> ¹	<i>Nicene and Post-Nicene Fathers, Series 1</i>
NPP	New Perspective on Paul
NRSV	New Revised Standard Version
NT	New Testament
NTAbh	Neutestamentliche Abhandlungen
NTL	New Testament Library
NTM	New Testament Monographs
<i>NTS</i>	<i>New Testament Studies</i>
<i>OCD</i>	<i>The Oxford Classical Dictionary</i> . Edited by S. Hornblower and A. Spawforth. 3 rd ed. Oxford, 1996
<i>ODCC</i>	<i>The Oxford Dictionary of the Christian Church</i> . Edited by F. L. Cross and E. A. Livingstone. 3 rd ed. Oxford, 1997
OT	Old Testament
OTL	Old Testament Library
<i>OTP</i>	<i>Old Testament Pseudepigrapha</i> . Edited by J. H. Charlesworth. 2 vols. New York, 1983, 1985
PBM	Paternoster Biblical Monographs
PG	Patrologia graeca. Edited by J.-P. Migne. 162 vols. Paris, 1857–1886
PL	Patrologia latina. Edited by J.-P. Migne. 217 vols. Paris, 1844–1864
PNTC	Pillar New Testament Commentary
<i>PTSDSSP</i>	<i>Princeton Theological Seminary Dead Sea Scrolls Project</i> . Edited by J. H. Charlesworth. Tübingen/Louisville, 1993–
PVTG	Pseudepigrapha Veteris Testamenti Graece
<i>RAC</i>	<i>Reallexikon für Antike und Christentum</i> . Edited by T. Kluser et al. Stuttgart, 1950–

<i>RB</i>	<i>Revue biblique</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RGG³</i>	<i>Religion in Geschichte und Gegenwart</i> . Edited by K. Galling et al. 7 vols. 3 rd ed. Tübingen, 1957–1965
<i>RGG⁴</i>	<i>Religion in Geschichte und Gegenwart</i> . Edited by H. D. Betz et al. 8 vols. 4 th ed. Tübingen, 1998–2007
RSV	Revised Standard Version
SB	Sources bibliques
SBLDS	Society of Biblical Literature Dissertation Series
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SBLSymS	Society of Biblical Literature Symposium Series
SBLWGRW	Society of Biblical Literature Writings from the Greco-Roman World
SBT	Studies in Biblical Theology
SC	Sources chrétiennes. Paris, 1943–
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
SSEJC	Studies in Scripture in Early Judaism and Christianity
SSN	Studia semitica neerlandica
<i>ST</i>	<i>Studia theologica</i>
StudNeot	Studia neotestamentica
SUNT	Studien zur Umwelt des Neuen Testaments
SVTP	Studia in Veteris Testamenti pseudepigraphica
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids, 1964–1976
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. J. Botterweck and H. Ringgren. Translated by J. T. Willis et al. Grand Rapids, 1974–2006
Th	Theodotion
<i>THAT</i>	<i>Theologisches Handwörterbuch zum Alten Testament</i> . Edited by E. Jenni, with assistance from C. Westermann. 2 vols. Stuttgart, 1971–1976
<i>ThWAT</i>	<i>Theologisches Wörterbuch zum Alten Testament</i> . Edited by G. J. Botterweck and H. Ringgren. Stuttgart, 1970–
TLG	Thesaurus Linguae Graecae. Irvine
<i>TLNT</i>	Spicq, C. <i>Theological Lexicon of the New Testament</i> . Translated and edited by J. D. Ernest. 3 vols. Peabody, 1994
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i> . Edited by E. Jenni, with assistance from C. Westermann. Translated by M. E. Biddle. 3 vols. Peabody, 1997
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
TSAJ	Texte und Studien zum antiken Judentum

TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TWNT</i>	<i>Theologisches Wörterbuch zum Neuen Testament</i> . Edited by G. Kittel and G. Friedrich. Stuttgart. 8 vols. 1932–1979
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>VT</i>	<i>Vetus Testamentum</i>
WAC	Wise, M., M. Abegg, Jr., and E. Cook. <i>The Dead Sea Scrolls: A New Translation</i> . New York, 1996
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZEE</i>	<i>Zeitschrift für evangelische Ethik</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Modern English Versions of the Bible

