

Seyoon Kim

Justification
and
God's Kingdom



Mohr Siebeck

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*For Prof. Dr. Peter Stuhlmacher,
In Appreciation of His Scholarship, Discipleship
and Friendship*

Preface

In the fall of 2012, Duranno Publishing House, Seoul, Korea, invited me to give two-day intensive lectures on “sanctification” to pastors, theology students, and lay leaders in Seoul, Korea, stating that lately there had been in Korea much criticism of poor ethical conduct of Christians, especially among prominent Christian political leaders, Christian business people, and even pastors, and that they, the House, believed the problem was due to Korean churches teaching only the doctrine of justification and neglecting the doctrine of sanctification. So I delivered a series of lectures on Paul’s doctrine of justification, suggesting that the problem arose partly because that doctrine was not properly taught, and that the distinction between justification and sanctification in the traditional scheme of *ordo salutis* (order of salvation) itself was part of that misunderstanding of the doctrine of justification that contributed to the problem. The lectures were recorded and later transcribed into a book, *Justification and Sanctification* (Seoul: Duranno, 2013, in Korean).

That book already presents the substance of this book, but on a popular level and in a discursive style. Subsequent to the book, I have been preoccupied with writing a commentary on 1 and 2 Thessalonians. But still that commentary work (especially in connection with 1 Thess 1:9–10; 2:19–20; 3:12–13; 4:6; 5:9–10; 2 Thess 1:5–12; 2:10–15) created occasions from time to time for me to reflect further on the justification doctrine and related themes. Then

came an invitation from the Lutheran School of Theology (Församlingsfakulteten) in Göteborg, Sweden, for me to teach a mini-intensive course and deliver a lecture on justification in their Bible Conference that was to be held at the school in celebration of the Reformation 500 Year Jubilee during November 8–11, 2017. So, the invitation provided me with the occasion to write up this book.

Therefore, this book has taken the shape of an extended theological essay, which seeks clearly to set out my thesis on Paul's gospel of justification, discussing only with a limited number of partners, rather than an exhaustive monograph, which would have required a much longer and detailed discussion with many more authors. I hope that in an age when theological monographs are getting so lengthy that even full-time scholars find it hard to read them all and keep up properly with all the threads of their complex arguments, there are some readers who find some merits in a compact book like this one. I have put in the footnotes most of the more extended and technical discussions with other scholars as well as remarks about some relevant Pauline texts. I hope this helps some lay readers follow my main arguments more easily.

The divorce between justification faith and righteous living is a serious problem not just among Christians in Korea, my native land, but also among Christians in America, where I now live and work. The problem makes the church, the community of God's justified people, ineffective in its mission to realize the righteousness/justice and peace of God's kingdom on earth. So, instead of becoming "the salt" and "the light" of the world as Jesus commanded (Matt 5:14–16) or "shining as lights in the world" as Paul directed (Phil 2:14–16), Christians often contribute to making this world darker and more corrupt, earning the scorn of more conscientious non-Christians.

So this book has been written with a pastoral concern. However, it is not a homily, but an academic dissertation. Nevertheless, it is still my hope that my exposition of Paul's doctrine of justification in this book leads some readers to consider their discipleship more seriously (as it has led me to examine mine) and persuades some fellow teachers and pastors to teach or preach that doctrine as a comprehensive whole – so that the church of Christ may make the righteousness and life of the kingdom of God and his Son Jesus Christ the Lord more real on earth.

I would like to thank Församlingsfakulteten, its students, faculty, staff, and local pastors, especially Dr. Timo Laato, for their invitation as well as their kind reception and hospitality during my stay with them. I am grateful to Fuller Theological Seminary for providing me with a good working environment for my scholarly efforts. Once more, Susan Carlson Wood of Faculty Publication Services, School of Theology, Fuller Theological Seminary, undertook the editorial work, and I am very grateful to her for her fine job. I would also like to thank the staff of Fuller Seminary Library and Tiffany Choi, a secretary of the Korean Studies Center at Fuller Seminary, for their help with literature procurement. Youngna Park, a PhD candidate at Fuller, compiled the bibliography and indices, and I am grateful to her for helping me with the tedious job. I would also like to thank Frau Dr. Katharina Gutekunst, the new Program Director for Theology and Jewish Studies of Mohr Siebeck, for accepting this book for publication and providing some good advice about the layout of the book; Prof. Jörg Frey for his recommendation of it; and Frau Daniela Zeiler, Frau Elena Müller, and their colleagues at the Verlagshaus for their efficient work in its production.

