
A Taxonomy of the Meanings of *ṣedeq/ṣ'ḏāqâ*

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Abstract

This study focuses on a taxonomy that is the classification of the meanings of *ṣedeq/ṣ'ḏāqâ* ("righteousness") in the Old Testament (OT). The study investigates and summarizes the diverse views on the meaning of *ṣedeq/ṣ'ḏāqâ*, and the different approaches used to arrive at the various meanings. It also deals with the issue of the methodological approaches to the text in determining the meaning of these terms. The problem concerns the method of study that is appropriate to determine the meaning of *ṣedeq/ṣ'ḏāqâ* in the text. There is no consensus among OT scholars on the methodological approach in doing word study. For a variety of methods yields a variety of interpretations of these terms, which determines their meaning and conclusions arrived on them. In this study, I discovered thirteen (13) different meanings for *ṣedeq/ṣ'ḏāqâ* that have been proposed by various scholars. This paper only summarizes the various representative positions which are held on their meaning, and indicate the different methods/approaches employed by scholars to arrive at their conclusions and definitions, without giving a comprehensive account of the total contribution made by them on this subject. There is need for further study to determine the most appropriate method for word study to be used in determining the meaning of words such as *ṣedeq/ṣ'ḏāqâ* in the OT.

Keywords: righteousness, justice, norm, relationship, loyalty, order, punitive and forensic

Introduction

A survey of the literature on the study of righteousness in the Old Testament (OT) will indicate that there is no consensus among scholars concerning the meaning of *ṣedeq/ṣ'ḏāqâ* in this area of research. The variety of materials published on these terms show the different views on their meaning in the OT that has always presented interpreters with a challenge. Concerning the concept of righteousness in the OT, J. Skinner says: "The idea of righteousness is one of the most complex and difficult of the ruling ideas of the OT." Scholars discern a wide range of meanings, emphases, and directions for *ṣedeq/ṣ'ḏāqâ* in the Hebrew Bible.

Wilhelm Gesenius used the classical comparative approach of going to the cognate languages to determine the meaning of *ṣedeq*. In this approach, the maxim was that every Hebrew word must have first expressed some sensible conception. Thus, from the Arabic phrase *rumṣadq*, defined as a *firm, straight lance*, Gesenius gets the primitive idea that enables him to suggest the root meaning of *ṣedeq* as "to be straight, to be right or to be just." For him, the comparative approach holds primacy in determining the meaning of a word, which seems to have no regard for the literary context that the word occurs. Thus, the meaning of *ṣedeq* is defined in isolation from its context. But according to modern linguistics theory, meaning is always meaning in context. The same "word" or "sentence" in a different context

may have a different meaning. A word is to be defined from its literary context(s) and not to be isolated from it. Also, one of the linguistic errors exposed by Barr is this approach of finding the meaning of a word through its root or primitive meaning, which he calls “the root fallacy”: It seems to be commonly believed that in Hebrew there is a 'root meaning' which is effective throughout all the variations given to the root by affixes and formative elements, and that therefore the 'root meaning' can confidently be taken to be part of the actual semantic value of any word or form which can be assigned to an identifiable root; and likewise that any word may be taken to give some kind of suggestion of other words formed from the same root. This common error assumes that the root of a term and its cognates carries a basic meaning that is reflected in every subordinate uses of the word(s). It supposes that the root-meaning is necessarily determinative of a word's meaning throughout its history and that this root-meaning is semantically linked with all other words of the same root. Cotterell and Turner also reject this pseudo-linguistic practice of imposing an alleged fundamental meaning of a root on all its varied conjugations and derivations. Concerning the value of the comparative approach, Sawyer says that it is “basically a clumsy instrument whose value in the field of Old Testament studies is mainly restricted to giving very general clues to the meaning of obscure or unknown words and phrases.” Its value is of little help for determining the meaning of *šedeq/š’ dāqā*, and instead, it can obscure the very information we want.