Scripture quotations marked “ESV” are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quotations marked “NASB” are from the New American Standard Bible®, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Scripture quotations marked “NIV” are from the Holy Bible, New International Version®, NIV®, copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations marked “NRSV” are from the New Revised Standard Version Bible, copyright © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations marked “NETS” are from *A New English Translation of the Septuagint*, copyright © 2007 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Introduction

The New Perspective on Paul¹ represents a significant paradigm shift in the interpretation of Paul's doctrine of justification. One of the hallmarks of the New Perspective is the shift, to use Krister Stendahl's terminology, from reading Paul through the lens of the introspective conscience of the West, to reading him

¹ N. T. Wright says there is no such thing as "the" New Perspective, but only a "disparate family of perspectives" with "fierce squabbles and sibling rivalries going on inside." Wright, *Justification: God's Plan and Paul's Vision* (Downers Grove: IVP Academic, 2009), 28. Accordingly, Wright is hesitant to identify with "the New Perspective" label and uses other terms such as "a covenantal reading of Paul" (Wright, *What Saint Paul Really Said* [Grand Rapids: Eerdmans, 1997], 132) and more recently "a 'fresh perspective' on Paul" (idem, *Paul in Fresh Perspective* [Minneapolis: Fortress, 2005], 40). However, without smoothing over the unique viewpoints held by individual scholars, I use the label "the New Perspective on Paul" in order to refer to an established, coherent position with regard to the interpretation of Paul's doctrine of justification. I believe it is legitimate to do so since "the New Perspective on Paul" was identified as such by James D. G. Dunn in his Manson Memorial Lecture at the University of Manchester on November 4, 1982 and published as "The New Perspective on Paul," *BJRL* 65 (1983): 95-122; reprinted with additional notes in Dunn, *Jesus, Paul, and the Law: Studies in Mark and Galatians* (Louisville: Westminster/John Knox, 1990), 183-214. More recently, see Dunn, *The New Perspective on Paul: Collected Essays* (WUNT II/185; Tübingen: Mohr Siebeck, 2005). In spite of differences with Dunn on numerous issues (e.g., Christology; the *pistis Christou* debate; the notion of Israel's continuing exile and the narrative dimension of Paul's thought, to name the most significant ones), Wright is in fundamental agreement with Dunn on the social/covenantal shape of Paul's doctrine of justification and claims (*The Climax of the Covenant* [Minneapolis: Fortress, 1992], 139 n10) to have arrived at essentially the same position independently of Dunn. See his lecture delivered at the Tyndale House in Cambridge on July 4, 1978, published as "The Paul of History and the Apostle of Faith," *TynBul* 29 (1978): 61-88. Dunn further points out in a footnote that Wright "was the first to recognize the significance of Sanders' work and to offer 'a new way of looking at Paul ... (and) a new perspective on ... Pauline problems.'" Dunn, "The New Perspective: whence, what and whither?" in idem, *The New Perspective on Paul: Collected Essays*, 6-7 n24. Wright responded to Dunn's footnote by saying: "There are times when I wish that the phrase had never been invented; indeed, perhaps for Freudian reasons, I had quite forgotten that I had invented it myself (though even then it was borrowed from Krister Stendahl) until J. D. G. Dunn, who is normally credited with it, graciously pointed out that I had used it in my 1978 Tyndale Lecture, in which, as I well remember, he was sitting in the front row." Wright, *Justification*, 28. Thus, by "the New Perspective on Paul" I am referring to the position marked out by the points of agreement between Dunn and Wright in their sociological reinterpretation of Paul's doctrine of justification in light of the work of E. P. Sanders on the gracious character of the religion of Judaism.

through a sociological and covenantal lens in terms of the Jew-Gentile issue.² Paul's righteousness terminology is seen as having less to do with how individual sinners can be justified or declared righteous in the sight of a holy God in order to enjoy eschatological life, and more to do with corporate questions concerning the identity of the covenant people, the inclusion of the Gentiles in that people, and the fulfillment of God's covenant promises to Abraham.³

