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GOD'S JUDGMENT THROUGH THE DAVIDIC MESSIAH:
THE ROLE OF THE DAVIDIC MESSIAH IN ROMANS 1:18–4:25

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GOD'S JUDGMENT THROUGH THE DAVIDIC MESSIAH: THE
ROLE OF THE DAVIDIC MESSIAH IN ROMANS 1:18–4:25

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To Peace Park
for her constant love

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS.....	vii
PREFACE.....	ix
Chapter	
1. INTRODUCTION	1
Thesis.....	2
History of Research	5
Conclusion.....	27
2. THE DAVIDIC MESSIAH: THE AGENT OF GOD’S JUDGMENT IN THE OLD TESTAMENT	30
The Davidic Messiah	31
The Davidic Messiah: The Agent of God’s Judgment	48
Righteousness in the Davidic Messiah’s Judgment.....	56
Covenantal Faithfulness or Just Righteousness in God’s Judgment	62
Righteousness in the Davidic Messiah’s Execution of God’s Judgment	65
Justification through the Davidic Messiah in Isaiah 53	71
Identity of the Suffering Servant: The Davidic Messiah	72
The Agent of God’s Judgment	75
Justification for Many.....	81
Conclusion.....	87

Chapter	Page
3. THE DAVIDIC MESSIAH: THE AGENT OF GOD’S JUDGMENT IN THE SECOND TEMPLE WRITINGS	90
The Davidic Messiah	91
The Davidic Messiah: The Agent of God’s Judgment	108
The Davidic Messiah’s Righteous Judgment	116
The Righteous Messiah.....	117
Judgment through the Davidic Messiah in Righteousness	118
Covenantal Faithfulness?	122
The Davidic Messiah of Isaiah 53 in the Second Temple Jewish Writings	128
Conclusion.....	135
4. THE GOSPEL OF THE DAVIDIC MESSIAH: ROMANS 1:1–4	137
The Gospel concerning the Davidic Messiah.....	138
The Gospel of God	139
Judgment through the Messiah in the Gospel of God.....	155
Judgment through the Messiah in the Gospel	156
The Faithful Messiah?	161
The Davidic Messiah of Isaiah 11 in Romans 15:12.....	164
Conclusion.....	173
5. THE JUDGMENT OF GOD AND THE DAVIDIC MESSIAH IN ROMANS 1:18–4:25.....	174
Judgment through the Davidic Messiah: Romans 2:16	175
Revelation of God’s Wrath	175
God’s Wrath and Righteousness in the Gospel.....	182
Messiah’s Faithfulness?	185
Πίστις as Believers’ Faith	187

Chapter	Page
Judgment on the Davidic Messiah: Romans 3:21–25.....	191
God’s Righteousness through Faith in the Messiah	191
The Messiah—God’s Ἰλαστήριον	208
Justification through the Davidic Messiah: Romans 4:25	216
The Justifying Messiah	216
Conclusion.....	223
6. SUMMARY AND CONCLUSION	225
Summary	225
Conclusion.....	228
BIBLIOGRAPHY.....	230

LIST OF ABBREVIATIONS

AB	Anchor Bible
ABD	Anchor Bible Dictionary
<i>AGJU</i>	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
BDAG	Walter Bauer, Frederick William Danker, William F. Arndt, and F. Wilber Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
BECNT	Baker Exegetical Commentary on the New Testament
BNTC	Black's New Testament Commentaries
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
DJD	Discoveries in the Judaean Desert
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i>
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
<i>ETL</i>	<i>Ephemerides theologicae lovanienses</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpTim</i>	<i>Expository Times</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LXX	Septuagint

NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
NIGTC	New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NSBT	New Studies in Biblical Theology
<i>NTS</i>	<i>New Testament Studies</i>
OTL	Old Testament Library
SBLDS	Society of Biblical Literature Dissertation Series
SNTSMS	Society for New Testament Studies Monograph Series
SVTP	Studia in Veteris Testamenti pseudepigraphica
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
TNTC	Tyndale New Testament Commentaries
ThHK	Theologischer Handkommentar zum Neuen Testament
<i>TynB</i>	<i>Tyndale Bulletin</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

PREFACE

The sinking of Sewol ferry occurred four years ago. Since the death of so many people, I have been interested in God's righteousness and his covenantal faithfulness, while many scholars have emphasized God's covenantal faithfulness as his righteousness. Since then I attended Dr. Thomas R. Schreiner's Hebrews seminar, and I concentrated on the Davidic Messiah, who is the messianic King and Priest.

In connection of God's righteousness and the Davidic Messiah's role in Romans is the concern of my course work and this dissertation. Paul connects God's righteousness with the Messiah Christology in Romans 3:22: "The righteousness of God through faith in Jesus Christ for all who believe." I would like to discover God's just judgment over sinners and the role of the Messiah, Jesus, in God's righteous judgment. In particular, I focus on the Messiah's covenantal faithfulness in God's judgment through the Davidic Messiah.

Special thanks belong to my supervisor, Dr. Brian J. Vickers, for his sincere help with my doctoral program and the labor of rough drafts for this dissertation. I am also grateful to Dr. Jonathan T. Pennington and Dr. William F. Cook for their careful reading. I would like to thank my teacher, Dr. Sunnam Kil, because I was stimulated by the study of New Testament theology at Korea Theological Seminary, as well. Additionally, my church, Zion Presbyterian Church, and my pastor, Dr. Sungkoo Lee, have constantly supported my study. In addition, I want to express my appreciation to Gwangi Presbyterian Church and Rev. Sunghyun Kim; my friends Junjae Kim, Joohyun Park, and Sungdae Kim; and proofreader Rev. Richard Sytsma and editor Marilyn A. Anderson. This dissertation is dedicated to my family—Pyeonghwa, Jiha, and Jiin—

whose support has strengthened me to finish. *Soli deo gloria.*

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CHAPTER 1

INTRODUCTION

Paul writes, “But now the righteousness of God has been manifested apart from the Law, being witnessed by the Law and the Prophets, the righteousness of God is through faith in Jesus Christ for all who believe” (Rom 3:21–22). In these verses, Paul highlights a key theme in Romans—the righteousness of God, which is linked to faith in Jesus, the Messiah. Paul introduces the Messiah as one born from the seed of David, and utilizes quotations about the Messiah from the Old Testament to emphasize the significance of his arguments (Rom 11:26–27; 15:12).