With great pleasure as well as hearty gratitude I dedicate this humble book to Prof. Peter Stuhlmacher, from

whose teaching, example, and encouragement I have benefited so much from my student days. The book amply testifies how much I owe him. I hope that he finds it worthy of his name.

Pasadena, California
March 2018

Seyoon Kim

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Abbreviations

- BDAG: Bauer, W., W. F. Arndt, F. W. Gingrich, and F. W. Danker. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed. Chicago: University of Chicago Press, 2000.
- LSJ: Liddell, H., R. Scott, and H. D. Jones. *A Greek-English Lexicon*. 9th ed. with rev. supplement. Oxford: Clarendon, 1996.

Introduction

Five hundred years ago, having found a new understanding that “the righteousness of God” in Rom 1:17 does not refer to God’s attribute that punishes sinners, but rather to the righteousness with which God justifies them, Martin Luther expounded the Pauline doctrine of justification by grace and through faith against the good works or merit theology of the medieval Catholic Church. This new teaching of Luther launched the Protestant movement of reforming the church, so that this doctrine became central to the faith of all the churches that originated from the Reformation, notwithstanding some fine differences among them in their understanding of it. Protestant Christians have greatly cherished that form of preaching the gospel as it gives them assurance of salvation as well as freedom and peace.

However, as the Reformation doctrine of justification stressed the juridical declaration of sinners as righteous in contradistinction to the Catholic understanding of its making them (morally) righteous, questions about the righteous living of the justified – the relationship between justification and ethics – were bound to arise. The Reformers and their successors tried to resolve this question by teaching that with justification the process of sanctification or regeneration begins. But “regeneration” is not a Pauline term, and “sanctification” is in fact a metaphor that Paul uses in parallel to “justification,” so that, according to Paul’s teaching, just like justification, sanctification also takes place proleptically at our baptism (we are al-

ready “sanctified” or made “saints”), and it is consummated at the last judgment, which is to be according to our works.¹ Therefore, just as the question arises of how our baptismal justification actually makes us live a righteous life (or is related to our righteous living at present), so also does the question of how our baptismal sanctification actually makes us live a holy life (or is related to our holy living at present). Therefore, for me, the systemization of the *ordo salutis* (order of salvation) has not resolved these questions satisfactorily.

Nevertheless, it is a much-lamented fact that in many parts of the Protestant world there is a serious divorce between faith and righteous living, so that faith becomes an “idle” one that does not bear good works (Jas 2:20), making God’s grace “cheap” (D. Bonhoeffer). Therefore, it is understandable that from the early decades of the twentieth century this problem has become a serious issue among Pauline interpreters and theologians. As is well known, A. Schweitzer pointed out most sharply the problem that the forensic doctrine of justification by faith cannot produce ethics. Then, arguing that Pauline ethics arises out of his mystical understanding of Christ’s redemption, that is, redemption through union with Christ in his death and resurrection, Schweitzer downgraded the status of the justification doctrine within Pauline theology by famously declaring: “The doctrine of righteousness by faith is therefore a subsidiary crater, which has formed within the rim of the main crater – the mystical doctrine of redemption through the being-in-Christ.”² Even earlier

¹ See pp. 73–74 with n. 1 below.