This shift in the interpretation of the Pauline doctrine of justification from soteriological concerns to questions regarding covenant faithfulness and covenant membership rests on three pillars. The first pillar is E. P. Sanders's critique of the older Protestant characterization of Judaism as a legalistic religion and his revised understanding of the pattern of the Jewish religion as one of "covenantal nomism."⁴ The two terms provide the two poles of the Jewish religion. At its heart, Judaism is "nomism," since the keeping of the Law of God is viewed as central; but it is "covenantal nomism," because the keeping of the Law is within the context of God's gracious covenant with his people. The covenant is prior to keeping the Law. Israel was brought into a covenant relationship by God's electing grace and mercy, but once in the covenant obedience is the requirement for staying in the covenant and thus attaining salvation at the last day. "The cov-

² Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West," *HTR* 56 (1963): 199-215. Besides Stendahl, other precursors of the Dunn/Wright emphasis on the sociological function of the law and their construction of Paul's doctrine of justification in covenantal terms include Markus Barth ("Jews and Gentiles: The Social Character of Justification in Paul," *JES* 5 [1968]: 241-67), and Nils Alstrup Dahl ("The Doctrine of Justification: Its Social Function and Implications," in idem, *Studies in Paul: Theology for the Early Christian Mission* [Minneapolis: Augsburg Fortress, 1977], 95-120). See also Stendahl's essay, "Paul Among Jews and Gentiles," based on the Thomas White Currie Lectures delivered at Austin Presbyterian Seminary, February 4-8, 1963, and published in idem, *Paul Among Jews and Gentiles* (Philadelphia: Fortress, 1976), 1-77.

³ Stendahl: "We tend to read [Paul] as if his question was: On what grounds, on what terms, are we to be saved? ... But Paul was chiefly concerned about the relation between Jews and Gentiles – and in the development of *this* concern he used as one of his arguments the idea of justification by faith." Stendahl, *Paul Among Jews and Gentiles*, 3. Wright: "Saul of Tarsus was not interested in a timeless system of salvation, whether of works-righteousness or anything else ... Jews like Saul of Tarsus were not interested in an abstract, timeless, ahistorical system of salvation. They were not even primarily interested in, as we say today, 'going to heaven when they died' ... They were interested in the salvation which, they believed, God had promised to his people Israel ... 'Justification' thus describes the coming great act of redemption and salvation, seen from the point of view of the covenant (Israel is God's people)." Wright, *What Saint Paul Really Said*, 32-33.

⁴ E. P. Sanders made the New Perspective possible (so Dunn, *Jesus, Paul, and the Law*, 211) by demonstrating the character of Judaism as a non-legalistic covenantal nomism. Sanders may therefore be regarded as a founding father of the New Perspective. However, Dunn and Wright distance themselves for Sanders on a number of issues with regard to the interpretation of Paul. See Dunn, *Jesus, Paul, and the Law*, 186-88, 211-12; idem, "The New Perspective: whence, what and whither?" in idem, *The New Perspective on Paul: Collected Essays*, 6-7; Wright, *What Saint Paul Really Said*, 114.

enant was not earned, but obedience to the commandments was a consequence of the prior election of Israel ... Obedience and the intention to obey are required if one is to remain in the covenant and share in its promises, but they do not earn God's mercy."⁵ Older Protestant theologians had spoken as if Judaism denied God's mercy and taught that humans earn God's favor through meritorious works righteousness. This was thought to be the view that Paul was attacking in his doctrine of justification when he rejected the notion of justification by works of the law in favor of justification by faith in Christ on the basis of his atoning death.