The relationship between the Messiah of Romans and the tradition of the Davidic Messiah is an ongoing source of controversy in New Testament scholarship. The conventional Jewish messianism identified by some¹ in Paul’s letters has been denied² or

¹The early Jewish expectations for a messianic figure or figures are not uniform because of the diversity of expectations. P. G. R. Villiers, “The Messiah and Messiahs in Jewish Apocalyptic,” *Neotestamentica* 12 (1978): 75–100; E. P. Sanders, *Judaism: Practice and Belief* (Philadelphia: Trinity Press International, 1992), 295–98; G. H. R. Horsley, *Messianism through History*, ed. Wim Beuken, Seán Freyne, and Antonius Weller (London: SCM Press, 1993), 14–29; Ben Witherington III, *The Christology of Jesus* (Minneapolis: Fortress Press, 1990), 180; N. T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992), 308–20.

²John Gager, *The Origins of Anti-Semitism: Attitudes toward Judaism in Pagan and Christian Antiquity* (New York: Oxford University Press, 1983), 201; Gager, *Reinventing Paul* (New York: Oxford University Press, 2000), 143. Lloyd Gaston asserts, “For Paul, Jesus was neither a new Moses nor the Messiah, nor the climax of the history of God’s dealing with Israel, but the fulfillment of God’s promises concerning the gentiles, and this is what he accused the Jews of not recognizing.” Lloyd Gaston, “Paul and the Torah,” in *Antisemitism and the Foundations of Christianity*, ed. Alan Davies (New York: Paulist Press, 1979), 33. Zetterholm proposes that Paul deemphasizes Χριστός. He explains this phenomenon in relation to Paul’s Jew-Gentile dynamics: “Paul’s de-emphasizing of Jesus’ messiahship, while stressing his lordship, was a result of the fact that non-Jewish adherents to the Jesus movement were already familiar with Judaism, and partly identified themselves with the salvation history of the Jewish people in which the messiah of Israel had a key role. I believe that this is the fundamental misunderstanding of the non-Jews that Paul is generally trying to correct.” Magnus Zetterholm, “Paul and the Missing Messiah,” in *The Messiah in Early Judaism and Christianity*, ed. Magnus Zetterholm (Minneapolis: Fortress Press, 2007), 33–55.

modified³ by others. The debate about the Davidic Messiah is not merely a debate about the Messiah Christology itself in Romans because it is intertwined with the key themes in Romans. If the righteousness of God has been revealed through faith in the Messiah, Jesus, for all believers (Rom 3:22), what then is the connection between the righteousness of God and the Davidic Messiah in Romans? How does Paul's conception of the Messiah in Romans inform his understanding of the righteousness of God, a key theme in this book, as the faithfulness of God in the role of the faithful Messiah, the deliverance of God through the redeemer, or justifying righteousness through the agent of God's judgment? If Paul specifically references justification as being through the Messiah, Jesus (Rom 5:1), is justification based on union with the Messianic king, on incorporation into the messianic community, or on the forensic feature of Christ's role in Romans? With such possibilities, it is clear that Paul centers his argument on the Davidic Messiah in his gospel for the believers in Rome since the role of the Davidic Messiah influences the key themes in Romans.

Thesis

This study investigates the Davidic messianic elements of Romans. The characteristics of the Davidic Messiah in Romans provide evidence for a coherent and distinct role of the Davidic Messiah in relation to the primary themes in Romans. For Paul, the Davidic Messiah is the agent of God's judgment, demarcated by his kingly and priestly features. The Davidic Messiah features in Romans are influential for justification and the righteousness of God, both of which are closely related to the judgment of God. In Romans 1:18–4:25, Paul argues that believers can be justified through faith in the

³Andrew Chester understands that the term *messiah* remains, but the sense is changed. The Christology of Paul is fashioned through the death and resurrection of Jesus, not by Jewish messianic traditions. Andrew Chester, "The Christ in Paul," in *Redemption and Resistance: The Messianic Hopes of Jews and Christians in Antiquity*, ed. Markus Bockmuehl and James Carleton Payer (London: T&T Clark, 2007), 109–21; Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology*, WUNT 207 (Tübingen: Mohr Siebeck, 2007), 385.

Messiah, who is the agent of God's judgment. Paul depicts Jesus as the Davidic Messiah (1:3–4; 15:12), especially referencing his enthronement as such (4:25; 8:34–35). Jesus Christ is the agent of God's judgment (2:16; 8:34; 15:1–12), and all who believe are justified through faith in the Messiah Jesus (3:22). This divine judicial activity pertains directly to the Davidic Messiah, and is accomplished in light of his tandem roles as king and high priest. Acting as God's judgment is the role of the Davidic Messiah, which is accomplished in his kingship and high priesthood. Romans quotes and alludes to other Old Testament messianic texts that are based on God's judgment through the Messiah, and propagate the messianic expectation for the Davidic Messiah. The Davidic Messiah acts to save and govern as both redeemer and ruler (11:26; 15:12), through the justification enacted by that same Messiah.

The thesis of this dissertation is that in his arguments about justification and the righteousness of God in Romans 1:18–4:25, Paul depicts the Davidic Messiah exclusively as the agent of God's judgment without reference to the Messiah's fulfillment of the covenant. In Romans, the Davidic Messiah—Jesus—is affirmed as the agent of God's judgment, rather than as the faithful Messiah through and in whom God has fulfilled his covenant. In other words, although the Davidic Messiah has fulfilled the covenant of God, the focus on the Davidic Messiah in Romans is not the faithfulness of the Davidic Messiah, but the agency of the Davidic Messiah in executing God's judgment on sinners (Romans 2:16).

The majority of this work will be conducted through careful exegesis of selected passages concerning the Davidic Messiah in Romans, and by an investigation of relevant background material related to the Old Testament and the Second Temple Jewish writings. The exegetical approach is mainly performed following arguments regarding the Davidic messianic Christology in Romans 1:18–4:25 to examine the function of the Davidic Messiah and the Messiah's faithfulness in Paul's discourse in Romans. This study investigates Paul's understanding of the Davidic Messiah in Romans by analyzing

the allusions and citations to it in other parts of Romans, as well.

