


The Mission Paper of Zion

Righteousness |

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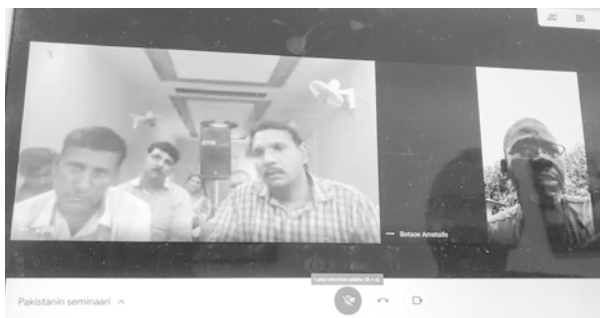
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Repentance and justification

Repentance and justification are core principles of Christian faith. Nevertheless, they are spoken about less and less.

WHAT DOES REPENTANCE MEAN?

Repentance according to the Bible is not a human act; it is an act and gift of God. True repentance happens when God strips away a person's own possibilities and affects that person so that he or she consents to receive the gospel.

The Greek word for repentance means a change of mind, a change in life's direction, and a turning. It is not a question of a person fixing their life to be more in compliance with God's word. Repentance is an about-face, beginning to travel in the opposite direction, and building upon an entirely new foundation. In fact, it means even more: it is rebirth.

Repentance is comprised of two parts. The first is penitence; a fear, caused by contrition, that torments a person's conscience. Such a person feels they have transgressed against God and have no way to attain peace in their heart by their own means. However, penitence without faith is hopelessness.

The second part of repentance is faith, which is born through the gospel when a person is able to hear the remission of sins. Upon hearing it, that person can trust that his or her sins are forgiven for Christ's sake. This brings comfort to the tormented conscience, frees the person from fear, and brings peace and joy into the heart. As a fruit of repentance, a change in life follows: the person gives up a sinful life.

HOW DOES A PERSON REPENT?

The result of the original sin is that no one is able to avoid committing sin. If the Holy Spirit is not able to nurture childhood faith in the unity of God's congregation, sins ultimately lead a person into unbelief and separation from God. Even an adult Christian may be deceived by the enemy of souls and become lost in self-righteousness or ungodliness.

Nevertheless, God can awaken a person who has lost their faith and call that person back into unity with Him. There are times in a person's life when God especially draws a person closer to Him. Such a time is called a time of visitation. God may call in one's youth or through different fates in life.

Repentance is always the work of God. God calls and awakens a person's conscience. No one can repent unless they hear the remission of sins proclaimed by a believing person with the authority of the Holy Spirit, and unless God opens an opportunity to receive it. God awakens and calls everywhere, but He justifies a person (i.e., makes a person righteous) only in the unity of His congregation.

WHAT DOES RIGHTEOUSNESS MEAN?

Righteousness is one of the core principles in the Bible, but also one of the most difficult. The basic meaning of the Hebrew word is *right*. Indeed, in many languages the word righteousness is derived from the word right. In the Finnish language the words are *vanhurskaus* and *oikeus*, and it is not as easy to realize that they are linked to each other.

That which is in accordance with the mind of God is right. This is the core of the concept of righteousness. Righteousness is a basic characteristic of God. He always judges rightly and is truly trustworthy.

God's righteousness also means His works of salvation in the lives of both entire nations and individual people. A person cannot be righteous in himself, but God can justify him, i.e., consider

him righteous, through the merit of Christ. This happens when, by faith, a person receives the salvation prepared by Christ.

HOW DOES GOD JUSTIFY A PERSON?

Martin Luther differentiated between temporal and heavenly righteousness. Temporal righteousness is needed for temporal life. However, a person cannot reconcile himself with God through temporal righteousness.

The core message of the Reformation was the doctrine on how God justifies a person: man is saved by faith alone, by grace alone, for Christ's sake alone. We cannot achieve righteousness before God with our own merits and deeds. Instead, we receive the forgiveness of sins and become righteous by grace when we believe.

RIGHTEOUSNESS BY FAITH

No one can fulfill the law of the ten commandments, but Jesus has fulfilled the law in our behalf. Righteousness comes by believing in Jesus Christ, and it is attained by everyone who believes. A person becomes righteous when he believes, without deeds demanded by the law.