The significance of this change in the perception of the nature of the Judaism that Paul was interacting with in his teaching on justification cannot be overstated. If Paul was not criticizing justification by human works of righteousness, then what was he criticizing? It was this question which led James D. G. Dunn and N. T. Wright to erect the second pillar of the New Perspective, namely, the social function of the law.⁶ Their argument is that ἔργα νόμου is a technical term for the boundary markers (circumcision, Sabbath observance, and kosher food laws) that separate Jews from Gentiles. Paul's formula "justification not by works of the law but by faith in Christ" (e.g., Gal 2:16) is thus not setting up a contrast between justification by merit and justification by grace, but a contrast between two ways of being identified with the covenant people of God, namely, by the badge of the boundary markers and by the badge of faith in Christ. Paul's doctrine of justification by faith, then, rejects the Jewish racial view that membership in the covenant community is restricted either to those who are born Jews or to Gentiles who become Jews by getting circumcised and observing the distinctive practices that keep the Jews from the unclean Gentiles.⁷

The third pillar of the New Perspective is connected to the second, and consists of the lexical claim that Paul's ΔΙΚ-language is to be interpreted against a Jewish background and hence in covenantal categories. In Paul's "justified not by works of the law but by faith in Christ" language, not only the phrase "works of the law"

⁵ E. P. Sanders, *Paul and Palestinian Judaism* (Minneapolis: Fortress, 1977), 85, 147.

⁶ "If the Judaism of Paul's day also gave such a place to divine election, atonement and forgiveness, then what was Paul objecting to? ... My T. W. Manson Lecture on 'The New Perspective on Paul' (1983) was a first attempt to find a better answer. I found it in the context occasioning Paul's first use of the key term, 'works of the law', in Gal 2.16." Dunn, "The New Perspective: whence, what and whither?" in idem, *The New Perspective on Paul: Collected Essays*, 7.

⁷ N. T. Wright says, "I am in substantial agreement with [Dunn's] general thesis about 'works of law' in Paul." Wright, *The Climax of the Covenant* (Minneapolis: Fortress, 1992), 139 n10. "If we ask how it is that Israel has missed her vocation, Paul's answer is that she is guilty not of 'legalism' or 'works-righteousness' but of what I call 'national righteousness', the belief that fleshly Jewish descent guarantees membership of God's true covenant people." Idem, "The Paul of History and the Apostle of Faith," 65. "Torah thus provided the vital covenant boundary-marker, especially in those areas where it seemed important to maintain Israel's distinctiveness... It was Torah, and particularly the special badges of sabbath and purity, that demarcated the covenant people." Idem, *The New Testament and the People of God* (Minneapolis: Fortress, 1992), 238.

but also the verb *δικαίω* is subjected to reinterpretation. Traditionally, the verb was understood in soteriological terms, that is, as having to do with the status of righteousness before God, with the Catholic-Protestant split on whether it means “to make righteous” (Augustine and the Roman Catholic Church) or “to declare righteous” (Luther and the Protestant tradition). But in the New Perspective it is interpreted, not in soteriological but sociological/covenantal terms, as meaning “to reckon someone to be a member of the covenant people of God.” The adjective *δίκαιος* is taken to mean “faithful to the covenant.” The noun *δικαιοσύνη* is interpreted as “the status of covenant membership” or as “covenant faithfulness,” depending on the context.

The focus of this monograph is on the third pillar of the New Perspective, the covenantal interpretation of Paul’s ΔΙΚ-terminology. And even here, I have chosen to narrow my investigation to one of these ΔΙΚ-terms, the lexeme *δικαιοσύνη θεοῦ*, which occurs 10 times in Paul’s epistles. It is a hallmark of the New Perspective on Paul that its advocates claim that in Romans 1:17 and 3:21ff the phrase is a cipher for God’s covenant faithfulness. For example, James D. G. Dunn writes:

It should be equally evident why God’s righteousness could be understood as God’s faithfulness to his people. For his righteousness was simply the fulfilment of his covenant obligations as Israel’s God in delivering, saving, and vindicating Israel, despite Israel’s failure.⁸

N. T. Wright adopts substantially the same interpretation as Dunn:

For a reader of the Septuagint ... “the righteousness of God” would have one obvious meaning: God’s own faithfulness to his promises, to the covenant.⁹

“God’s righteousness will be revealed” was a coded way of saying that God would at last act within history to vindicate Israel.¹⁰

The righteousness of God [in Rom 3:21] ... must mean, can only mean, God’s faithfulness to his single plan.¹¹

The normal biblical and post-biblical reading of the phrase ‘God’s righteousness’ ... is that of God’s *covenant faithfulness*.¹²

It should be noted that this interpretation is not exclusive to the New Perspective. For example, scholars as diverse as Ernst Käsemann,¹³ Richard B. Hays,¹⁴ and

⁸ James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 342.

