

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

YOILAH YILPET

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, thirteen (13)

different meanings for *ṣedeq/ṣ'ḏāqâ* that have been proposed by various scholars were discovered. This paper only summarizes the various representative positions which are held on their meaning, and indicates 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 shows the different views on their meaning in the OT that have 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 *rumḥṣadq*, 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

Department of Religion and Philosophy, University of Jos,
Jos

Corresponding Author
REV. DR. YOILAH YILPET
E-mail: gongdenej@yahoo.com

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 carry a basic meaning that is reflected in every subordinate use 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" (*Norm gemässheit*). 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'dāqā* 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'dāqā*) 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'dāqā* 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'dāqā* as the "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'dāqā* as primarily "faithfulness to the community" or "community loyalty" (*Gemeinschaftstreue*). For him, a *šaddiq* ("righteous person") is a "faithful member of the community." The one who has received *š'dāqā* and developed it through his own faithful actions is *šaddiq*. 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'dāqā* 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'dāqā*, which is akin to similar concepts that were common in the Ancient Near 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 *š'dāqā*.

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 *šdqh* 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/š'dāqā*) 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" (*Verhältnisvölliger 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 *mišpāš ūš'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 *mišpāš ūš'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'dāqā* 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 *mišpāš ūš'dāqā* 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'dāqā*) 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'dāqā*. A 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 *ṣedeq/ṣ'dāqā*. In their attempt to find a word or phrase which catches the nature of *ṣedeq/ṣ'dāqā*, 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 to 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 *ṣedeq* and feminine *ṣ'dāqā*, 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, *ṣedeq*, because of its brevity in comparison to *ṣ'dāqā*, is "favored as a gen. epexegeticus in the sense of *tsaddiq*." Thus, for all practical purposes we regard them as synonymous.

Works Cited

- Abernethy, A. T. *The Book of Isaiah and God's Kingdom: A Thematic-Theological Approach*. Downers Grove, Illinois: InterVarsity Press, 2016.
- Achtemeier, Elizabeth R. "Righteousness in the OT." In *IDB*, Vol.4: 80-5
- Berges, U. "Isaiah: Structure, Themes, and Contested Issues." In *The Oxford Handbook of the Prophets*. Ed. Carol J. Sharp. Oxford: Oxford University Press, 2016.
- Baldwin, Joyce G. "*ṣemaṣ* as a Technical Term in the Prophets." *VT* 14(1964): 93-97.
- Barr, James. *Comparative Philology and the Text of the Old Testament*. Winona Lake, Ind.: Eisenbrauns, 1987.
- _____. *The Semantics of Biblical Language*. Oxford: Oxford University Press, 1961.
- _____. "Did Isaiah know about Hebrew 'root meanings'?" *ExpTim* 75(1964): 242.
- _____. "Common Sense and Biblical Language." *Bib* 49(1968): 385-6.
- Barton, John. "Ethics in Isaiah of Jerusalem." *JTS* 32(1981): 1-18.
- Bollier, John H. "The Righteousness of God: A Word Study." *Int* 8(1954): 404-13.
- Brown, Francis; Driver, S.R., and Briggs, Charles. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1907. Hereafter referred to as BDB.
- Brueggemann, Walter. *Hope Within History*. Atlanta: John Knox Press, 1987.
- Brunner, Hellmut. "Gerechtigkeit als Fundament des Thrones." *VT* 8(1958): 426-28.
- Cazelles, Henri. "A propos de quelques textes difficiles relatifs à la Justice de Dieu dans l'Ancien Testament." *RB* 58(1951): 169-88.
- Cotterell, Peter and Max Turner. *Linguistics and Biblical Interpretation*. Downers Grove, Ill.: InterVarsity Press, 1989.
- Cremer, Hermann. *Die Paulinische Rechtfertigungs lehre im Zusammen hange ihrer geschichtlichen Voraussetzungen*. 2nd ed. Gütersloh: C. Bertelsmann, 1900.
- _____. *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität*. 7th ed. Gotha: Friedrich Andreas Berthes, 1893.
- _____. *Biblico-Theological Lexicon of New Testament Greek*. Trans. William Urwick. 4th ed. Edinburgh: T. & T. Clark, 1895.
- Crüsemann, F. "Jahwes Gerechtigkeit (*ṣ'dāqā* und *ṣedeq*) im Alten Testament." *EvT* 36(1976), 427-50.
- Davidson, A. B. *The Theology of the Old Testament*. Edinburgh: T. & T. Clark, 1904.
- Dünner, Alfred. *Die Gerechtigkeit nachdem Alten Testament*. Bonn: H. Bouvier & Co., 1963.
- Eichrodt, Walther. *Theology of the Old Testament*. Vol.1. Trans. J. A. Baker. Philadelphia: Westminster Press, 1961.
- Fahlgren, K. H. *ṣ'dākā, nahestehende und entgegengesetzte Begriffe im Alten Testament*. Uppsala: Almqvist & Wiksells, 1932.
- _____. "Die Gegensätze von *ṣ'dāqā* 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.
- Falk, Zeev W. "Two Symbols of Justice." *VT* 10(1960): 72-74.
- Gesenius, Wilhelm. *A Hebrew and English Lexicon of the Old Testament*. Trans. Edward Robinson. Boston: Crocker and Brewster, 1844.
- _____. *Gesenius' Hebrew and Chaldean Lexicon of the Old Testament Scriptures*. Trans. Samuel Prideaux Tregelles.