Righteousness that is acceptable to God is righteousness by faith. It is not



based on human deeds, but on God's grace. The righteousness prepared by Christ can only be received by faith.

There is no intermediate condition between righteousness of the law based on deeds and the righteousness given as a gift by Christ. A person who attempts to become righteous by relying on his merits, deeds, or obedience to the law rejects the atonement work of Christ and the grace of God.

There are two aspects to Christian righteousness: faith of the heart and the fact that God considers a person righteous. Man's faith is always weak and lacking, but for Christ's sake God sees it as perfect righteousness. ▢

This article appeared in the book "How I believe" published by SRK in 2020.

Translation: K.K.

Righteousness and its fruits

God wants to bring man to be a partaker of His eternal righteousness through His Son Jesus Christ. Righteousness of life is a fruit of righteousness by faith.

The needs of all creation are provided by God. His hands carry everything that exists. God in His righteousness and love also leads the fates of the world and of nations as well as the phases of individual people's lives (Christian Doctrine 12–13).

God's will is that righteousness would happen in the world He has created. He has given His Holy Law to protect life and everything in it that is holy and precious. The holiness of God's law touches all nations. If man breaks God's law, he brings detriment to his own life. If he fulfills the law, he will be blessed (Christian Doctrine 24).

EVERLASTING RIGHTEOUSNESS

No one in the world is righteous in himself. "As it is written: There is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." (Rom. 3: 10–12).

God's righteousness is perfection, holiness, and right-mindedness that man's capacities cannot reach in even the smallest degree. Man is sinful and wrongful. God is righteous and just.

OBEDIENCE TO GOD'S RIGHTEOUSNESS

Since the original sin, man has not been able to comprehend that God alone is righteous. Already the first human pair wanted to make themselves righteous. It was difficult for them to see their own sinfulness. They wanted to hide from the face of God.

"Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden." (Gen. 3:8).

Hiding from the face of God results in a distortion of the Biblical image of man. Man is not seen as having fallen away and corrupt, but rather as having basically good characteristics and strengths. This type of image of man is increasingly prevalent in our time.

This wrong image of man leads people to fabricate various paths to salvation. In one way or another, they seek to

become acceptable before God through the works of the law, i.e., by following God's ten commandments in their outward life. In this way they seek to build their own righteousness. This was also typical of the Jews in the Bible.

“But the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone. – Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness.” (Rom. 9:31–32, 10:3.)

God indicates the nature of His holy and perfect righteousness through His Holy Law. Corrupt man is incapable of doing the works demanded by His righteousness. For this reason man is under God's righteous judgement. This means eternal death for the transgressor against the law. God's law requires man to concede that this judgement is correct.

RIGHTEOUSNESS BY FAITH AND ITS FRUITS

“But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through

faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and are all justified freely by his grace through the redemption that came by Jesus Christ.” (Rom. 3:21–24).

Christ has earned righteousness that is acceptable to God. Thus He fulfilled God's law and suffered judgement.

The righteousness earned by Christ is proclaimed in the kingdom of God. This task is designated to the office of preaching in the Holy Spirit. When a person becomes righteous by faith, a fruit of this is righteousness of life. God's grace instructs the believer in this.

“For the grace of God has appeared that offers salvation to all people. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ.” (Tit. 2:11–13). □

Text: Valde Palola, This is an abbreviation of an article published in SRK's yearbook in 1987 (Righteousness raises a nation). Translation: K.K.

The righteous shall live by faith

The prophetic word of God, "the righteous shall live by his faith" (Hab. 2:4), is repeated in the portion of Paul's letter to the Romans that awakened Luther's understanding: "The righteous shall live by faith" (Rom. 1:17).

Man is justified by faith, by grace and by the merit of Christ alone. This is the gist of the material principle of the Reformation. It disclaims the doctrine of merit, repudiates the law as a way to salvation, and proves the worthlessness of righteousness without faith (cf. Rom. 5:1–2).

Paul teaches that the letter kills, but the Spirit gives life (2 Cor. 3:6). Members of the Lord's congregation, inspired by the Holy Spirit and the light, have understood this correctly through faith. "because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do -- God did by sending his own Son --" (Rom. 8:2–3).

The question is important and needs to be answered. Over and over again,

the Bible goes back to this topic of salvation prepared by God. Jesus redeemed us. He took the curse of the law upon himself. Through faith the slave became free in Christ and an heir.

