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AN ANALYSIS AND EVALUATION OF
THE CONCEPT OF RIGHTEOUSNESS AS USED IN KOREA
WITHIN THE RELIGIONS OF BUDDHISM, CONFUCIANISM,
SHAMANISM AND WESLEYAN-ARMINIAN CHRISTIANITY

A Thesis
Presented to
Asbury Theological Seminary
In Partial Fulfillment
for the
Degree of M.A.R.

by
Timothy J. Mercer

June, 1990

APPROVED:

ACKNOWLEDGMENTS

After several years as a missionary in Korea, it became apparent that understanding the cultural, religious and philosophical background of Koreans would be a great asset. Coupling that with the task of completing a thesis for the M.A.R. degree at Asbury Theological Seminary in 1990 resulted in this project.

I am gratefully indebted to several people who either inspired me or helped me along with this task. First and foremost are the members of my family, Mary, Julie and Joy who sacrificed many hours of companionship due to my absence. Then, a big thanks goes to Dr. David Bundy who started me on the task of research. A special thanks is reserved for Dr. Everett Hunt, former missionary to Korea and professor at Asbury who gave invaluable guidance and encouragement, and who was able to be in Korea for the final reading and grading of the paper. Finally, I am indebted to Dr. Shin, Min-gyoo, academic dean at Korea Nazarene Theological College, who lightened my teaching load in order to assist me in finishing my research.

TABLE OF CONTENTS

PRELIMINARIES	PAGE
Acknowledgments.....	i
Table of Contents.....	ii
Chapter:	
I. INTRODUCTION.....	1
The Problem: the concept of righteousness within Korean Buddhism, Confucianism, Shamanism and Wesleyan-Arminian Christianity.....	1
The Delimitations, Assumptions and Definition of Terms.....	1
The Review of Related Literature.....	4
On Buddhism.....	4
On Confucianism.....	5
On Shamanism.....	6
On Wesleyan-Arminian Christianity.....	8
The Significance of the Problem.....	11
Summary.....	11
II. ANALYSIS OF THE CONCEPT OF RIGHTEOUSNESS.....	13
In Korean Buddhism.....	13
In Korean Confucianism.....	31
In Korean Shamanism.....	52
In Wesleyan-Arminian Christianity.....	59
Summary.....	87

III. EVALUATION OF THE CONCEPT OF RIGHTEOUSNESS.....90

 The Comparison of Wesleyan-Arminian Christianity
 and Korean Buddhism.....90

 The Comparison of Wesleyan-Arminian Christianity
 and Korean Confucianism.....93

 The Comparison of Wesleyan-Arminian Christianity
 and Korean Shamanism.....101

 Summary.....102

IV. CONCLUSIONS AND RECOMMENDATIONS.....104

 Summary of the Concept of Righteousness
 in Wesleyan-Arminian Christianity.....104

 Recommendations.....105

APPENDIX.....108

BIBLIOGRAPHY.....109

INTRODUCTION

The Statement of the Problem

The purpose of this thesis is to analyze and evaluate the concept of righteousness as it is used in Korea within the religions of Buddhism, Confucianism, Shamanism and Wesleyan-Arminian Christianity.

The Subproblems

1. The first subproblem. The first subproblem is to determine how the concept of righteousness is used by Buddhism.

2. The second subproblem. The second subproblem is to determine how the concept of righteousness is used by Confucianism.

3. The third subproblem. The third subproblem is to determine if there is a concept for righteousness and how it is used by Shamanism.

4. The fourth subproblem. The fourth subproblem is to define the New Testament concept of righteousness as used in Wesleyan-Arminian Christianity.

The Hypothesis

The hypothesis for this thesis is that the concept of righteousness as used by the religions of Buddhism, Confucianism and Shamanism within Korea are not the same as the concept of righteousness as it is used by Wesleyan-Arminian Christianity.

The Delimitations

This study is not to be a systematic presentation of the various theological thoughts found in the religions of Buddhism, Confucianism, Shamanism or Wesleyan-Arminian Christianity. Rather, this study is to focus upon the concept of righteousness and its influence upon the ethical life of the individual within Korean society.

Furthermore, the working definition for righteousness as it is used for Christianity will be limited to the New Testament as taught and defined by the Wesleyan-Arminian branch of Protestant Christianity.

The Assumptions

The first assumption. The first assumption is that one's cultural and religious concept of righteousness affects the quality of one's practice of Christianity.

The second assumption. The second assumption is that without a clear understanding, a person will not be able to distinguish between a Christian concept of righteousness from that which is non-Christian.

The third assumption. The third assumption is that not all Christian missionaries working in Korea will know what the various concepts of righteousness are for the religions of Buddhism, Confucianism and Shamanism; nor will they know what impact these concepts will have upon the concept of righteousness as it is understood by Wesleyan-Arminian Christianity.

The Definition of Terms

Righteousness. Righteousness is a religious term which refers to a positive inclination within a person towards goodness that is displayed in a serious, outward, ethical endeavor to conform to the ethical demands of one's religion.

Buddhism. Buddhism is the religion of those who follow the teachings of Buddha who taught that the world we experience is unreal and impermanent and that "enlightenment" leads one to escape from this world of suffering and illusion.

Confucianism. Confucianism is a philosophical and religious system as taught by Confucius of China that social and personal morality is based upon the will of heaven, and that there are

unchanging principles which must be followed in the family and in public life.¹

Shamanism. Shamanism is a popular, animistic religion practiced by those who are said to be able to control spirits, demons or gods that dwell in a wide variety of places.

Christianity. Christianity is the religion of those who follow and practice the teaching of Jesus of Nazareth, the incarnate Son of God, and who have received forgiveness of sins through belief in Jesus as the Messiah (Savior) of mankind.

Wesleyan-Arminian. Wesleyan-Arminian is a qualifying phrase used in conjunction with the term Christianity for the purpose of identifying with the general holiness movement within Protestantism. Specifically, it refers to that branch of Protestant Christianity which emphasizes each person's limited but restored ability (the result of prevenient grace) to respond in faith to the grace offered by God for salvation already provided through the sacrificial death and resurrection of Jesus Christ (Arminian view), and to those within this Arminian tradition who further emphasize the necessity of a cleansing of the carnal nature of each christian by the Holy Spirit. John Wesley called this work of God "entire sanctification" whereby one's inner nature is changed, and thereby, enabling that person to be able to conform to the righteous, ethical requirements of God. This view is called Wesleyan. The combination is generally referred to as Wesleyan-Arminian.

¹The following reasons given by Chan and others support the view that Confucianism is religious. First, Confucius and his followers have always affirmed the reality of a powerful and purposive Heaven; secondly, Confucius has promoted traditional rites such as sacrifices to Heaven and Earth, and to ancestors; thirdly, Confucianism has exercised an influence and control over Chinese society as religion has done in other countries; and finally, the Classics of Confucianism have served as the foundation of truth as religious scriptures have done in other countries; see, Chan, Wing-tsit, Isma'il Ragi al Farugi, Joseph M. Kitagawa, P.T. Raju, compilers, The Great Asian Religions: An Anthology (Toronto: Collier-Macmillan Canada, Ltd., 1969), p. 105.

The Review of the Related Literature

Buddhism. Buddhism is a religion that teaches that the world man experiences is unreal and impermanent and that the only way to escape this world is through enlightenment. Buddhism's origin in northern India began as a protest against Hinduism sometime between 560 to 480 B.C. In time Buddhism spread into Asia where it divided into a northern and a southern form. The northern form called Mahayana (which means Greater Vehicle) is the most prominent in the countries of Korea, Japan and China.² There, Buddhism faced other religions which in turn were to influence it. Even though many of the basic doctrines are the same, no form of Buddhism is exactly the same as it is in another country.³ In Korea Buddhism was syncretistic by adopting the supreme God of Shamanism, called Hananim, as the supreme deity of Buddhism.⁴ Originally, there were thirteen sects of Buddhism in Korea, but that has basically been amalgamated into two--the Contemplative and the Practical. As for the doctrines of Buddhism in Korea, they are the same as the Mahayana everywhere.⁵

Although Buddhism in its origin within India was atheistic, it entered Korea via China in a syncretistic way that allowed it to become theistic. Since then it has been looked upon by the Korean people as a benevolent and thoughtful religion with gods that inspire admiration. Paik notes that it made the people of

²Keith Crim, "Buddhism," The Dictionary of Bible and Religion, ed. William H. Gentz (Nashville: Abingdon, 1986), pp. 161-165.

³John A. Hardon, Religions of the Orient: A Christian View (Chicago: Loyola University Press, 1970), pp. 37-39.

⁴Horace Grant Underwood, The Religions of Eastern Asia (New York: The Macmillan Company, 1910), pp. 110, 218.

⁵Charles Allen Clark, Religions of Old Korea (Seoul: The Christian Literature Society of Korea, 1961), p. 85.

Korea religious.⁶ Clark observed that even though Buddhism was defective, it gave the people of Korea a moral code as well as joined with Confucianism to make Confucian ethics operative.⁷

The Eightfold Path which Buddha taught as the means for securing the release from the never-ending cycle of suffering and reincarnation is at the heart of the Korean Buddhist's concept of righteousness. When one follows the steps of the Eightfold Path and practices them, he will be able to break the wheel of suffering. This effort to reach the state of Nirvana is the Buddhist's way of trying to reach a sinless state of mind that is calm and free from suffering. Underwood quoted Rhys Davids and thereby raised the question on whether or not this could be interpreted as a desire to reach a state of holiness where peace, goodness, righteousness and wisdom are supreme?⁸

Confucianism. Confucianism arose in a time of great disorder within China. Confucius (551-479 B.C.) realized that the China of his day was disturbingly corrupt, but he also harbored the thought that his country was not beyond redemption. He believed that man's practices had grown corrupt, but that man himself was still good.⁹ So at the heart of Confucian teaching is a moral lifestyle based upon the five basic relationships as

⁶George L. Paik (Lak-Chun), The History of Protestant Missions in Korea 1832-1910 (2d ed.; Seoul: Yonsei University Press, 1971), p. 26.

⁷Clark, op. cit., p. 89.

⁸Horace Underwood comments in an extensive footnote that the literal meaning of Nirvana means "entire destruction" or "absolute annihilation" of the sinful, grasping condition of the mind and heart, not the annihilation of the soul. It is from this viewpoint that he asks this question. Underwood, Religions of Eastern Asia, pp. 187-188.

⁹John B. Noss, Man's Religions (3d ed.; New York: The Macmillan Company, 1963), pp. 378-379.

taught by Confucius who believed that morality is the will of heaven.¹⁰

While Confucianism was introduced into Korea as far back as the second century after Christ, it did not become a state religion until A.D. 1392. Since filial piety was emphasized at the root of all moral principles, ancestor worship became a result of extending the filial piety to the dead.¹¹ While Confucius was not interested in gods or anything supernatural, in Korea Confucianism has been modified to include the worship of gods as well as ancestors. This has come as a practical result of the syncretism with Buddhism and Shamanism.¹²

At the heart of Confucian righteousness is the belief that man is intrinsically good and can evolve into a virtuous person with the help of education and proper training.¹³ This has given Korea its high ethical and moral standards. However, with no religious concept for sin, a concept of righteousness for the Confucianist is the legal legislation of rules; that is, when one breaks the laws of decorum and propriety, he has become unrighteous.¹⁴

Shamanism. Shamanism is the worship of good and evil spirits. For those who practice shamanism, the earth, the air and the sea are filled with spirits or demons that are to be feared and appeased. This form of animistic worship is the oldest in Korea.¹⁵

Clark says that there is no established, religious doctrine

¹⁰Keith Crim, "Confucianism," The Dictionary of Bible and Religion, pp. 216-219.

¹¹Paik, op. cit., p. 24.

¹²Clark, op. cit., pp. 117-118.

¹³Hardon, op. cit., p. 94.

¹⁴Clark, op. cit., p. 118.

¹⁵Paik, op. cit., p. 20.

of Korean Shamanism. Most Shamans are only concerned with helping men get free from the harassing spirits around them and the discomfort they bring.¹⁶ Don Owens' study on Korean Shamanism concurs the same. He says that it has never been characterized by a systematic or organized body of beliefs or ethical content. Even with the introduction of new components of faith, Korean Shamanism has persisted by seeking resolutions to realistic problems through supernatural powers rather than through spiritual ideals and ideologies.¹⁷

Korean Shamanism's deep-rooted belief in spirits, gods and demons has touched nearly all life in Korea. It has even affected Buddhism and Confucianism by its emphasis upon the mysteries of life and death, and the spirit world.¹⁸

Included in Korean Shamanism's belief is the belief in Hananim, the supreme heavenly God. Even though the Shamanists believe in many gods, they will acknowledge Hananim as the "Lord of Heaven" even though they may not actively worship Him. And while the Shamanists do not carry the idea of paternalism to its logical conclusion, they acknowledge Hananim as the father of all.¹⁹

If there is a concept of righteousness in Korean Shamanism, it would be an unstated relational concept; that is, as long as a person is in a right relationship to the spirits, he would be free of harassment from them. Perhaps, though, the most important contribution of Korean Shamanism is that Protestant Christianity uses the term Hananim to convey the concept of a monotheistic God who sent His Son, Jesus Christ, to provide not

¹⁶Clark, op. cit., p. 217.

¹⁷Donald Dean Owens, "Korean Shamanism: Its Components, Context, and Functions" (PhD dissertation, The University of Oklahoma, 1975), p. 40.

¹⁸Paik, op. cit., p. 27.

¹⁹Underwood, op. cit., pp. 109-110.

only a way for salvation, but also the means for living an ethical, righteousness life.

Wesleyan-Arminian Christianity. The concept of righteousness is a key biblical term that not only defines what God is and how He acts in history, but it establishes a standard, grounded upon the character of God Himself, that is to be expected of God's people whether they be the Israelites of the Old Testament or the followers of Christ in the New Testament.²⁰

Righteousness is the regular translation of the Greek word dikaio syne in the New Testament. This term and the Old Testament terms for righteousness originally signified that which conformed to a norm; and for biblical writers, this norm is the character of God Himself.²¹ The concept of righteousness, then, has as its source, God, and its roots of usage, the Old Testament. The word "righteousness" is applied to the Christian who is right in character and action. That is, it is the Christian's conforming through God's grace to the image of God in a childlike innocence and simplicity. It is a positive inclination to goodness which is more than just an outward manifestation, but an inward, God-given dispensation.²²

In order for man to fully comprehend the concept of righteousness, God sent His Son, Jesus Christ, to be the manifestation of ethical righteousness. He represented and exemplified the divine concept of righteousness in every respect. Since Jesus was God's Son, His ethics and teachings were grounded in the nature of God and not in mere theoretical abstractions.

²⁰Ralph P. Martin, "Righteousness," The Dictionary of Bible and Religion, pp. 893-894.

²¹David Broughton Knox, "Right, Righteousness," Baker's Dictionary of Theology, ed. Everett F. Harrison (Grand Rapids: Baker Book House, 1960), p. 461.

²²Leo Cox, "Right, Righteousness," Beacon Dictionary of Theology, ed. Richard S. Taylor (Kansas City: Beacon Hill Press, 1983), p. 460.

Carter wants to make it clear that Jesus said more about inward ethical motives than about outward ethical conduct. This does not mean that outward ethical conduct is not important, but it means that Jesus realized that the outward actions of a person are the results of an inward motive. Christ was more concerned with abiding principles of righteousness than with rules and regulations.²³

The New Testament word dikaios which means "equal" is translated one of two ways: as "righteous" or "just." Since God is the fountain of justice, God's verdict is absolutely just. Therefore, man's righteousness may be defined in terms of God's judgment. That is, the righteous is the person whom God's verdict has declared just, and the wicked is the person whom God has condemned.²⁴ This emphasis has led the Reformers to formulate a doctrine of imputed righteousness to the exclusion of a doctrine of imparted righteousness. For those of Wesleyan-Arminian Christianity, a doctrine of imparted righteousness is as important as a doctrine of imputed righteousness. Grider says that imparted righteousness "has to do with God's not only declaring us to be righteous, as a judicial act in which He absolves us of the guilt of our acts of sins, but with His actually making us righteous." Grider continues by pointing out that the basis of the concept of imparted righteousness is found in Romans 8:3-4, where the apostle Paul states "that, by grace, God's just expectations are fulfilled 'in us'--and not simply and solely in Christ."²⁵

H. Ray Dunning analyzes the concept of righteousness as a

²³Charles W. Carter, "Judeo-Christian Ethics: God's Ethical Ideal for Humanity," A Contemporary Wesleyan Theology: Biblical, Systematic, and Practical, Vol. 2, ed. Charles W. Carter (Grand Rapids: Baker Book House, 1960), pp. 986-987.

²⁴Knox, Baker's Dictionary of Theology, p. 461.

²⁵J. Kenneth Grider, "Imparted Righteousness," Beacon Dictionary of Theology, pp. 276-277.

correlative concept of justification. Dunning understands justification as one of several metaphors for atonement, or salvation. As applied to God, righteousness refers to the character of God experienced as "faithfulness" in contrast to Israel's unfaithfulness.²⁶ Jesus' opposition to the works righteousness of Judaism (Pharisaical righteousness) was due to His emphasis upon the recovery of what the Old Testament really meant; that is, salvation is based upon the faithfulness (righteousness) of God alone, and not upon the works of the law.²⁷

Linguistically, most authorities agree that dikaioo (to justify) means "to pronounce righteous" rather than "to make righteous." However, there is a deeper significance to the term which would avoid the criticism of accusing God of trying to deceive Himself. Dunning, in keeping with Wesleyan theology, sees righteousness as becoming a concept of relationship. "It does not involve a prior righteousness that in some way becomes the basis of the new relation, but it is a reality that is created in and with the forensic declaration of God that the man of faith is justified."²⁸ Justification is God's proclamation that a person is righteous. The implication is that if God proclaimed a person to be righteous, then he indeed is made righteous.

Wesleyan-Arminian Christianity stresses that righteousness is not a natural characteristic of mankind. Rather, righteousness is the result of a declaration of God upon a sinful person who has received along with that declaration an actual impartation of God's righteousness. Man's righteousness, then,

²⁶This meaning is mostly derived from its use in Isaiah 40-55. H. Ray Dunning, Grace, Faith, and Holiness: A Wesleyan Systematic Theology (Kansas City: Beacon Hill Press, 1988), p. 343.

²⁷Ibid., p. 344.

²⁸Ibid., p. 347. Emphasis mine.

is the conforming of a person to the image of God through the impartation of God's miracle-working grace.

The Importance of the Study

The missionary who is a teacher of Christian theology in Korea must not only have a clear understanding of the various concepts of righteousness as used by these four main religious systems, but he must also be able to present and contrast the Biblical concept of righteousness with these other religions in a relevant manner that will enable him to avoid cultural misunderstanding. It is with this hope of a clearer understanding that this project has been taken on.

Summary

The purpose of this study is to analyze and evaluate the concept of righteousness as it is used in Korea within the religions of Buddhism, Confucianism, Shamanism and Wesleyan-Arminian Christianity.

In a general sense the concept of righteousness refers to the positive inclination of a person to conform to the ethical demands of his religion.

For the Buddhist, the way of trying to be righteous involves a strict, life-long, ascetic life of striving for the state of Nirvana in order to break the cycle of suffering.

At the heart of Confucianism is the belief that all men are basically good, but they must be trained and educated if they are to be persons of ethical and righteous quality. Like Buddhism, Confucianism relies upon self-effort. It also places a heavy emphasis upon the obedience of external rules. Confucianism's hope is to see each man become inwardly motivated to keep all rules.

Shamanism has no stated concept of righteousness. If there is such a concept, it is unstated and appears to be a relational concept. For the Shamanist, one's relationship to the demons and

spirits around him determines the quality of his life. The demons and spirits of the Shamanist are to be feared and appeased.

From the Christian viewpoint, the only hope for all of mankind in living an ethical, righteous life is through Jesus Christ. The Bible states as a fact that all have sinned and have fallen short of the glory of God (Romans 3:23). A person, therefore, does not become righteous through asceticism as in Buddhism, the keeping of rules learned through education as is taught by Confucianism, or by appeasing spirits as practiced by Shamanism. Only through the grace of God does one become righteous. This happens as the sinner comes to God in repentance and believes that Jesus is the Christ, the Son of God. God then declares that the sincere but repentant sinner is no longer credited for the guilt of his sins. Saint Paul called this justification. Not only does God declare that the repentant sinner is absolved of his guilt for the acts of his sin, but He is additionally regenerated into a new spiritual person. This is what the Wesleyan-Arminians call an impartation of righteousness to the pardoned sinner. John Wesley called it the initial sanctification of the new person in Christ. It is the gate into the holy life of Christlikeness.

ANALYSIS OF THE CONCEPT OF RIGHTEOUSNESS

Righteousness in Korean Buddhism

As has been mentioned in the introduction, Buddhism had its origin in northern India. Stories about the founder of Buddhism can be found that allude to a miraculous birth; however, it is generally recognized that Buddhism's founder was a man of natural birth with a serious quest for truth and peace. His family name was Gautama from the clan of Sakya, and he lived near the present site of Nepal. A favored birth date for Gautama is around 560 B.C. Latourette states that he was from a rather wealthy family which provided him with all the necessities of life. Gautama is said to have married and to have had a son, but none of this seems to have satisfied his life.²⁹

Somewhere in his twenties, Gautama left his wife, son and family to join one of the anonymous bands of mendicants in search of the religious life and enlightenment. This sudden change in lifestyle followed four troubling sights of a decrepit old man, a sick man, a funeral procession and sight of a monk begging for food. It is said that the tranquil look on the monk's face convinced Gautama to follow the life of renunciation. The Brahmanism of his day, however, did not give him the enlightenment which he sought, so he withdrew further from society by joining an extreme ascetic sect called Jainism. He lived on nauseous foods, dressed in chafing and irritating clothes, reduced his diet further, and even ate his own excrement in the hopes of obtaining enlightenment. After six years of search and practice of ascetic methods, he decided, while on the verge of death, to abandon his extreme approach. It was during this part of his life that he found the middle way, the way between the extreme of bodily asceticism and the pursuit of pleasures. He realized that it was his own desire that had blocked his

²⁹Kenneth Scott Latourette, Introducing Buddhism (New York: Friendship Press, 1956), p. 5.

enlightenment, and from that moment on he became the Enlightened One--the Buddha.³⁰

Soothill takes note that the Buddha was born in a period of time when man was struggling with the questions concerning the origin and purpose of the universe, and man's purpose on this earth. Rather than theology or cosmology, Buddha was more interested in the feelings of life. In his struggles to find enlightenment during the long period of asceticism, Buddha found within himself a bundle of ever-varying sensations.³¹ His psychological approach to the problem of desire led him to propose a belief that no such thing as a soul exists, yet he would not let go of the Brahman belief of transmigration. At the same time, his own doctrine became a protest to Hinduism which was dominated by a ritualistic priesthood and animal sacrifices to gods. Rather than sacrifice or extreme asceticism, Buddha emphasized that the ultimate aim of man was realized in self-disciplined self-control.³² Buddha was not interested in speculative philosophy. Metaphysical issues were to him of little value for he was intensely practical. Noss has commented that the realm in which Buddha was interested is now the area of modern psychology.³³

One-hundred years after Buddha's death, his final entry into Nirvana, the teachings which had been handed down by oral tradition were finally put into writing. Two major schools of interpretation also make their appearance. One school is the Theravada school whose hero is the Arhat, the saint of Buddhism, who has by his own efforts broke the phenomenal fetters of this world. He no longer has an attachment for the things of this

³⁰Noss, Man's Religions, 3d ed., pp. 171-174.