This chapter introduces the thesis and a history of research within the literature related to the thesis. I will survey the major works about Messiah Christology in Paul and the faithfulness of the Messiah in Romans. In addition, I will briefly evaluate the present state of research and present my thesis as a contribution to Davidic Messiah Christology and the Messiah's faithfulness.

In chapter 2, I observe the characteristics of the Davidic Messiah in the Old Testament as the foundation for discussing the Davidic Messiah in Romans. The judgment function of the Davidic Messiah, who is the agent of the judgment of God, will be examined. I then cross-examine the judgment and atonement of the Suffering Servant in Isaiah 53, which is closely related to the atonement of Jesus Christ in Romans.

In chapter 3, I observe the characteristics of the Davidic Messiah, particularly the judgment function of the Davidic Messiah in the Second Temple Literature. In the course of this observation, I evaluate whether the Messiah's faithfulness is unfamiliar in God's judgment through the Davidic Messiah.

In chapter 4, I study the evidence for the gospel concerning the Davidic Messiah, which is the context for God's judgment, asking in what sense Paul announces the gospel and the Sonship of the Davidic Messiah in Romans 1:3–4. Additionally, with an exegetical study of the messianic oracle and Romans 15:12 related to 1:3–4, I offer an analysis of the immediate context in light of the discussion about the Davidic Messiah's role as the agent of God's judgment. The relationship between the saving and ruling of the Davidic Messiah, which is based on God's judgment, is displayed in the exegesis of the Davidic Messiah in the Isaiah oracle and Romans 15:12. Paul's treatment of the Davidic Messiah in Romans 15:12 clearly shows that the role of the Davidic Messiah is the execution of God's judgment and that the Davidic Messiah's faithfulness is not a significant theme in Paul's discussion.

In chapter 5, I concentrate on the judgment function of the Davidic Messiah

described in the judgment theme in Romans 1:18–4:25 to support faith in the Messiah, rather than the Messiah’s faithfulness in terms of the judgment function of the Davidic Messiah. This chapter’s main emphasis is the solution for God’s wrath. The function of the agent of God’s judgment is resolving this problem through the Davidic Messiah’s the atonement. My analysis focuses on the question of the function of the Davidic Messiah’s atonement in terms of God’s judgment. I then identify elements of the exalted Messiah that seem to be related to the justification of believers in Romans 4:25. The present study concentrates particularly on the justification and enthronement of the Davidic Messiah, with a background in the Old Testament and Jewish tradition that demonstrates the authority of the Davidic Messiah for sinners’ judgment. The atonement for God’s judgment is the basis for faith in the Messiah. The exaltation of the suffering Messiah, alluded to in 4:25, is the basis of the faith (4:24). Finally, chapter 6 will include a summary of my conclusion.

History of Research

A history of research on the Davidic Messiah in Romans must begin with the History of Religions School, with its focus on *kyrios* Christology in Paul’s letters because New Testament scholarship has vacillated between Messiah Christology and *kyrios* Christology ever since then. Some scholars who have stressed *kyrios* Christology have denied the Davidic Messiahship in Paul’s Christology. The vacillation originated from the division presupposed between Hellenistic Christians and Palestinian Christians according to the thought of the History of Religions School. The Jewish messiahship in Paul’s ministry to Hellenistic Christians has been denied, based on the differences between the religious thoughts of the two groups—Jewish and Gentile Christians. However, it is impossible to determine the Messiah Christology in early Christianity based on a distinction between Jewish and Hellenistic Christians and to insist that there was no Jewish messianism in the Hellenistic Christians’ belief concerning Jesus. Later,

the *kyrios* Christology and Messiah Christology have been understood as intertwined in Paul's letter because there is no evidence of a sharp division between them in his time. Several scholars assert that Paul clearly holds to a *kyrios* Christology, which is merged with Jesus' Jewish messianism. Here I present briefly a few key figures who provide interpretations of a significant section of Paul's letter, especially concerning the *kyrios* Christology and the Messiah Christology.

Wilhelm Bousset. Wilhelm Bousset, who represents the History of Religions School, approaches early Christianity through the lens of liturgy and Christology in his book, *Kyrios Christos*. According to Bousset, the earliest Palestinian Christian movement is sharply separated from Hellenistic Christians, and he locates Paul in Hellenistic Christianity. Bousset explains that the *Kyrios* cult had been developed from Hellenistic churches, saying, "What the κύριος signified for the first Hellenistic Christian congregation thus stands before us in bright and living colors. It is the Lord who holds sway over the Christian life of fellowship, in particular as it is unfolded in the community's worship, thus in the cultus."⁴ The Palestinian Christians prohibited application of the title *kyrios* to Jesus because of Jewish monotheism. The Palestinian community understood the resurrected and exalted Jesus as "the Son of Man."⁵

In Romans 1:3–4, the Son of God is synonymous with the *kyrios* idea for Paul. Bousset observes, "It is always this exalted son of God upon whom Paul focuses."⁶ And, he argues,

We have already given reason for our doubting whether the title "Son of God" at all stems from Jewish messianology and accordingly from Palestinian primitive

⁴Wilhelm Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, trans. John E. Steely (Nashville: Abingdon Press, 1970), 134.

⁵Ibid., 151–52.

⁶Ibid., 208.

Christianity. If the doubts are valid, then the possibility must be reckoned with that here we have to do with an independent creation of Paul.⁷

While Paul focuses on the Son of God in his writing to the Hellenistic group, he does suggest the title “Son of David,” but it is less important in Paul’s *kyrios* Christology. Although Paul emphasizes “Jesus’ descent from David’s tribe,” he is simply “following the community’s tradition which had come down to him.”⁸ In Bousset’s thought, the title “Christ” was understood as a proper name in Paul’s era because Paul did not hold to the Jewish messianic expectation. Instead, he followed the Hellenistic piety of the mysticism of Christ.⁹

Albert Schweitzer. Critics from among Bousset’s contemporaries criticized his explanation. Albert Schweitzer contends that Paul’s thought “cannot be reconstructed out of a patchwork of Hellenistic ideas but only becomes intelligible in the light of eschatology.”¹⁰ Albert Schweitzer supports the idea that Paul’s Davidic Messianism was based on Jewish eschatology, and did not represent the belief of the Hellenistic community.¹¹ Schweitzer maintains that the *kyrios* Christology Bousset emphasized has no evidence in the earliest church.¹² Schweitzer relates Paul’s conception of Christ-mysticism to the mystical concept of “being in Christ” in the late Second Temple apocalypses, rather than to Hellenism.¹³ He writes, “The problems of Pauline eschatology all go back to the two circumstances that it is, in the first place, like the Apocalypses of

⁷Bousset, *Kyrios Christos*, 206–7.