OUR OWN POSSIBILITIES

The question of how God justifies a sinner and keeps him righteous comes up time and time again:

"Now it is evident that no one is justified before God by the law, for 'The righteous shall live by faith'. But the law is not of faith - -" (Gal. 3:11–12).

A person who was not born of the Spirit cannot understand life in faith and grace, for the law demands fulfillment by deeds. A person under the bondage of the law needs to be freed. Once he has been freed, he understands the difference between life governed by the law and the pardoned sinner's life in freedom.

As a consequence of the fall, man carries a burden of such deep corruption that he has no capacity for anything that is spiritually good and correct. The fall corrupted humanity so



completely that "there is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." (Rom. 3:10–12).

The heart of an unbeliever is governed by sin. The pharisees boasted about their merits and how well they had fulfilled the law. They were shocked at Jesus' teaching. They felt righteous and hence believed they understood everything correctly. But Paul says, "Scripture has locked up everything under the control of sin". (Gal. 3:22).

Man cannot be saved by his own actions. We cannot gain reconciliation with God through our own goodness and devoutness.

SERMON OF FAITH

God's word consists of the law and the gospel. Jesus said that He did not come to abolish the law and the prophets but

to fulfill them (Matt. 5:17–18). "It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the law." (Luke 16:17).

Paul says, "it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous" (Rom. 2:13).

The law of the ten commandments is in itself holy (Rom. 7:12). It is spiritual (Rom. 7:14), but it cannot justify a person. Paul writes to the Romans that the law is powerless to do that (8:3).

But the law must be preached. It has a task and purpose of its own. The law awakens the conscience. It is meant to make unbelievers aware of their sins, to make them penitent and repentant in accordance with God's will. "Through the law we become conscious of our sin", says Paul (Rom. 3: 20).

The law is also needed to teach people. It encourages those with an awakened conscience to seek grace and help from Christ. The power of sin is overcome when a person becomes a partaker of the power of Christ's death and resurrection. A branch cannot bear fruit unless it is attached to the vine. This is where the task of the law ends, "for Christ is the culmination of the law so that there may be righteousness for everyone who believes" (Rom. 10:4).

"We know that the law is good if one uses it properly. We also know that the law is made not for the righteous," (1 Tim. 1: 8-9). The law is preached to unbelievers to awaken their conscience. It is not preached to those who are already righteous.

We have been saved by grace through faith. It is the gift of God. (Eph. 2:8-9). The gospel severs the bonds of sin and death. When a person is forgiven his sins, Christ is the end of the law for him. The blood of Christ cleanses our consciences of mortal works, so that we may serve the living God (Heb. 9:14).

God gives His Holy Spirit into a heart that has been freed from sin. New life thus begins through the gospel.

Faith comes from hearing (Rom. 10:17), and "faith is confidence in what we hope for and assurance about what we do not see" (Heb. 11:1).

To gain righteousness of faith and to retain it, we need to put aside our own merits and things that we have done or have left undone. Christ and his work are the only thing we need. "God was reconciling the world to himself in Christ, not counting people's sins against them." (2 Cor. 5:19).

The Lord Jesus reconciled us with his precious blood, "like the blood of a lamb without blemish or defect" (1 Pet. 1:19). As the high priest, he shows

mercy on sinners (Heb. 5:2). "And the Word became flesh and dwelt among us - - full of grace and truth." (John 1:14).

The Savior is the foundation of living faith and the congregation, "for no one can lay a foundation other than that which is laid, which is Jesus Christ." (1 Cor. 3:11). Nothing else can serve as the foundation of justifying faith, not human wisdom, not the best human works, not even the law of Moses.

By believing in Christ one can have life in his name (John 20:31). Faith then bears good fruit. When a person is righteous through faith, he is governed by mercy. Believers want to offer all parts of their bodies to God as instruments of righteousness (Rom. 6:13).

Faith is firmly based on the gracious promises of God and relies on them. Therefore, the righteousness that comes from faith will last forever. The prophet says, "The heavens will vanish like smoke, the earth will wear out like a garment, and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail." (Isa. 51:6). □

Text: Voitto Savela

The text is an abbreviation of an article published in the SRK Vuosikirja in 1987 (Righteousness exalts the nation).

Translation:S.-L.L.