³¹W. E. Soothill, The Three Religions of China, (London: Oxford University Press, 1923), p. 98.

³²Chan, Great Asian Religions, p. 4.

³³Noss, Op. Cit., p. 179.

world and has attained Nirvana, the goal of the devout Buddhist ascetic. Those of the Theravada school, also known as Hinayana, believe that one obtains Nirvana by copying the life-style of their religious founder; that is, leaving the common society and entering the society of Buddhist monks, and by making their personal enlightenment through self-discipline a life-long goal.³⁴ The Hinayana Buddhist spends great amounts of time in meditation. This is one way he is to help the world by concentrating on love and thereby preparing himself for evangelism. Noss raises the question as to whether or not this cloister-seeking motive of the monk is really consistent with the warmth of redemptive love? This practical inconsistency is what led to a break and the formation of Mahayana Buddhism.³⁵

Mahayana Buddhism's hero is the Bodhisattva.³⁶ He is one who possesses all the qualities of the Arhat, but forgoes Nirvana because of his compassion for all living beings. He thereby

³⁴Marion L. Matics, translator and author, Entering the Path of Enlightenment: The Bodhicaryavatara of the Buddhist poet Santideva (New York: The Macmillan Company, 1970), pp. 16-17.

³⁵Noss, Op. Cit., p. 192.

³⁶The Bodhisattva is the ultimate saint of Mahayana Buddhism. In contrast to the Arhat whose aim is primarily a personal escape from the world of suffering, the Bodhisattva hovers benignly between being and nonbeing upon a plateau of pure thought. From there he reaches into the muck and mire of phenomenality in order to assist all beings so that they, too, will learn to perform similar acts of compassion until all creatures have attained the bliss of Enlightenment; see Matics, Entering the Path of Enlightenment, pp. 31-32.

becomes a type of savior to other living beings in the world by helping them obtain Enlightenment (Nirvana).³⁷ Those of the Mahayana school reason that when Gautama came out into the world to preach his doctrine following his enlightenment, he appeared not to have said much about his motive which made him take this step. They further argue that the early Buddhists put so much emphasis upon the teachings of Buddha that they forgot about the practical life that the Buddha lived. For the Mahayanist, the essential element of Buddhism is the conception of the Buddha himself in connection with his teachings.³⁸ For them he was a compassionate being desiring to see others relieved of their suffering.³⁹

³⁷Nirvana for the Hinayana Buddhism means a putting out of the flame. Some equate this with annihilation, but the Buddhist will not admit this. For Mahayana Buddhism Nirvana means enlightenment, emancipation, salvation, the goal of the Buddhist discipline, or the abode of Ultimate Reality.

³⁸Beatrice Lane Suzuki, Mahayana Buddhism: A Brief Outline (Toronto: The Macmillan Company, 1969), pp. 76-78.

³⁹Gautama was a very sensitive individual to the needs of others. Perhaps this came as a result of finding what he considered the source of suffering; that is, desire and grasping after the things of this world. One might say that the source of his suffering was guilt--guilt for being born into a wealthy family while many around him were not as fortunate.

Gautama was influenced by Hinduism, the existing religion of that day. As such two of the basic presuppositions for his doctrine were transmigration (metempsychosis), and the law of Karma; he modified both, however. While he denied the existence of any soul, he believed that the actions and life-style (Karma) of each individual would cause a rebirth at a later time in some form of a living being. This would be a result of the style of life lived in the previous life. Gautama's goal was to put an end to rebirth and consequently, suffering. This he believed was possible if a person were to be able to totally abandon any grasping and desire for this world. When one reached this stage, it was called Nirvana. At the same time, there was a final Nirvana to be obtained when one died.

In addition to the presupposition of metempsychosis, Noss said that the Buddha also believed, (1) that there was no transcendental eternal Being older than Creation. One could say that Buddha was
(continued...)

Buddhism in Korea did not come directly from India but rather via China; therefore, Buddhism in Korea reflects Chinese influence. This is especially true concerning the Mahayana version of Buddhism. At the same time it must be kept in mind that Korea received Buddhism not from China but by way of China. The Chinese and the Korean are two different peoples even though they share much in common. Language and temperament are two areas which show a distinct difference between the two. In the same way, while the Chinese influenced Buddhism for Korea, Korea's adoption of Buddhism was her own.⁴⁰

It is not certain when Buddhism entered China, but it is guessed to have been in the first century A.D. Its influence upon the Chinese people was slight until after the downfall of the Han dynasty in A.D. 220. In the south part of China the Buddhists were able to dialogue with the Taoists freely for the first time, but there was still much opposition from the Confucianists. In the northern part of China, Mahayana Buddhism was accepted and practiced with special stress upon virtues such as compassion, charity, and altruism. The concept of universal salvation, also, had been accepted and there was a cordial relationship between the state and the Buddhist religion. Later in A.D. 589. under the emperor of the Sui dynasty, both north and

³⁹(...continued)

an atheist; however, others say that he was non-theistic for he did admit that there were gods, goddesses, demons and other nonhuman powers. They were subject to death and rebirth just as humans were, though. (2) He rejected religious devotion as a way of salvation--this is an indication of his revolt against Hinduism. (3) The world is in a constant state of flux; nothing is permanent. (4) The causes for the turning of the wheel (the constant birth, suffering, death and rebirth cycle) were ignorance, predispositions, feelings, cravings and clinging to existence. (5) The means for escaping the Wheel of Time was through self-discipline--the practice of the Noble Eightfold Path; see Noss, Man's Religions, 3d ed., pp. 180-185.

⁴⁰H.B. Hulbert, "Korean Survivals," Transactions of the Royal Asiatic Society Korea Branch, I (1900), pp. 36-41.

south China were reunited. As a part of the reunification policy, Buddhism was officially accepted and its practice encouraged.⁴¹

At the time that Buddhism was introduced into Korea in A.D. 372, there were three separate kingdoms: the Koguryo, the Paekche and the Silla. The sending of the first Chinese Buddhist missionary, a monk named Sundo, from Fukian the king of a small kingdom in northern China, was considered a political move by the Koguryo Kingdom since all three Korean kingdoms were at war with one another during this time. Not to be outdone, the Paekche Kingdom sent for a Buddhist missionary shortly thereafter, around A.D. 384. Finally, Buddhism was hesitantly accepted by the Silla Kingdom in A.D. 424;⁴² however, the Silla Kingdom worked harder than the other two in following the laws of Buddha and in sending missionaries to Japan. At first Buddhism was a religion primarily for the royal class of Korea, but eventually the rulers of all three Kingdoms worked actively for the conversion of their people to Buddhism.⁴³ The Koryu Dynasty following the period of the three Kingdoms (A.D. 935-1392) has been recognized as the Golden Age of Buddhism for Korea.⁴⁴ Hulbert, therefore, would be correct in stating that Buddhism flourished in Korea from about A.D. 400 to A.D. 1392.⁴⁵

One of the unique features of Buddhism has been its syncretic character. Whenever it faced opposition or conflict

⁴¹Kenneth K.S. Ch'en, Buddhism: The Light of Asia (Woodbury, New York: Barron's Educational Series, Inc., 1968), pp. 137-150.

⁴²One source differs on this date by one-hundred years. It seems that it was not until A.D. 524 that Buddhism assumed a dominant role within the Silla Kingdom. See Chae Kyung Oh, Handbook of Korea (New York: Pageant Press, Inc., 1958), p. 67.

⁴³Clark, Religions of Old Korea, pp. 26-29.

⁴⁴Ibid., p. 32.

⁴⁵Hulbert, "Korean Survivals," Transactions, p. 36.

with indigenous religions, it would try to harmonize with the conflicting religion rather than oppose it.⁴⁶ This has been the case in Korea as well as in China, for it has absorbed regional peculiarities as it has become established. For example, one can see in nearly every Buddhist temple complex a small side chapel which contains a shrine to the local mountain spirit or deity of that area. Gautama had never envisioned a Buddhism that would include all sorts of local superstitions and theological systems, but such has been the feature of Mahayana Buddhism in Korea.⁴⁷ Underwood, an early missionary to Korea, made the comment that a careful study of the ritual used in the worship of a Buddhist idol would show that it was in direct antagonism to the original idea of Buddhism in which there was no superior power to whom real prayer could be offered.⁴⁸ He has further commented that nowhere outside of the three countries of China, Japan and Korea does this form of worship exist.⁴⁹

⁴⁶Chan, Great Asian Religions, p. 220.

⁴⁷"Religion," A Handbook of Korea (Seoul: Korean Overseas Information Service, Ministry of Culture and Information, 1979), p. 194.

⁴⁸Real prayer began to be offered to the Bodhisattvas instead of relying upon trying to bring the mind into a state of self-hypnotism. This also meant teaching the need of faith in the various Bodhisattvas. The cult became practically polytheism, says Clark. Other new doctrines which appeared and marked off Mahayana Buddhism are: a new conception of an eternal Deity--Buddha himself began to be worshipped; in contrast to the old idea of the Arhat, the holy saint of Buddhism who worked out his own salvation in isolation from the world, the Bodhisattvas became more important since they put off entrance into Nirvana in order to help others; and the old concept of Nirvana was replaced by the doctrine of the Western Paradise with its multitudinous-storied heavens and equally many horrible hells. See Clark, Religions of Old Korea, p. 21.

⁴⁹This reference was made concerning the worship of the goddess of mercy, Kwanyin, but it also applies to the deity called Amitabha who is supposed to be the father of Kwanyin; see Underwood, Religions of Eastern Asia, pp. 205-207.

Among other things, the ethic of Mahayana Buddhism is founded upon pantheistic doctrine. Yet there is much that is in common with Hinayana Buddhism and its ethical system. One author in his preface stated that in the practical sense the ethics of Buddhism is the same, whether Mahayanistic or Hinayanistic.⁵⁰ Therefore, whatever one says about the ethics of one form of Buddhism will in the practical aspect be a statement of Buddhism in general.

Earlier in this paper, the concept of righteousness was stated as a religious term which refers to a positive inclination within a person towards goodness that will be displayed in a serious, outward, ethical endeavor to conform to the ethical demands of one's religion. Shundo Tachibana, who is himself a Buddhist, can be seen to support this concept for he said, "we are acting in perfect conformity with Dhamma when we fulfil duties which are assigned to each of us, or when we behave as we morally ought to towards ourselves and others. The word Dhamma concerns the whole of our moral life."⁵¹ In chapter nineteen of his book The Ethics of Buddhism, Tachibana traced the use of words in Indian literature for the concept of righteousness. First the word Rita and then Dharma were used for expressing the concept; however, in Buddhist literature no corresponding word for Rita was found and Dhamma took its place. He further showed that when Dhamma was used in Buddhist literature it was closely connected with morality or virtue. As such it can be considered a fundamental principle of moral action. The elements composing the concept of righteousness, according to Tachibana, are impartiality or equity, requital or recompense according to one's deeds (a moral law of causation; i.e., we reap as we sow), and

⁵⁰Shundo Tachibana, The Ethics of Buddhism (1925 rpt.; Totowa Japan: Barnes and Noble Books, 1981), p. x.

⁵¹Tachibana, The Ethics of Buddhism, p. 260.

truth. Finally, he concluded that Buddha, himself, was the embodiment of righteousness.⁵²

The need for righteousness in original Buddhism was the need for escape from the birth, suffering, death and rebirth cycle. This belief in transmigration was not new in Gautama's time nor to India, either, but his ethical system for escaping the transmigration cycle was unique. This ethical system is still called the Noble Eightfold Path and it is the fourth of the Four Noble Truths of Buddhism.⁵³ The Buddha was recorded to have said,

"The best of paths is the Eightfold; the best of truths the Four Sayings; the best of virtues passionlessness; the best of men he who has eyes to see.

This is the path, there is no other that leads to the purifying of the mind. Go on this path! This will confuse Mara the tempter.

If you go on this way, you will make an end of pain--the way preached by me, when I had understood the removal of the thorns in the flesh."⁵⁴

Buddha called this the Middle Way which he expounded to his first disciples in the memorable discourse entitled, "Foundation of the Kingdom of Righteousness."⁵⁵ The Eightfold Path which Buddha expounded as the manner of righteous living is as follows:

⁵²Ibid., pp. 260-269.

⁵³The Four Noble Truths of Buddhism are: (1) the universality or omnipresence of suffering; (2) the origin of suffering is in the desire, cravings and thirstings for life; (3) the possibility of the destruction of suffering; (4) the existence of a way which leads to the destruction of suffering--the Noble Eightfold Path; see T.W. Rhys Davids, The History and Literature of Buddhism (5th ed.; Calcutta: Susil Gupta Private Ltd., 1962), p. 89. Also see Davids, Buddhism: A Sketch of the Life and Teachings of Gautama, The Buddha (London: Society for Promoting Christian Knowledge, 1878), pp. 106-107.

⁵⁴E.A. Burtt, ed., The Teachings of the Compassionate Buddha (New York: The New American Library of World Literature, Inc., 1955), p. 65.

⁵⁵Davids, History and Literature of Buddhism, p. 88.

1. Right Belief/Understanding--belief in the Four Noble Truths and the view of life implied by them.
2. Right Aspiration/Intention/Thought--resolving to overcome sensuality, having the right love of others, harming no being, and suppressing all misery-producing desires.
3. Right Speech--non-indulgence in loose, harmful talk.
4. Right Conduct/Action--loving all creatures with the right kind of love in deed as well as word.
5. Right Livelihood--choosing the proper occupation for one's time and energies; that is, obtaining one's livelihood in a way that is consistent with Buddhist principles.
6. Right Effort--untiring and unremitting intellectual alertness in discriminating between wise and unwise desires and attachments; that is, suppression of selfishness.
7. Right Mindfulness--well disciplined thought habits during long hours spent in attention to helpful topics.
8. Right Meditation/Absorption/Concentration--the final attainment of the trance states that are the advanced stages on the road to sainthood and the assurance of passage at death to Nirvana. This is the climax of all the other processes.⁵⁶

More specifically, points three, four and five of the Eightfold Path deal with the subjects of morality and righteousness. Points one and two cover the subject of wisdom while six through eight are concerned with Buddhist concentration.⁵⁷ While points three, four and five are the most concise outline of Buddhist morality found in the Noble Eightfold Path, morality and righteousness are related to the other points as well. One author showed this relationship by saying, "Morality, in Buddha Dhamma, is aimed at the refraining from

⁵⁶Noss, Man's Religions, 3d. ed., pp. 189-190. While Horace Underwood lists correctly the Buddhist Eightfold Path, he is not quite as fair or accurate as Noss is in his interpretation; see Underwood, Religions of Eastern Asia, pp. 188-189, for a comparison. Also, see Clark, Religions of Old Korea, pp. 86-87.

⁵⁷Dolly Facter, The Doctrine of the Buddha (New York: Philosophical Library Inc., 1965), p. 92.

causing suffering and at the preparation of the mind for more advanced forms of mental development."⁵⁸

In addition to the Eightfold Path which is basically a way of positive admonition for the Buddhist believer, there are commandments of prohibition which govern his moral and righteous life. In totality there are ten commandments of the Buddhist moral code. However, not all of the commandments are binding on the average layman, but they are all binding on the mendicant or cleric of the Buddhist faith. The first five commandments must be observed by all Buddhist followers: (1) not to destroy life; (2) not to steal; (3) not to commit adultery; (4) not to tell lies; and (5), not to drink intoxicants. Three commandments which are permissive for the layman yet binding upon the cleric are: (6) not to eat unauthorized food at night; (7) not to wear garlands or use perfumes; and (8), to sleep on a mat spread on the ground; i.e., not to sleep in places of prestige. The final two commandments which are only binding upon the clerics are: (9) to abstain from dancing, singing, music and stage plays; and (10), not to receive gold or silver. These are also known as precepts or moral duties for the Buddhist follower.⁵⁹

Logically, if there are ten commandments which are binding upon the Buddhist cleric, then there must be specific ways in which these commandments could be violated. Davids has listed in three groups ten sins which would be in violation of the moral code of the Buddhist faith. The first group he has given lists the sins of the body: (1) taking life; (2) theft--taking what has not been given; and (3), unlawful sexual intercourse. The second group has the sins of speech listed: (4) lying; (5) slander and gossip; (6) abuse and swearing; and (7) vain conversation. And the final group Davids has given lists the sins of the mind: (8)

⁵⁸Ibid., p. 8.

⁵⁹Soothill, The Three Religions of Asia, p. 102; Davids, Buddhism: A Sketch of the Life and Teachings of Gautama, The Buddha, p. 139.

covetousness; (9) malice; and (10), skepticism--not believing in what the Buddha has taught.⁶⁰

This path of righteousness which Buddha worked out in detail and expressed in the divisions of the Eightfold Path was an expression of his own struggles with suffering, pain and guilt. Buddha's enlightenment as to the nature of this way was through his own efforts, it did not come from an external source. Since one of Buddha's foundational beliefs was that there was no supreme, transcendental creator of the world and universe, he would not have believed that any enlightenment that he was to receive would have come from without.

This same reliance upon one's self-enlightenment has persisted through the centuries in any person serious in following the teachings and precepts of Buddhism. Even for Mahayana Buddhism in which there is the belief in Bodhisattvas for aid in obtaining salvation, the underlying concept has been one of self-salvation--salvation through one's own efforts. Matics who has written from a Mahayanistic viewpoint has said, "the pride which pertains to work is that priceless knowledge that what we do, we do alone....the self reliance of primitive Buddhism is profound and indestructible, underlying virtually every fantasy of the Mahayana; and proper pride is in the knowledge, 'it is to be done by myself alone.'"⁶¹ The concept of self-efforts for salvation, or enlightenment, is further supported by Suzuki, a Japanese Mahayana Buddhist, who in writing about the Eightfold Path has said, "Buddhism is a way of living,

⁶⁰ Davids, Buddhism: A Sketch, pp. 142-143. Buddha was very meticulous. In addition to the ten sins listed above, he also gave a listing of the ten sins of the mind which are conquered by the most holy ones of Buddhism. They are: (1) delusion of self; (2) doubt; (3) dependence on rites; (4) sensuality, bodily passions; (5) hatred, ill-feeling; (6) love of life on earth; (7) desire for life in heaven; (8) pride; (9) self-righteousness; and (10), ignorance. Also see pp. 109-110.

⁶¹ Matics, Entering the Path of Enlightenment, p. 65.

not merely a theory of life, the treading of this Path is essential to self-deliverance. 'Cease to do evil, learn to do good, cleanse your own heart: this is the Teaching of the Buddhas.'⁶²

The concept of righteousness must also be related to other basic terms and concepts found in Buddhism. For instance, since there was no belief in the existence of a soul in original Buddhism, the only way that Buddhism could account for a moral cause for the suffering and condition of men in this life was to come up with a doctrine called Karma. That is, as soon as a sentient being (a man, an animal or an angel) dies, a new being is produced in an appropriate state of being according to the karma, the merits or demerits, of the one who had died. For the Buddhist, karma is a belief that avoids the superstitious extreme of those who believe in a separate existence of an entity called the soul. On the other hand, it also avoids the irreligious extreme of those who do not believe in moral justice and retribution.⁶³ Also, in Buddhism there is no new existence of the same being in a future life. Rather, the new existence is the new life of another being. There is neither memory nor conscious identity to make the two lives one. Therefore, in original Buddhism, there was no belief in the concept of a

⁶²Beatrice Lane Suzuki, Mahayana Buddhism: A Brief Outline (3d ed.; Toronto: The Macmillan Company, 1969), p. 156.

⁶³Davids, Buddhism: A Sketch, pp. 100-103.

soul.⁶⁴ However, belief in the soul as well as other modifications has been restored in Mahayana Buddhism.⁶⁵

The term Nirvana in its literal sense means defunct or extinct. One might infer from this that Buddhism teaches the annihilation of the personality or the soul of an individual. Underwood points out that if one were to literally take the Chinese equivalent to the term for Nirvana, it would indeed infer annihilation--entire destruction. However, this is not the case.⁶⁶ Rhys Davids answered the question, "What is Nirvana?," in this fashion:

"It is the extinction of that sinful, grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.Nirvana is therefore the same thing as a sinless, calm state of mind; and if translated at all, may best, perhaps, be rendered 'holiness'--holiness, that is, in the Buddhist sense, perfect peace, goodness, and wisdom."⁶⁷

Although the term sin is used in Buddhism just as the terms for death, righteousness and life are used in religious systems of rewards and punishments, there is little distinction made between natural evil and moral evil, or between natural good and moral good.⁶⁸ Actually, Davids claimed that salvation in

⁶⁴Ibid., p. 87.

⁶⁵In addition to a doctrine that restored the concept of the soul, there are other distinguishing doctrines or practices characteristic of Mahayana Buddhism: (1) the conception of a Supreme and Eternal Being; (2) every man is a potential Bodhisattva and may become one in this life; (3) salvation by faith; (4) Heaven and Hell--Heaven is called Western Paradise and is the final goal of the devout Buddhist, particularly for those who trust in the merits of the Bodhisattvas; (5) prayer and invocation; (6) the establishment of a clerical order; see Soothill, The Three Religions of Asia, pp. 104-107.

⁶⁶Underwood, The Religions of Eastern Asia, pp. 187-188.

⁶⁷Davids, Buddhism: A Sketch, pp. 111-112.