⁸Ibid., 208.

⁹Ibid., 157–60.

¹⁰Albert Schweitzer, *The Mysticism of Paul the Apostle*, trans. William Montgomery (New York: Holt, 1998), 138.

¹¹Ibid., 52–55.

¹²Ibid., 29–32.

¹³Ibid., 139.

Baruch and Ezra, a synthesis of the eschatology of Daniel; and, in the second place, that it has to reckon with the facts, wholly unforeseen to Jewish eschatology, that the Messiah has already appeared as a man, has died, and is risen again.”¹⁴ In the Second Temple apocalypses, the Davidic Sonship was applied to the “Son-of-Man Messiah,” and this concept of the Messiah of the Messianic Kingdom was applied to Jesus in Paul’s writings.

Rudolf Bultmann. Rudolf Bultmann, who stands in the History of Religions School, attests that the title, the Son of David, is not important to Paul.¹⁵ The Davidic Messiah, the Son of David, did not have great significance to Paul. This term—*the Son of David* in Romans 1:3—is just a handed-down, pre-Pauline formula, and cannot reflect Pauline theology.¹⁶ Bultmann explains, “For though the title is of no importance to him, he refers to it in Rom 1:3, a sentence which is evidently due to a handed-down formula.”¹⁷ The narrow concept of the Messiah had been changed to the apocalyptic heavenly salvation-bringer, which Paul applied to Christ.¹⁸ He goes on to say, “The ancient title ‘Messiah,’ once expressing Israelitic national hope, was no longer confined to this narrower meaning but could just as well be transferred to the heavenly salvation-bringer awaited by the apocalyptists.”¹⁹ Bultmann argues with the division placed between Hellenistic thought and Palestinian Jewish thought, based on Bousset’s thesis. He is skeptical of the messianic understanding in Paul because he denies the possibility of confirming an understanding about the historical Jesus.

¹⁴Schweitzer, *The Mysticism of Paul the Apostle*, 76.

¹⁵Rudolf Bultmann, *Theology of the New Testament*, trans. K. Grobel (New York: Scribner, 1951–1955), 1:49.

¹⁶*Ibid.*

¹⁷*Ibid.*

¹⁸*Ibid.*, 52.

¹⁹*Ibid.*, 52–53.

Oscar Cullmann. Oscar Cullman criticizes Bousset’s scheme in his book, *The Christology of the New Testament*, opposing the “Christ cult” in Hellenistic Christianity. He opposes Bousset’s thesis that the *kyrios* for Jesus originated from the cultic setting of the Hellenistic community in Syria. The *Maranatha* passage (1 Cor 16:22) of Aramaic-speaking Palestinian Christians was used in a liturgical context, and “[in] his Greek letters Paul preserves in the Aramaic precisely the oldest characteristic prayers of the first Church.”²⁰ He additionally mentions that the Jewish communities in Palestine also used *kyrios* to designate Christ because *kyrios* was the word the Septuagint utilized to translate the divine name *Adonai*.²¹

Cullmann insists that there was no question of Jesus’ Davidic descent.²² In Cullmann’s understanding, though, the early church did not accept “the terminology relative to the Messiah,” and Christ will execute his Messiahship over the whole world “at the end.”²³ He writes, “The kingship of the Son of David was now primarily a kingship over the church. . . . The early Church believed that the kingship of Jesus would become visible only in the future. . . . Paul does expect a final event in which Christ will visibly appear, but he never allows Christ’s eschatological work to take a political form.”²⁴ Cullmann notes that “Christ” is a proper name in early Christianity,²⁵ which signifies the receding of Jewish messianic ideas.²⁶

²⁰Oscar Cullmann, *The Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: Westminster Press, 1959), 200.

²¹Ibid., 200–203.

²²Ibid., 130.

²³Ibid., 136.

²⁴Ibid., 135.

²⁵Ibid., 136.

²⁶Ibid., 134.

W. D. Davies. In *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology*, Davies suggests that there is not any difference in the Palestinian Judaism and Diaspora Judaism because of the strong Hellenizing influences in Palestine. Within this view, Paul's main ideas were derived from early rabbinic Judaism. He comments, "In the present work we shall not seek to deny all Hellenistic influence on him; we shall merely attempt to prove that Paul belonged to the main stream of first-century Judaism, and that elements in his thought, which are often labeled as Hellenistic, might well be derived from Judaism."²⁷ Palestinian Judaism had been influenced "with all parts of the Hellenistic world."²⁸

The Jewish Messiahship of Jesus is apparent in Paul because he was plainly a Jew. According to Davies,

Both in his life and thought, therefore, Paul's close relation to Rabbinic Judaism has become clear, and we cannot too strongly insist again that for him the acceptance of the Gospel was not so much the rejection of the old Judaism and the discovery of a new religion wholly antithetical to it, as his polemics might sometimes pardonably lead us to assume, but the recognition of the advent of the Messianic Age of Jewish expectation. . . . It was at this one point that Paul parted company with Judaism, at the valuation of Jesus of Nazareth as the Messiah with all that this implied.²⁹

He points out that the suffering Messiah and the resurrection of the Messiah are connected to Rabbinic literature. Paul placed the emphasis on Jesus as the Messiah of Jewish expectation.

Ernst Käsemann. Similar to Bultmann, Käsemann focuses on *kyrios* Christology in his Romans commentary. He sides with those who understand Paul's use of *Christos* as a proper name.³⁰ In Romans 1:3, Paul does not concentrate on the

²⁷W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (Philadelphia: Fortress Press, 1948), 1.

²⁸Ibid., 6.

²⁹Ibid., 243.