Righteousness as Conformity to a Norm

Emil Kautzsch, in his search to find the primitive root meaning underlying all the OT usages of *šdq* and its derivatives, employs the etymological approach. Rather than appeal to a cognate language such as Arabic, Kautzsch undertakes a study of the root *šdq* in the OT, and determined its primitive root meaning as “conformity to a norm” (*Normgemässheit*). He claims that this is the most basic idea of righteousness available to us. Quite a few scholars have followed him in accepting the idea of conformity to a norm as the root meaning of *šdq*. But, Kautzsch's reliance on the etymological approach to determine the general root meaning of *šedeq/š’ dāqā* in all cases is susceptible to the linguistic error of this approach. Barr has exposed this error of depending on etymologies for the interpretation of theological terms. He emphasizes that etymology is not a reliable guide to the meaning of words in their current usage, but that the meaning has to be determined from the current usage itself and not from derivation. A theme or motif of a word discovered from its etymology does not become determinative of its later meanings, without consideration of the context(s). A reliance on etymology for determining the meaning of a word departs from its context and current understanding of the word. Thus, there are doubts to the validity of determining the meaning of a word by the process of tracing its etymological meaning.

Edmond Jacob has employed a theological concept approach to further expose the theological reality behind righteousness (*šdq*). He suggests that Yahweh's righteousness is the grace which puts an end to sin, and therefore creates man's righteousness. For him, righteousness cannot be separated from the figure of God as Judge. The justice (righteousness) of God often has an element of grace and mercy in it.

In the interpretation of key theological words, Barr has argued that they should not be understood as concepts (even though they are related to them) expressing some theological or

philosophical content. Linguistic method should be kept strictly in interpreting words and we should reject the tendency to replace it by theological and philosophical arguments.

Righteousness as Relationship

Hermann Cremer regards the root *šdq* as a term of relationship. He claims that "righteousness is entirely a relationship concept" (*Verhältnisbegriff*). He describes righteousness in the OT as a "concept of relation referring to an actual relationship between two persons and implying behavior which corresponds to, or is true to, the claims arising out of such a relationship." *šedeq/š'dāqâ* are explained primarily as terms of relationship. Cremer defines righteousness as a unitary concept that seems to have imposed one pattern of its meaning on the OT text without regard for the context(s) that the word may occur. This is a linguistic error that Barr calls the fallacy of the unitary concept or the one-meaning fallacy. It is a faulty approach for anyone who is defining the meaning of any theological word to combine all its meanings into a single unitary meaning. And to suppose that all these meanings are present in this one meaning in the intention of a biblical writer when he uses the word in any particular context.

Righteousness as Health of Soul

For Johannes Pedersen, righteousness (*šedeq/š'dāqâ*) denotes health of soul that is linked in a covenant (i.e., the fellowship in the community) for loyal activity. He identifies *nephesh* ("soul") as the seat of *š'dāqâ* in which he consequently defines righteousness as the "health of the soul." He uses the psychological approach to determine the meaning of righteousness as "health of soul," that is not in accordance with linguistic principles, and he does not consider the context(s) of the word.

Righteousness as Community Loyalty

Fahlgren defines *š'dāqâ* as "norm of social intercourse" (*Norm des Gemeinschaftsverhältnisses*). This term expresses for him a norm according to which Yahweh always acts and men always ought to act. It is Yahweh's loyalty to his community and the community's loyalty to what Yahweh demands. In Fahlgren's definition, the notion of covenant-affirmation or community loyalty (that is, respect for the community) takes precedence. Also, Klaus Koch defines *šedeq/š'dāqâ* as primarily "faithfulness to the community" or "community loyalty" (*Gemeinschaftstreue*). For him, a *šaddîq* ("righteous person") is a "faithful member of the community." The one who has received *š'dāqâ* and developed it through his own faithful actions is *šaddîq*. Both Fahlgren and Koch have defined righteousness as having one-meaning in the OT.

Righteousness as Order

Some scholars define righteousness mainly as order. For example, Schmid describes *šedeq/š'dāqâ* in the OT as "world order" (*Weltordnung*), analogous to Egyptian *ma'at*. He claims that the concept of "world order" encompasses the ethical, the cultic and the "natural". For him, this idea of an all-encompassing world order is best captured by *šedeq/š'dāqâ*, which is akin to similar concepts that were common in the Ancient Near

See, Hans H. Schmid, *GerechtigkeitsWeltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes* (Tbingen: J. C. B. Mohr, 1968), 1-66. He has reviewed the large body of critical literature on “righteousness”. J. J. Scullion, “Righteousness (OT),” in *ABD*, 5: 724-36. He provides a summary of the historical and current research on righteousness in the OT.