⁶⁸Matics, Entering the Path of Enlightenment, p. 43.

original Buddhism was neither salvation from hell nor salvation from sin. The terrible thing to be feared was the conception of no escape from the constant round of transmigration.⁶⁹ Sin was still serious, but it was not conceived as the reason for punishment in a hell; rather, sin was the result of the grasping and craving after worldly things, after existence itself. From the compendium of his teachings, Buddha said concerning the subject of evil:

"If a man commits a sin, let him not do it again; let him not delight in sin--the accumulation of evil is painful.

If a man does what is good, let him do it again; let him delight in it--the accumulation of good is delightful."⁷⁰

Buddha acknowledged the existence of heaven and hell, but for him the beings in heaven or hell were finite beings who had been born and who would die. Buddha's primary concern was to be free of all worldly desires and to obtain Nirvana, not to avoid punishment in hell. The Buddha said,

"Some people are born again; evildoers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana."⁷¹

Underwood was probably right when he stated that Gautama Buddha had no true concept of sin since he did not believe in a Supreme Being--an Eternal, Sovereign God.⁷² However, in Mahayana Buddhism the confession of sins is important. The primary motive for self-abasement of the Mahayana Buddhist is fear of the karmic consequences from the accumulation of evil; he fears that he cannot escape from these consequences unless he is rescued with the help of a Bodhisattva savior. If he is not rescued in this

⁶⁹ Davids, The History and Literature of Buddhism, p. 101.

⁷⁰ Burtt, The Teachings of the Compassionate Buddha, p. 58.

⁷¹ Burtt, Op. Cit., p. 59.

⁷² Underwood, Op. Cit., p. 190.

way, then hell awaits him.⁷³ The teaching of the need for faith and prayer to the various Bodhisattvas is, therefore, a cult of practical polytheism.⁷⁴

In studying The Canonical Textbook of Won Buddhism of Korea, it can be clearly determined that Won Buddhism is a practical sect geared for the altruistic, Mahayana Buddhist layman. Won Buddhism recognizes that human beings find themselves chained to the servitude of materialism. It is the purpose of Won Buddhism, then, to lead all living beings away from the tormenting sea of life by strengthening the power of the spirit over the forces of material things. This is to be done through faith in their religion which is based upon Truth⁷⁵ and through moral training.⁷⁶

Nowhere in Won Buddhism's Canonical Textbook is there an elaboration or a listing of the Eightfold Path. However, as was mentioned earlier, the concept of righteousness is particularly related to points three, four and five of the Eightfold Path. They are: right speech, right conduct or action, and right livelihood. Won Buddhism particularly stresses right conduct and

⁷³Matics, Op. Cit., p. 42.

⁷⁴Clark, Op. Cit., p. 21.

⁷⁵The symbol for Won Buddhism is the circle. This circle represents the Principles of birth and old age; illness and death; changing seasons such as spring, summer, fall and winter; cause and effect; the alternation of negative and positive (the Yin-Yang in Chinese) in the universe. To believe in the Truth of Il-Won-Sang is to believe that Il-Won-Sang is the origin of all beings in the universe; that it is the mind-seal of all Buddhas and saints; that it is the original Nature of all living beings where there is no difference between the Absolute Unity (the Reality of all things in the universe) and its Components (the variety of manifested things in the universe), or between Being and Non-Being (the rise and fall, prosperity and decline of all things including the changing of the seasons); and that there is no coming and going of birth and death where the Cause and Effect of good and evil cease. See The Canonical Textbook of Won Buddhism, trans., Pal-Khu Chon (Seoul: Kyohak-sa Publishing Company, 1971), pp. 4-7, 28.

⁷⁶The Canonical Textbook of Won Buddhism, p. 3.

right enlightenment.⁷⁷ In chapter four, section three of the Canonical Textbook right conduct is explained as a selection of or adoption of what is righteous and the rejection of what is unrighteous. The section further elaborates that conduct includes the operations of the Six Roots; that is, the eyes, ears, nose, tongue, body and the mind.⁷⁸ Obviously, this is broader than mere conduct but would include right speech and right livelihood as well. By stressing right enlightenment along with right conduct as a part of the first of four general Principles (Chapter 7, page 33), Won Buddhism couples meditation with practical ethical living. Part three of the Canonical Textbook gives the essentials of daily moral practices. Included in this are the instructions for sitting in meditation and calling on the name of Buddha.⁷⁹ Writing on the subject of Buddhism in Korea, Trollope said that meditation "may be described as the crown of all the Buddhist's efforts after moral self-control, (in obedience to the Ten Commandments)...it is nothing less than the actual threshold of Nirvana itself."⁸⁰

The Eightfold Path which Gautama Buddha taught as the means for securing the release from the never-ending cycle of suffering and reincarnation (transmigration of souls) is at the heart of the Korean Buddhist's concept of righteousness. The most important steps or points in the Eightfold Path for the understanding of the concept of righteousness are: right speech--non-indulgence in loose, harmful talk; right conduct--loving all creatures with a right kind of love in deed as well as in word; and right livelihood--not only choosing a proper occupation that

⁷⁷Ibid., p. 33.

⁷⁸Ibid., p.30.

⁷⁹Ibid., pp. 35-49.

⁸⁰Mark Napier Trollope, "Introduction to the Study of Buddhism in Korea," Transactions of the Royal Asiatic Society Korea Branch, VIII (1917), p. 27.

is consistent with Buddhist principles, but serving to lead others on the Path to one of the various heavens in Western Paradise. For the Korean Buddhist layman, this involves meditation to keep one's mind free and clear of any attachment to the material world and the practice of the Buddhist commandments: not to destroy life; not to steal; not to commit adultery; not to tell lies; and not to drink intoxicants. While the practice of righteousness is basically a life of self-discipline, the Buddhist in Korea also prays to and has faith in Posals (Bodhisattvas), trusting that they will aid him in obtaining a place in the Western Paradise and will help him overcome any righteous shortcomings.

Righteousness in Korean Confucianism

The culture of China and Confucianism came to Korea when the Shang Dynasty (1752-1112 B.C.) was overthrown by the Chou Dynasty (1111-249 B.C.). In order to fulfill the principles of propriety and not to be a hindrance to the new dynasty, the former Prime Minister of the Shang Dynasty, Viscount Kija, left his position and country and took up residence in the country now known as Korea. With Kija came the basic principles of what is called Confucianism. This seems strange since Confucius, himself, had not been born.⁸¹ Yet it is not strange for Confucius described himself as "a transmitter and not a maker."⁸² It would be nearly six-hundred years later that Confucius would begin to teach and compile the ancient Chinese principles.

A contemporary of Gautama Buddha, Confucius, K'ung Fu-tzu ("Master, or Teacher, K'ung"),⁸³ was born about 551 B.C. when the third historic dynasty of China was coming to a close. The feudal system had fallen into the hands of weak monarchs who reduced it to warring states, so Confucius clearly recognized that he was born into a troubled time. His goal in life was to help the Chinese people, especially the rulers, to once again obtain the blessing of Heaven. According to long standing belief, the mandate to rule was neither constant nor reliable since it depended upon man's moral effort. For instance, when the Chou Dynasty replaced the Shang Dynasty, it was claimed that the last rulers had sinned against their people. As a result, Heaven willed that the Chou Dynasty come to power to replace the corrupt Shang Dynasty. The pre-Confucian beliefs within Chinese culture of that time were that virtue was all important and that

⁸¹Clark, Religions of Old Korea, pp. 91-92.

⁸²Francis C.M. Wei, The Spirit of Chinese Culture (New York: Charles Scribner's Sons, 1947), p. 42.

⁸³A footnote given by John Noss states that when K'ung Fu-tzu was Latinized it became Confucius. John B. Noss, Man's Religions (6th ed.; New York: Macmillan Publishing Co., Inc., 1980), p. 266.

Heaven rewarded according to man's moral conduct. As a result, the most important thing to be considered for a man was his moral character. If retribution for some deed came, it was understood to be essentially moral in nature.⁸⁴ Confucius believed that the way to preserve China and her culture, especially the culture of the his home State of Lu, was to preserve the Way (the Tao) of the ancients; that is, the way, method, or doctrine of how a kingdom was to be ruled. Waley said that Tao as it was used in the Analects meant "the Way of the ancients as it could be reconstructed from the stories told about the founders of the Chou dynasty and the demi-gods who had preceded them."⁸⁵

Shortly after Confucius' birth, his father died and his mother had the difficult task of raising her son. Yet in spite of her poor financial situation, Confucius' self-sacrificing mother provided for his education in poetry and in the historical traditions of ancient China. At the age of fifteen Confucius decided to become a scholar, and in his early twenties his education culminated in a minor government post. However, Confucius did not remain in a government office indefinitely, for at the age of fifty-five, he resigned. This was either due to a loss of face or done as a protest to corruption. For the next thirteen years, he traveled from state to state seeking some government post from which to influence the various rulers of China for morality. Unfortunately, he was not successful, for his concept of governing by the simple force of moral example did not arouse any response. However, he did acquire a number of disciples to whom he taught his lessons of morality. Finally,

⁸⁴The prominent features of Chinese religions of that time were: belief in Heaven; moral interpretation of retribution; immortality of virtue and good works; the moral efficacy in religious sacrifice. It seems that these were deeply rooted in the primitive and shamanistic religions of ancient times. See Chan, Great Asian Religions, pp. 99-100.

⁸⁵The Analects of Confucius, translated and annotated by Arthur Waley (London: George Allen & Unwin Ltd., 1938), pp. 30-31.

at the age of sixty-seven, he was again invited to return to the State of Lu by Duke Ai. From there he passed his last years in retirement compiling the now famous Confucian Classics. He died in 479 B.C.⁸⁶

Even though Confucianism has been ingrained in the hearts and minds of the Chinese people, it did not happen quickly. There have been rival views to Confucianism. The Taoists, the Mohists and the Legalists have all at some time opposed the views of Confucianism.⁸⁷ In the third century B.C. during the Han Dynasty, the term Taoism began to be used denoting a philosophy. According to Taoism, the cause of human misery and social disorder was a disorder of human civilization--the product of tampering with nature. Conformity to nature, therefore, was to come about by non-action, non-interference, and letting nature and spontaneity run its own course. This belief was applied to government as well as to the Chinese life style.⁸⁸ The founder of Mohism, Mo-tzu, Confucianism's other rival, was born about the time of Confucius' death. D. Howard Smith said that Mo-tzu was one of the greatest religious and ethical thinkers of ancient China. He probably was a student of Confucianism for he criticized it severely. Universal love was the strong theme of Mohism. Mo-tzu's utilitarian argument was that if men would consider their own proper interests, then they would follow the way of love--the way to mutual love was to regard other people's lives and possessions with the same respect as one does his own. Mohism, however, as a cohesive religious movement only lasted a short time.⁸⁹ The Legalists, or Jurists, were practical politicians who cared very little for philosophy. They just

⁸⁶Noss, Man's Religions, 6th ed., pp. 266-268.

⁸⁷Ibid., pp. 280-284.

⁸⁸Wei, Op. Cit., pp. 66-67.

⁸⁹D. Howard Smith, Chinese Religions (London: Weidenfeld and Nicolson, 1968), pp. 60-68.

wanted to establish and maintain an efficient government. The Chinese, though, abhorred their blood-thirsty, impersonal legislation. According to one Chinese writer, the Chinese preferred rulers who exerted authority through moral means; so Confucianism was declared the dominating philosophical and ethical influence over the Chinese in the year 135 B.C.⁹⁰

Korea and China had cultural contacts for several centuries before Christ was ever born. As was mentioned earlier, a former Chinese Prime Minister, Viscount Kija (known to the Chinese as Prince Ji-tze), settled in Korea. He brought with him some of the ancient Chinese traditions which formed the basis for Confucianism. Kija's descendants were later replaced by Wei Man, a man from Yen of northeastern China. Wei Man served ancient Choson (Korea) for a time, but eventually the Han emperor Wu-ti defeated ancient Korea in 109 B.C. and set up four Chinese provincial commandaries in the northern half of today's Korea. It seems that the southern half of the Korean peninsula remained independent. The three states of Koguryo, Paekche and Silla occupied this area.⁹¹

During the time that the northern part of Korea was a part of the Han empire, the Chinese script and the Confucian classics were taught. Those living in the four Chinese provincial commandaries of northern Korea were given the same rights as Chinese citizens.⁹² From there, Confucianism filtered down into the southern half of the Korean peninsula as well.

Before the concept of Confucian righteousness (I)⁹³ can be discussed, it is necessary to see where it stands in relationship to the basic concepts of Confucian morality. There is no

⁹⁰Wei, Op. Cit., pp. 63-68.

⁹¹"History," A Handbook of Korea, 3d ed., pp. 75-76.

⁹²Ch'i-yun Chang, Confucianism: A Modern Interpretation (Taiwan: The Hwa Kang Press, China Academy, 1980), p. 479.

⁹³Some translations use Yi.

unanimous consensus at this point. Confucius did not consider himself an original author, but rather a compiler of the ancient ways. Many concepts were used to convey his teaching, but there seemed to be no extreme effort on his part to systematize his doctrinal points as is common for systematic theologians to do today. Quite often, though, references to the five cardinal Confucian virtues can be found. Raymond Dawson lists these virtues as: humaneness, dutifulness, observance of ritual, wisdom and good faith. Furthermore, he draws one's attention to the fact that the five Confucian virtues do not appear as a set in the Analects, but they were invented by a numerological school of thought which needed to correlate five Confucian virtues with the five elements of the universe and other sets of five.⁹⁴ Even though the doctrines of Confucianism are broader than these five listed virtues, they are quite adequate in relation to the Confucian range of ethics. Chai and Chai, writing from a Confucianist viewpoint, have stated that in ethics Confucianism upholds the five constant virtues of Jen (humanity), Yi (dutifulness or righteousness), Li (ritual), Chih (wisdom), and Hsin (sincerity).⁹⁵ They also emphasized that Confucianism teaches men how to live in harmony with one another. For the Confucianist, man's personality and the virtues he possesses,

⁹⁴Raymond Dawson, Confucius (Oxford: Oxford University Press, 1981), p. 51. Hardon stated that the preference for numbers is typically Chinese. It further reveals their efforts to precisely discriminate among the virtues and within the virtues themselves. Other examples in addition to the five elements are: five personal matters; five dividers of time; and five sources of happiness. See Hardon, Religions of the Orient, pp. 82-83.

⁹⁵The Sacred Books of Confucius and other Confucian Classics, edited and translated by Ch'u Chai and Winberg Chai (New York: Bantam Books, Inc., 1965), p. 17. John Noss compares the five cardinal virtues of Confucianism to a tree: Jen is the root; Yi, or righteousness by justice is the trunk; Li, or the religious and moral ways of acting become the branches; Chih, or wisdom is the flower; and Hsin, or faithfulness is the fruit. See Noss, Man's Religions, 6th ed., p. 271.

reflect themselves in his actions and behavior in five basic relationships: governmental, parental, conjugal, fraternal and friendship. They further stated, "one who follows the Confucian doctrine will fulfill his duty in his relationships (1) with himself, (2) with his family, (3) with the community, (4) with the nation, and (5) with the world. Among these, the relationship with the family is foremost."⁹⁶ D. Howard Smith gave the following as his understanding of the basic concepts which underlie the ethical teaching of Confucius: the Way (Tao), Virtue (Te), Love (Jen),⁹⁷ Righteousness (I), and Propriety (Li). Smith considered these as "virtues" because they were the qualities which Confucius attributed to the governing and guiding principle of the universe. They were, for Confucius, the very nature of Heaven (I'ien).⁹⁸ It can be easily noticed that there are various opinions on what constitutes the virtues of Confucianism. Even though the concept of righteousness does not get the attention as do other ethical concepts, nevertheless, it should be included. Dawson pointed out that I, which he translated as dutifulness, was not in the Analects. However, it is an important concept and can be seen as one of the four Mencian virtues. He further mentioned that it is sometimes translated as righteousness, rightness, or justice--that is, what seemed just to the natural man before concepts such as law and

⁹⁶Chai, The Sacred Books of Confucius, p. 15.

⁹⁷As can be seen, the Chinese terms are not always translated the same. One reason for this is that foreign terms translated into another language do not have an exact and equivalent meaning in the target language. Another reason is that the source term may have a variety of meanings of which one translated term in the target language is inadequate. Another reason is due to the world view, the philosophical, or the theological background of the various commentators and translators.

⁹⁸Smith is reflecting the view of Ch'en Ta-chin in his essay, K'ung Hsueh Lun Chi (Taiwan: 1957), pp. 1-33. See Smith, Chinese Religions, p. 37, and endnote #13, p. 186.

ritual were evolved.⁹⁹ Francis Wei, a Chinese Confucianist who believes that Confucianism is a system of ethico-political ideas, takes the position that Confucius' moral teachings were centered around the basic concept of Jen.¹⁰⁰ He also feels that the Chinese concept of I should not be translated as "righteousness." Since Wei believes that the center of Confucius' teaching is Jen, which he calls the "Virtue of Perfect Humanity", then the moral nature of man can only be cultivated and kept pure when man maintains I; that is, an "attitude appropriate" to every given moral situation.¹⁰¹ Wei will not translate I as "righteousness," but the context of his expression of how I is to be lived out in everyday life still seems to apply to the basic concept of righteousness. Wei provided an interesting chart on Confucian ethical concepts which shows their relationship to each other.¹⁰² In it he has listed a number of items such as reciprocity and filial piety as expressions of Jen and also as species of I which he considered a generic term under which many other specific virtues may be placed. Wei further stated that both Jen and I have a unique relationship. Jen refers to the character of a man, while I expresses his attitude towards, or reaction to, a given moral situation.¹⁰³

The term Jen (仁) can be translated as benevolence; benevolent action; perfect virtue; goodness; moral sense; humanity; human-heartedness; love; kindness; or even as

⁹⁹Dawson, Confucius, pp. 51-52.

¹⁰⁰Wei's opinion is that jen, which is often translated as benevolence, should be translated as, "the virtue of perfect humanity" (p. 60). He also says that Confucianism is not a religion, but there is a religious element within it (pp. 33-36). Wei, The Spirit of Chinese Culture, p. 59.

¹⁰¹Ibid., p. 73.

¹⁰²See the appendix.

¹⁰³Wei, Op. Cit., p. 73.

charity.¹⁰⁴ In Korean, the equivalent term for the Chinese Jen is (仁) which means humaneness or humanity.¹⁰⁵

Leo Sherley-Price said that even Chinese thinkers have difficulty in plumbing the depths of meaning for Jen. For Confucius, Jen was the groundwork and basis (the basic quality) for the interior and exterior life of the good man. "Without this inner virtue", said Sherley-Price, "outward culture and courtesy are but a veneer."¹⁰⁶ Smith is of the opinion that Jen was thought of as a supernatural grace by Confucius, possessed only by Heaven and the divine sages of old. However, Confucius was too humble to say that he had obtained it. "In the Analects," Smith said, Jen "is used in two senses; first, as one of the virtues, if indeed the greatest, in the sense of Love; and second, as the summation of all virtues, in the sense of perfect goodness."¹⁰⁷ It was this quality which Confucius prized above all others.

"It is jen which makes a neighbourhood beautiful. How can a man be called wise who does not settle in good [jen] surroundings?" (Analects 4:1)

"The master said, 'A man without jen cannot long abide in adversity, nor can he long enjoy happiness. Those who practise jen rest on jen, and the wise covet it.'" (Ana. 4:2)

"He who is bent on jen will do no evil." (Ana. 4:4)

"I have never seen one who really loved jen, nor hated what was not jen. He who loved jen would esteem nothing above it; and

¹⁰⁴Li Fu Chen, The Confucian Way: A New & Systematic Study of The "Four Books" (Republic of China: The Commercial Press, Ltd., 1972), p. xii.

¹⁰⁵Bruce K. Grant, A Guide to Korean Characters: Reading and Writing Hangul and Hanja (Seoul: Hollym International Corporation, 1979), p. 37.

¹⁰⁶Leo Sherley-Price, Confucius and Christ: A Christian Estimate of Confucius (London: Dacre Press: A. and C. Black, Ltd., 1951), pp. 130-131.

¹⁰⁷Smith, Op. Cit., p. 42.

he who hated what was not jen would practise jen and would allow nothing that was not jen to affect him." (Ana. 4:6)

"Fan Ch'ih asked the meaning of jen. The master said, 'Love men.'" (Ana. 12:21)

"A man who possesses jen will not seek to preserve his life at the expense of jen. There are those who through death bring their jen to perfection." (Ana. 15:8)

"Jen is of more importance to people than fire and water. I have seen men die through walking through water or fire, but I have never seen a man die through walking in jen." (Ana. 15:34)¹⁰⁸

In later Confucian schools following the life of Confucius, Jen becomes the starting point for moral philosophy. Wei explained that the underlying idea of Confucian philosophy was to make man as human as possible. Jen in this way is the virtue of a man in his relation to another man. He illustrated his point by showing that Jen (仁) etymologically came from the combination of two Chinese characters for the words "two" (二) and "man" (人). Wei thought of Jen as the germ of life. He also admitted, though, that the emphasis on the human side of life was both a strength and a weakness of Confucius' teaching.¹⁰⁹

Waley prefers to translate Jen as Good, or Goodness, spelled with a capital "G". By this he understood Confucius to mean that it was a sublime moral attitude, a transcendental perfection which was attained only by legendary heroes. It would not, then, be a quality possessed by any historical or living person.¹¹⁰ However, according to Confucius, Jen in the nature of man is present in embryo form. A man only needs to respond to those good impulses. As such, knowledge and training play a very important part in the practice of Jen. Confucius believed, then,

¹⁰⁸Quotations of Confucius were taken from Smith, Chinese Religions, pp. 42-43.

¹⁰⁹Wei, The Spirit of Chinese Culture, pp. 60-61.

¹¹⁰Waley, The Analects of Confucius, pp. 27-29.

that any man, regardless of his intellectual capacity, would be capable of acquiring moral knowledge.¹¹¹

Confucius' concept of Jen, therefore, says something about his belief concerning the nature of man. If man only needs to respond to good impulses in order to be just or righteous, if he has Jen in embryo form at birth, then Confucius believed that man's nature was basically good. His hint that human nature was basically good was further developed into a cardinal doctrine by later Confucian scholars, especially Mencius.¹¹² Furthermore, Jen was considered a gift from Heaven.