³⁰Ernst Käsemann, *Commentary on Romans*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 5.

messianic significance and “allows it to be overshadowed by the *Kyrios* title.”³¹ The Jewish expectation of the Messiah is denied in Romans. In Romans 11:26, the returning of the Redeemer is not a reference to “the historical Jesus, nor to the christological event as a whole, nor indeed to the *parousia* in Jerusalem, but to the return of the exalted Christ from the heavenly Jerusalem of Gal 4:26.”³² The quotation of Isaiah 11:1 in Romans 15:12 is also applied by Paul “to him who has been raised again and exalted.”³³ He declares, “Christ has not just come to win the Gentiles for the community. He intends to rule over the cosmos and for this reason, as in 8:20, he is an object of hope for all creation, which is represented by the peoples.”³⁴ Käsemann stresses the universal lordship of Christ.³⁵ He comprehends that Paul proclaims the eschatological fulfillment through Christ’s rule (15:12). He focuses on the *kyrios* Christology, rather than on the Jewish Messiah, based on the sovereign eschatological rule of Christ in Paul.³⁶

Martin Hengel. In *Judaism and Hellenism*, Hengel shows that Hellenistic culture had affected Palestine. By the third century BC, the upper classes of Palestine had already been influenced by Hellenization, and the lower classes were affected in the next two centuries.³⁷ Therefore, Hengel challenges the History of Religions School with his historical analysis that contrasts with the thought of the History of Religions School. He states that “the putative pre-Pauline, Christologically productive ‘Gentile-Christian

³¹Käsemann, *Commentary on Romans*, 5.

³²*Ibid.*, 314.

³³*Ibid.*, 387.

³⁴*Ibid.*

³⁵*Ibid.*

³⁶*Ibid.*

³⁷Martin Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine during the Early Hellenistic Period*, trans. John Bowden (London: SCM Press, 1974), 104.

community,’ is a fiction.”³⁸ The Christian communities in Syria were “at best ‘mixed communities,’ and the element of Jewish Christianity was predominant for years.”³⁹ The missionaries of the earliest Christians were Jewish Christians.⁴⁰ Hengel, supporting the *kyrios* Christology from a Jewish background, remarks,

The conception of the sending of the Son does not come from a pre-Christian gnostic myth—which in fact never existed—but has its roots in Jewish wisdom speculation; the confession *κύριος Ἰησοῦς* is not borrowed from the cult of Attis, Serapis, or Isis, but is a necessary consequence of the exaltation Christology in which Ps 110:1 in particular played a part; the Jerusalem Maranatha formula represented a preliminary stage in which the exalted Christ was called upon to return soon.⁴¹

Additionally, Hengel understands Paul to fully acknowledge the conceptions of the *Χριστός* within the Old Testament,⁴² and he employed this title for Jesus in Romans 1:3–4. He says,

That Paul was perfectly acquainted with the Old Testament-Jewish conceptions bound up with the messianic name *Ἰησοῦς Χριστός*, can be seen from any number of texts. Thus the reference to Jesus’ descent *ἐκ σπέρματος Δαυὶδ κατὰ σάρκα* (Rom 1:3f). The appointment to “Son of God in power . . . by his resurrection from the dead” which follows, means nothing other than the effective, powerful installation of the resurrected Jesus in the fullness of his messianic power. . . . The Davidic descent of Jesus—which Paul, in an ancient formula, presupposes to be well known as a matter of course even by the Roman Christians—probably derives from a tradition in the family of Jesus attested by Hegesippus and Julius Africanus.⁴³

The salvific work of Christ, who is the promised Messiah, has universal significance.⁴⁴ Hengel insists on “the ‘Gentiles’ access to salvation in Christ,” who is the Messiah

³⁸Martin Hengel, *Between Jesus and Paul: Studies in the Earliest History of Christianity*, trans. John Bowden (London: SCM Press, 1983), 38.

³⁹*Ibid.*, 41.

⁴⁰*Ibid.*

⁴¹*Ibid.*

⁴²*Ibid.*, 3.

⁴³*Ibid.*

⁴⁴*Ibid.*

promised to Israel.⁴⁵

Hengel and Davies contest Bousset's thought that there was a difference between the confessions concerning the Messiah in Palestinian and Hellenistic Diaspora communities. The dominance of Hellenism influenced Palestinian Judaism. The dichotomy in early Christians' Christology between Messiah Christology and Lord Christology needs to be abandoned because there is no evidence of a separation between Palestinian Judaism and Diaspora Judaism. Hengel emphasizes that historical analysis, based strictly on chronological development of early Christianity, does not provide evidence for such boundaries.

Larry W. Hurtado. Hurtado understands early Christianity to have the characteristic of "high" Christology, which stresses the divinity of Christ. He demonstrates that Jewish monotheism was applied to Jesus-devotion. The exclusive Jewish monotheism could not allow cultic worship for "revered agents of God (whether angelic or human)."⁴⁶ The devotion granted to Jesus in early Christianity has historical significance because Jesus represents a unique agent of God "the Father." In addition, it is still more important to note that the Jews resisted worshiping any figure.⁴⁷ This means that Jewish monotheism was taken over in early Christianity as "the Christian mutation."⁴⁸ He writes, "The accommodation of Jesus as recipient of cultic worship with God is unparalleled and signals a major development in monotheistic cultic practice and belief."⁴⁹ Moreover, like Bousset, Hurtado realizes that the earliest Christians had the

⁴⁵Hengel, *Between Jesus and Paul*, 4–5.

⁴⁶Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 31.

⁴⁷Hurtado, *Lord Jesus Christ*, 31.

⁴⁸Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, 2nd ed. (Edinburgh: T&T Clark, 1998), 100.

⁴⁹Hurtado, *Lord Jesus Christ*, 53.

sense and experience of the presence of the exalted Jesus and worshiped him.⁵⁰ Hurtado proposes that the divinity of Jesus as the object of worship was recognized in early Christianity. Pauline letters illustrate that early Christians “took over and perpetuated from previous circles of Christians a devotional pattern in which Jesus functioned with God as subject matter and recipient of worship.”⁵¹ Hurtado’s understanding is vital for understanding N. T. Wright’s “divine identity” of Christ in relation to worship and cultic devotion of Christ.

Richard Bauckham. In Jewish monotheism, the God of Israel had been identified as YHWH in the covenant relationship.⁵² God’s identity is additionally characterized by the reference to “God’s relationship to the whole of reality.”⁵³ The only true God, YHWH, is “sole Creator of all things and sole Ruler of all things.”⁵⁴ The exclusive worship of YHWH is a clear signal of the division “between God and all other realities.”⁵⁵ Bauckham shows three characteristics of the divine identity in Jewish monotheism: creational, eschatological, and cultic. These features are applied to Christ in Paul’s Christology: “They include Jesus in the unique divine sovereignty over all things, they include him in the unique divine creation of all things, they identify him by the divine name which names the unique divine identity, and they portray him as accorded the worship which, for Jewish monotheists, is recognition of the unique divine identity.”⁵⁶ In Bauckham’s understanding, Christ has a unique divine identity because

⁵⁰Hurtado, *Lord Jesus Christ*, 64–70.