The parable shows the difference between right and false righteousness

GOSPEL TEXT: MATT. 21:28–32

“What do you think? There was a man who had two sons. He went to the first and said, ‘Son, go and work today in the vineyard.’

“‘I will not,’ he answered, but later he changed his mind and went.

“Then the father went to the other son and said the same thing. He answered, ‘I will, sir,’ but he did not go.

“Which of the two did what his father wanted?”

“The first,” they answered.

Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him.

God’s call can only be accepted through sheer grace without one’s own merits. This call is proclaimed by believing people.

In the above gospel text, Matthew relates a parable that Jesus spoke to the high priests and elders. People had asked Jesus about the authority by which He performed miracles in the temple.

The high priests and elders, who were scribes and religious leaders, had

found that Jesus’ activity and the message He preached were threatening their own status. Many people believed in Jesus and followed him, and that made the scribes annoyed and angry.

AMONG SINNERS

The scribes wanted to silence Jesus. At one time they were so furious that they dragged Jesus out of the synagogue and brought him to the edge of a cliff, wanting to throw him down, but their plan failed (Luke 4:28–30).

Religious leader also felt bitter about the Savior's habit of communicating with publicans and other sinners and even visiting their homes. It was to this audience that Jesus spoke His parable of the man with two sons.

WHICH SON ACTED RIGHT?

In the parable the father ordered his sons to go and work in the vineyard. The first son refused, but soon regretted and went to work as his father had told him. The other son promised his father he would go but never went.

The key message of this parable is to show how people enter God's kingdom. The first son stands for the publicans and other sinners, who were disdained by the scribes. Publicans, who collected tax, were employed by foreign governments and often treated their clients unjustly. They were therefore scorned and even hated by people. They easily fell into the category of sinners.

The other son, who did not go to work at all, stands for the scribes, the very people who were listening to Jesus' parable. The self-righteous scribes believed they could use their rational abilities to know and understand what was right and wrong according to God's will. They also believed they could live in the way they taught others. They considered themselves God's people and heirs to heaven.



The scribes had been told by the prophets about God's will and His promises of the world's Savior. But they had rejected the righteousness to be gained through faith, because they were convinced that they already had a connection with God. Jesus told them, however, that publicans and prostitutes would enter the kingdom of God before them.

BLESSED BY GRACE ALONE

The vineyard in the parable stands for God's kingdom, into which all people are called to come. That call has been proclaimed ever since the creation of the world even before our Savior's birth. After Jesus ascended into heaven, the call has continued to be proclaimed until this day. The workers in the vineyard, who are believing people, call people to accept God's grace inspired by the Holy Spirit.

Jesus' parable shows people's attitudes to this call. There are listeners who feel they have done so much good that they are already acceptable to heaven. They are similar to the scribes of Jesus' time: based on their own merits they reject the call into God's kingdom.

A person who lacks personal merits and feels unacceptable to God can accept the call. The law of God has revealed their sinfulness. There is nothing they can use to explain or defend what they have done or have left undone. The only way to find safety and salvation before God is the gospel of God's grace that forgives all sins and is preached by members of God's kingdom.

WITH THE HELP OF THE GOSPEL

Zacchaeus was a despised tax collector, but Jesus came into his home. He was forgiven his trespasses (Luke 19). Even today, the members of God's kingdom are pardoned sinners who have found righteousness through grace. Those sinners possess forgiveness through faith every day.

The gospel gives us strength to walk on the road to heaven. "Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." (Heb. 4:16). □

Text: Heikki Saarikoski, The text was published in Päivämies on Aug. 23, 2020. Translation: S.-L.L.



Atonement and redemption

The key tenets of Christian faith are the atonement and redemption accomplished by Christ on our behalf. Almighty God with His word created the world to be good. But God's good creation became corrupt.

Right after the story of creation, the Bible tells us how the first human pair

was seduced by the serpent and fell into sin. Human beings corrupted by the fall are inherently evil and incapable of good.

Are human beings really inherently evil? Such a negative view of humanity may seem perplexing. It would be nice to believe that human beings are ulti-

mately basically good. Yet, we cannot deny the presence of evil in the world.

Anybody who is honest to himself must admit to being faulty and erring. The position of man as a fallen and imperfect creature makes him unacceptable to God. Based on his own works, man is condemned to eternal death.