It is Waley's scholarly opinion that the Chinese word T'ien clearly corresponds to our word for Heaven; and just as the German word Himmel means Providence, Nature or God, so does T'ien. In addition, T'ien is found side by side with an older term, Shang Ti, which originally meant Supreme Ancestor, a term for God.¹¹³ Confucius used the term T'ien in the Analects. Far from being an agnostic as some think, he had been influenced by the religious teaching and tradition of his ancestors. Usually, Confucius used the term T'ien in two senses. He either meant T'ien as a ruling or presiding Deity, or he meant it in an ethical sense as "the highest primordial principle of the universe."¹¹⁴ Smith connected T'ien with Tao, the Way, which he

¹¹¹Sherley-Price, Confucius and Christ, pp. 134-135.

¹¹²Josh McDowell and Don Stewart, Handbook of Today's Religions: Understanding Non-Christian Religions (San Bernardino: Campus Crusade for Christ: Here's Life Publishers, Inc., 1982), p. 93.

¹¹³Waley, Op. Cit., pp. 41-43.

¹¹⁴T'ien (天) is a compound Chinese character of the two words (大) "great" and (一) "over." Dr. Fung Yu-Lan said that the word occurs in the Confucian Classics with five shades of meaning:

"(1) a material or physical T'ien or sky, in contrast to the Earth.

(2) a ruling or presiding T'ien, as referring to the Deity.
(continued...)

believes is the central teaching of Confucius. Rather than "The Way" being the Way laid down by earlier sages, he stated that it was fundamentally "The Way of Heaven."¹¹⁵ Underwood's conclusion was that Confucius in his teachings seemed to ignore the ancient worship of Shang Ti and to have implied the uselessness of the attempt to apprehend the supernatural. However, in his statements to his disciples and in his personal habits, Confucius could not break away from the practices and customs of his ancestors. His mind was too great for him to dogmatize as an authority in regards to the supernatural since he lived in a time of great superstition. Therefore, in his teachings, Confucius ignored any supernatural beings; yet he felt compelled to worship and to acknowledge their presence and power in his daily habits.¹¹⁶

As was mentioned earlier, Jen has been considered the center of Confucius' teaching. Jen, therefore, refers to the character of a man, while I is the expression of an attitude towards, or reaction to, a given moral situation--the contact of one person with another.¹¹⁷ Even though some Confucian writers may disagree, the term I (義) can readily be translated as "righteousness" as well as "sense of justice."¹¹⁸ Implicit within the Chinese

¹¹⁴(...continued)

(3) a fatalistic T'ien, almost synonymous with our word 'fate'.

(4) a Naturalistic T'ien, meaning almost Nature, or the powers of Nature.

(5) an ethical T'ien, as one 'having a moral principle and which is the highest primordial principle of the universe'."

Sherley-Price further stated that "it is in the second and fifth of these senses that the term is usually employed by Confucius." See Sherley-Price, Confucius and Christ, pp. 52-53.

¹¹⁵Smith, Chinese Religions, pp. 37-38.

¹¹⁶Underwood, Religions of Eastern Asia, pp. 152-155.

¹¹⁷Wei, The Spirit of Chinese Culture, p. 73.

¹¹⁸Chen, The Confucian Way, p. xii.

concept of righteousness is "the idea of restoring harmony and concord after disagreement, by giving satisfaction to the interested parties. Hence I is what is just, right, equitable, proper."¹¹⁹ This thirteen stroke Chinese character is written in the Korean script as (의) and has the connotation of right conduct; justice; morality; righteousness; or duty to one's neighbor.¹²⁰ Confucius summed up the nature of I in a golden rule as, "Do not do to others what you do not want done to yourself."¹²¹ Wei was quick to point out that this maxim was not merely a negative one for the positive side was clearly shown in the Doctrine of the Mean (Chung Yung) where Confucius was supposed to have said that it meant, "To set the example in behaving to a friend, as I would require him to behave to me."¹²² However, while kindness was to be repaid by kindness, injury was to be repaid by justice.¹²³

According to Soothill, since the days following the Confucian period, there have been three great schools of commentators. The first appeared in the Han Dynasty (206 B.C. to A.D. 220); the second, and what he called the greatest, was during the Sung Dynasty period which dated from A.D. 960 to 1278. The third school of commentators arose during the late Manchu Dynasty which lasted between A.D. 1644 and 1912.¹²⁴ In regards to the concept of righteousness as it is used in Korean

¹¹⁹D. Howard Smith, "Righteousness," A Dictionary of Comparative Religion, ed. S.G.F. Brandon (New York: Charles Scribner's Sons, 1970), p. 539.

¹²⁰Grant, A Guide to Korean Characters, p. 243.

¹²¹Analects 15:23.

¹²²Doctrine of the Mean 13:4, quoted by Wei, The Spirit of Chinese Culture, p. 75.

¹²³D. Howard Smith, "Ethics," A Dictionary of Comparative Religion, p. 265.

¹²⁴Soothill, The Three Religions of China, pp. 41-42.

Confucianism, only three commentators are important besides Confucius, himself: Mencius and Hsun-Tzu who lived during the Han Dynasty period; and Chu Hsi, that is Chu-Tzu, who lived during the Sung Dynasty.¹²⁵

Philosopher Meng, Meng-Tzu, is better known in the West as Mencius. He was born about 372 B.C. and lived during the same time span of great men known to the West as Plato, Aristotle, Zeno, Epicurus and Demosthenes. It is said that he was the pupil of Confucius' grandson, Tzu Ssu. Like Confucius he recognized a Supreme Power, called T'ien, above men. And he believed that man's nature was imparted by Heaven.¹²⁶ Mencius studied Confucius so fervently that he was awarded recognition by the Sung Dynasty as second only to Confucius. A book named after him, the Book of Mencius, was compiled by his own disciples after his death. The book has seven chapters, each divided into two parts. In it has been recorded his reverence for Confucius, "Now what I desire to do is to study to be like Confucius" (Mencius 2a:22).¹²⁷

Mencius was an ethical thinker. He taught the innate goodness of human nature and that everyone should and could live the virtuous life prescribed by Heaven. He has been credited with founding the Confucian "doctrine of yi." Mencius believed that the quest of Yi should be a life long adherence to virtuous living, even above one's life itself.¹²⁸ Supporting the view that Mencius believed wholeheartedly in the innate goodness of human nature, Noss quoted the following two passages from Mencius:

"The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this

¹²⁵In Korea Chu Hsi is known as Chuja. See Clark, Religions of Old Korea, p. 117.

¹²⁶Soothill, Op. Cit., pp. 38-40.

¹²⁷Smith, Chinese Religions, p. 48.

¹²⁸Note that Yi is a variant transliteration of I. Su Jan Lee, Christianity in the Oriental Mind (Taiwan: Yen Hsung Printing Company, 1967), p. 81.

tendency to good, just as all water flows downwards."

"If men become evil, that is not the fault of their original endowment. The sense of mercy is found in all men; the sense of respect is found in all men; the sense of right and wrong is found in all men. The sense of mercy is what we call benevolence or charity. The sense of shame is what we call righteousness. The sense of respect is what we call propriety. The sense of right and wrong is what we call wisdom, or moral consciousness. Charity, righteousness, propriety and moral consciousness are not something that is drilled into us; we have got them originally with us."¹²⁹

Modern students of classical Confucian thought are well aware that Mencius claimed that human nature is good. Mencius offered no explicit argument for his view other than his insistence that moral predispositions, such as the "four germinations," are inherent in human nature. Mencius' proof seems to be no more than common sense. He said, "Now when men suddenly see a child about to fall into a well, they all have a feeling of alarm and distress" (Mencius 2a:22). However, he further stated that this feeling of alarm and distress was not to gain friendship or to be praised, nor was it due to the thought that a person's reputation would be ruined if he did not attempt to rescue the child. Rather, for Mencius, a man without the feeling of commiseration was not human.¹³⁰ Continuing with his illustration of the child falling into the well, Mencius elaborated on the "four germinations" in this way,

"A man without the feeling of commiseration is not human; a man without the feeling of shame and dislike is not human; a man without the feeling of deference and compliance is not human; and a man without the feeling of right and wrong is not human. The feeling of commiseration is the germination of humanity; the feeling of shame and dislike is the germination of righteousness; the feeling of deference and compliance is the germination of propriety; and the feeling

¹²⁹Noss, Man's Religions, 6th ed., p. 285.

¹³⁰Wei-ming Tu, Humanity and Self-Cultivation: Essays in Confucian Thought (Berkeley: Asian Humanities Press, 1979), p. 57.

of right and wrong is the germination of wisdom. Men have these four germinations just as they have their four limbs."
(Mencius 2a:6)¹³¹

In the opinion of Mencius, the human nature with which humans are born was not explainable in terms of animal instincts such as sex or hunger. Rather, it was "the sense of principle and righteousness" (Mencius 6a:7) which was a given reality endowed by heaven as the defining attribute of being human.¹³² Again, Mencius has been quoted as having said,

"Humanity is man's mind and righteousness is man's path. Pity the man who abandons the path and does not follow it, and who has lost his mind and does not know how to recover it. When people's dogs and fowls are lost, they go to look for them, and yet, when they have lost their minds, they do not go to look for them. The way of learning is none other than finding the lost mind."
(Mencius 6a:11)¹³³

In the day of Mencius, to lose one's mind had no relationship to the modern concept of mental illness; rather, it meant to abandon moral self-development. Even today, Mencius is understood to have advocated moral self-development. One contemporary Neo-Confucianist has written, "there is no appeal to either the immortality of the soul or the existence of God. The spontaneity of the mind is, in the last analysis, the necessary and sufficient reason for us to be moral."¹³⁴

D. Howard Smith wrote that Confucius had tacitly implied that human nature was good, but Mencius tried to "prove" that man in his original nature was good. His ethical and political ideas were all built on this belief. The only one fit to rule was the

¹³¹Tu, Humanity and Self-Cultivation, pp. 57, 64.

¹³²Ibid., p. 64.

¹³³Ibid., p. 67.

¹³⁴Tu earlier noted that, "the 'four germinations' understood in terms of the mind as an ontological reality can be characterized as the mind's original manifestations of its true nature; they are therefore absolutely irreducible." See Tu, Humanity and Self-Cultivation, pp. 66-67.

sage-king who had nourished his heaven-bestowed nature. The Heaven of Mencius was not the anthropomorphic deity of earlier times, yet Heaven could be known and served.¹³⁵ And Heaven ordained for man his destiny. Mencius said,

"He who exerts his mind to the utmost knows his nature. He who knows his nature knows heaven. To preserve one's mind and to nourish one's nature is to serve heaven. Not to allow any double-mindedness regarding the longevity or brevity of life, but to cultivate one's person and wait for heaven's decree to take its course is to fulfil one's destiny."
(Mencius 7a:1)¹³⁶

"As Professor W. T. Chan writes, 'In Mencius the idea of righteousness assumed unprecedented importance. He was the first one to raise righteousness to the highest level in moral values.'"¹³⁷ Su Jan Lee summed up the Mencian way of thinking as: first, Mencius asserted that human nature is innately good; and secondly, in spite of man's innate goodness, nothing will grow unless it is properly cultivated and nourished.¹³⁸

Sometime prior to the death of Mencius was born a man who later declared that the human nature of man was evil, not innately good as Mencius and Confucius believed. According to Hsun-Tzu, whatever good man demonstrates has been acquired. Hsun-Tzu has been said to have remarked,

"All men more or less love money, profits, and those things which benefit them....because of it, strife is developed instead of mutual respect. Were we to leave our evil nature to itself, it would eventually lead us to strife, from strife to conflict, and from conflict, to brutality. It is most important that we teach men what

¹³⁵Smith, Chinese Religions, p. 49.

¹³⁶Ibid., p. 52.

¹³⁷Ibid., p. 52. Quotation in Smith's book was taken from Wing-tsit Chan, trans. and comp., A Source Book in Chinese Philosophy (Princeton: Princeton University Press, 1963), p. 50.

¹³⁸Lee, Christianity in the Oriental Mind, p. 82.

is good and tutor them to be good. Only then shall we enjoy mutual respect and peace."¹³⁹

Mencius had not only taught that man's nature was innately good, but that Heaven watches over earth with a somewhat personal concern. Hsun-Tzu had rejected both of these basic Confucian concepts. Education and training were all important in the mind of Hsun-Tzu. If education and training were proper and of the right kind, then they would serve to subdue the evil in human nature and to help develop the good. Noss quoted Hsun-Tzu as supporting this view by having said,

"The relation of the Sage to the rules of proper conduct (Li) and justice (Yi) and accumulated acquired training is the same as that of the potter and the clay: he brings the pottery into being [by pounding and molding the clay]."

"If a man is without a teacher or precepts, then if he is intelligent, he will certainly become a robber; if he is brave, he will certainly become a murderer; if he has ability, he will certainly cause disorder; if he is a dialectician, he will certainly go far from the truth. [But] if he has a teacher and precepts, then if he is intelligent, he will quickly become learned; if he is brave, he will quickly become awe-inspiring; if he has ability, he will quickly become perfect; if he is a dialectician, he will quickly be able to determine the truth or falsity of things."¹⁴⁰

Hsun-Tzu's emphasis upon proper conduct (Li) has been considered one of his major contributions to Confucianism. He taught that rites (Li) were for the purpose of social control, but their deepest meaning is in the expression of human emotions.¹⁴¹ In relation to righteousness, Li was used as a means to prevent licentious expressions of human emotions. That is, a man of Jen (perfect humanity) would have the necessary I (righteousness or justice) when he found himself in a given set of circumstances--

¹³⁹Ibid., p. 84.

¹⁴⁰Noss, Man's Religions, 6th ed., p. 287.

¹⁴¹Chan, Great Asian Religions, p. 118.

mode of action, or Li. The Book of Rites (Li Chi) was composed later than the time of Hsun-Tzu, but the author has been reported to have been in the direct lineage of Hsun-Tzu.¹⁴²

In regards to T'ien (heavenly fate), Hsun-Tzu would not deny its existence nor its influence. However, he maintained that human efforts alone were capable of conquering all obstacles for the accomplishment of man's righteous objectives.¹⁴³ Even though man by nature was considered evil, Hsun-Tzu believed that any man had the intelligence to seek after perfection, to educate himself in Jen (love/perfect humanity) and I (righteousness), and to put himself in the service of someone more advanced than himself in these qualities. Hsun-Tzu said,

"Someone may put the question: if man's nature is evil, how do ritual-and-righteousness come to be? The answer is that all forms of ritual-and-righteousness are born of the acquired [character] of sage men, and do not have their origin in the nature of men."¹⁴⁴

Noss concluded that Hsun-Tzu had been influenced by Taoism for he had equated Li with Tao. Hsun-Tzu had demonstrated the extent of Taoist influence by holding to the belief "that meditative reflection confirms the faith that the universe at large tends steadily toward perfection and in its impersonal way is on the side of the righteous."¹⁴⁵

The view of Hsun-Tzu that man was by nature evil did not become the orthodox view of Confucianism. Rather, it was Chu Hsi (A.D. 1130-1200) who finally determined the question of Hsun-Tzu's lack of Confucian orthodoxy.

¹⁴²Wei, The Spirit of Chinese Culture, pp. 78-79.

¹⁴³"Fate" is one translation for the word T'ien. Hsun-Tzu seems to have used it in this manner. See Lee, Christianity in the Oriental Mind, p. 85.

¹⁴⁴Hsun-Tzu, The Works of Hsun Tzu, trans. H. H. Dubs (London, 1928), Book 23. See Smith, Chinese Religions, p.56.

¹⁴⁵Noss, Man's Religions, 6th ed., p. 288.

Chu Hsi was a scholar who lived in the later days of the Sung Dynasty (A.D. 960-1278). As the Chinese realized that they were in the last days of the Sung Dynasty, there began a movement, now called Neo-Confucianism, to return to the older and classical Confucianism. Chu Hsi was one of those early Neo-Confucian scholars.¹⁴⁶ Professor Chan has commented, "No one has exercised greater influence on Chinese thought than Chu Hsi, except Confucius, Mencius, Lao Tzu, and Chuang Tzu. He gave Confucianism new meaning and for centuries dominated not only Chinese thought but the thought of Korea and Japan as well."¹⁴⁷ Clark's finding is in agreement. He wrote, "the doctrines of Confucianism in Korea are all practically the same as those in China as interpreted by Chuja in the twelfth century A.D."¹⁴⁸ Historically, Korean Confucian scholars have used Chu Hsi's doctrines to oppose Buddhism with its emphasis upon leaving one's family and society to become a monk. Neo-Confucian ideology also became a political tool in General Yi Song-gye's fight against the declining Koryo monarchy.¹⁴⁹

Su Jan Lee listed two basic contributions of Chu Hsi to Confucianism. First, Chu Hsi tried to answer questions concerning the real purpose of creation and the meaning of life. He had devoted his life to studying Confucianism, but it did not

¹⁴⁶The Sung Dynasty, weakened by internal corruption, was finally conquered by the Mongols under the leadership of Kublai Khan. The Chinese reaction to being conquered was to withdraw into themselves. Eventually, the conquerors would be absorbed by the Chinese culture, making them once again one people. However, not until the collapse of the Sung Dynasty appeared inevitable did Neo-Confucianism arise. See Noss, Man's Religions, 6th ed., pp. 292-293.

¹⁴⁷Quotation was taken from Chan, Source Book, p. 588. See Tu, Humanity and Self-Cultivation, p. 114.

¹⁴⁸Chuja is Korea's name for Chu Hsi. See Clark, Religions of Old Korea, p. 117.

¹⁴⁹"History," A Handbook of Korea, 3d ed., pp. 93-94.

fully satisfy him. Secondly, he recommended self-discipline and intensive study as the means by which to reach these objectives. This could be done by developing inner goodness. He also believed that man's inner goodness was at one with the purpose of creation.¹⁵⁰ Chu Hsi, therefore, maintained and supported the doctrine of the innate goodness of man as taught by Confucius and Mencius.¹⁵¹ Noss reported that Chu Hsi's chief contribution was in clarifying the Confucian orthodox attitude toward themes which appeared in Taoism and Buddhism. He effectively led the Neo-Confucians in an attempt to discuss philosophical concepts with rival religions, and to adapt to Confucianism what seemed to be sound.¹⁵²

According to Chu Hsi's metaphysics, all things have been brought into being by two elements: material force (Ch'i) and rational principle (Li). This Li (理), however, is not the same Li (禮) which means rites, ceremony, ritual, or social propriety.¹⁵³ The rational principle (Li) in its cosmic operations impels the material force to generate movement and change within matter. In this form of operation, it is called the Great Ultimate and causes the production of two energy modes, the Yang and the Yin, which results in the five elements of fire, water, wood, metal, and earth of the material world. The reality of each individual thing depends upon the interdependence of the rational principle and the material force.¹⁵⁴ Since man is an individual thing, he also consists of rational principle (Li) and material force (Ch'i). Principle resides in human nature and the material force makes up the physical form. However, man is also

¹⁵⁰Lee, Op. Cit., p. 89.

¹⁵¹Soothill, Op. Cit., p. 42.

¹⁵²Noss, Op. Cit., p. 293.

¹⁵³Wei, Op. Cit., p. 87.

¹⁵⁴Noss, Op. Cit., p. 294.

endowed with a mind. It is the mind that can transform material force, such as one's instincts, into moral energy.¹⁵⁵ Francis Wei relates this to the concept of righteousness in the following manner. Jen, perfect humanity is the ultimate in man; I, righteousness or the appropriate attitude is the same ultimate in reaction by man to a given situation; Li, propriety or social institutions are the ultimate operating in human culture.¹⁵⁶ Wei, a Confucianist himself, understood that all the Confucian virtues coordinate; that is, each is derived from the other.¹⁵⁷

While there are slight differences, there seems to be a basic agreement among nearly all Neo-Confucianists as to their concept of man and his relation to righteousness.

"Man is a moral being who through self-effort extends his human sensitivity to all the beings of the universe so as to realize himself in the midst of the world and as an integral part of it, in the sense that his self-perfection necessarily embodies the perfection of the universe as a whole."¹⁵⁸

Confucianists espouse five virtues: Jen (perfect humanity, goodness, benevolence, love, human-heartedness); I or Yi (righteousness, justice); Li (propriety, ritual, ceremony); Chil (wisdom); and Hsin (faithfulness, fidelity, truthfulness). While Confucius believed that Jen was the greatest, he still believed in the innate goodness of man. Mencius perpetuated the concept of the innate goodness of man as given by Heaven and made I, righteousness or justice, the center of his teaching. Hsun-Tzu challenged Mencius by stating that man is originally evil. However, through the writings and compilation of classical works by Chu Hsi, the views of Confucius and Mencius became orthodox. According to this view, if men follow their natural feelings of

¹⁵⁵Tu, Humanity and Self-Cultivation, pp. 76-77.

¹⁵⁶Wei, The Spirit of Chinese Culture, p. 86.

¹⁵⁷Ibid., p. 79.

¹⁵⁸Tu, Op. Cit., p. 79.

pity, shame, reverence, and that of approval and disapproval, they will develop the fundamental virtues of human-heartedness, righteousness, propriety and wisdom. Every man is capable of becoming a Sage; but if one does not follow his nature, he has failed his natural humanity. Morality, in actuality has no supernatural sanction. Virtue is its own reward. Because of this, many Confucianists have argued that their ethical system is superior to those based upon religious concepts in which a person's righteousness is based upon his duty to God (or gods) with the hope of rewards and punishments in an after-life. The Confucianist is more concerned with the effect of righteousness in his present life.¹⁵⁹

Righteousness in Korean Shamanism

Before the introduction of the more advanced types of religions such as Buddhism and Confucianism, the Korean people practiced an animistic belief commonly called Shamanism.¹⁶⁰ Mircea Eliade says that Shamanism, in the strictest sense, is pre-eminently a religious phenomenon of Siberia and Central Asia.¹⁶¹ The word itself has been derived from the Tungusian word saman, which means priest, or medicine man. Usually, Shamanism belongs in a cultural context of peoples whose livelihood is hunting. In addition, Shamanism presupposes belief in a multiplicity of spirits (animism) and in the continued existence of an individual's soul after death. This often takes the form of ancestor worship.¹⁶² The original home of the Korean people

¹⁵⁹D. Howard Smith, "Ethics," A Dictionary of Comparative Religion, p. 265.

¹⁶⁰"Religion," A Handbook of Korea, 3d ed., p. 191.

¹⁶¹Mircea Eliade, Shamanism: Archaic Techniques of Ecstasy, translated by Willard R. Trask (Princeton: Princeton University Press, 1964), p. 4.