² A. Schweitzer, *The Mysticism of Paul the Apostle*, 2nd ed. (London: Black, 1956; German original, *Die Mystik des Apostels Paulus*, 1929), 217–26, 295 (quotation from 217).

than Schweitzer, W. Wrede also pointed out the problem of ethics, and seeing that the doctrine of justification appears only in those letters of Paul where he debates with Judaizers (Romans, Galatians, and Philippians 3), Wrede designated the doctrine a “polemical doctrine” (*Kampfeslehre*) designed for the limited purpose of defending the legitimacy of his law-free Gentile mission.³

Nevertheless, during the middle decades of the twentieth century, R. Bultmann and other scholars under his influence upheld the centrality of the doctrine of justification in Pauline theology, further sharpening the Lutheran forensic interpretation of that doctrine existentially. But they did not help much with the problem of explaining Pauline ethics as deriving from that doctrine. So, for example, Bultmann⁴ stresses that “Paul understands faith primarily as obedience” (314–15, 324, 330), and says that “the imperative, ‘walk according to the Spirit,’ ... results from the indicative of justification” (332). But understanding the obedience of faith mainly in terms of “a new understanding of one’s self” (315, 324, 330), he carries out his anthropocentric and existentialistic explanation of that obedience with no reference to Christ Jesus’ exercise of lordship and to the enlightening and empowering work of the Spirit as the Spirit of God and his Son Jesus the Lord. Therefore, he is able to connect his discussion of Pauline ethics only with the freedom from the (existentially understood) power of sin that justification brings.

³ W. Wrede, *Paulus* (Halle, 1904), reprinted in *Das Paulusbild in der neueren deutschen Forschung*, ed. K. H. Rengstorff, Weg der Forschung 24 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), 67–69, 73–74. Cf. also Schweitzer, *Mysticism*, 220.

⁴ R. Bultmann, *Theology of the New Testament* (London: SCM, 1952), 1:314–45.

Protesting against Bultmann's anthropological or anthropocentric interpretation of Paul's theology as a whole, and stressing the priority of Christology over anthropology in Paul's theology as well as the need to understand the apostle as an apocalyptic thinker,⁵ E. Käsemann suggested understanding justification as *Herrschaftswechsel*, lordship-change, from the kingdom (or lordship) of Satan to the kingdom (or lordship) of God and his Son Jesus Christ the Lord. Thus he opened up a real possibility for explaining Pauline ethics deriving from his justification doctrine. However, Käsemann worked out this new understanding not through an analysis of Paul's Christology or his theology of God's kingdom but through an interpretation of "God's righteousness" (or grace) as having the character not only of God's gift but also of his power or sovereignty. This leads him to fall short of explaining more systematically our justification in terms of our being placed under the reign of God and his Son at present and Pauline imperatives for what he calls *nova oboedientia* being logical consequences of the indicative of that salvation occurrence. Hence, he also fails to resolve more satisfactorily the tension between the baptismal justification and the end-time justification. Therefore, it is to be regretted that his brilliant insights into understanding justification as "lordship-change" and striking formulations about it, which are scattered throughout his essay, are not properly undergirded by Pauline Christology, his stress on it notwithstanding.⁶

⁵ E. Käsemann, "Zur paulinischen Anthropologie," in *Paulinische Perspektiven*, 2nd ed. (Tübingen: Mohr Siebeck, 1969), 9–60 (see esp. 27); idem, "On the Subject of Primitive Christian Apocalyptic," in *New Testament Questions of Today* (Philadelphia: Fortress, 1969), 131–37.

⁶ E. Käsemann, "'The Righteousness of God' in Paul," in *New Testament Questions of Today*, 168–82 (see esp. 174, 176–78, 180–82).

During the last forty years the overwhelming concern of New Testament scholarship has been about “the New Perspective on Paul.” As is well known, the movement to have a new perspective on Paul was sparked by E. P. Sanders’s publication of *Paul and Palestinian Judaism* (Philadelphia: Fortress, 1977). In it Sanders argued that the Ju-