⁵¹*Ibid.*, 136–37.

⁵²Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008), 8.

⁵³*Ibid.*, 8.

⁵⁴*Ibid.*, 9.

⁵⁵*Ibid.*, 11.

⁵⁶*Ibid.*, 19.

Christ is sovereign ruler over the world, and he participated in God’s creation. The whole New Testament is identified as having the highest Christology—one that espouses Christ’s divine identity.⁵⁷

James D. G. Dunn. Dunn describes his view of Christology as a “high” or moderately “high” Christology,⁵⁸ but his Christology starts from a low Christology. He proposes that Paul begins with the particular form of monotheism that he received from his Jewish upbringing. This is manifested in the idea of the subordination of Christ to God (1 Cor 15:27–28). In opposition to Hurtado’s idea, the worship of Jesus, Dunn explains that the worship language and words for praise and thanksgiving were never offered to Christ.⁵⁹ Although Christ has significance in Christian worship, worship was offered to God through Christ, as well, because “Christ is both sacrificing High Priest and sacrificial victim.”⁶⁰ He writes, “Christ was never understood as the one to whom sacrifice was offered.”⁶¹ Furthermore, against the term of divine identity, Dunn warns his readers of “the danger of confusing.” He emphasizes, “An identification of Jesus with and as Yahweh was an early attempt to resolve the tensions indicated above; it was labelled as ‘Modalism,’ a form of ‘Monarchianism’ (the one God operating first as Father and then as Son), and accounted a heresy.”⁶² In his view, Paul’s interpretation is that of an interaction between his Jewish monotheism and his beliefs about Jesus within God’s

⁵⁷Bauckham, *Jesus and the God of Israel*, 31.

⁵⁸James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 258.

⁵⁹James D. G. Dunn, *Did the First Christians Worship Jesus? The New Testament Evidence* (Louisville: Westminster John Knox Press, 2010), 7–28.

⁶⁰*Ibid.*, 56.

⁶¹*Ibid.*

⁶²*Ibid.*, 142.

purpose. The influx of Gentiles influenced Paul's developing Christology, resulting in Pauline Christology being elevated higher to the "highest" moment.⁶³

Dunn insinuates that to understand Davidic Messiahship, the particularity of situations within the Hellenistic communities and the Palestinian church must be considered. He notes,

Why the identification of Jesus as Son of David was so treated in the Hellenistic church is not entirely clear—most probably because it was too peculiarly Jewish to permit its easy translation into the wider world. The Jewish hope of a messianic son of David was expressed in strongly political and so nationalistic terms: the son of David was expected to introduce a political kingdom and effect a this-worldly salvation. However amenable this was to the gospel of the Palestinian church it cannot but have been an embarrassment outside Palestine. . . . Paul does not affirm the Davidic sonship of Jesus without qualification. He does not deny it either, but he makes it clear that to describe Jesus as "born of the seed of David" is a dangerously defective and misleading half-truth.⁶⁴

The Davidic Messiahship in Romans 1:3–4 reflects the embarrassment of the Hellenistic communities "over Jesus' Davidic sonship."⁶⁵ In Dunn's view, while Jewish messianic expectations are political and nationalistic, Paul uses the formula in 1:3–4 to present a balanced portrayal of the Davidic Messiah for the Hellenistic Christians that does not emphasize the nationalistic kingship of the Messiah.⁶⁶ In addition, Dunn observes in terms of Romans 15:12, "The final scripture, from Paul's favorite prophet (Isa 11:10), fittingly ties together again the thought of the Jewishness of Jesus (the Davidic Messiah) and of the risen Christ, hope of the nations—an effective recall of the themes of the letter's paragraph (1:2–5)."⁶⁷ Paul elaborates on "the messianic promise" as the

⁶³James D. G. Dunn, "Christology as an Aspect of Theology," in *The Christ and the Spirit: Collected Essays Vol 1 Christology* (Edinburgh: T&T Clark, 1998), 382.

⁶⁴James D. G. Dunn, "Jesus—Flesh and Spirit: An Exposition of Romans 1:3–4," in *The Christ and the Spirit*, 136–37.

⁶⁵*Ibid.*, 147.

⁶⁶*Ibid.*, 145.

⁶⁷James D. G. Dunn, *Romans 9–16*, WBC 38B (Nashville: Thomas Nelson Publishers, 1988), 853.

vindication of Israel that includes “the destruction of the Gentiles.”⁶⁸ However, it “has been reversed in the outreach of the gentile mission.”⁶⁹ Paul doubtlessly would not want to endanger the acceptance of his letter in Rome “by imposing a different sense” of nationalistic and political messiahship held by the Jews.⁷⁰ In Dunn’s understanding, the Davidic Messiah, as such, has been enlarged to embrace a gospel message, which includes the Jewish Messiah’s becoming the Son of God.⁷¹

New Testament scholars question the chronological schemes of the development of *kyrios* Christology in the History of Religions School, and the School’s denial of the Messiah Christology. An accurate definition of the boundary between Jewish and Gentile Christianity was not given. Additionally, scholars still debate Jewish monotheists’ worship of Christ.⁷² Some scholars have questioned the “exclusive” Jewish monotheism in the Messiah Christology.⁷³ They insist that the characteristics of Jewish monotheism in Second Temple Judaism are “inclusive.”⁷⁴ Some scholars assert that the

⁶⁸Dunn, *Romans 9–16*, 850.

⁶⁹Ibid.

⁷⁰James D. G. Dunn, *Romans 1–8*, WBC 38A (Nashville: Thomas Nelson Publishers, 1988), 12–13.

⁷¹Ibid., 24. Concerning some scholars’ denial about Paul’s Jewish messianic idea, see A. B. Harvey, *Jesus and the Constraints of History* (London: Duckworth, 1982), 154, 157–58; James D. G. Dunn, “How Controversial Was Paul’s Christology?” in *The Christ and the Spirit*, 212–28; Maurice Casey, *From Jewish Prophet to Gentile God: The Origins and Development of New Testament Christology* (Louisville: Westminster John Knox Press, 1991), 116.