¹⁶²Eric J. Sharpe, "Shamanism," A Dictionary of Comparative Religion, p. 571.

has been reported to have been in the Amur Valley in Siberia. The practice of Shamanism in this northern Asiatic area included a strip of territory extending from the Baltic straight across to and including Alaska, from the Arctic regions extending down into Manchuria, Mongolia and the Ainus in Japan.¹⁶³ The Handbook of Korea reports that Koreans are ethnologically, "members of the Altaic family of races, which includes the Turkish, Mongolian and Tungusic peoples."¹⁶⁴

Eliade, who has done considerable study on Shamanism, considers Shamanism a very complex phenomenon which he classified under the general subject of techniques of ecstasy. He stated that Shamanism coexists with other forms of religion and magic. Those who practice and specialize in Shamanism are called shamans. Every shaman uses a particular magical specialty, but this does not mean that magic can be classified as Shamanism. Neither can any person in ecstasy be classified as a shaman. Rather, a shaman specializes in a trance, a special moment of ecstasy, during which his soul is supposed to leave its body and ascend into the sky or descend to the underworld. The ability to do this is the result of a special relationship with helping "spirits." Sometimes a person may enter the shamanic profession by heredity. Often, however, there is a special call or election of the individual that precedes the moment he or she becomes a shaman. It is a type of religious crisis.¹⁶⁵

In Korea there are three types of shamans: the Mootang (무당), the Paksoo (박수), and the Pansoo (판수). The Mootang (sorceress) is a woman who has invited spirits to possess her. Rather than ecstasy, it is believed that possession by spirits is

¹⁶³Clark, Religions of Old Korea, pp. 174-175.

¹⁶⁴"Ethnic Origin," A Handbook of Korea, 3d ed., p. 62.

¹⁶⁵Eliade, Op. Cit., pp. 4-13.

the basic characteristic of the Korean Mootang.¹⁶⁶ The male counterpart of the female Mootang is the Paksoo. The Pansoo, also a male shaman, is a man who specializes in divination and exorcism. In the strictest sense, the Pansoo is blind. Those who are blind are thought to have a special gift for fortune-telling. The name Pansoo is a composition of two words meaning, "to decide destiny."¹⁶⁷

The majority of shamanistic practices in Korea are done, however, by women. Therefore, spirit worship, or Shin Kyo, (신교) is considered a religion of homes, or a religion of women. The one exception to this practice can be seen on the Island of Cheju where the women work as professional divers. There, more male shamans practice than female since the man often takes the housekeeping role. However, in the legends of the Mootang cult, it can be seen that the origin of Korean Shamanism was attributed to women.¹⁶⁸

Since there has been no organized hierarchy of priesthood and because shaman temples and shrines tend to be mutually independent, there seems to be no written documents as to the faith of Korean Shamanism. A summary of Underwood's findings are as follows. First, they believe in the Heavens, a Providence overruling all. However, the concept of a Creator God has given way to Chinese dualism and the indigenous term Hananim, the Supreme God, has taken on the concept of paternalism. Secondly,

¹⁶⁶There have been some questions raised, especially by Eliade, as to whether or not the Mootang cult is Shamanism or not. Lee's response is that there is no essential difference between Shamanism and Mootang. See footnote #1, Jung Young Lee, "Shamanistic Thought and Traditional Korean Homes," Korea and Asian Religious Tradition, Chai-Shin Yu, ed., (Toronto: University of Toronto Press, 1977), p. 131.

¹⁶⁷Underwood, The Three Religions of Eastern Asia, p. 141. Also, see Clark, Religions of Old Korea, pp. 181-187.

¹⁶⁸Lee, "Shamanistic Thought and Traditional Korean Homes," Korea and Asian Religious Tradition, p. 123.

they believe in Sam Shin, Three Gods, which grant to mothers and fathers their desire for progeny. It is a concept borrowed from Chinese Taoism. Thirdly, they believe in a multitude of local deities living in mountains, rivers, villages, and lakes of whom the chief is the "Five-Point General." Fourthly, they believe that every natural phenomenon such as disease, sickness, flood, and drought has its own particular deity. Fifthly, they also believe in the terrestrial and celestial spirits of the dead.¹⁶⁹

As far as the doctrines and morality of Korean Shamanism, Clark has the following to say. First, Korean Shamanism is a primitive religion of polytheism or polydemonism which has strong roots in nature worship. Perhaps there was a supreme God called Hananim over all at one time, but that concept has been de-emphasized through the centuries. Secondly, it is outside the line of vision of the shamans to speak to the issues of sin, morality, or judgment. They are more interested in cultivating their friendship with "friendly" spirits in order to help free others, as well as themselves, from the constant harassment and discomfort brought about by evil spirits. Thirdly, they hold to a belief in the existence of some kind of life after death.¹⁷⁰

These thoughts just mentioned about the doctrines of Korean Shamanism have been the observations of missionaries based upon their studies as well as their contacts with the Korean people. Another former missionary has said, "Korean Shamanism has never been characterized by a systematic or organized body of beliefs and practices. It has been comparatively devoid of systematic doctrine and ethical content."¹⁷¹ This does not mean that there is no ethical content, but just that it has not been written down or propagated in a systematic form.

¹⁶⁹Underwood, Op. Cit., pp. 109-115.

¹⁷⁰Clark, Op. Cit., pp. 216-218.

¹⁷¹Owens, "Korean Shamanism," PhD dissertation, p. 40.

The Korean shamanist generally associates the natural world, the forces of nature, and the heavenly bodies with personal supernatural power. He believes that the universe has been divided into three worlds. the upper world (heaven), the middle world (earth), and the lower world. Furthermore, he believes that "the shamanist stands in a unique relationship" between the upper and lower world of spirits--in the middle world, where man lives as a dichotomous being of both spirit and body. This middle world is the battleground for man's spirit where he is attacked through disease and death. Since the gods or spirits have the last word regarding these matters, the shamanist is looked upon as having power to influence the gods. While the legion of spirits are classed in two categories, benevolent and malevolent, the Korean people who practice Shamanism are more concerned with avoiding trouble with the malevolent spirits rather than maintaining a relationship with some benevolent spirit. The Korean shamanist, therefore, directs his services toward the therapeutic goals of relief from suffering caused by the legion of evil spirits.¹⁷²

Since there are no written documents or a systematic presentation of the doctrines of Korean Shamanism, it is one hypothesis of this paper that the concept of righteousness for Korean Shamanism is a relational concept. At the beginning of this paper it was stated that righteousness referred to a positive inclination within a person toward goodness which would display itself in a serious, outward, ethical endeavor to conform to the ethical demands of one's religion. It can be said that those who practice Shamanism try to conform to the ethical demands of their religion. Those demands are given by the spirits who govern the spread of diseases, natural disasters, or the fortunes of the family and home. As was mentioned, Korean Shamanism is basically a religion of the homes and of women.

¹⁷²Ibid., pp. 51-61.

Most shamanistic festivals held between Spring and Fall are primarily for women and children. Rituals of child-bearing, child-birth, and purification of the home are indispensable in shamanistic thought. If men are involved in relation to shamanistic practices, they have to be persuaded for they are usually passive.¹⁷³ In relation to goodness, a unique characteristic of the Korean shamanist is her willingness to serve rather than to be served.¹⁷⁴ This, of course, unites with the general Confucian system of relationships where the woman is subservient to the man. So, in the traditional Korean home, Shamanism and Confucianism co-exist.¹⁷⁵

The relational aspect of Korean Shamanism is very important. Often, when sickness has come to someone in the family and there seems to be no improvement even with modern medicine, it has been attributed to Shinbyong (신병). Shinbyong literally means sickness brought about by spirits. It has somatic, mental, and behavioral symptoms and is feared because, according to folk belief, it indicates possession by a spirit or spirits. Also, according to folk belief, the prognosis for recovery of the afflicted depends upon his or her response. Shinbyong will last as long as necessary to convince the victim that he needs to call for the help of a shaman.¹⁷⁶

In addition, Shinbyong is the most common factor and the most significant personal experience given for the "call" to become a shaman--it is the victim's predestination. She can either accept the shaman role and terminate the afflictions or

¹⁷³Lee, "Shamanistic Thought and Traditional Korean Homes," Korea and Asian Religious Tradition, pp. 123-124.

¹⁷⁴See endnote #11, Lee, Op. Cit., p. 132.

¹⁷⁵Ibid., p. 130.

¹⁷⁶Youngsook Kim Harvey, Six Korean Women: The Socialization of Shamans (St. Paul: West Publishing Company, 1979), p. 237.

reject it and perhaps die.¹⁷⁷ This was illustrated by Youngsook Kim Harvey, a Korean-American sociologist, who did a study on the socialization of Korean shamans. One of the women she studied was a deaconess and a former shamaness. The subject of study, Deaconess Chang, grew up in Korea, was married prior to World War II by the usual custom of arrangement, and experienced normal health and family conditions. For a few years prior to and following the second World War, she lived in Japan along with her husband and his family. After repatriation, though, her husband had to return to Japan in order to sell his business. He was gone between four and five years. The strain upon Deaconess Chang, however, caused her health to deteriorate. Nothing seemed to help her regain her health, so her mother-in-law consulted a Mootang. The Mootang stated that her daughter-in-law's illness was due to the neglect of the Ch'ilsong spirit which was accustomed to being served in the household. Besides being told to begin prayers to the Ch'ilsong spirit, it was intimated that Deaconess Chang might be suffering from Shinbyong. However, since Deaconess Chang resisted the advice, she continued to suffer severely from insomnia, anorexia and malaise.¹⁷⁸

The need to rectify this relationship between the spirit(s) and the victim continues to bear upon the victim of Shinbyong. Only after this relationship has been settled will any peace come. The suggestions of others, also, contribute to the final decision. Deaconess Chang herself reports,

"The first signs of possession come through bodily afflictions....And as your afflictions grow worse, you want to invite the spirits in so that you may have relief.. ..Then, too, people around you keep suggesting that you're suffering from sinbyong.
 ...I'm supposed to have kept saying. 'I'm your grandmother-in-law. I have brought you the spirit of Ch'ilsong to look after the family. Let me in.'
 I have no recollection myself of saying such things.....

¹⁷⁷Ibid., p. 237.

¹⁷⁸Ibid., pp. 205-220.

People began to say that I should become a mudang, or else I would die. At first, I fought off all such suggestions. I said I would do the daily ritual three times a day but that I would not serve the spirits in my body."¹⁷⁹

Actually, Deaconess Chang was not the only one sick. Her eldest son was also very sick. In order to save her life and to aid the return of health to her son, she acquiesced by becoming a Mootang. As a result, her health returned to normal and she successfully built up a clientele of those who needed her services as a shamaness. Her son's return to health, however, had no relationship to her occupation. One day as she sat alone, the Devil told her to stop her prayers for her eldest son since he had another source of protection. He had become a Christian.¹⁸⁰

It is an hypothesis of this paper that the concept of righteousness for Korean Shamanism is an unstated relational concept. As long as a person appeases the gods and spirits around him, as long as he stays in the good graces of the legion of spirits, and as long as he does not do anything to make the spirits angry, he is making a serious effort to conform to the ethical demands of his religion and can be said to be righteous by maintaining a right relationship with the spirits.

Righteousness in Wesleyan-Arminian Christianity

While it has been stated that the concept of righteousness is a religious term that refers to a positive inclination within a person towards goodness which is then seriously demonstrated in an outward, ethical endeavor to conform to the ethical demands of one's religion,¹⁸¹ it must be admitted that this is a qualified definition and not the only usage of the term within the Bible.

¹⁷⁹Harvey, Six Korean Women, p. 221.

¹⁸⁰Ibid., pp. 221-223.

¹⁸¹See "Righteousness," as defined on page three.

The concept has its roots in the character of God himself. God not only acts righteously, but He is righteous. And the righteousness of God has established the standard for His people to follow.¹⁸² In the Old Testament the Law was given as a guide for righteous living. In the New Testament Jesus clearly stated that He came to fulfill the Law,¹⁸³ yet Saint Paul adamantly taught that the Christian is not under Law any more but under grace.¹⁸⁴ Before showing how the Wesleyan-Arminian Christian would resolve the tension between Law and grace, it would be good to briefly explore the concept of righteousness within Judaism, the teachings of Jesus, Saint Paul's thought, Roman Catholicism, and the reformer's reaction to the Roman Catholic view. Then it would be proper to look at the teachings of James Arminius and John Wesley.

Most Christian scholarship today is of the opinion that Judaism and Christianity are far apart in their thinking regarding the place and purpose of the Law of God. The New International Dictionary of New Testament Theology states that the concept of righteousness in rabbinic Judaism was completely identified with the idea of conformity to the Law. Works of charity and mercy such as feeding the hungry were considered especially meritorious in ensuring that one had a place in the kingdom of God. Therefore, the rabbis majored on training men in obedience to the Law in order to gain merit before God. There was some qualification to this belief, however, for they also held that even the patriarchs such as Abraham could not achieve righteousness apart from the grace of God. Nevertheless, the rabbis also believed that God helped those who helped

¹⁸²Ralph P. Martin, "Righteousness," The Dictionary of Bible and Religion, pp. 893-894.

¹⁸³Matthew 5:17-20.

¹⁸⁴Romans 3:20-21; Galatians 2:15-16; 3:11.

themselves.¹⁸⁵ A similar conclusion has been given by Willard Taylor, a contributing writer for the Beacon Dictionary of Theology. Taylor stated that justification (or righteousness) is not a grace per se in the Jewish tradition, but rather a merit of man--something which God owes to man and something to which man has a claim. Eschatologically, justification as God's divine act refers to the final judgment where man receives what he has ethically achieved in his lifetime.¹⁸⁶

Not every Christian scholar agrees with the above mentioned conclusion that for the Jews salvation was a matter of merit through acts of righteousness. E. P. Sanders is of the firm opinion that Apostle Paul's thought was not antithetical to Judaism. He attributes the idea that Judaism is the antithesis of Christianity to F. Weber, a German scholar of the nineteenth century. The principle element in Weber's view of Rabbinic soteriology is that works earn salvation.¹⁸⁷ In contrast to Weber's view, Sanders concludes that works of obedience to the Law were the response of the Israelite in his intention to fulfill the conditions of the covenant. Salvation was not through works of merit; it was the result of God's election and His covenant with His people. The matters of disobedience or obedience, punishment and reward, were not matters dealing with how a person was saved, but with how a person should act and how

¹⁸⁵Horst Seebass, "Righteousness, Justification, dikaiosyne," The New International Dictionary of New Testament Theology, Vol. 3, ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1978), pp. 358-359.

¹⁸⁶Willard H. Taylor, "Justification," Beacon Dictionary of Theology, p. 297.

¹⁸⁷"F. Weber, System der altsynagogalen palästinischen Theologie aus Targum, Midrasch und Talmud, ed. by Franz Delitzsch and Georg Schnedermann, 1880; revised as Jüdische Theologie auf Grund des Talmud und verwandter Schriften, 1897". See footnote #2, p. 33. E. P. Sanders, Paul and Palestinian Judaism (Philadelphia: Fortress Press, 1977), pp. 33, 54.

God would act within the framework of the covenant.¹⁸⁸ The Hebrew term tsaddiq (צַדִּיק) which means "a righteous person," along with its cognate words, primarily indicated a maintained status, not an achieved state. Being righteous by doing one's best to obey the commandments and repenting and atoning for transgression when necessary were ways to preserve one's place in the covenant, but it did not earn it. Righteousness, therefore, was the proper behavior for the Israelite following the acceptance of God's kingship, His covenant and the commandments at Mount Sinai.¹⁸⁹

The Source for Christian righteousness is God. It is an underlying Christian principle that no person can be righteous in or by his or her own will power or strength. Ethical righteousness has its Model, as well as its Source, in the divine person of Jesus Christ, the Son of God. Carl F. H. Henry said that Christ Jesus is not only known for His supernatural works or His supernatural teachings on ethics, He was the great Model of ethics.¹⁹⁰ He lived the life of righteousness because He was the righteous Son of God. The writer of the fourth Gospel begins his introduction to the life of Jesus by calling Him the eternal Logos through which mankind receives life and light: "In Him was life; and the life was the light of men. And the light shines in the darkness; and the darkness did not comprehend it."¹⁹¹ The author of the book of Hebrews called Jesus the exact representation of God's holy and righteous nature: "And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of

¹⁸⁸Ibid., pp. 180-181.

¹⁸⁹Ibid., p. 205.

¹⁹⁰Carl F. H. Henry, Christian Personal Ethics (Grand Rapids: Baker Book House, 1957), p. 398.

¹⁹¹John 1:4-5. (N.A.S.B.)

the Majesty on high..."¹⁹² And Jesus Himself boldly claimed, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."¹⁹³ Near the end of his life, the Apostle John reflecting back upon his personal relationship with Jesus, confirmed the deity of Jesus by writing these words, "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."¹⁹⁴

Righteousness is related to ethics. The Greek word ethos originally meant, "dwelling" or "stall." This suggests giving stability and security to human society. That is, just as a stall gives security and control to a domesticated animal, ethics holds society together with principles that govern its behavior through approved standards.¹⁹⁵ Jesus Christ took ethics to the summit and lived out its most exacting demands. In speaking to the religious leaders of his day, Jesus boldly claimed to be sinless. He said, "But because I speak the truth, you do not believe Me. Which one of you convicts Me of Sin? If I speak truth, why do you not believe Me?"¹⁹⁶ Furthermore, in contrast to the philosophers of all ages, Jesus did not just speculate upon ethics; he lived out the ethical, righteous life combined with a deep concern for the tragedy of man's sinfulness.¹⁹⁷

It is a cardinal doctrine of the Christian religion that mankind is plagued by a sinful nature that expresses itself in outward sinful actions. The Bible does not say how the inner, spiritual nature of man became depraved when Adam and Eve sinned.

¹⁹²Hebrews 1:3. (N.A.S.B.)

¹⁹³John 14:6. (N.A.S.B.)

¹⁹⁴John 1:14. (N.A.S.B.)

¹⁹⁵Oscar F. Reed, Beacon Dictionary of Theology, p. 194.

¹⁹⁶John 8:45-46. (N.A.S.B.)

¹⁹⁷Henry, Op. Cit., pp. 401-402.

It is given as a stated fact. Drawing upon his Old Testament background and training, Apostle Paul quoted from the Old Testament while writing to the Church at Rome making these statements regarding mankind under the curse of sin:

"There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one."

(Ps. 14:1-3; Ps. 53:1-4)

"Their throat is an open grave, with their tongues they keep deceiving,"

(Ps. 140:3)

"Whose mouth is full of curing and bitterness;"

(Ps. 5:9)

"Their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace have they not know." "There is no fear of God before their eyes."

(Isa. 59:7f.; Ps. 36:1)¹⁹⁸

A little later Paul adds, "for all have sinned and fall short of the glory of God."¹⁹⁹ The most crucial passage to showing the relation of racial sinfulness to Adams' transgression is found in Romans 5:12-21. From that Scripture it can be summarized that through sin, legal, spiritual and physical death came to all men as a result of God's judgment on sin. However, through the shed blood of Christ, the gift of salvation which brings justification and new life may be received.²⁰⁰

The righteous life of Jesus actually supports the fact of His sinlessness. His ethical life and righteousness were necessary for the purpose of providing a remedy for the tragedy of mankind's sinfulness. In order to fulfill the Old Testament requirements of purity to serve as the sacrifice for the atonement of sins, it was necessary that Jesus be sinless.²⁰¹ The

¹⁹⁸Romans 3:10b-18. (N.A.S.B.)

¹⁹⁹Romans 3:23. (N.A.S.B.)

²⁰⁰W. T. Purkiser, Richard S. Taylor, and Willard H. Taylor, God Man and Salvation (Kansas City: Beacon Hill Press, 1977), p. 297.

²⁰¹See Leviticus 3:1; 4:3; et al.

author of the book of Hebrews affirms the sinlessness of Christ Jesus with the words, "For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin."²⁰² And he further declared that Jesus Christ not only served as the High Priest for the sins of the world, but also offered Himself as the personal sacrifice for the sins of each person.

"But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption."²⁰³

The ethical teachings of Christ are epitomized in the Sermon on the Mount found in Matthew 5-7. While not the full extent of His teachings, this portion of Scripture records the essence of Jesus' teachings on ethical righteousness and its relationship to the Kingdom of God.²⁰⁴ In regards to the cares of this life Jesus taught, "but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."²⁰⁵ The ethics of the Kingdom of God as taught by Jesus places a new emphasis upon righteousness of the heart. While Judaism had not totally ignored the aspect of inner motivation, it seems that it had either been neglected somewhat or misunderstood by the religious leaders of Jesus' day. In contrast to the outward obedience to the letter of the Law, Jesus demanded an inner

²⁰²Hebrews 4:15. (N.A.S.B.)

²⁰³Hebrews 9:11-12. (N.A.S.B.)

²⁰⁴Carter, "Judeo-Christian Ethics," A Contemporary Wesleyan Theology, Vol. 2, p. 989.

²⁰⁵Matthew 6:33.

righteousness.²⁰⁶ Jesus said, "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven."²⁰⁷ Since the essence of the Kingdom of God is a righteousness which is of the heart, to a certain degree it can be qualitatively realized here and now in the current age. It can be experienced by the person who submits to the reign of God which is manifested in Jesus Christ, and to the power of God which changes the inner life of an individual. To those who experience the Kingdom of God and its righteousness are also given the corollary demand to love God with one's whole being. It is the summation of all of Jesus' ethical teaching.²⁰⁸ The final and supreme demonstration of His love-ethic was His own obedience to God the Father as He voluntarily allowed Himself to be sacrificed upon the cross for the salvation of all mankind.²⁰⁹

Before looking at the thought of the Apostle Paul, it should be understood that Jesus did not teach that righteousness could be attained through one's own efforts. True, Jesus was concerned that people should seek after righteousness, but He connected repentance and being born again with entrance into the Kingdom of God.

The concept of righteousness carries with it the connotation of correct judgment and/or righteous acts--to be fair, just, straight, or equal. When the word is applied to a person, it refers to one who is right in character and action.²¹⁰ The Greek adjective (δίκαιος), which is derived from the verb

²⁰⁶George Eldon Ladd, A Theology of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1974), pp. 129-130.

²⁰⁷Matthew 5:20. (N.A.S.B.)

²⁰⁸Ladd, Op. Cit., pp. 130-133.

²⁰⁹Carter, Op. Cit., p. 988.