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Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity Press, 1989), 16; James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), 207ff.; Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids, Mich.: Academie Books, 1983); idem. *God, Language and Scripture: Reading the Bible in the Light of General Linguistics* (Grand Rapids, Mich.: Zondervan, 1990); David Hill, *Greek Words and Hebrew Meanings: Studies in the Semantics of oteriological terms* (Cambridge: University Press, 1967), 1-14.

Barr, *Semantics*, 100; idem. “Did Isaiah know about Hebrew 'root meanings'?” *ExpTim* 75(1964), 242.

Cotterell and Turner referred to the “widespread popular view that the ‘original’ meaning of a word is its ‘proper’ meaning” as “nonsense” (113).

J. F. A. Sawyer, “The ‘Original Meaning of the Text’ and other legitimate subjects for Semantic description,” in *Questions disputées d'Ancien Testatment*, ed. C. Brekelmans (Leuven, Belgium: Leuven University Press, 1989), 64; Silva, *God, Language and Scripture*, 65.

Emil Kautzsch, *Die Derivate des Stammes šdq im alttestamentlichen Sprachgebrauch* (Tübingen: H. Laupp'sche Buchhandlung, 1881); Smith, “*šdq* and its Derivatives,” 166-8.

Kautzsch, *Die Derivate des Stammes šdq*, 53. He criticizes Gesenius' method of appealing to Arabic usage, in order to determine the primitive meaning of this root (58-59).

A. B. Davidson, *The Theology of the Old Testament* (Edinburgh: T. & T. Clark, 1904), 129-30, 265-70; Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: The Epworth Press, 1944), 72-73; idem. “Righteous, Righteousness,” in *A Theological Word Book of the Bible*, ed. Alan Richardson (London: SCM Press, 1957), 202-4; John H. Bollier, “The Righteousness of God: A Word Study,” *Int* 8(1954), 404-13; P. van Imschoot, *Theology of the Old Testament--Vol. I: God*, trans. Kathryn Sullivan and Fidelis Buck (New York: Desclée Company, 1965), 67-68; H. G.

East. Schmid's method for ascertaining the meaning of *šdq* and the understanding of reality behind it is drawn from this Ancient Near Eastern background. He assumes that this background also forms the Israelite thinking on righteousness, and claims that Israel basically shared this thinking, but expressed it "in her own way." It is preferable that the specific meaning of *šdq* should result from its literary context(s) in the OT, rather than from an original Canaanite idea or a hypothetical basic meaning. Also, Schmid's definition is too broad in his desire to give a meaning that covers the term's entire usage in the OT and in the process neglecting some of its nuanced meanings.

Righteousness as Saving Activity

Quite a few scholars describe righteousness as primarily saving activity. For example, according to Knight, righteousness (*šedeq*) is an attribute of God and is very much an aspect of God's saving activity. He sees the "righteousness of God" as a synonym for "victory" and "salvation." He also sees a difference between the masculine *šedeq* and feminine *šēdāqā*. **Righteousness as a Forensic/Legal Sense**

For some scholars, the most prominent aspect of the notion of righteousness is the *forensic*. For instance, Skinner claims that it remains characteristic of the Hebrew conception of *šdq* in all its development that the forensic element predominates. He accepts the idea that covenant faithfulness is part of Yahweh's righteousness, but denies that the word "righteousness" is essentially a covenant one. Rather, it is essentially as well as originally forensic. The dominant sense, for him, is forensic and judicial.