- London: Samuel Bagster and Sons, 1859.
- Goldingay, J. *The Theology of Isaiah*. Downers Grove, Illinois: IVP Academic, 2014.
- Harris, R.L. Gleason, L.A. and Waltke, B.K. (eds.) *Theological Word Book of The Old Testament*. 2 Vols. Chicago: Moody Press, 1981. Henceforth it is known as TWOT.
- Hill, David. *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological terms*. Cambridge: University Press, 1967.
- Ho, Ahuva. *šedeq and šedaqah in the Hebrew Bible*. New York: Peter Lang, 1991.
- Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Leiden: E. J. Brill, 1991.
- Jacob, Edmond. *Theology of the OT*. Trans. A. W. Heathcote and P. J. Allcock. New York: Harper Press, 1958.
- Jepsen, Alfred. "šdq und šdqh im Alten Testament." In *Gottes Wort und Gottes Land*. Ed. H. G. Reventlow. Göttingen: Vandenhoeck & Ruprecht, 1965: 78-99.
- Johnson, Bo. "Der Bedeutungs unterschied zwischens šedeq und š'dāqā." *ASTIXI* (1977-78): 31-39
- _____. "šdq šāšaq" (part). In *TWAT*, Vol. VI: 903-24.
- Justesen, J. P. "On the Meaning of SADAQ." *AUSS* 2(1964): 53-61.
- Kautzsch, Emil. *Die Derivate des Stammes šdq im alttestamentlichen Sprachgebrauch*. Tübingen: H. Laupp'sche Buchhandlung, 1881.
- Knight, George A. F. *A Christian Theology of the Old Testament*. Rev. ed. London: SCM Press, 1964.
- _____. "Is 'Righteous' Right?" *SJT* 41 (1988): 1-10.
- _____. *Psalms*. Vol.1. Philadelphia: Westminster Press, 1982.
- Koch, Klaus. "Wesen und Ursprung der 'Gemeinschaftstreue' im Israel der Königszeit." *ZEE* 5(1961): 72-90.
- _____. "šdq gemeinschaftstreu/heilvollsein." In *THAT*. Vol.2: 507-30.
- _____. "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.
- _____. *The Prophets: The Babylonian and Persian Periods*. Vol.2. Trans. Margaret Kohl. Philadelphia: Fortress Press, 1984.
- Leske, Adrian M. "Righteousness as Relationship." In *Festschrift: A Tribute to Dr. William Hordern*. Ed. Walter Freitag. Saskatoon, SK: University of Saskatchewan, 1985.
- Mogensen, Bent. "š'dāqā 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.
- Snaithe, Norman H. *The Distinctive Ideas of the Old Testament*. London: The Epworth Press, 1944.
- _____. "Righteous, Righteousness." In *A Theological Word Book of the Bible*. Ed. Alan Richardson. London: SCM Press, 1957.
- Nötscher, Friedrich. *Die Gerechtigkeit Gottes bei den vorexilischen Propheten*. Münster: Aschendorffsche Verlagsbuchhandlung, 1915.
- _____. "Righteousness (justice)." In *Sacramentum Verbi: An Encyclopedia of Biblical Theology*. Vol.2. Ed. Johannes B. Bauer. New York: Herder and Herder, 1970: 780-85.
- Pedersen, Johannes. *Israel: Its Life and Culture I-II*. London: Oxford Univ. Press, 1926.
- Procksch, Otto. *Theologie des Alten Testaments*. Gütersloh: C. Bertelsmann, 1950.
- Quell, Gottfried. "δικη: The Concept of Law in the OT." In *TDNT* 2:175-180.
- Reventlow, Henning G. *Rechtfertigung im Horizont des Alten Testaments*. Munich: C. Kaiser, 1971.
- _____. "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.
- Robinson, H. Wheeler. *The Religious Ideas of the Old Testament*. London: Gerald Duckworth & Co. Ltd., 1913.
- Rosenberg, Roy A. "The God šedeq." *HUCA* 36(1965): 161-77.
- Sawyer, J. F. A. "The 'Original Meaning of the Text' and other legitimate subjects for Semantic description." In *Questions disputes d'Ancien Testament*. Ed. C. Brekelmans. Leuven, Belgium: Leuven University Press, 1989.
- Scharbert, Josef. "Gerechtigkeit." In *TRE*, Vol.12: 404-11.
- Schmid, Hans H. *Gerechtigkeits Weltordnung: Hintergrund und Geschichte des alttestamentlichen Gerechtigkeits begriffes*. Tübingen: J. C. B. Mohr, 1968.
- _____. "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.
- Scullion, J. J. "Righteousness (OT)." In *ABD*, 5: 724-36.
- Silva, Moisés. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids, Mich.: Academie Books, 1983.
- _____. *God, Language and Scripture: Reading the Bible*