²¹⁰Leo G. Cox, "Right, Righteousness," Beacon Dictionary of Theology, p. 460.

(δικαίω), can be translated either as "just" or as "righteous." This has led to a difference of opinion in the history of the Christian Church on whether (δικαίω) should be translated "to make righteous" or "to declare righteous."²¹¹ Is righteousness only a declaration or is there ethical righteousness? Can it be both?

It is said that the key to understanding Paul's use of the terms 'righteous' (δικαίος) and 'righteousness' (δικαιοσύνη) as found in his letters to the Romans and Galatians is taken from the classical passage of Scripture, Habakkuk 2:4, which says, "the just shall live by faith." No doubt the Hebraic understanding of a righteous man being one who has been accepted by God is the meaning intended, but Paul also adds his understanding that the righteous man is one who has a personal faith in Christ Jesus. Furthermore, it must be remembered that these terms can apply to both God and man. How one uses these terms for God, then, must also influence their usage when applied to man. In addition to these two terms, there are the related terms of 'judgment' (δικαίωμα), 'justly' (δικαίως), and 'to justify' (δικαίω). All these have come from a legal background. That is, they are forensic terms.²¹² However, outside of the two Pauline epistles of Romans and Galatians, the verb (δικαίω) 'to justify' is only found in First Corinthians 6:11 and Titus 3:7. This interesting fact has led a few scholars to conclude that the doctrine of justification might not be central to Paul's theological thought, but perhaps is only a polemic.²¹³ It seems,

²¹¹Willard H. Taylor, "Justification," Beacon Dictionary of Theology, p. 297.

²¹²Donald Guthrie, New Testament Theology (Downers Grove: Inter-Varsity Press, 1981), p. 498.

²¹³Albert Schweitzer is one who felt that justification was a minor thought formed within the major thought of mystical redemption through being in Christ. See Ladd, A Theology of the New Testament, p. 438.

though, that the majority of Christian scholarship asserts that the doctrine of justification has a major place in Christian thought. Herman Ridderbos equates Paul's gospel to a multi-colored spectrum; justification being only one color of that spectrum. It is one way in which Paul reveals the redemptive significance of Christ's death and resurrection in bringing about the restoration of sinful man.²¹⁴ Like many other Jews, Paul treated salvation and life (especially eternal life) as practically synonymous. In this sense, the life or salvation of the Christian begins with justification yet goes beyond to include sanctification and glorification.²¹⁵

After having made his bold statement that the "righteous man shall live by faith" in Romans 1:17, Paul continues to elaborate upon the sinfulness of mankind, both Jew and Gentile. Then Paul makes another bold statement that apart from the Law, the righteousness of God has been revealed. Beginning from Romans 3:21 Paul says,

"But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets; even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain

²¹⁴Herman Ridderbos, Paul: An Outline of His Theology, trans. by John Richard De Witt (Grand Rapids: William B. Eerdmans Publishing Company, 1975), p. 159.

²¹⁵F. F. Bruce, The Epistle of Paul to the Romans: An Introduction and Commentary, Vol. 6 of Tyndale Bible Commentaries, ed. by R. V. G. Tasker (18 vols.; Grand Rapids: William B. Eerdmans Publishing Company, 1963), p.81.

that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentile also--if indeed God is one--and He will justify the circumcised by faith and the uncircumcised through faith.

Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law. What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham was justified by works, he has something to boast about; but not before God. For what does the Scripture say? 'AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.'"²¹⁶

The problem between declarative and ethical righteousness revolves around the statement of Paul, "And Abraham believed God, and it was reckoned to him as righteousness."

Sanday and Headlam have rightly declared that a number of Old Testament scriptures²¹⁷ reveal the righteousness of God as having gone forth from God to men. These scriptures must have had a deep impression upon Paul. In Romans Paul showed a number of ways through which God's righteousness is manifested. First, God's righteousness is seen in the way He is faithful in fulfilling His promises (Rom. 3:3-4). Then God's righteousness is seen in the punishment He gives for sin (Rom. 2:5). Also, Romans 3:25-26 states that the righteousness of God was manifested in the death of Christ on the cross as a propitiation for the sins of mankind. And finally, the righteousness of God may be perceived by faith (Rom. 1:16-17).²¹⁸ Because dikaioo and its cognates are forensic words, Sanday and Headlam concluded that they only have reference to a judicial verdict, and nothing more. Therefore, they held to the belief that the Christian life has its beginning in fiction; that is, the new Christian upon

²¹⁶Romans 3:21-4:3. (N.A.S.B.)

²¹⁷Psa. 24:5; Isa. 45:21-25; 46:13; 51:5-6; 54:17; 56:1.

²¹⁸William Sanday and Arthur C. Headlam, A Critical and Exegetical Commentary on The Epistle to the Romans, The International Critical Commentary, eds. S. R. Driver, A. Plummer, and C. A. Briggs (Edinburgh: T. & T. Clark, 1895), pp. 34-35.

receiving forgiveness from God is in no way righteous, but he is treated as if he were. He has been pronounced "righteous," but this in no way indicates the impartation of actual righteousness.²¹⁹ In this sense, the word "reckoned" in Romans 3:4 only refers to the imputation of righteousness.

However, even for those who agree that the phrase "reckoned as righteousness" means the imputation of righteousness, there is a reluctance to say that justification is legal fiction. Ridderbos writes, "one may not speak here of an 'as if,' as though it were only a question of a fictional matter...the justification of the ungodly is a justification 'in Christ.'"²²⁰ The forensic understanding of justification cannot be denied, but it should not be considered fictional. If man's righteousness is concerned with man's relationship to God, then justification is real and not fictional. From the relational standpoint, in the act of justifying, God treats the believing man as actually righteous. It is, however, in this sense, different from the ethical, day by day life of righteousness.²²¹ With an emphasis upon the new relationship of the repentant sinner to God, Ladd also supports this view. He writes, "The forensic righteousness of justification is a real righteousness, because a man's relationship to God is just as real as his subjective ethical condition. A man's relationship to God is no fiction. God does not treat a sinner as though he were righteous; he is in fact righteous."²²² Ladd has shown caution and wisdom in further clarifying that the objective and subjective aspects of righteousness in Paul's writings are separate; righteousness is

²¹⁹Sanday and Headlam, Op. Cit., p. 36.

²²⁰Ridderbos, Op. Cit., p. 175.

²²¹Guthrie, Op. Cit., pp. 500-501.

²²²Ladd, A Theology of the New Testament, p. 445. Also see Rudolf Bultmann, Theology of the New Testament, Vol. 2, trans. by Kendrick Grobel (New York: Charles Scribner's Sons, 1955), p. 277.

both a relationship with God and an ethical quality. As a relationship, Paul spoke of the Christian's justification. Justification is the opposite of condemnation. While the sinner lives under the decree of God's condemnation to suffer punishment for his sinful actions, the repentant sinner coming to Christ in faith will be declared freed of this decree.²²³ So what Paul describes as justification is inextricably caught up with the doctrine of imputed righteousness.²²⁴

Subjectively, as an ethical quality, Paul spoke of righteousness in terms of the Christian's sanctification.

"Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to the form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification."²²⁵

Paul is not speaking about forensic pronouncements in this Scripture. Rather, he is speaking about the ongoing lifestyle of the Christian. And he speaks of it as a paradoxical servitude; that is, the slave of Christ is at the same time a freedman in Christ.²²⁶ Continuing, Paul connects the life of ethical righteousness with life lived through the Holy Spirit.

"But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.....There is therefore now no condemnation for

²²³Ibid., p. 446.

²²⁴C. Paul Gray, "Imputed Righteousness," Beacon Bible Commentary, p. 277.

²²⁵Romans 6:16-19. (N.A.S.B.)

²²⁶Bultmann, Theology of the New Testament, II, p. 331.

those who are in Christ Jesus. For the law of the Spirit of life in Jesus Christ has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirements of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit."²²⁷

Bultmann correctly observes that this life in the Spirit spoken about by Paul is not only a release from the "compulsion" of sin, but also that the imperative given to the Christian to "walk according to the Spirit" does not contradict the "indicative" of justification. Rather, the ethical, righteousness life lived in the Spirit is the result of justification.²²⁸

While Paul has kept the theological subjects of justification and sanctification separate, still it must be remembered that the life of the Christian is an organic whole.²²⁹ There are, however, special moments within the life of each Christian. One such moment is the new birth which Paul describes in terms of justification--a declaration that the repentant sinner who has come to Christ in faith is absolved of the guilt of his sins. Regarding justification, the death of Christ was God's act of righteousness for sinful man and thus became the ground, the foundation for righteousness. Faith, the complete and utter reliance on God and not on self, is the means, the instrument whereby justification becomes efficacious for each person's salvation.²³⁰ It is not through the works of man that righteousness is bestowed upon man; it is all of grace.²³¹ That

²²⁷Romans 7:6; 8:1-4. (N.A.S.B.)

²²⁸Bultmann, Op. Cit., p. 332.

²²⁹Sanday and Headlam, Op. Cit., p. 38.

²³⁰Ladd, Op. Cit., pp. 448-449.

²³¹Ephesians 2:8-9.

is, the Source of both relational and ethical righteousness for the Christian is God. Yet for each Christian, God's declaration of righteousness must bear fruit through a life of ethical righteousness lived under the guidance of the Holy Spirit. The concept of righteousness for Paul is, therefore, both relational and ethical.

The application of the ethical concept of righteousness has produced the two major concepts of justification within Christian thought. One is Catholic and the other is Protestant. The Catholic thought is that in justification man is "made righteous." That is, man is made ethically righteous by an infusion of divine grace.²³² Augustine is the source for the medieval theory of grace. He believed that faith was a gift of grace which when infused into man, enabled him to produce works which were good and acceptable to God. Augustine said, "We ascribe faith itself, from which all righteousness taketh beginning.....not to the human will, nor to any merits going before, but we confess it to be the free gift of God."²³³ This was further elaborated and taught by Thomas Aquinas. Rather than grace being the favor of God towards man, grace had become a gift given by God to man.²³⁴ In opposition to the Reformers, in A.D. 1547, the Roman Catholic Church through the Tridentine Decrees stated,

"Justification is not the mere remission of sins, but also the sanctification and renovation of the inward man through the voluntary reception of grace and gifts of grace; whereby an unjust man becomes just, the enemy a friend, so that he may be an heir according to the hope of eternal life. The only cause of formal justification is the justice of God, not that by which He himself is just, but that by which He makes us just....receiving justice into ourselves, each one

²³²Dunning, Op. Cit., p. 345.

²³³See footnote in H. Orton Wiley, Christian Theology, Vol. 2 (Kansas City: Beacon Hill Press, 1952), p. 388.

²³⁴Sanday and Headlam, Op. Cit., pp. 149-151.

according to his own measure, which the Holy Spirit imparts to each as He pleases, and also according to each one's own disposition and co-operation."²³⁵

Dunning says that this position involved a confusion of justification and sanctification. Sanctification, in the Catholic view, had become the basis of justification. This thought eventually became the foundation of the Catholic doctrine of works righteousness as well as its penitential system of salvation.²³⁶

In reaction to the Catholic doctrine of works righteousness, the Reformers interpreted the righteousness of God as faithfulness. The Reformers insisted that justification means "to declare righteous" and not to "make righteous."²³⁷ Imputation is the prevailing view. Calvin defined justification, "simply as the acceptance with which God receives us into his favor as righteous men." Calvin continues, "And we say that it consists in the remission of sins and the imputation of Christ's righteousness."²³⁸

Reformation theology helped to make Paul's theology of justification understandable. However, Sanday and Headlam have noted that some errors in exegesis occurred. First, Reformation theology added to Paul's concept of imputation the imputation of Christ's merits. This, added to Luther's own extravagant language, tended to produce antinomianism. As a consequence, in order to keep it separate from the idea of justification, the

²³⁵Wiley, Christian Theology, II, p. 388.

²³⁶Dunning, Grace, Faith and Holiness, p. 345.

²³⁷Ibid.

²³⁸John Calvin, Calvin: Institutes of the Christian Religion, Vol. 20 of The Library of Christian Classics, ed. by John T. McNeill, trans. by Ford Lewis Battles (Philadelphia: The Westminster Press, 1960), Bk. 3, Chap. 11, p. 727.

truth of sanctification became divorced from everyday Christian living.²³⁹

Contrary to the widely held view that Jacobus Arminius (A.D. 1560-1609), pupil of Beza and professor of theology at the University of Leiden, was commissioned to refute those who held to the infralapsarian view (that election was after the Fall) within the Dutch Reformed Church, yet was convinced by them,²⁴⁰ Carl Bangs shows that Arminius' thought had been developing during his entire lifetime. As a student, Arminius was educated in Leiden, Geneva and Basel. It is true that he was a student of Beza, but the influence of his Dutch roots prevented him from agreeing with all that Beza taught, especially regarding the subject of predestination.²⁴¹ And later while pastoring in Amsterdam, between November 6, 1588, and September 30, 1601, Arminius preached a series of sermons taken from the book of Romans. Arminius was especially fascinated with Romans 9:10-13. So it seems that from the very beginning of his ministry, Arminius was grappling with the problems of grace and predestination.²⁴² His first real conflict with the hyper-Calvinists came as a result of his preaching on Romans chapter seven which Arminius understood as the picture of an awakened but not yet regenerated person struggling against sin. In addition to the subject of predestination, he would also later question

²³⁹Sanday and Headlam, The Epistle to the Romans, p. 152.

²⁴⁰Kenneth Scott Latourette, A History of Christianity (New York: Harper and Row, Publishers, 1953), p.765.

²⁴¹Carl Bangs, Arminius: A Study in the Dutch Reformation, (2d ed. Grand Rapids: Francis Asbury Press of Zondervan Publishing House, 1985), pp. 45-80.

²⁴²Ibid., p. 128.

the Calvinistic concepts of the sovereignty of God and limited atonement.²⁴³

A formal definition for justification can be found in The Works of Arminius, public disputation nineteen and private disputation forty-eight. Beginning with the latter he said,

"Justification is a just and gracious act of God as a Judge, by which, from the throne of his grace and mercy, He absolves from his sins man, a sinner, but who is a believer, on account of Christ and the obedience and righteousness of Christ, and considers him [justum] righteous, to the salvation of the justified person, and to the glory of divine righteousness and grace."²⁴⁴

In the earlier public disputation and in reference to Romans 3:24-26, Arminius elaborated on the justification of man before God in the following manner.

"It is a Justification by which a man, who is a sinner, yet a believer, being placed before the throne of grace which is erected in Christ Jesus the Propitiation, is accounted and pronounced by God, the just and merciful Judge, righteous and worthy of the reward of righteousness, not in himself but in Christ, of grace, according to the Gospel, to the praise of the righteousness and grace of God, and to the salvation of the justified person himself."²⁴⁵

Sometime prior to the death of Arminius, a number of theological articles were written for the purpose of accusing Arminius and his fellow colleagues serving at the University of Leiden of teaching heterodoxy and heresy. Usually, Arminius would take accusations about himself with little concern; but when those opposed adduced the authority of St. Jerome, he felt compelled to write a defense against the thirty-one defamatory

²⁴³W. T. Purkiser, ed., Exploring Our Christian Faith (Kansas City: Beacon Hill Press, 1960), p. 85.

²⁴⁴James Arminius, The Works of James Arminius, Vol. 2, trans. by James Nickols (Reprinted from The London edition; Kansas City: Beacon Hill Press, 1986), p. 406.

²⁴⁵Ibid., p. 256.

articles. His defense was composed one year before his death.²⁴⁶

In response to the accusation that he was teaching that the righteousness of Christ is not imputed to us for righteousness, but rather that the act of believing justifies us, Arminius said,

"With regard to the FIRST, I never said, 'The righteousness of Christ is not imputed to us:' Nay, I asserted the contrary in my Nineteenth Public Disputation on Justification, Thesis X:.....I say that I acknowledge, 'The righteousness of Christ is imputed to us;' because I think the same thing is contained in the following words of the Apostle, 'God hath made Christ to be sin for us, that we might be made the righteousness of God in Him.' (2 Cor. v, 21.)"²⁴⁷

Continuing with the subject of the righteousness of Christ, Arminius clarified that he does not agree with those who try to make Scripture say more than it does. His accusers' position was that the righteousness of Christ is imputed to us "for righteousness." Arminius continued by writing,

"I have said, that I disapprove of the SECOND enunciation, 'The righteousness of Christ is imputed to us for righteousness:' And why may not I reject a phrase which does not occur in the Scriptures.....? But this is the reason of my rejection of that phrase: 'Whatever is imputed for righteousness, or to righteousness, or instead of righteousness, it is not righteousness itself strictly and rigidly taken: But the righteousness of Christ, which He hath performed in obeying the Father, is righteousness itself strictly and rigidly taken: THEREFORE it is not imputed for righteousness.'.....There is therefore a crafty design latent in this confusion: For if I deny this their enunciation, they will say I deny that the righteousness of Christ is imputed to us: If I assent to it, I fall into the absurdity of thinking that the righteousness of Christ is not righteousness itself."²⁴⁸

²⁴⁶James Arminius, The Works of Arminius, Vol. 1, trans. by James Nickols (Reprinted from The London edition; Kansas City: Beacon Hill Press, 1986), pp. 733-734.

²⁴⁷Arminius, The Works of Arminius, II, pp. 43-44.

²⁴⁸Ibid., II, p. 44

Simply put, Arminius would only use the biblical phrase "the righteousness of Christ is imputed to us," but he would not add the words, "for righteousness." Arminius' third reason follows.

"The THIRD is thus enunciated: 'Faith, or the act of believing, is imputed for righteousness,' which are my own words. But omitting my expressions, they have substituted for them the phrase, 'The act of believing justifies us.' I should say, 'They have done this in their simplicity,' if I thought they had not read the fourth chapter of the Epistle to the Romans, in which this phrase is used eleven times, 'Faith, or the act of believing, is imputed for righteousness.' Thus it is said in the third verse, 'Abraham believed God, and it was imputed unto him for righteousness;' that is, his believing was thus imputed. Our brethren therefore do not reprehend ME, but the APOSTLE, who has employed this phrase.....I have declared that I believe both these expression to be true, 'The righteousness of Christ is imputed to us,' and 'Faith is imputed for righteousness.'"²⁴⁹

For Arminius, justification was a forensic act whereby God as judge pronounces man as righteous. However, because man is a sinner, this judgment must be according to the law of faith and not of works. Arminius used the Pauline term, imputation. However, based upon the Scripture found in Second Corinthians 5:21, Arminius would say that it is correct to say that the righteousness of Christ is imputed to us, but it is not correct to say that it is imputed to us "for righteousness." Rather, it is only correct to say that the righteousness of Christ is imputed to us, and that faith is imputed to us for righteousness. The salvation of sinful man is no mere fiction. In regards to Calvin's understanding that in the imputation of Christ's righteousness we are partakers, Arminius would agree. However, he was carefully trying to guard against two aberrations of thought: one, that man's righteousness contributes to his

²⁴⁹Arminius, The Works of Arminius, II, p. 45.

justification, and secondly, that Christ's righteousness is a cloak over man's unrighteousness.²⁵⁰

As has been mentioned, justification is a relational term. It describes the change in relationship between the believer and God, the objective side of salvation. In reference to the subjective side of salvation which is ethical righteousness, or sanctification, Arminius was closely aligned with the Reformers, Luther and Calvin. For him sanctification was a process of dying to sin and rising to new life. And it was coextensive with the life of faith.²⁵¹

Building upon the theological foundation of Arminius and very much concerned with the life of ethical righteousness, John Wesley laid the cornerstone for the modern holiness movement. Born in A.D. 1703, the 13th child of Samuel and Susanna Wesley, John began his life as the child of an Anglican rector. Following his heritage, Wesley grew up to study for the Anglican priesthood. Two major events in his spiritual life, however, made deep impressions upon him. The first was what several writers call his conversion following the reading of Thomas à Kempis, The Imitation of Christ, in 1725; and the other was what is called his Aldersgate experience where he was enabled to "trust in Christ, Christ alone for salvation" on May 24, 1738.²⁵² Until his death in A.D. 1791, Wesley continued to be one of the greatest evangelists England has ever known. His quest for righteousness has inspired many to follow the path of Christian holiness.

Wesley's theological position on justification can be readily seen in his Explanatory Notes upon The New Testament as

²⁵⁰Bangs, Arminius: A Study in the Dutch Reformation, pp. 344-345.

²⁵¹Ibid., pp. 345-346.

²⁵²T. Crichton Mitchell, ed., The Wesley Century: (1725-1825), Vol. 2 of Great Holiness Classics (6 vols.; Kansas City: Beacon Hill Press, 1984), pp. 36-40.

he comments upon Romans. In reference to Romans 4:3, "Abraham believed God, and it was imputed to him for righteousness," Wesley commented,

"Therefore God's affirming of Abraham, that faith was imputed to him for righteousness, plainly shows that he worked not; or, in other words, that he was not justified by works, but by faith only. Hence we see plainly how groundless that opinion is, that holiness or sanctification is previous to our justification. For the sinner, being first convinced of his sin and danger by the Spirit of God, stands trembling before the awful tribunal of divine justice; and has nothing to plead, but his own guilt, and the merits of a Mediator. Christ here interposes; justice is satisfied; the sin is remitted, and pardon is applied to the soul..."²⁵³

Continuing with his comments on justification, Wesley had this to say about Romans 4:9 where it is written, "faith was imputed to Abraham for righteousness."

"This is fully consistent with our being justified, that is, pardoned and accepted by God upon our believing, for the sake of what Christ hath done and suffered. For though this, and this alone, be the meritorious cause of our acceptance with God, yet faith may be said to be 'imputed to us for righteousness,' as it is the sole condition of our acceptance. We may observe here, forgiveness, not imputing sin, and imputing righteousness, are all one."²⁵⁴

Wesley lived in a day when the doctrine of imputation was being misused. As a consequence, he was involved in many written theological debates with those whose interpretation of the doctrine of imputation led to antinomianism. For some it might seem that he was too narrow at times. Nevertheless, there were good reasons for his theological stance. When it came to using the phrase "the righteousness of Christ" in reference to imputation, Wesley said,

²⁵³John Wesley, Explanatory Notes upon The New Testament, (Reprint of Epworth Press; London: Hazell Watson and Viney Ltd., 1966), p. 532.

²⁵⁴Ibid., p. 533.