Cf. also idem, “Rechtfertigung und Heilsgeschichte im Römerbrief,” in *Paulinische Perspektiven*, 133: “Justification concerns nothing other than the kingdom of God that Jesus preached ... God’s *basileia* is the content of the Pauline doctrine of justification.” His view of the concept “God’s righteousness” as a quasi-technical term (“a ready-made formulation,” 172) in OT-Judaism has been criticized, but there is no doubt that in some contexts such as Rom 1:3–4/16–17 that concept takes on the connotation of God’s sovereign, saving power as a natural contextualization of its basic meaning of God’s covenant faithfulness, the meaning to which Käsemann regrettably shows an ambivalent attitude in the essay (on this last point, cf. N. T. Wright, “A New Perspective on Käsemann? Apocalyptic, Covenant, and the Righteousness of God,” in *Studies in the Pauline Epistles: Essays in Honor of Douglas Moo*, ed. M. S. Harmon and J. E. Smith [Grand Rapids: Zondervan, 2014], 248–58 [243–58]). For the concept of “lordship-change,” cf. also K. Kertelge, ‘*Rechtfertigung*’ bei Paulus (Münster: Aschendorf, 1967), 127, 158–59; P. Stuhlmacher, *Biblische Theologie des Neuen Testaments*, vol. 1: *Grundlegung von Jesus und Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1992), 337; also E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Pattern of Religion* (Philadelphia: Fortress, 1977), 497–500. J. M. G. Barclay, in his recent study, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015), corroborates Käsemann’s view on “God’s righteousness (or grace)” by his wide-ranging study on the anthropology of “grace” in the ancient pagan and Jewish worlds: “Gifts ... convey the power and even the presence of the giver; some are ‘inalienable’ in the sense that they continue to belong to the giver even when given. Obligation thus arises not just from the authority of the giver (in Paul’s case, the Lordship of Christ) but from the structure of gift-giving itself” (499). Thus Barclay also approaches the problem of the relationship of the justification doctrine and ethics anthropologically in terms of the grace-gift of salvation by Christ creating allegiance and obligations toward the giver, the Lord Jesus Christ (493–519). Cf. pp. 94–101 n. 4 below for a critique of his view on this question.

daism of the Second Temple period (200 BC – AD 200) was not a works-righteousness religion but a “covenantal nomism,” which was based on God’s grace of election of and covenant with Israel as his people and required Jews to keep the law in order to stay in the covenantal relationship with God for eventual salvation, availing themselves of the means of atonement that are graciously provided within the legal system itself for their occasional sins. Sanders advanced this picture of Judaism as a religion of grace with a sharp polemic against Christian (esp. German) scholars’ distortion of ancient Judaism as a legalistic religion of works-righteousness and their interpretation of the Pauline doctrine of justification by projecting the medieval church’s doctrine of merits on to Judaism.

Then, it was J. D. G. Dunn and N. T. Wright who launched the “New Perspective on Paul” movement, coining the very term itself and reinterpreting Paul’s doctrine of justification on the assumption of Judaism as “covenantal nomism” as Sanders had defined it.⁷ Now that Judaism was understood fundamentally as a religion of grace, Dunn and Wright argued that in the Pauline for-

⁷ Cf. N. T. Wright, “The Paul of History and the Apostle of Faith,” *TynBul* 29 (1978): 61–88, reprinted in idem, *Pauline Perspectives: Essays on Paul, 1978–2013* (Philadelphia: Fortress, 2013), 3–20; J. D. G. Dunn, “The New Perspective on Paul,” *BJRL* 65 (1983): 95–122, reprinted in idem, *The New Perspective on Paul*, rev. ed. (Grand Rapids: Eerdmans, 2008), 99–120. In their numerous subsequent writings, they repeated the points summarized in this paragraph as some of the main features of their New Perspective. See conveniently their other essays collected in J. D. G. Dunn, *The New Perspective on Paul*, and in N. T. Wright, *Pauline Perspectives*. See also J. D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 317–89; N. T. Wright, *What St. Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids: Eerdmans, 1997), 113–33; idem, *Justification: God’s Plan and Paul’s Vision* (Downers Grove: IVP Academic, 2009).