Righteousness as Punitive or Penal

For Friedrich Nötscher, righteousness (*šedeq/šēdāqā*) is primarily punitive (retributive) justice. He examines "righteousness" as construed in the works of the pre-exilic prophets and concludes that it refers to the relationship between guilt and punishment in their preaching. He observes that this is a "completely balanced relationship" (*Verhältnissvölliger Gleichheit*). Yahweh shows grace and favor to just persons, but he does not leave sinners and the guilty to go unpunished. The relationship between his justice and his grace is commensurate, and there is no contradiction between them. **"Justice and Righteousness" as a Hendiadys for Social Justice**

Moshe Weinfeld identifies the phrase *mišpāṭūš dāqā* ("justice and righteousness") as a hendiadys expressing the concept of social justice. He argues that this social justice was expressed in the Ancient Near East and in ancient Israel by means of this hendiadys. For him, when the phrase *mišpāṭūš dāqā* appears in a national context, it refers to social measures introduced by the kings for the benefit of the poor and the oppressed. He concludes that this phrase derives principally not from the juridical world, but from the realm of social policy; he employs the comparative approach by drawing from the Ancient Near East to ascertain the meaning of righteousness.

Righteousness as the Foundation of the Throne

Hellmut Brunner presents the notion of righteousness as the foundation of the throne of Yahweh and of the king. He cites Egyptian parallels to account for this notion. For him, the

Hebrew notion of righteousness (*š'dāqâ*) can be compared with Egyptian *ma'at*, the deity, whose symbol is good order or right order. From his comparative study, Brunner concludes that the phrase *mišpātūš'dāqâ* as the foundation of the throne was an Egyptian idea which was introduced in Israel together with the design of the royal throne; it also indicates the original judicial function of the monarch in Israel. **šedeq as Deity**

Rosenberg claims to find in the OT traces of *šdq* having reference to a god *šedeq*. He argues that this term refers to the local patron god of Jebusite Jerusalem, before its conquest by King David. He has defined *šedeq* as "the right hand of Yahweh," and "the *šedeq* of Yahweh is thus a hypostasis." We will reject Rosenberg's idea of *šedeq* as deity. For the fact that Isaiah uses metaphorical language to talk about the attributes of Yahweh, does not mean that these attributes are to be regarded as separate, independent deities. As he says: "No other positive attribute of God has been considered by scholars to be a god." **Righteousness as Legitimacy**

James Swetnam, in his article, makes reference to a possible meaning of *šdq* in the sense of "legitimate". He adduces the evidence for this definition of *šdq* from extra-biblical sources. The same phrase *šemaššaddiq* that occurs in Jeremiah 23:5 also occurs in the Phoenician inscription of the third century B.C. In this inscription the phrase *šemaššaddiq*, clearly means "legitimate scion", says Swetnam, with reference to the legitimate king of the Ptolemaic dynasty. He then concludes that the root *šdq* can mean "legitimate" or "legitimacy," and also claims that we have this same meaning for *šdq* in the text of Jeremiah 23:5a. However, Joyce G. Baldwin has shown that the normal meaning for the adjective *šaddiq* of "righteous," is still the best meaning in the context of Jeremiah 23:5a. The meaning of "righteous" is not absent from this passage at all.

Righteousness as Power for Life

Walter Brueggemann defines righteousness (*š'dāqâ*) as power for life. He sees this as a motif in faith development in the canonical book of Isaiah. He claims that Israel's faith transformation occurs in two shattering movements: "first, from ideological control to exilic vulnerability; and, second, from exilic vulnerability to restored social imagination." Brueggemann seems to define righteousness from his preconceived ideological construct and pays no regard to the literary context of the term. His view of righteousness is imposed on the book of Isaiah to support his already established theories of faith development. He interprets passages or texts for the sake of his presuppositions rather than out of their contexts. His proposal for the meaning of righteousness is the result of his modern critical reading of certain texts chosen to offer biblical warrants for his theories of faith development.

Conclusion: "Righteousness" as expressed in the OT seems to have an extraordinary wealth of nuances as can be seen from the different concepts/meanings that have been proposed for *šedeq/š'dāqâ*. Majority of them in determining the meaning of righteousness, first try to find the derivation of its Hebrew root, its etymological or primary meaning and then build upon this meaning. The examples of scholars mentioned clearly do not apply any linguistic principles to their approaches in determining the meaning of *šedeq/š'dāqâ*. In their attempt to find a word or phrase which catches the nature of *šedeq/š'dāqâ*, they use the unitary concept or one-meaning approach to define its meaning. Since, they are not technical terms

conveying a stereotyped meaning, this ends up imposing one pattern of meaning for righteousness in the OT without regard for the context(s) that the word may occur. The fact that it conveys a particular meaning in a certain context does not necessarily imply that it conveys the same meaning in a different context. Thus, it is too simple to say that it is always this, to the exclusion of other aspects meant by the term. It seems that any interpretation which reduces righteousness to a single line of thought, such as the relational concept, is doomed to founder on the actual diversity of its usage. We do not think that one line of thought can exhaust the meaning of the term.