But God did not leave fallen man alone. In his second letter to Corinthians Paul writes: "God was reconciling the world to himself in Christ, not counting people's sins against them" (2 Cor. 5:19). Because of this atonement by Christ, people who believe in Him avoid the righteous wrath of God for their own sins. Jesus was a surrogate sacrifice who suffered the punishment that would have been ours.

What Jesus did is also called redemption. Peter writes in the first chapter of his first epistle: "For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors" (1 Pet. 1:18). Jesus' faultless life was the fulfillment of the law. He fulfilled down to the last detail the law, which demanded complete purity.

It is possible to possess Christ's atonement and redemption by believing the gospel proclaimed from God's

kingdom. The gospel is a joyous message of how Christ atoned for the sins of mankind and rose from the dead victorious over death and the dominion of evil. Whoever believes this is given the perfect and pure garment of righteousness woven by Christ on Golgotha.

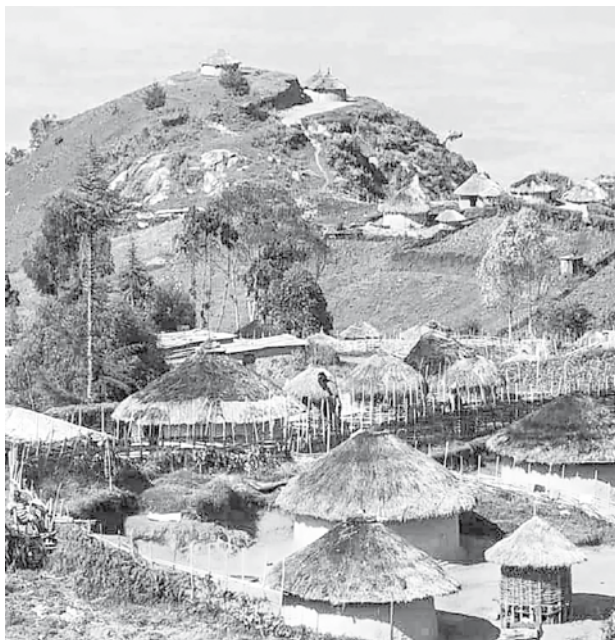
Dressed in that garment of righteousness, people are acceptable to God. Before they can have that garment, however, they must become aware of how guilty and lacking they are before God.

A person who is unaware of the state of his or her soul does not even want the garment of righteousness. Such people find the beautiful, clean and valuable garment a mere worthless rag. Nor is that garment desirable to people who have their own merits to present to God. □

Text: Antti Koivisto

The text is an abbreviation of an article published in *Päivämies* on Aug. 5, 2020.

Translation: S.-L.L.



The greatest gift of all was offered in the village of Kitale

In the midst of difficulties, also good news are heard from Kenya.

WhatsApp services have reached new regions and people in Kenya, and many have wanted to believe.

In late June and early July Kenyan Annah Barasa visited her friends and relatives in the village of Kamaram in Kitale, where she was born. It was an

annual family get-together, and about 60 people attended.

“I played two of the sermons that our local minister Samuel Okola sends me weekly on WhatsApp.”

HOW CAN A PERSON BE SAVED?

The first sermon was kept by Harri Vähäyjylkkä. The topic was from the let-

ter to the Romans, chapter 5, verses 1–6.

“He spoke about how a person can be saved in this sinful world—Jesus Christ died for our sins,” Barasa explained.

Barasa said the sermon dealt with the triune God: the Father, the Son, and the Holy Spirit, and how God is holy and perfect.

“He said God takes care of us in the same way as a mother cares for her child.”

THE BEAUTIFUL CALL SOUNDS FORTH

The people gathered there also heard Eric Jurmu’s sermon in the same way. It was based on the gospel according to St. Luke, chapter 19, verses 1–10. The topic was God’s call and how Zacchaeus searched for the kingdom of God.

“Jesus came to sinners, and He still calls sinners to repentance. The work of God’s kingdom goes onward,” Barasa described the main message of the sermon.

She said God’s call is a beautiful call, and the gift of faith is the greatest gift of all.

LIVING FAITH AWAKENS INTEREST

Barasa related how many questions arose after the sermons. People wanted

to know how they could hear more sermons, as they didn’t have smartphones for WhatsApp. They also hoped speakers would visit them to hold services.

Barasa and Okola are planning a trip to Kitale in October.