"'The righteousness of Christ' is an expression which I do not find in the Bible. 'The righteousness of God' is an expression which I do find there....We are all agreed as to the meaning, but not as to the expression, 'the imputing the righteousness of Christ;' which I still say, I dare not insist upon, neither require any one to use, because I cannot find it in the Bible....I myself am more sparing in the use of it, because it has been so frequently and so dreadfully abused; and because the Antinomians use it at this day to justify the grossest abominations."²⁵⁵

It can be seen, then, that Wesley had difficulty in using the expression, "the righteousness of Christ," and preferred to use instead the expression, "the righteousness of God." In addition to being a biblical phrase, other reasons for Wesley's personal preference was that this phrase referred first to God's mercy, and then to His method of justifying sinners.²⁵⁶

Wesley, therefore, agreed with the Reformers that justification is a declaration from God to the repentant sinner that he is no longer under the sentence of condemnation. However, Wesley's heart beat centered on inner righteousness; that is, sanctification. In his sermon entitled, "The Way to the Kingdom," Wesley included righteousness along with peace and joy in the Holy Spirit as the summation of the biblical teachings on true religion. He especially equated love as the fulfillment of the law and as the sum of all Christian righteousness. Wesley wrote,

"We cannot be at a loss concerning this, if we remember the words of our Lord, describing the two grand branches thereof, on which 'hang all the law and Prophets;' 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; This is the first and great commandment;' (Mark xii. 30;) the first and great branch of Christian righteousness....And the second

²⁵⁵John Wesley, The Works of John Wesley, Vol. 10, (1872 rpt.; 3d ed.; Kansas City: Beacon Hill Press, 1978), pp. 312-315. Also, see pages 427-430.

²⁵⁶Allen Coppedge, John Wesley in Theological Debate (Wilmore: Wesley Heritage Press, 1987), p. 151.

commandment is like unto this; the Second great branch of Christian righteousness is closely and inseparably connected therewith; even, 'Thou shalt love thy neighbour as thyself.'.....Now is not this love 'the fulfilling of the law?' the sum of all Christian righteousness?--of all inward righteousness;...."²⁵⁷

Jesus' Sermon on the Mount became the basis for several sermons by Wesley. In his second discourse while commenting on Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," Wesley said this:

"Righteousness, as was observed before, is the image of God, the mind which was in Christ Jesus. It is every holy and heavenly temper in one; springing from, as well as terminating in, the love of God, as our Father and Redeemer, and the love of all men for his sake."²⁵⁸

Since righteousness is the image of God, then it must come from God. It is not something which comes with the nature of man, but must be given from heaven. Furthermore, this righteousness must exceed the righteousness of the Scribes and Pharisees. The distinguishing mark of their sect was "according to our Lord's account, 'They trusted in themselves that they were righteous, and despised others.'"²⁵⁹ Instead, the Christian's righteousness comes from within; the result of God's grace working within the Christian.

"Thus to do no harm, to do good, to attend the ordinances of God (the righteousness of a Pharisee,) are all external; whereas, on the contrary, poverty of spirit, mourning, meekness, hunger and thirst after righteousness, the love of our neighbour, and purity of heart, (the righteousness of a Christian,) are all internal. And even peace-making, (or doing good,) and suffering for righteousness' sake, stand entitled to the blessings annexed to them, only as they imply these inward dispositions as they spring from, exercise, and

²⁵⁷John Wesley, Sermon VII, The Works of John Wesley, Vol. 5, (1872 rpt.; 3d ed.; Kansas City: Beacon Hill Press, 1978), pp. 78-79.

²⁵⁸Sermon XXII. Wesley, Wesley's Works, V, p. 267.

²⁵⁹Sermon XXV. Wesley, Wesley's Works, V, p. 321.

confirm them. So that whereas the righteousness of the Scribes and Pharisees was external only, it may be said, in some sense, that the righteousness of a Christian is internal only: All his actions and sufferings being as nothing in themselves, being estimated before God only by the tempers from which they spring."²⁶⁰

Sometimes when speaking about righteousness, Wesley would speak of it as coming from the heart and at other times from the mind. It seems, though, he was referring to the same concept of "inward" righteousness. In refuting the comment that the righteousness spoken about by himself was only external, right action, Wesley replied,

"Indeed it is not. Here (as we said before) is your fundamental mistake. It is a right state of mind; which differs from right action, as the cause does from the effect. Righteousness is, properly and directly, a right temper or disposition of mind, or a complex of all right tempers."²⁶¹

These words were written in the context of defending the doctrine of original sin. Wesley's point was that Adam was created holy and righteous. This righteousness was a disposition of the mind given to Adam at creation, yet his righteousness was not irresistible to the point that he could not have willfully sinned.

"The love of God is righteousness, the moment it exists in any soul; and it must exist before it can be applied to action. Accordingly, it was righteousness in Adam the moment he was created. And yet he had a power either to follow the dictates of that love, (in which case his righteousness would have endured for ever,) or to act contrary thereto; but love was righteousness still, though it was not irresistible."²⁶²

In the same way, the love of God can create in the heart and mind of the Christian a disposition to righteousness. However, man

²⁶⁰Ibid., p. 325.

²⁶¹John Wesley, The Works of John Wesley, Vol. 9, (1872 rpt.; 3d ed.; Kansas City: Beacon Hill Press, 1976), p. 342.

²⁶²Ibid., p. 344.

still retains the right and power to choose not to follow that disposition.

For Wesley, being made righteous was not what God did in His justification of the sinner. Being made righteous would be the fruit, but was not justification. The distinctive gift of sanctification would be the means whereby God would enable the Christian to live a life of ethical righteousness.

Justification, then, implies what God does for us through His Son, Jesus Christ; sanctification is what God works in us by His Holy Spirit.²⁶³ Justification and sanctification are both closely related since they are of God's grace. Yet they were theologically kept separate in Wesley's thinking just as they were by the Apostle Paul. Justification implied the forgiveness of sins. Sanctification implied a real, inherent righteousness. Justification can be expressed as a relational change while sanctification can be expressed as a real change; a subjective change that is a renewal in man himself.²⁶⁴

It can be seen, then, that Wesley agrees on some points with the Reformers, but he diverges at others. This is especially true of his ethical concept of righteousness. While the "making righteous" of the Christian is not justification, Wesley would say that it came along with justification. Strictly speaking, the "making righteous" of the Christian is regeneration. It is spiritual life begun in the soul. Regeneration, or new birth, is only a part of sanctification. As such, Wesley would refer to it as initial sanctification; that is, the gate, or entrance into

²⁶³Albert C. Outler, ed., John Wesley, of A Library of Protestant Thought (New York: Oxford University Press, 1964), p. 201.

²⁶⁴Harald Lindström, Wesley and Sanctification: A Study in the Doctrine of Salvation (Wilmore: Francis Asbury Publishing Company, Inc., 1980), p. 84.

sanctification. It is a genuine righteousness; a real change of mind.²⁶⁵

Righteousness is the regular translation of the Greek word dikaiosyne in the New Testament. This term and the Old Testament terms for righteousness originally signified that which conformed to a norm; and for biblical writers, this norm is the character of God Himself.²⁶⁶ The concept of righteousness, then, has as its source, God, and its roots of usage, the Old Testament. The word "righteousness" is applied to the Christian who is right in character and action. That is, it is the Christian's conforming to the image of God through God's grace in a childlike innocence and simplicity. It is a positive inclination to goodness which is more than just an outward manifestation, but an inward, God-given dispensation.²⁶⁷

In order for man to fully comprehend the concept of righteousness, God sent His Son, Jesus Christ, to be the manifestation of ethical righteousness. He represented and exemplified the divine concept of righteousness in every respect. Since Jesus was God's Son, His ethics and teachings were grounded in the nature of God and not in mere theoretical abstractions. Jesus said more about inward ethical motives than about outward ethical conduct. This does not mean that outward ethical conduct is not important, but it means that Jesus realized that the outward actions of a person are the results of an inward motive. Christ was more concerned with abiding principles of righteousness than with mere rules and regulations.²⁶⁸

²⁶⁵Leo George Cox, John Wesley's Concept of Perfection (Kansas City: Beacon Hill Press, 1964), pp. 80-84.

²⁶⁶Knox, "Right, Righteousness," Baker's Dictionary of Theology, p. 461.

²⁶⁷Cox, "Right, Righteousness," Beacon Dictionary of Theology, p. 460.

²⁶⁸Carter, "Judeo-Christian Ethics" A Contemporary Wesleyan Theology, Vol 2, pp. 986-987.

The concept of righteousness is a correlative concept of justification. Justification is one of several metaphors for atonement, or salvation. As applied to God, righteousness refers to the character of God experienced as "faithfulness" in contrast to Israel's unfaithfulness.²⁶⁹ Jesus' opposition to the works righteousness of Judaism (Pharisaical righteousness) was due to His emphasis upon the recovery of what the Old Testament really meant; that is, salvation is based upon the faithfulness (righteousness) of God alone, and not upon the works of the law.²⁷⁰

The New Testament word dikaioo which means "equal" is translated one of two ways: as "righteous" or "just." Since God is the fountain of justice, God's verdict is absolutely just. Therefore, man's righteousness may be defined in terms of God's judgment. That is, the righteous is the person whom God's verdict has declared just, and the wicked is the person whom God has condemned.²⁷¹ This emphasis had led the Reformers to formulate a doctrine of imputed righteousness to the exclusion of a doctrine of imparted righteousness. For those of Wesleyan-Arminian Christianity, a doctrine of imparted righteousness was just as important as a doctrine of imputed righteousness. Imparted righteousness "has to do with God's not only declaring us to be righteous, as a judicial act in which He absolves us of the guilt of our acts of sins, but with His actually making us righteous." The basis of the concept of imparted righteousness is found in Romans 8:3-4, where the apostle Paul states "that, by grace, God's just expectations are fulfilled 'in us'--and not simply and solely in Christ."²⁷²

²⁶⁹Dunning, Grace, Faith, and Holiness, p. 343.

²⁷⁰Ibid., p. 344.

²⁷¹Knox, Baker's Dictionary of Theology, p. 461.

²⁷²Grider, "Imparted Righteousness," Beacon Dictionary of Theology, pp. 276-277.

Linguistically, dikaioo (to justify) means "to pronounce righteous" rather than "to make righteous." However, there is a deeper significance to the term which would avoid the criticism of accusing God of trying to deceive Himself through legal fiction. This is seen in the concept of relationship. "It does not involve a prior righteousness that in some way becomes the basis of the new relation, but it is a reality that is created in and with the forensic declaration of God that the man of faith is justified."²⁷³ Justification is God's proclamation that a person is righteous. The implication is that if God has proclaimed a person to be righteous, then he indeed has been made righteous.

Wesleyan-Arminian Christianity stresses that righteousness is not a natural characteristic of mankind. Rather, man is born sinful. Righteousness is the result of the declaration of God upon the repentant, sinful person who through faith in Jesus Christ has come to God, has been declared absolved of the penalty for his sins, and has received along with that declaration the regenerating impartation of righteousness making him a new creation in Christ and enabling him to live a life of ethical righteousness.

Summary

Mahayana Buddhism entered Korea about A.D. 372. At the heart of Korean Buddhism is an ethical system called the Noble Eightfold Path. Points three, four and five are the closest to the concepts of morality and righteousness; that is, right speech, right action and right livelihood. Gautama Buddha's original aim was to escape the cyclical sufferings of this life and to enter into Nirvana, a state of extinction. The Korean Buddhist does not maintain the same belief as the original Buddhist. In his modified view, he looks forward to a type of heavenly life and prays to various saviors who are to help him obtain his goal. Yet, he is still concerned about evil and the

²⁷³Dunning, Op. Cit., p. 347. Emphasis mine.

materialism of this life. So just as Gautama lived, the serious Korean Buddhist will live a moderated but ascetic life. His concept of righteousness is self-denial and following a prescribed path of self-cleansing from evil and materialism. The average Buddhist, however, will rely more heavily upon the graces of those who have become Bodhisattvas (Posals in Korean) rather than in asceticism.

The earliest influence of Confucianism in Korea was felt as early as 109 B.C. At the heart of Confucianism as taught by Confucius, reinforced by Mencius, and conveyed to Korea in the teachings of Chu Hsi, is that man is innately good. Self-discipline and intensive studying through education, according to Confucianism, will develop this natural, inner goodness. Righteousness, then, is related to the duties of man in this life; it is not related to a person's relationship or duty to God with the hope of some reward.

Relationships are very important in Korean Shamanism. To remain healthy, to be blessed, or to not be cursed by the spirits is very important for those who believe in an animistic religion. Hypothetically, it can be stated that to be righteous, one must make a serious effort to appease the demands of the many spirits that surround him. In other words, the maintenance of a right or proper relationship with the spirits of this world is righteousness for the Korean Shamanist.

Wesleyan-Arminian Christianity also stresses the concept of relationship. According to the Bible, mankind's relation with God was broken when the ancestors of the entire human race sinned by disobeying God. Since then all men have been born sinful and estranged from the Creator of the Universe. Righteousness, therefore, is not the natural characteristic of sinful man. Righteousness is the result of the declaration of God upon the repentant, sinful person who comes to God believing that Jesus Christ, the Son of God, came to earth as the Savior of sinful mankind. This declaration of God, called justification,

reestablishes the broken relationship between man and God. No prior righteousness is required by God in order for the repentant sinner to be justified. The man of faith has at that moment entered into a new relationship with God strictly through the forensic (legal) declaration of God. In order not to deceive Himself through legal fiction (that is, pretending that man is righteous but is not in reality), God creates with that declaration a new person in Christ. He whom God has declared righteous is also regenerated and created initially righteous so that he may begin to grow within, and to live a life of ethical righteousness.

EVALUATION OF THE CONCEPT OF RIGHTEOUSNESS

The Comparison of Wesleyan-Arminian Christianity and Korean Buddhism

As has been discussed, in following the Biblical teachings of Apostle Paul on Justification, Wesleyan-Arminian Christianity recognizes that the declarative act of God to the repentant sinner restores the relationship between God and man which was broken by sin. Furthermore, a new spiritual person is created whose outward actions reflect the inner, spiritual change. There is, therefore, for the Christian both an inner righteousness and an outward manifestation of the inner change in ethical righteousness. The former is the seed planted there by God through no effort of man; the latter is the result, the fruit of inner righteousness as the new person in Christ grows, obeys the Word of God and nurtures his new relationship with God.

Korean Buddhism is a modified form of Buddhism as taught by Gautama. Yet the path to righteousness for the Korean Buddhist is essentially the same. It is the path of self-denial and self-cleansing for the purpose of escaping from the sufferings of this life.

Key differences can be seen between Buddhism and Christianity in regards to the concept of righteousness. For Christianity, righteousness is the result of God's grace when he forgives the sinner. It does not come from man's efforts. Saint Paul wrote to the Christians at Ephesus, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast."²⁷⁴ On the other hand, Buddhism believes that righteousness comes about from one's own self-efforts. It emphasizes works-righteousness. The Mahayanist author, Suzuki, clearly stated that Buddhism is a way of living, not merely a theory of life. The teachings of the Eightfold Path is essential

²⁷⁴Ephesians 2:8-9. (N.A.S.B.)

to self-deliverance in Buddhism. "Cease to do evil, learn to do good, cleanse your own heart: this is the Teaching of the Buddhas."²⁷⁵

In the time of Gautama, there were so many gods which the Hindus worshiped that they could not be numbered. In addition to the denial of the Hindu gods, Buddhism was a religion which also denied, or at least would not acknowledge, the existence of a Creator God. For Gautama, the world existed and operated by its own natural power and law, not by divine command.²⁷⁶ With no concept of a Creator God in his philosophy, there would be no concept of sin as the Christian understands sin. The concept of sin affects the concept of righteousness. Sin for the Christian is a religious concept. It is an attitude of self-sufficiency which outwardly manifests itself in disobedience and defiance of God and His will for mankind.²⁷⁷ Gautama did not conceive of sin as such. For him, all the troubles of this world come from desire, covetousness and lust which must be overcome by self-discipline.²⁷⁸ One writer stated the Buddhist viewpoint on sin in the following words, "If I am a wretched victim of life, this has been of my own manufacture; I am my own creator. My sins are only against myself."²⁷⁹ This view is quite different from the Biblical view of sin. It only seems natural that a concept of

²⁷⁵Suzuki, Mahayana Buddhism, p. 156.

²⁷⁶McDowell and Stewart, Understanding Non-Christian Religions, p. 70.

²⁷⁷A proper two-part, inclusive Wesleyan-Arminian definition of sin is: "'Sin is a voluntary transgression of a known law of God by a morally responsible agent', or 'sin is any state or attitude which is contrary to Christian love.'" See Donald S. Metz, Studies in Biblical Holiness, (Kansas City: Beacon Hill Press, 1971), p. 79.

²⁷⁸Underwood, Religions of Eastern Asia, p. 190.

²⁷⁹Winston L. King, Buddhism and Christianity: Some Bridges of Understanding (London: George Allen and Unwin Ltd., 1963), p. 128.

sin as only wrongs against oneself would also produce a concept of self-righteousness.

Another difference between Christianity and Buddhism can be seen in the concept of suffering. For the Buddhist, suffering is the result of unrighteousness. Therefore, those who are obtaining self-righteousness are moving further and further away from suffering. The goal, of course, is to totally escape the cycle of rebirth where one obtains Enlightenment, or Nirvana. Those who do not seek after a righteous life are reborn into another life that will reflect the sins of the previous life--another spoke in the wheel of suffering. Suffering, however, in the Christian sense bears little or no integral relationship to sin.²⁸⁰ The whole purpose of the Book of Job is to teach that one can be righteous yet be afflicted with suffering. Jesus was the sinless One, yet He suffered for the sins of the whole world.²⁸¹ For the Buddhist, rebirth is not to be desired. In Christianity, though, the new birth (or being born again) is the means of entry into the life of righteousness. Suffering may come to the Christian, but he has the Son of Righteousness to comfort and aid him during those times of trial.²⁸²

While Buddhism does not affirm the activities of a Creator God working on the behalf of humanity for righteousness, Christianity does. Buddhism is basically a philosophically derived ethical system of principle. On the other hand, the Bible of Christianity shows that God, the Creator of the Universe, has been actively involved in the events of history and time. The Bible is the record of how the all-righteous God of

²⁸⁰Ibid., pp. 180-181.

²⁸¹Luke 9:22; 24:46; Hebrews 13:12; I Peter 2:22.

²⁸²Hebrews 2:18; 4:14-16.

the Universe has taken action for the purpose of redeeming man and making him righteous.²⁸³

Buddhism has made contributions to the Korean people. It introduced the concept of reverence for life, and it taught that there was no righteousness in war.²⁸⁴ Clark adds that Buddhism was superior to the degraded spirit worship of Shamanism. Buddhism's moral code, even though it was not perfect, was needed by the Korean people. It even helped Confucian ethics to be more effective.²⁸⁵

The Korean Christians are known as praying Christians. Their daily dawn prayer meeting is their connection to the Source of Righteousness, Jesus Christ. It may be possible that this habit of rising early each day to pray has been handed down from Buddhism; however, this is another area for research.

Originally, Buddhism was atheistic. But this is not true of Mahayana Buddhism with their many saviors--Bodhisattvas or Posals. Christianity can thank Mahayana Buddhism for preparing the Korean people with the concept of a savior so that the real Savior, Jesus Christ, Righteousness Incarnate, could live in their hearts and lives.²⁸⁶

The Comparison of Wesleyan-Arminian Christianity and Korean Confucianism

It has been shown that the Neo-Confucian teaching within Korea is that which was propagated by the philosopher, Chu Hsi. When speaking about righteousness (正), the Confucianist believes that man is innately good; however, he must practice proper ritual and propriety learned through education in order to

²⁸³Eugene A. Nida and William D. Reybun, Meaning Across Cultures (Maryknoll, N.Y.: Orbis, 1981), pp. 26-30.

²⁸⁴Paul S. Crane, Korean Patterns (Seoul: Hollym Corporation, 1967), p. 4.

²⁸⁵Clark, Religions of Old Korea, p. 89.

²⁸⁶Ibid., pp. 89-90.

maintain this goodness. The starting point and foundation for propriety is filial piety and duty to one's parents. This emphasis upon propriety and the observance of proper rules for behavior under any circumstance has become one of the distinguishing marks of Confucianism.²⁸⁷

One of the problems that arise in discussing Confucianism is the question of whether or not it should be considered a religion. The attitude of Confucius himself was rather complex. Generally, he refrained from raising basic religious issues. If it can be said that he were religious, it would be according to the way he thought of Heaven. Creel is of the opinion that Confucius thought of Heaven as an impersonal ethical force.²⁸⁸ Not all scholars of Confucianism would agree. The term "Heaven" (T'ien) could also be used by Confucius to refer to a personal Being.²⁸⁹ Even though Confucius would not have liked it, he became the object of an elaborate cult. One writer concluded, "profoundly skeptical of all nature worship and believing only in the supremacy of Heaven, which to him was a monotheistic deity, he was worshiped with rites which he would have regarded as superstitions, and ranked as a member of a polytheistic pantheon."²⁹⁰ The following reasons can be given to support the view that Confucianism is a religion.

- (1) Confucius and his followers have always affirmed the reality of a purposive and powerful Heaven.
- (2) Confucianism has promoted traditional rites such as sacrifice to Heaven, to Earth, and to one's

²⁸⁷John K. Shryock, The Origin and Development of the State Cult of Confucius (1932 rpt.; New York: Paragon Book Reprint Corp., 1966), p. 36.

²⁸⁸H. G. Creel, Confucius: The Man and The Myth (Westport: Greenwood Press, Publishers, 1949), pp. 114-117. This is also the opinion of Mauric Collis, The First Holy One (New York: Alfred A. Knopf, 1948), p. 27.

²⁸⁹See Waley, The Analects of Confucius, pp. 40-43; Sherley-Price, Confucius and Christ, pp. 52-53.

²⁹⁰Shryock, Op. Cit., p. 233.

ancestors.

(3) It has exercised an influence and control on Chinese society as religion has done in other countries.