Concerning the issue of whether or not there is a difference in meaning between the masculine *šedeq* and feminine *šdāqâ*, we think that it is difficult if not impossible to establish any difference in meaning between the two forms. It appears that the only distinction in usage between these two nouns is of a grammatical nature. As Gottfried Quell has noted, *šedeq*, because of its brevity in comparison to *šdāqâ*, is "favored as a gen. epexegeticus in the sense of *tsaddiq*." Thus, for all practical purposes we regard them as synonymous. **ENDNOTES**

See, Hans H. Schmid, *GerechtigkeitsWeltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeitsbegriffes* (Tbingen: J. C. B. Mohr, 1968), 1-66. He has reviewed the large body of critical literature on "righteousness". J. J. Scullion, "Righteousness (OT)," in *ABD*, 5: 724-36. He provides a summary of the historical and current research on righteousness in the OT.

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Barr, *Semantics*, 107-60; idem. *Comparative Philology*, 76-94. Barr discusses the linguistic error of the etymological approach.

Barr, *Semantics*, 109; Etymology per se is the study of the history of a word or term.

Ibid., 113. In some cases the etymology of a word does indeed furnish an important clue for determining its meaning (158).

Edmond Jacob, *Theology of the OT*, trans. A. W. Heathcote and P. J. Allcock (New York: Harper Press, 1958), 94. “In the translation justice and righteousness have been variously used to render the French *justice*, which covers both, as did the Hebrew *tsdq* it represents” [Ibid., 94 n.1].

Ibid., 101.

Ibid., 96.

Barr, *Semantics*, 180ff.

Hermann Cremer,

Die Paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen, 2nd ed. (Gütersloh: C. Bertelsmann, 1900), 34; idem. *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität*, 7th ed. (Gotha: Friedrich Andreas Berthes, 1893), 272-80; idem. *Biblico-Theological Lexicon of New Testament Greek*, trans. William Urwick, 4th ed. (Edinburgh: T. & T. Clark, 1895), 190-5.

Cremer, *Die Paulinische Rechtfertigungslehre*, 50. He relates the OT idea of relationship to the NT: “N. T righteousness (*δικαιοσύνη*) is and remains a relationship concept and expresses that a person meets the requirements that the relationship establishes” (335).

Cremer, *Biblisch-theologisches*, 275. The relationship in question is that presupposed by the covenant between God and Israel.

Others who have followed Cremer in seeing the primary meaning of righteousness in the OT as a term of a relationship idea are: Walther Eichrodt, *Theologie des Alten Testaments: Gott*

und Volk, vol.1 (Leipzig: Hinrichs, 1933), 121ff.; idem. *Theology of the Old Testament*, vol.1, trans. J. A. Baker (Philadelphia: Westminster Press, 1961), 240ff.; Gerhard von Rad, "Gerechtigkeit' und 'Leben' in der Kultsprache der Psalmen," in *Festschrift Alfred Bertholet zum 80. Geburtstag*, ed. Walter Baumgartner (Tübingen: J.C.B. Mohr, 1950), 418-37; idem. "'Righteousness' and 'Life' in the Cultic Language of the Psalms," in *The Problem of the Hexateuch and Other Essays*, trans. E. W. T. Dicken (New York: McGraw-Hill Book Co., 1966), 243-67; idem. *Theologie des Alten Testaments, Band 1* (München: C. Kaiser, 1957), 372-75; idem. *Old Testament Theology*, vol.1, trans. D. M. G. Stalker (New York: Harper & Row, 1962), 370-83, 392-95; Elizabeth R. Achtemeier, "Righteousness in the OT," in *IDB*, Vol.4: 80-5; cf. Adrian M. Leske, "Righteousness as Relationship," in *Festschrift: A Tribute to Dr. William Hordern*, ed. Walter Freitag (Saskatoon, SK: University of Saskatchewan, 1985), 125-37; Bo Johnson, "Der Bedeutungsunterschied zwischen *šēdeq* und *šēdāqā*," *ASTI* XI (1977-78), 31-39; idem. "*šdqšāšaq*" (part), in *TWAT*, Vol. VI: 903-24. Barr, *Semantics*, 263-269; idem. "Common Sense and Biblical Language," *Bib* 49(1968), 385-6.