⁷²Pertaining to inclusive Jewish monotheism, see William Horbury, “Jewish and Christian Monotheism in the Herodian Age,” in *Early Jewish and Christian Monotheism*, ed. Loren T. Stuckenbruck and Wendy E. S. North (London: T&T Clark, 2004), 17.

⁷³Regarding “inclusive” monotheism, Wright says, “The substantial and fascinating discussions that have taken place over the last couple of decades about the role of status of ‘intermediary’ figures in Jewish thought—angels, patriarchs, ‘wisdom’ and so forth—seem to me mostly beside the point in a discussion of what ‘monotheism’ really meant in practice.” And he says, “In particular, it is simply wrong-headed to suggest that such ‘monotheism’ might be compromised by a recognition of the existence of non-human powers or intelligences, whether good (angels) or evil (demons); it was no part of second-temple monotheism to suggest that Israel’s God was the only non-human intelligence existing in the cosmos.” N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 626.

⁷⁴Christopher Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (New York: Crossroad, 1982); Loren T. Stuckenbruck, *Angel Veneration and Christology: A Study in Early Judaism and in the Christology of the Apocalypse of John*, WUNT 2.70 (Tübingen: J. C. B. Mohr, 1995); Chester, *Messiah and Exaltation*, 363–82.

conventional messianism of Judaism was denied by⁷⁵ or changed in⁷⁶ Pauline high Christology, and that the entrance of Gentile Christians in early Christianity resulted in outstanding Christological developments.⁷⁷

The Messiah's Faithfulness in the Messiah Christology

In his letters, especially in Romans, Paul focuses on the Messiah Christology, which is clearly presented in several verses: 1:3–4; 3:21–25; 4:25; 15:12. Several scholars maintain that these verses in Romans emphasize the Messiah's faithfulness. This is the most controversial issue in New Testament scholarship.

Richard B. Hays. Hays opposes the claim that there was a radical division between Jewish and Gentile factions within early Christian communities. There is commonality of faith among Christians groups.⁷⁸ Some German scholars assume that Paul uses Jewish-Christian confessional traditions (e.g., Rom 3:24–26) and that he does rebut or correct them for his Gentile communities. However, Hays emphasizes that Paul quotes narrative kerygmatic traditions and argues from them to make the conclusions that he wishes to draw.⁷⁹

Hays suggests the Messiah's faithfulness as the meaning of πίστις Χριστοῦ in the narrative structure in Paul's letter.⁸⁰ Hays contends,

Paul's theology must be understood as the explication and defense of a story. The narrative structure of the gospel story depicts Jesus as the divinely commissioned protagonist who gives himself up to death on a cross in order to liberate humanity

⁷⁵See note 2.

⁷⁶See note 3.

⁷⁷As Bousset suggests, Maurice Casey focuses on the influence of Gentile Christians. Casey, *From Jewish Prophet to Gentile God*, 97.

⁷⁸Richard B. Hays, *The Faith of Jesus Christ* (Grand Rapids: Eerdmans, 2002), xliii.

⁷⁹Ibid., xliii.

⁸⁰The objective genitive of πίστις is rare, especially in Hellenistic Jewish sources. Ibid., xliv.

from bondage (Gal 1:4; 2:20; 3:13–14; 4:4–7). His death, in obedience to the will of God is simultaneously a loving act of faithfulness (πίστις) to God and the decisive manifestation of God’s faithfulness to his covenant promise to Abraham.⁸¹

Faithfulness in the messianic interpretation is applied in Romans, too.⁸² The allusion of Habakkuk 2:4 in Romans 1:17 supports the Messiah’s faithfulness.⁸³ God’s righteousness is revealed through the πίστις of the Righteous One, who is the Messiah Jesus as in Habakkuk 2:4.⁸⁴ In Romans 3:22, Hays additionally attests that διὰ πίστεως Ἰησοῦ Χριστοῦ does not mean “through believing in Jesus Christ.” Rather, Paul’s intention in this phrase is that “through the faithfulness of Jesus Christ,” God’s righteousness is manifested.⁸⁵ The obedience of the Messiah in the cross is Paul’s point with πίστις Χριστοῦ. As some scholars support the subjective genitive with the perfect tense of “manifested (πεφανερωται),” Hays proposes the meaning of Romans 3:22 is that the righteousness of God has been manifested “in the faith/obedience of the crucified one.”⁸⁶ This corresponds with Paul’s fundamental concern in Romans 3.⁸⁷ He continues,

In the early part of the chapter, God’s faithfulness (πίστις τοῦ θεοῦ, 3:3) and righteousness/justice (θεοῦ δικαιοσύνην, 3:5) are called into question, at least for rhetorical purposes. After a crushing indictment of humanity’s injustice (vv. 9–20), Paul sets forth his positive affirmation of the faithfulness and righteousness of God; God, he asserts, has now revealed his righteousness in a new way, overcoming human unfaithfulness by his own power and proving himself faithful and just. We discover, furthermore, that this demonstration of God’s righteousness (ἔνδειξις τῆς δικαιοσύνης αὐτοῦ, 3:25) has something to do with Jesus, that this righteousness is manifested διὰ πίστεως Ἰησοῦ Χριστοῦ (3:22). . . . Through the faithfulness of Jesus Christ, the one who “became a servant of circumcision for the sake of the

⁸¹Richard B. Hays, “Πίστις and Pauline Christology: What Is at Stake?” in *The Faith of Jesus Christ*, 274–75.

⁸²Ibid., 277–88.

⁸³Ibid., 279–81.

⁸⁴Ibid., 281.

⁸⁵Hays, *The Faith of Jesus Christ*, 158.

⁸⁶Ibid.