⁹ N. T. Wright, *What Saint Paul Really Said* (Grand Rapids: Eerdmans, 1997), 96-97.

¹⁰ N. T. Wright, “The Letter to the Romans,” in *New Interpreter’s Bible* (Nashville: Abingdon, 2002), 10.401.

¹¹ N. T. Wright, *Justification: God’s Plan and Paul’s Vision* (Downers Grove: IVP, 2009), 201.

¹² N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 996.

¹³ Ernst Käsemann, *Commentary on Romans* (trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1980), 24-30, 78-85, 100-1.

Michael F. Bird,¹⁵ are influenced by the relational/covenantal interpretation of δικαιοσύνη θεοῦ or some version of it.

The first and second pillars of the New Perspective (“covenantal nomism” and “works of the law”) have been sufficiently addressed by a number of important studies.¹⁶ The third pillar has received less attention. But given the importance of “the righteousness of God” for Paul, especially in Romans, this novel view merits further investigation.¹⁷

I suspect that this lacuna is due to the fact that the redefinition of “righteousness” in covenantal, relational, Hebraic terms has become so entrenched that few scholars feel the need to subject this redefinition to critical examination. I believe that I have something new to contribute, since I will be going against the tide of the scholarly consensus by arguing that Paul’s “righteousness” terminology does not have a Hebraic, relational context or meaning. By conducting a more methodologically-sound investigation of the lexical semantics of Paul’s “righteousness” terminology using the latest developments in LXX lexicography, I believe I can help move the discussion forward on a more secure philological basis, rather than merely engaging the issue with the broad brush of theological motifs. While much has been written on Paul’s doctrine of justification as a theological theme, there are far fewer scholarly treatments of the issue from a more philological angle, with careful attention to the principles of lexical semantics in general and of semantic change via the LXX in particular. The book-length studies that have examined the issue philologically¹⁸ used what are now regarded as

¹⁴ Richard B. Hays, “Psalm 143 and the Logic of Romans 3,” *JBL* 99 (1980): 107-15; idem, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale, 1989), 36-38; idem, “Justification,” *ABD* 3.1131; idem, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11* (2nd ed.; Grand Rapids: Eerdmans/Dearborn: Dove, 2002), 294.

¹⁵ Michael F. Bird, *The Saving Righteousness of God: Studies on Paul, Justification and the New Perspective* (PBM; Milton Keynes, United Kingdom/Waynesboro, Ga.: Paternoster, 2007), 10-16; idem, *Introducing Paul: The Man, His Mission and His Message* (Downers Grove: IVP, 2008), 93-95.

¹⁶ E.g., Andrew A. Das, *Paul, the Law, and the Covenant* (Peabody: Hendrickson, 2001); idem, “Beyond Covenantal Nomism: Paul, Judaism, and Perfect Obedience,” *Concordia Journal* 27 (2001): 234-52; Simon J. Gathercole, *Where Is Boasting? Early Jewish Soteriology and Paul’s Response in Romans 1–5* (Grand Rapids: Eerdmans, 2002); Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel* (Grand Rapids: Eerdmans, 2002); Peter Stuhlmacher, *Revisiting Paul’s Doctrine of Justification: A Challenge to the New Perspective, with an essay by Donald A. Hagner* (Downers Grove: InterVarsity, 2001); Charles H. Talbert, “Paul, Judaism, and the Revisionists,” *CBQ* 63 (2001): 1-22.

¹⁷ Some good work has been done by Mark A. Seifrid in “Righteousness Language in the Hebrew Scriptures and Early Judaism,” in *Justification and Variegated Nomism, Vol. 1: The Complexities of Second Temple Judaism* (ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid; WUNT II/140; Tübingen: Mohr Siebeck /Grand Rapids: Baker Academic, 2001), 415-42.

¹⁸ Hermann Cremer, *Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen* (2nd ed.; Gütersloh: Bertelsmann, 1900); Peter Stuhlmacher, *Gerechtigkeit Gottes bei Paulus* (2nd ed.; FRLANT 87; Göttingen: Vandenhoeck & Ruprecht,