Johannes Pedersen, *Israel: Its Life and Culture I-II* (London: Oxford Univ. Press, 1926), 336-77; cf. Bent Mogensen, "*šēdāqā* in the Scandinavian and German Research Traditions," in *The Productions of Time: Tradition History in Old Testament Scholarship*, trans. F. H. Cryer, ed. K. Jeppesen and Benedikt Otzen (Sheffield: Almond Press, 1984), 67-80.

Ibid., 336-38, 340-42; For Pedersen, righteousness represents not only a personal value but an essential element of social health (336). But, Von Rad says that he is in error for identifying *nephesh* as the seat of *šēdāqā* [*Old Testament Theology*, Vol.1, 376].

K. H. Fahlgren, *šēdākā, nahestehende und entgegengesetzte Begriffe im Alten Testament* (Uppsala: Almqvist & Wiksells, 1932), 82, 89; idem. "Die Gegensätze von *šēdāqā* im Alten Testament," in *Um das Prinzip der Vergeltung in Religion und Recht des Alten Testaments*, ed. Klaus Koch (Darmstadt: Wissenschaftliche Buchgesellschaft, 1972), 87-129.

Fahlgren, *šēdākā*, 83.

Klaus Koch, "Wesen und Ursprung der 'Gemeinschaftstreue' im Israel der Königszeit," *ZEE* 5 (1961), 72-90; idem., "*šdq* gemeinschaftstreu/heilvollsein," in *THAT*, vol.2: 507-30; idem. "Gibt es ein Vergeltungsdogma im Alten Testament?" *ZTK* 52(1955), 1-42; idem. "Is There a Doctrine of Retribution in the Old Testament?" in *Theodicy in the Old Testament*, ed. James L. Crenshaw (Philadelphia: Fortress Press, 1983), 57-87; idem. *The Prophets: The Babylonian and Persian Periods*, Vol.2, trans. Margaret Kohl (Philadelphia: Fortress Press, 1984), 123ff.

Koch, "Doctrine of Retribution", 70; idem. "*šdq* gemeinschaftstreu/heilvollsein," 516. Koch's conception of righteousness in the OT does not involve the possibility of punishment ("Doctrine of Retribution," 74-75, 82-83).

Otto Procksch, *Theologie des Alten Testaments* (Gütersloh: C. Bertelsmann, 1950), 568-77; Alfred Jepsen, "*šdq* und *šdqh* im Alten Testament," in *Gottes Wort und Gottes Land*, ed. H. G. Reventlow (Göttingen: Vandenhoeck & Ruprecht, 1965), 78-99, esp. 86; Henning G. Reventlow, *Rechtfertigung im Horizont des Alten Testaments* (Munich: C. Kaiser, 1971), 35-41; idem. "Righteousness as Order of the World: Some Remarks Towards a Programme," in *Justice and Righteousness: Biblical Themes and their Influence*, ed. Henning Graf Reventlow and Yair Hoffman (Sheffield, England: JSOT Press, 1992), 163-72; Josef Scharbert,

"Gerechtigkeit," in *TRE*, Vol.12: 404-11.

Schmid, *GerechtigkeitsWeltordnung*, 23-66; idem. "Schöpfung, Gerechtigkeit und Heil'Schöpfungstheologie' alsGesamthorizont, BiblischerTheologie," *ZTK* 70(1973), 1-19; idem. "Creation, Righteousness, and Salvation: 'Creation Theology' as a Broad Horizon of Biblical Theology," in *Creation in the Old Testament*, ed. Bernard W. Anderson (Philadelphia: Fortress, 1984), 102-17; cf. John Barton, "Ethics in Isaiah of Jerusalem," *JTS* 32(1981), 1-18. Barton proposes that the basis for Isaiah's "ethics" can best be understood in terms of "natural law"(13).