- in the Light of General Linguistics*. Grand Rapids, Mich.: Zondervan, 1990.
- Skinner, John. "Righteousness in OT." In *Hastings Dictionary of the Bible*. 4.Ed. James Hastings. Edinburgh: T. & T. Clark, 1902.
- Smith, Henry P. "ṣedeq and its Derivatives." *The Presbyterian Review* 3(1882): 165-8.
- Steingass, F. J. *The Student's Arabic-English Dictionary*. London: W. H. Allen and Co., 1884.
- Stigers, H. G. "ṣādēq." In *TWOT*, Vol.2: 752-55.
- Swetnam, James. "Some Observations on the Background of ṣaddīq in Jeremias 23,5a." *Bib* 46(1965): 29-40.
- VanImschoot, P. *Theology of the Old Testament--Vol. 1: God*. Trans. Kathryn Sullivan and Fidelis Buck. New York: Desclée Company, 1965.
- Von Rad, Gerhard. *Old Testament Theology*. Vol.1. Trans. D. M. G. Stalker. New York: Harper & Row, 1962.
- _____. "'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.
- Watson, Wilfred G. E. "Gender-Matched Synonymous Parallelism in the OT." *JBL* 99 (1980): 335-345.
- Weinfeld, Moshe. "'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.
- _____. Justice and Righteousness'-*mišpāṣûṣ'ḏāqā*-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.
- Whitley, C.F. "Deutero-Isaiah's Interpretation of ṣedeq." *VT* 22(1972): 469-75.
- Wildeboer, G. "Die älteste Bedeutung des Stammes ṣdq." *ZAW* 22(1902): 167-9.
- Ziesler, J. A. *The Meaning of righteousness in Paul: A Linguistic and Theological Investigation*. Cambridge: University Press, 1972.