mula of “justification through faith and without the works of the law,” the “works of the law” must be understood not as the justification-earning works achieved through a meticulous observation of all the regulations of the law but rather sociologically as focused on the observance of circumcision, sabbath, and the food and purity regulations, which served as the identity markers of the Jews as God’s covenant people and so as the barriers that protected their holiness from the Gentiles. They also reinterpreted Paul’s terms “my own righteousness” (Phil 3:9) and “their own righteousness” (Rom 10:3) as referring to the Jews’ “national righteousness,” the righteousness that the Jews claimed that only they (could) have as God’s people, rather than to the righteousness that an individual achieved through his or her law observance. Through this reinterpretation, they argued that Paul developed his doctrine of “justification through faith and without the works of the law” against the Judaizers’ demand for Gentile converts to the Christian faith to receive circumcision and observe sabbath and the purity regulations (i. e., to take up the Jewish identity) and believe in Christ in order to be incorporated into the eschatological family of Abraham and people of God. So, they explained that Paul formulated the doctrine of justification against the Jewish nationalism or racism that was hindering Gentiles from obtaining membership in God’s people, and that thereby he affirmed that Gentiles obtain membership in the covenant family of Abraham and the people of God by faith in Christ alone without their having to become Jews through the works of the law. Thus, renewing the thesis of W. Wrede,⁸ Dunn

⁸ Since K. Stendahl’s influential essay, “The Apostle Paul and the Introspective Conscience of the West,” *HTR* 56 (1963): 199–215 (now reprinted in his *Paul among Jews and Gentiles* [Philadelphia:

and Wright argued that Paul developed the justification doctrine in order to facilitate and defend his law-free Gentile mission and to secure the legitimacy of Gentile Christians' faith.⁹

This New Perspective was enthusiastically accepted by a large number of New Testament scholars, and during the early stages of its development, its adherents tended to stress this missiological and ecclesiological meaning of the doctrine of justification one-sidedly to the virtual neglect of its traditionally stressed forensic and soteriological meaning of acquittal at God's judgment, or, in some cases, even in a pejorative reference to the latter as the "Lutheran" doctrine, a blanket term for the Reformation doctrine(s) of justification as a whole. So it made many wonder whether it was bringing about a Copernican revolution in understanding of the doctrine of justification, making the nearly five century old Reformation heritage of Pauline interpretation more or less obsolete.¹⁰ But those who still considered the juridical meaning to be

Fortress, 1976], 78–96), he stressed the context of Paul's Gentile mission as the origin of his doctrine of justification, arguing that "the doctrine of justification by faith was hammered out by Paul for the very specific and limited purpose of defending the rights of Gentile converts to be full and genuine heirs to the promises of God to Israel" (*Paul among Jews and Gentiles*, 2), "to become part of the people of God without having to pass through the law" (*ibid.*, 9). So Stendahl is also considered a precursor to the New Perspective.

⁹ These points are common between Dunn and Wright, the two champions of the New Perspective, and also among most adherents of the New Perspective, but then they diverge from one another regarding further details explaining Paul's justification doctrine. On Wright's explanation, see ch. 11 below.

¹⁰ Cf. D. A. Hagner, "Paul and Judaism: Testing the New Perspective," in P. Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective*, with an essay by Donald A. Hagner (Downers Grove: IVP Academic, 2001), 76.

fundamental – they came to be labeled later as the adherents of the “Old Perspective” – vigorously responded to this New Perspective, critically examining the correctness of both Sanders’s definition of Judaism as a covenantal nomism, the fundamental assumption of the New Perspective, and the Pauline interpretations of the New Perspectivists.¹¹ The heated debates between the adherents of the two perspectives for a couple of decades have, I think, resulted in narrowing considerably the gap between them with at least some partial recognition of each other’s strengths. So some Old Perspectivists have come to recognize that the Judaism of the Second Temple period was a covenantal nomism in its essential structure although the individualistic idea of earning merit through faithful observance of the law developed within it especially with the last judgment in view.¹² They also have come to appreci-