(4) Its Classics have served as the foundation of truth as religious scriptures have done elsewhere.²⁹¹

In the same manner as it has for the Chinese people, Confucianism has served the social function of a religion for the Korean people.²⁹²

Some of the contributions Confucianism has given to Korean society should be briefly mentioned. First, Confucianism has produced great literature. The classical literature was written with ideographs which have not changed for over 2000 years even though pronunciation has varied from place to place and time to time. This has been the result of the work of the Confucian scholar, Hsu Shen, who compiled the first dictionary of the Chinese language. This has not only been a unifying factor for the Chinese, but it has also influence much of Asia.²⁹³ In the mid-15th century, Korea's Confucian scholar-King, Sejong, of the Choson dynasty (sometimes known as the Yi dynasty to Westerners) was instrumental in introducing many progressive ideas. One of King Sejong's influences still felt today is the Korean alphabet, Han'gul. It was created in order to provide a script for the vernacular language and for the accurate transcription of Chinese phonemes and pronunciation.²⁹⁴ The Han'gul script has had one of its greatest impacts upon the Korean nation by being the medium through which the Bible would be read by those searching to know about a righteous God who sent His only and righteous Son to be the Savior of the world. Even though Han'gul was developed much earlier, it was not popular nor used extensively until the

²⁹¹Chan, Great Asian Religions, p. 105.

²⁹²"Religion," A Handbook of Korea, 3d ed., p. 199.

²⁹³Shryock, Op. Cit., p. 43.

²⁹⁴"History," A Handbook of Korea, 3d ed., pp. 94-96.

translation of the Bible at the turn of this century. Instead, Chinese was the main writing script. Yet today, Chinese characters continue to be widely used since Chinese provided a major foundation for the Korean language.

In some non-Christian religious systems, there has been an emphasis upon the sensual. In Hindu lore, Krishna is considered an uninhibited, carefree spirit who expresses charm through erotic dance. He is reported to be the leader of a festival of love in which moral precepts are suspended. None of this is true of Korea's cult of Confucius. It is and has been free of licentiousness and any emphasis on sex. Its literature, also, reflects a high moral tone.²⁹⁵

Even though Confucianism has high moral standards, stresses the importance of education and places a high value upon the family, it is deficient in other ways.

First, righteousness for the Confucianist is primarily a duty performed for earthly parents and for the spirits of ancestors rather than a personal relationship with God. As has been seen in the study of Wesleyan-Arminian Christianity, righteousness begins in a new relationship with God. God first declares the repentant sinner freed from the penalty of his sins, then He regenerates the sinner into a new creation in Christ. That is, he is spiritually born again. With a new standing before God and as a new person in Christ, he can now begin to cultivate the seed of righteousness planted within himself. As it grows, so will the outward fruits of righteousness.

Confucius believed in religion, but he was not much interested in it since it dealt with forces outside of man's control. Anything outside of this world was of little concern for him. All efforts toward righteousness were the result of

²⁹⁵Spencer J. Palmer, Confucian Rituals In Korea, Vol. 3 of Religions of Asia Series, eds. Lewis R. Lancaster and J. L. Shastri (Seoul: Po Chin Chai Ltd., 1984), pp. 90-91. Also see Shryock, The Origin and Development of the State Cult of Confucius, p. 225.

what he believed was inborn in man--a good human nature, Jen.²⁹⁶ All duties of man are limited to the present life in the Confucian way of thinking. In their book, Confucianism, Chai and Chai stated that the moral cultivation of oneself is to lead to a profound understanding of oneself in relation to others and to the whole world. Following self-cultivation is to be a well-ordered family, a well-governed state, and a happy and harmonious world.²⁹⁷ However, one of the criticisms of Confucianism is that Confucian family patterns call for such a tight solidarity that it affects the ethical decisions of individuals. Ethical decisions are, therefore, made "for the sake of family" or for "the honor of family" to the exclusion of society as a whole. This pattern of loyalty to family as the primary virtue has also fostered religious particularism that tends not to reach beyond the immediate family, clan or locality.²⁹⁸ Both Judaism and Christianity hold the family in high regard. The Westerner should take note of the Easterner's practice of honoring and obeying one's parents. Jesus Christ, an Easterner Himself, honored His Heavenly Father by obedience unto death for the sins of the world.²⁹⁹ However, He would never have compromised His righteousness or ethics for the "honor of the family."

Francis Wei, in speaking about the Chinese, said that the practice of ancestor worship helped to reinforce the grip of the past upon the present. He did not believe that worshiping and

²⁹⁶Creel, Confucius: The Man and The Myth, p. 122.

²⁹⁷Ch'u Chai and Winberg Chai, Confucianism (Woodbury: Barron's Educational Series, Inc., 1973), pp. 87-88.

²⁹⁸Harvie M. Conn, "Conversion and Culture--a Theological Perspective with Reference to Korea," Gospel and Culture: The Papers of a Consultation on The Gospel and Culture, Convened by the Lausanne Committee's Theology and Education Group, editors John Stott and Robert T. Coote (Pasadena: William Carey Library, 1979), pp. 212-213.

²⁹⁹Romans 5:17-19.

sacrificing to ancestors had any religious connotation.³⁰⁰ In Korea as well, there are Christians who see no problem with ancestor worship and there are those who reject it.³⁰¹ There are several reasons for the Christian to reject ancestor worship, but only one reason will be given here which relates to the concept of righteousness. Ancestor worship discouraged a personal relationship with God, the Creator of the Universe, and substituted the lesser goal of worshiping the spirits of dead ancestors. In China and in the earlier history of Korea, only the King or the Ruler of the people could offer sacrifice to Heaven. That is, he would serve as the supreme priest and mediator between his people and Heaven.³⁰² However, God has opened the way for mankind to come to Him directly in worship through His Son, Jesus Christ. Jesus Christ is the final Mediator between man and God. Each person, regardless of race, language, customs or sinful past can go directly to Jesus Christ through prayer to receive forgiveness, healing or help.³⁰³ Any other person or object of worship is a hindrance and an obstacle to a personal relationship with God. Only God can declare a sinful person freed of the guilt and penalty for sin; only God can make a person into a new creation in Christ; only God can remake a person for righteousness.

Secondly, the Confucian concept of righteousness is deficient since Confucianism has an inadequate view of sin. Sin is a religious concept. From the Christian perspective, sin is primarily transgression against God, not against man.

³⁰⁰Wei, The Spirit of Chinese Culture, pp. 49-50.

³⁰¹See Jung Young Lee, ed., Ancestor Worship and Christianity in Korea, Vol. 8 of Studies in Asian Thought and Religion (Lewiston, N.Y.: The Edwin Mellen Press, 1988), and Young Tai Pyun, My Attitude Toward Ancestor-Worship (Seoul: The Christian Literature Society of Korea, 1926).

³⁰²Sherley-Price, Confucius and Christ, p. 49.

³⁰³Hebrews 4:14-5:10;10:1-18.

Confucianism stresses that wrongdoing, or sin, is primarily an improper breach of duty against man, not against God. Confucius did believe and teach that Heaven would reward or punish according to man's actions; but the basis for punishment would be on account of man's failure to keep the civil laws which regulated human intercourse, not because he had broken a law or his relationship with God.³⁰⁴ If Confucius had arrived at a correct concept of sin, then he would never have concluded that man is innately good and only needs to be educated and trained to follow that innate goodness. The Biblical view on the other hand is that man is born sinful since he inherits a sinful nature from Adam.³⁰⁵ Therefore, man is not innately good; he needs the grace of God to be righteous.³⁰⁶

This cultural, Confucian worldview of sin collided with the Biblical worldview and resulted in one of the greatest Christian revivals Korea has experienced. Harvie Conn has written that in the Confucian worldview where opposites are constantly blending into a complementary and mutually harmony of becoming (the Yin and Yang principle), there is no radical concept of sin. Therefore, when the Biblical concept of sin was really understood, it destroyed the self-righteous attitude of Confucianism within many Koreans. They were forced to reflect upon the religious and ethical meaning of sin and humility. This new awareness of the nature of sin caused them to be deathly

³⁰⁴Sherley-Price, Op. Cit., p. 61.

³⁰⁵Romans 5:12-14.

³⁰⁶Romans 5:21.

afraid of divine judgment;³⁰⁷ however, through repentance, they were thrust into the arms of a loving and forgiving God.

While many other comments could be stated in a comparison of Confucianism and Christianity,³⁰⁸ it would be best to conclude with the following remarks concerning the Chinese ideograph used to convey the concept of righteousness. A former missionary to China, C. H. Kang, and a medical pathologist who served many years in Thailand, Dr. Ethel Nelson, have combined their skills in search for spiritual truths hidden within the Chinese ideographs. In discussing the compound Chinese character for righteousness (義), a number of interesting facts have appeared. Their interpretation has been verified by the ancient Chinese forms for these same words. Keeping in mind the entire Judaic sacrificial system which was based upon the sacrifice of a lamb, and that Jesus was referred to as "the Lamb of God who takes away the sin of the world", it will be easy to comprehend

³⁰⁷These are not Harvie Conn's original thoughts, but rather are taken from, Pong-bae Park, "The Encounter of Christianity with Traditional Culture and Ethics in Korea: An Essay in Christian Self-Understanding" (PhD dissertation, Vanderbilt University, 1970). See Conn, "Conversion and Culture--a Theological Perspective with Reference to Korea," Gospel and Culture, pp. 217-218.

³⁰⁸In 1895 the Korean Repository printed an article on the weaknesses of Confucianism. Written by a Korean, Yun Chi Ho at a critical time in the political history of Korea, it was included in an appendix to Horace Underwood's lectures on Confucianism. The summary points are: (1) "Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system." (2) "Confucianism nourishes pride....Further, it over-looks the distinction between things moral and mental." (3) "Confucianism, knowing no higher ideal than a man, is unable to produce a godly or godlike person....a Confucianist begins in man and ends in man." (4) "Confucianism is selfish or rather encourages selfishness." (5) "While Confucianism exalts piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and probity by classifying women with menials and slaves." (6) "Confucianism aims to make people good through legislation." See Underwood, Religions of Eastern Asia, pp. 179-180.

what Kang and Nelson are saying.³⁰⁹ This Chinese word for "righteousness" seems to have been derived from an act of worship, especially in asking forgiveness for sin. The earliest background for this can be seen in the recorded sacrifices of Cain and Abel.³¹⁰ In the top portion of this Chinese character for righteousness can be found the character for sheep (羊). Directly below and in front of the character for sheep is a two-part character representing the words of I, me, or we (我). This is symbolic for the repentant sinner who is kneeling before the Lamb of God, the Righteous One. Dividing this second compound character yields two others meaning of hand (手), and that of a lance or spearhead (戈). This, then, is symbolic of the repentant sinner slaying the lamb by his own hand; that is, man's sins bring about the death of the innocent Lamb of God.³¹¹

The Comparison of Wesleyan-Arminian Christianity and Korean Shamanism

Shamanism has played an important part in the religious life of Korea. One reason for its vitality has been its emphasis on religious experiences. It has also been flexible toward other religious systems. For instance, Confucianism strongly influenced Shamanism in providing a rationale for ancestor worship.³¹² On the other hand, when the lower class of society felt like the underdogs in a Confucian, status-oriented society, Shamanism helped to vent supercharged emotions.³¹³ Roy Shearer

³⁰⁹John 1:29b. (N.A.S.B.)

³¹⁰Genesis 4:1-8.

³¹¹C. H. Kang and Ethel R. Nelson, The Discovery of Genesis: How the Truths of Genesis Were Found Hidden in the Chinese Language (St. Louis: Concordia Publishing House, 1979), pp. 82-84.

³¹²Owens, "Korean Shamanism," PhD dissertation, p. 281.

³¹³Kah-Kyung Cho, "Philosophy and Religion," Studies on Korea: A Scholar's Guide, ed. by Han-Kyo Kim (Honolulu: The University Press of Hawaii, 1980), p. 120.

said that "shamanism, or animism, had actually prepared the nation to receive Christianity," because the hearts and minds of the people had been "plowed by Shamanistic efforts to communicate with higher beings, and when the seeds of Christianity were placed in this rich, plowed soil, they flourished and produced the fruit of Christian disciples."³¹⁴ The desire to have a right relationship with the spirits that permeate the world of the Korean Shamanist is satisfied when he or she comes to Hananim through His Righteous Son, Jesus Christ.

Summary

A key difference between Christianity and Mahayana Buddhism is expressed by the Christian term "grace." Righteousness for the Buddhist is the result of his own self-efforts; righteousness for the Christian is the result of God's grace. Sin for the Buddhist is related to desire and the suffering it causes. In this sense, sin has no religious connotation. However, sin for the Christian is religious. Sin coincides at times with action and attitudes towards men, but it primarily is a wrong attitude and wrong actions towards God. Buddhism has, though, helped prepare the Korean people to understand the concept of a savior. This has allowed many to become personally acquainted with the Savior of all mankind, Jesus, the Righteous One.

Confucianism is religious as well as philosophical. While it teaches a high standard of conduct, Confucianism's glaring weakness is that of misunderstanding the nature of man. In contrast to the Biblical view that each person is born with a sinful nature, it affirms that man's nature is innately good and only needs education to be properly directed. And Confucianism has not directed man's worship higher than the deceased spirits of the dead. Righteousness for the Christian is not just the result of keeping rules or of doing one's duty. Righteousness begins with a new relationship with God as He declares the

³¹⁴Roy E. Shearer, Wildfire: Church Growth in Korea (Grand Rapids: William B. Eerdmans Publishing Company, 1966), pp. 30-31.

repentant sinner pardoned and released from the guilt and penalty of his sins. With a correct understanding of man as being born sinful and not innately good, the way is opened for the Confucianist to meet the real Source of righteousness, the Lamb of God, Jesus Christ.

In reference to righteousness, the goal of Shamanism is to obtain a peaceful, right relationship with the animistic spirits of this world. However, true peace as well as a personal, intimate and vital relationship with the God of the Universe, Hananim, is possible for the Shamanist who turns his life over to Christ and renounces all relationships with animistic spirits. Only Christ will give satisfaction to life.

CONCLUSIONS AND RECOMMENDATIONS

Summary of the Concept of Righteousness in Wesleyan-Arminian Christianity

The term "righteousness" is the regular translation of the New Testament Greek word dikaiosyne. This Greek word and the Old Testament words used for "righteousness" originally meant conformity to a norm; that is, conformity to the character of God Himself.³¹⁵ In order for man to understand the concept of righteousness, God the Father sent Jesus Christ, His Son, to teach and model righteousness. For those who are called Christians and belong to Jesus Christ, righteousness is conforming to the image of God through God's own grace in a childlike innocence and simplicity. Righteousness is more than just outward actions, but an inward, God-given inclination.³¹⁶

The concept of righteousness is also correlated to the concept of justification, one of several metaphors for the concepts of atonement, or salvation. In contrast to Israel's unfaithfulness, righteousness refers to the character of God as "faithful." This emphasizes the importance of the relational aspect of righteousness. Salvation, righteousness and justification are based upon the faithfulness of God alone, and not upon the works of the law.³¹⁷ To be pronounced "righteous" by God does not require prior righteousness on man's part. In addition, with God's forensic declaration of justification, the repentant sinner is also created anew in righteousness.³¹⁸

³¹⁵Knox, "Right, Righteousness," Baker's Dictionary of Theology, p. 461.

³¹⁶Cox, "Right, Righteousness," Beacon Dictionary of Theology, p. 460.

³¹⁷Dunning, Grace, Faith, and Holiness, pp. 343-344.

³¹⁸Ibid., p. 347.

Therefore, righteousness is not a natural characteristic of mankind. Rather, each person is born sinful. Righteousness is the result of the declarative act of God upon the repentant, sinful person who through faith in Jesus Christ has come to God and has received a pardon for the penalty and guilt of his sins. Along with that declaration of pardon, God regenerates the repentant sinner into a new person in Christ who is, then, righteous before God. From that moment on, the new Christian can begin to outwardly express his inner, spiritual change in a life of ethical righteousness.

Recommendations

The findings of this study on the concept of righteousness have some implications for the Korean Christian Church and for those who are working with it.

First, since there are several religions practiced in Korea, there will be a diversity of religious backgrounds for those who come to Christ for the first time. An itinerating missionary preaching to some local church congregation within Korea would possibly have a number of Christians or those still inquiring into the Christian faith from these diverse backgrounds of Buddhism, Confucianism and Shamanism. It should not be assumed that every hearer of the Gospel understands the Christian's use of terminology. This naturally applies to the concept of righteousness.

The Buddhist's emphasis on works-righteousness could be carried over into Christianity. If it is, then it would weaken the understanding of trusting God in simple faith for justification. For example, the Korea Church does everything with fervor. God wants His Church to be hot and zealous for good works, but good works must be understood as the fruit of righteousness and not as a requirement.

Confucianism has done much to emphasize the importance of education within Korea. Along with other Easterners, Koreans have a high literacy rate and give education a high priority. Due

to the Confucian concept of man as innately good, however, education must not be seen as the "means" of justification. There is a need for education in Christianity because it can aid the Christian in his spiritual growth, but education must not be seen as taking the rightful place of the born-again experience. Being spiritually born-again is the crisis moment in the life of a repentant sinner whereby God justifies him (that is, legally declares him pardoned of his sins) and regenerates him into a new creation in Christ. To emphasize this need to be born-again, sin must be taught as infecting each person since we are all born sinful. Only through the born-again experience can one enter the life of righteousness.

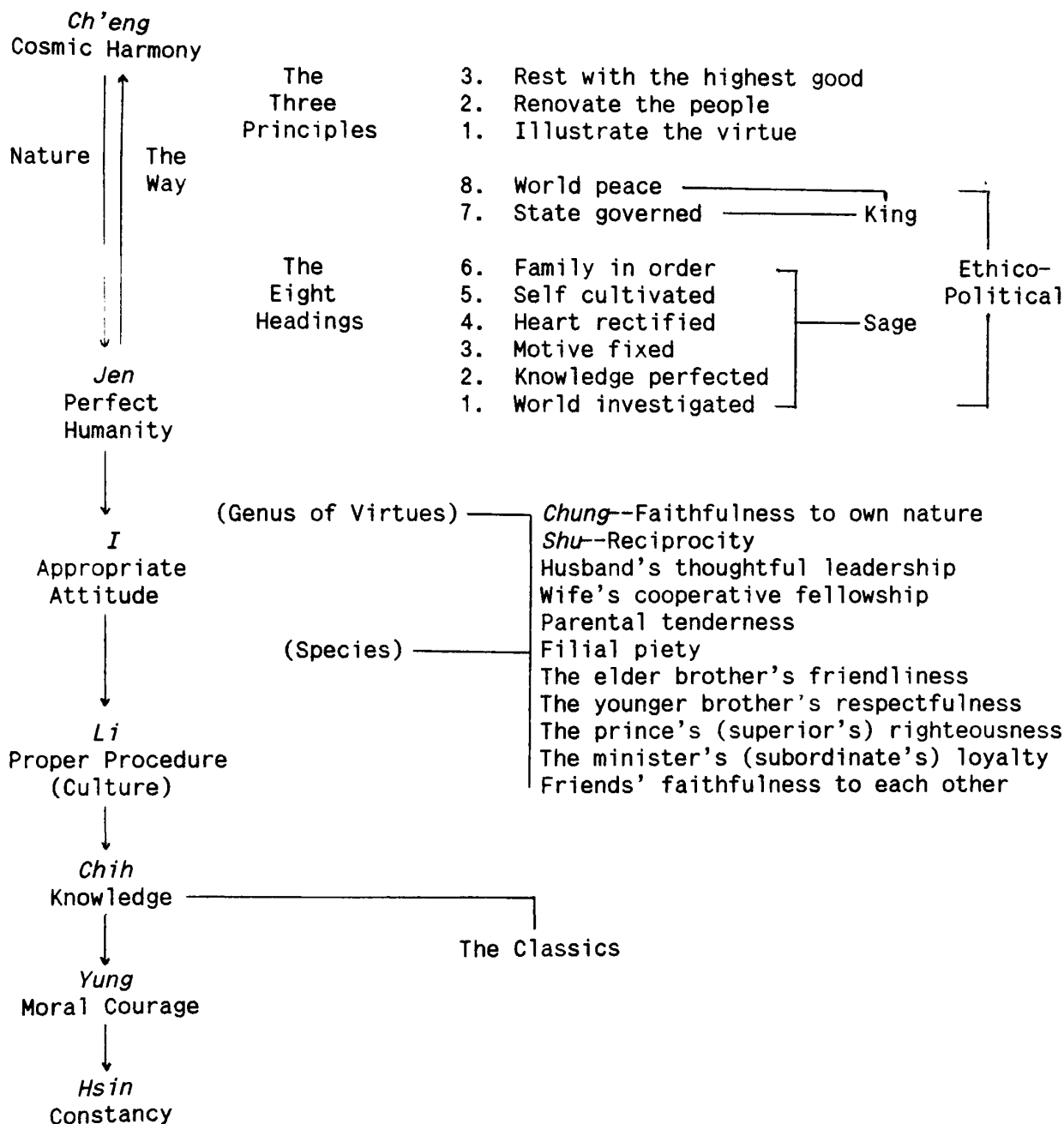
The Shamanist who comes to Christ will need to be taught that Hananim (the Korean name for God) is not just a supreme God of henotheism, but that He is the only true God who is both Triune and One. The relational aspect of righteousness should be able to be grasped by the Shamanist, but there will need to be caution applied to the teaching about the Holy Spirit. The Holy Spirit is not One to be manipulated by man's control or placated. He is not to be feared but to be revered and worshiped as one Person of the sovereign Trinity.

Secondly, in regards to the teacher of Christian theology, the following should be matters of concern. (1) The teacher cannot assume that each of his or her students (even though they are Christians) understands theological terms from a Biblical perspective. Time should be spent in defining the terms used in the classroom. (2) A careful Biblical exposition of the nature of man as sinful is fundamental. Biblical righteousness cannot be understood without this foundational truth. (3) A balanced approach in stressing the crisis experiences, such as the new birth, as opposed to the growth aspect of the Christian life must not be omitted. (4) A course in basic Christian beliefs should be given in the first year as part of the required curriculum for all Christian theological institutions.

Thirdly, this study on the concept of righteousness raises further questions. How do the cultural backgrounds of Buddhism, Confucianism and Shamanism affect the moral development of the Korean people? How do moral concepts in these religions differ from Western concepts of moral development? For instance, are Confucianism and Rousseau's concept that "children are inherently good" similar, dissimilar? In what sense? How do the concepts of righteousness in these religions affect the everyday lifestyle of the Korean population? And finally, in what ways should the Korean Christian Church apply the Christian life of righteousness in cultural ethics?

APPENDIX

A CHART of CONFUCIAN ETHICAL CONCEPTS³¹⁹



³¹⁹Francis C.M. Wei, The Spirit of Chinese Culture (New York: Charles Scribner's Sons, 1947), p. 35.

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