Schmid, *GerechtigkeitsWeltordnung*, 185-86: He observes that **šdq** in the OT appears originally in six different contexts, i.e., law, wisdom, nature/fertility, war/victory, cult/sacrifice, and kingship(14-23,185).

Schmid claims that he is able to discover the original Canaanite idea about righteousness and how Israel continually modify its meaning as order in its environment (*GerechtigkeitsWeltordnung*, 169-72; see also Reventlow, "Righteousness as Order of the World," 165-7).

Schmid, "Creation, Righteousness, and Salvation," 102-17; idem. *GerechtigkeitsWeltordnung*, 13-77, 168-70. He employs the comparative approach to determine the meaning of righteousness, of which it is of very little value.

Davidson, *Theology of the Old Testament*, 140ff.; J. A. Ziesler, *The Meaning of righteousness in Paul: A Linguistic and Theological Investigation* (Cambridge: University Press, 1972), 29ff. Ziesler lists 14 cases of **šedeq** and 34 of **š' dāqā** in which these terms occur in the context of God's gracious saving activity. Henri Cazelles, "A propos de quelques textes difficiles relatifs à la Justice de Dieu dans l'Ancien Testament," *RB* 58(1951), 169-88; George A. F. Knight, *A Christian Theology of the Old Testament*, rev. ed. (London: SCM Press, 1964), 248-53; idem. "Is 'Righteous' Right?" *SJT* 41 (1988), 1-10; idem. *Psalms*, vol.1 (Philadelphia: Westminster Press, 1982), 4ff.

Knight, *Christian Theology*, 248.

Ibid., 252. But, we do not think that the terms "righteousness" and "salvation" are synonymous, even though they are paralleled in some texts in Isaiah and Psalms.

Knight, *Christian Theology*, 250 n.2; cf. idem. "Is 'Righteous' Right?" 4-5; idem. *Psalms*, vol.1, 4-5.

Skinner, "Righteousness in OT," 272-80; H. Wheeler Robinson, *The Religious Ideas of the Old Testament* (London: Gerald Duckworth & Co. Ltd., 1913), 77ff., 164-9; Alfred Dünner, *Die Gerechtigkeit nach dem Alten Testament* (Bonn: H. Bouvier & Co., 1963), 243-67; J. P. Justesen, "On the Meaning of SADAQ," *AUSS* 2(1964), 53-61.

Skinner, "Righteousness in OT," 273. He takes the etymological meaning of the root **šdq** to mean "hardness". The basic idea of hardness, he claims, "best accounts for the higher developments of the idea both in Arabic and Hebrew" (274). We would say that since the origin of **šdq** is so obscure and usage is so likely, it is best to seek its meaning in its specific contexts and to look for the possibility of the word changing its meaning from one context to another.

Ibid., 280. However, it was maintained by G. Wildeboer that the legal meaning of **šdq** is certainly not the original one. He claims that originally the root **šdq** have the meaning of

"victory" or "to conquer" ["Die älteste Bedeutung des Stammes *šdq*," *ZAW* 22(1902), 167-9]. Friedrich Nötscher, *Die Gerechtigkeit Gottes bei den vorexilischen Propheten* (Münster: Aschendorffsche Verlagsbuchhandlung, 1915); idem., "Righteousness (justice)," in *Sacramentum Verbi: An Encyclopedia of Biblical Theology*, vol. 2, ed. Johannes B. Bauer (New York: Herder and Herder, 1970), 780-85. For Nötscher, *šedeq*/*š'dāqā* can either be translated as "righteousness" or "justice"; he does not distinguish between the two, for they are considered synonymous.

Nötscher, *Die Gerechtigkeit Gottes*, 59. Righteousness is thought by Nötscher in terms of *distributive justice*, as the principle which guarantees absolute fairness, so that each receives as nearly as possible what he deserves ("Righteousness (justice)", 781-2; idem. *Die Gerechtigkeit Gottes*, 23-27).