¹¹ Cf., e. g., D. A. Carson, P. T. O’Brien, and M. A. Seifrid, eds., *Justification and Variegated Nomism*, vol. 1: *The Complexities of Second Temple Judaism*, WUNT 2.140; *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*, WUNT 181 (Tübingen: Mohr Siebeck; Grand Rapids: Baker, 2001, 2004); F. Thielman, *From Plight to Solution*, SupNovT 61 (Leiden: Brill, 1989); M. A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme*, SupNovT 68 (Leiden: Brill, 1992); T. R. Schreiner, *The Law and Its Fulfillment* (Grand Rapids: Baker, 1993); T. Laato, *Paul and Judaism: An Anthropological Approach*, trans. T. McElwain (Atlanta: Scholars Press, 1995); A. A. Das, *Paul, the Law, and the Covenant* (Peabody, MA: Hendrickson, 2001); S. J. Gathercole, *Where Is Boasting? Early Jewish Soteriology and Paul’s Response in Romans 1–5* (Grand Rapids: Eerdmans, 2002); S. Westerholm, *Perspectives Old and New on Paul: The “Lutheran” Paul and His Critics* (Grand Rapids: Eerdmans, 2004).

¹² Cf., e. g., F. Avemarie, *Tora und Leben: Untersuchungen zur Heilsbedeutung der Tora in der frühen rabbinischen Literatur*, TSAJ 55 (Tübingen: Mohr Siebeck, 1996); idem, “Erwählung und Vergeltung,” *NTS* 45 (1999): 108–26; Gathercole, *Where Is Boasting?*, 37–160; M. A. Seifrid, “Unrighteous by Faith: Apostolic Proclama-

ate the importance of the missiological and ecclesiological meaning or implication or consequence of the justification doctrine.¹³ On their part, some New Perspectivists have come to admit their having unduly neglected the basic juridical or soteriological meaning of the justification doctrine and to make new efforts to integrate the ecclesiological meaning with it.¹⁴ So it appears fair to say that

tion in Romans 1:18–3:20,” in *Justification and Variegated Nomism*, ed. D. A. Carson, P. T. O’Brien, and M. A. Seifrid, WUNT 181 (Tübingen: Mohr Siebeck; Grand Rapids: Baker, 2004), 2:144 (there he also names the contributors to volume 1 of this book who affirm Judaism as a covenantal nomism in varying degrees); M. F. Bird, *The Saving Righteousness of God* (Milton Keynes: Paternoster, 2007), 89–94, 182. Cf. also Barclay, *Paul and the Gift*, 189–328, who, while acknowledging Sanders’s contributions, seeks, by means of a new historical and comprehensive study on the concept of “grace,” to move beyond his model of “covenantal nomism,” which “flattens” Jewish diversities, as well as the debate that has been sparked by that model.

¹³ Cf., e. g., S. Westerholm, *Perspectives Old and New on Paul*, 440–45; idem, “What’s Right about the New Perspective on Paul,” in *Studies in Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. M. S. Harmon and J. E. Smith (Grand Rapids: Zondervan, 2014), 230–42; D. J. Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 24.

¹⁴ E. g., N. T. Wright, *Paul: In Fresh Perspective* (Minneapolis: Fortress, 2005), 36, 116–17, 121–22. Compare Dunn, “The New Perspective on Paul,” 95–122, the seminal essay with which he launched the New Perspective movement, with his new essay “The New Perspective on Paul: Whence, What and Whither,” in *New Perspective on Paul*, 1–97 (the former is reprinted in the same volume, 99–120; see also some other early essays reprinted in that volume, esp. his essay on the crucial text in Galatians, “Works of the Law and the Curse of the Law [Galatians 3.10–14],” 121–40 [originally in his *Jesus, Paul and the Law* [Louisville: Westminster John Knox, 1990], 215–41), or his essay “What’s Right about the Old Perspective on Paul,” in *Studies in Pauline Epistles*, 214–29. Cf. also Moo, *Galatians*, 24–25; S. J. Gathercole, “The Doctrine of Justification in Paul and Beyond: Some Proposals,” in *Justification in Perspective: Historical Developments and Contemporary Challenges*, ed. B. L. McCormack (Grand Rapids: Baker, 2006), 232.

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