During the discussion it was mentioned that the churches in Kenya are private, and they do not teach Jesus’s teachings correctly. The most important question was how one can become a believer and live as a believer.

After this event Okola received calls from nine people who wanted to believe and hoped that services could be held in their locality.

“The participants felt that the sermons were moving,” Barasa confirms.

WHATSAPP SERVICES; A NEW FORM OF WORK

SRK has been arranging WhatsApp services in cooperation with sister organizations LLC and SFC in many mission work locations since the end of March, when it was no longer possible to make mission trips and visit the various localities due to the pandemic.

The sermons in Kenya are broadcast in English and they are interpreted into four local languages. □

Text: Päivi Martikainen

This article was published in Siionin Lähetyislehti
12.8.2020, Translation: K.K.

CLOSE-UP

My name is Annah Nekesa Barasa.

I live in Kanyabol in the Siaya province of Kenya.

Kenya is in eastern Africa. It is a very large country with 48 million inhabitants.

The area where I live is close to a small lake. Our livelihood comes from agriculture and fishing. There are believers in this area, and we usually get visiting speakers.

I work as a farmer.

Life as a believer comforts my heart and helps me forgive and forget.

When I see other believers, I feel joy. I am especially happy when we have visitors from Finland and the US.

We usually gather together to hear God's word every second week, and we are happy about the WhatsApp sermons. Our family often gathers to hear God's word, which is very encouraging. I am also a member of the humanitarian committee.

A Bible portion that I find important is Luke 15:11-32, the parable of the prodigal son.

Faith makes me feel joy, happiness and love



Annah Barasa lives in Kanyabol in the Siaya province of Kenya.

in all areas of my life. It helps me know if I am right or wrong and encourages me to forgive.

Many people are surprised to hear that there are believers in Kenya. We are happy about our faith.

I am happy that I am a believer and can listen to services and spend time with other believers.

Right now there are many challenges in my life, especially due to the covid-19 pandemic. My crop plants are not doing very well, either, because we have not had enough rain.

In the future I would like to set up a business. Doing business in agricultural products is what I would like to do most.

Interview: Päivi Martikainen, Photo: Annah Barasa, The text was published in *Siionin Lähetyislehti* on Aug. 12, 2020. Translation: S.-L.L.

Online Sunday School can be attended many times

In Finland we are living a time

when travel is limited to prevent the spread of the corona virus. For **Katariina Tanska** (4 years old) in Merijärvi, this means she has a long “break” from daycare.

Mom and dad are working from home and her big sisters and brothers are attending school online at home. It seems strange to think that people are living in the same way in many countries.

In the morning Katariina carries her own stack of books to the kitchen table like the others. She has her own play homework that she completes in her own exercise books or in her siblings’ old textbooks.

The older children need a computer a lot for their schoolwork. At times Katariina is also able to use a tablet to look at *Lukulumo* books or play games in English with her brother **Tuomas** (7 years old).



Tuomas lights a candle for Sunday School. The Sunday School can be followed on the *lastenpolku.fi* site. There it can be watched again later.



The Sunday School teacher greets everyone with God’s Peace and introduces himself as Juha Luukkala. He waves his hand in greeting.



We sing familiar songs in Sunday School and pray at the beginning and end.

Today is Sunday and there is no schoolwork. In the morning mom says today there is Sunday School. Home Sunday School seems like a happy idea to Katariina.

Her Sunday School-aged brothers have left with dad in the morning to return a neighbor's dog to its home, so Katariina follows the online Sunday School lesson with her mother and big sisters.

In the evening, when Tuomas and Harri (9 years old) are home, Sunday School is held again. It doesn't matter to Katariina that she has already watched



It's easy to answer questions by raising one's hand while sitting on the sofa at home. It feels just like being at actual Sunday School.



Annunciation Day. Together we look at a picture in which an angel appears to Mary.

the same lesson earlier. It's also nice to watch and listen to books many times, It's fun to know what to expect. □

Text and photos: Marjukka Tanska
This article was published in *Lasten Polku* 5/2020.
Translation: K.K.



Justification

When by faith we receive Christ as our Savior, God does not hold our sins against us, but forgives our sins for Christ's sake. He robes us in Christ's purity and holiness. In this way God justifies us, i.e., makes us righteous.

1948 Christian Doctrine of the Evangelical Lutheran Church of Finland
Translation: K.K.