Nötscher asserts that *š'dāqā* does not mean salvation, even in passages where "righteousness" is paralleled with "salvation" (*Die Gerechtigkeit Gottes*, 9).

Moshe Weinfeld, "'Justice and Righteousness' in Ancient Israel against the background of 'Social Reforms' in the Ancient Near East," in *Mesopotamien und Seine Nachbarn: XXV. Rencontre Assyriologique Internationale Berlin, 3. bis 7. Juli, 1978*, ed. H. J. Nissen and J. Renger (Berlin: Dietrich Reimer Verlag, 1982), 491-519; idem., "'Justice and Righteousness' - *mišpāš ūš'dāqā* - The Expression and its Meaning," in *Justice and Righteousness: Biblical Themes and their Influence*, ed. Henning Graf Reventlow and Yair Hoffman (Sheffield: JSOT Press, 1992), 228-46. *Hendiadys* is a figure of speech in which two expressions are intended to be understood as one; the phrasing of a complex idea expressed by two words connected with the conjunction "and", in which they actually express one concept.

Weinfeld, "'Justice and Righteousness' in Ancient Israel", 491-2. He says that Semitic emphasis is upon actions which bring about prosperity, benefit, equal rights for all subjects, including freedom from external oppression and deliverance from enemies. For him, the phrase *mišpāš ūš'dāqā* is used to denote the elimination of exploitation and oppression.

Weinfeld, "Justice and Righteousness", 232-8. He follows those who say that there is a difference in meaning between *šedeq* and *š'dāqā* [Ibid., 236; see also, Ahuva Ho, *šedeq* and *šedaqah* in the Hebrew Bible (New York: Peter Lang, 1991); F. Crüsemann, "Jahwes Gerechtigkeit (*š'dāqā* und *šedeq*) im Alten Testament," *EvT* 36(1976), 427-50].

Hellmut Brunner, "Gerechtigkeits Fundament des Thrones," *VT* 8(1958), 426-28.

But other scholars consider the notion of righteousness as the foundation of the throne as indigenous to Israel, without having recourse to foreign influence to explain the expression (see, Zeev W. Falk, "Two Symbols of Justice," *VT* 10(1960), 72-74).

Roy A. Rosenberg, "The God *šedeq*," *HUCA* 36(1965), 161-77. But, C.F. Whitley rejects Rosenberg's idea of *šedeq* as deity, because, he says, Deutero-Isaiah could not have accepted the existence of a foreign deity alongside Yahweh ["Deutero-Isaiah's Interpretation of *šedeq*," *VT* 22(1972), 469-75].

Rosenberg, "The God *šedeq*," 170. Hypostasis is the underlying or essential part of God, as distinguished from his attributes. It is the unique essence or nature of God.

Ho, *šedeq* and *šedaqah* in the Hebrew Bible, 45.

James Swetnam, "Some Observations on the Background of *šaddiqin* Jeremiah 23,5a," *Bib* 46(1965), 29-40.

Ibid.,30-31.

Ibid.,38; Swetnam's reason is that "the historical background of Jer 23:5, with its **šmššdq**, is the same as **LarnaxLapēthos** 2[the text of the Phoenician inscription], with its **šmššdq** in that both involve questions of legitimate succession"(40).

Joyce G. Baldwin, "**šemaš** as a Technical Term in the Prophets," *VT* 14(1964), 93-97.

Walter Brueggemann, *Hope Within History* (Atlanta: John Knox Press, 1987), 27-48.

Ibid., 33-46. For Brueggemann, the book of Isaiah has had "a long, complicated redactional history," in which there are three separate, independent parts of the book such as: First Isaiah(chaps.1-39), Second Isaiah(chaps.40-55), and Third Isaiah(chaps.56-66).

Ibid., 47.

Gottfried Quell, "**δικη**: The Concept of Law in the OT," in *TDNT* 2:175 n.2. We agree with Quell that in general "there is no discernible shift of meaning as between the masc. and fem"(175). See also, Wilfred G. E. Watson, "Gender-Matched Synonymous Parallelism in the OT," *JBL* 99 (1980), 335.

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