⁸⁷Ibid., 159. In addition, he understands that the analogy of Rom 3:25 is found in 4 Maccabees, which fits smoothly into the logic of Rom 3.

truthfulness of God (ὕπερ ἀληθείας θεοῦ) in order to confirm the promises given to the fathers. . . .” (Rom 15:8).⁸⁸

Jesus’ faithful endurance and obedience to death on the cross are a “righteous act” (δικαίωμα) of “obedience” (ὕπακοή; Rom 5:18–19). The representative faithfulness of Christ overcomes the unfaithfulness of human beings.⁸⁹

Douglas Campbell. Douglas Campbell suggests that the kingship discourse in Romans is linked to Christ in Romans in a significant interplay.⁹⁰ Because he espouses high Christology related to the messiahship of Christ, he says, “Christ’s messiahship and lordship are here affirmed by his resurrection from the dead, which functions, furthermore, as a heavenly enthronement.”⁹¹ He additionally asserts, “We seem to be in touch here, then with an explanation of the resurrection—as the heavenly enthronement and glorification of Jesus, and his consequent affirmation as Messiah and the Lord, who will rule the cosmos on behalf of his divine father.”⁹² In Douglas Campbell’s view, his messiahship is portrayed as divine kingship in the divine sonship. According to him, “He is the Son of God because, as for any divinely appointed king, God has now become his Father.”⁹³ So he is the Davidic king not only by descent, but by royal enthronement.⁹⁴

This kingship discourse governs Paul’s arguments in Romans. He adds, “We can see in each of these other places a narrative of Jesus’ heavenly enthronement informing Paul’s argument—a narrative that describes Jesus as Son, Christ, ‘firstborn,’

⁸⁸Hays, *The Faith of Jesus Christ*, 159.

⁸⁹Ibid., 160.

⁹⁰Douglas A. Campbell, *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009), 695.

⁹¹Ibid., 696.

⁹²Ibid., 697.

⁹³Ibid., 696.

⁹⁴Ibid.

and Lord, because of the enthronement by the resurrection.”⁹⁵ Campbell holds that God’s deliverance is one that God “has just undertaken on behalf of his messianic agent, Christ—the act of resurrection, empowerment, and heavenly enthronement.”⁹⁶ Campbell thinks the ancient discourse of kingship “seems to be traditional theology that the Roman Christians share with both Paul and the Jerusalem church—an integrated, Jewish, and perhaps surprisingly ‘high’ christological narrative that smoothly links Jesus’ messiahship, sonship, resurrection, and exalted heavenly lordship.”⁹⁷ The particularity of his point regarding Jesus’ messiahship is that God’s deliverance first occurs on behalf of Christ by using ‘righteousness’ language from the Old Testament.

Campbell stresses God’s deliverance, which is a liberating and eschatological act of God that has taken place in Christ, “in particular Christ’s heavenly enthronement by God after his faithful death.”⁹⁸ God “delivers” Christ and “vindicates” him. He describes, “They are merely meant to understand what he is talking about in more general terms, and they should be able to do so insofar as they inhabit this Jewish Christian discourse concerning Jesus’ resurrection and kingship. Paul is merely using the words of Psalm 98:2–3 to say here what he wants to say (and presumably in a way that other Christians have already formulated and so can recognize)—that God the King has acted to save his messianic Son.”⁹⁹ Paul implements a Christological reading of Habakkuk 2:4 in Romans 1:17 and 3:22 to reveal God’s deliverance. In Romans, Paul presents God’s delivering based on the faithful Messiah, and this comes to focus in Paul’s Christological

⁹⁵Campbell, *The Deliverance of God*, 698.

⁹⁶Ibid., 699.

⁹⁷Ibid., 700.

⁹⁸Ibid., 702.

⁹⁹Ibid., 699.

reading of Habakkuk 2:4 in Romans 1:17.¹⁰⁰ The righteous one is Christ. Because of his “faithfulness to the point of death he will live in the sense of being vindicated and resurrected.”¹⁰¹ Habakkuk 2:4 predicts the passion of the Messiah, to which Paul’s gospel attests. He continues,

A messianic reading of Habakkuk 2:4 directly fulfills the expectations that Paul set in motion in Romans 1:2–4. There he broke into his address—amounting to a breach of ancient epistolary etiquette—to affirm that his gospel concerned God’s Son who was descended from David and declared the Son of God by his resurrection in fulfillment of God’s prophets in the Scriptures. Paul’s explicit indications, then, would dispose the letter’s auditors to read prophetic texts from the Scriptures in Romans as witnesses to the Son of God, Christ, and in particular to either his Davidic lineage or, probably more importantly, his resurrection.¹⁰²

Romans 3:21–22 presents God’s deliverance through the faithful Christ for those who are faithful (leaving the precise nuance of this expression for discussion later), a set of claims that establishes the argument of 3:27–4:22.¹⁰³ He argues,

So a single motif can denote the presence of the narrative—or of one of its broad trajectories—within the apostle’s developing arguments: “obedience,” “blood,” “death,” “cross/crucifixion,” and so on. . . . So the claim that the phrase “the fidelity of Christ” could denote Jesus’ entire passion more broadly is quite consistent with Paul’s usual practice as that is attested elsewhere.¹⁰⁴

In addition, the faithfulness of the Messiah fits a martyrological trajectory. He says,

Indeed, the notion of fidelity fits smoothly into the downward martyrological trajectory in the story of Jesus’ passion. It is largely self-evident that fidelity is an ingredient within any essentially martyrological story. Martyrs faithfully endure suffering and death (if not a horrible execution); the story of martyrdom thus encodes its heroes with the quality of fidelity, even if only implicitly in view of their endurance and steadfastness within those unfolding stories. But numerous martyrologies mention fidelity explicitly as well (see 2 Macc 7:40; 4 Macc 7:21–22; 15:24; 16:22; 17:2; see also 2 Macc 6:30; 4 Macc 17:10). So it seems entirely appropriate in terms of Paul’s background to suggest that his account of Jesus’

¹⁰⁰Campbell, *The Deliverance of God*, 613–16.

¹⁰¹Ibid., 613.

¹⁰²Ibid., 615.

¹⁰³Ibid., 603.

¹⁰⁴Ibid., 611.

death—an essentially martyrological story—could include the element of faithfulness.¹⁰⁵

Paul explicates Christ's faithfulness in a particular connection to the story of the Messiah's death, which fits the martyrology in 2 and 4 Maccabees. The faithfulness of the Messiah functions to reveal or disclose God's righteousness to vindicate his Son (3:21–22).¹⁰⁶ God delivers those who are faithful through the faithful Messiah, which continues in the argument of Romans 3:27–4:22.¹⁰⁷ Campbell delineates that *pistis* is basically identified as “fidelity,” and the fidelity of Christians is closely related to Christ's own fidelity. A Christian's fidelity functions as a mark of belonging to Christ. So because *pistis* does mean fidelity, rather than faith, Christ is not the object of faith in Romans. God's deliverance is accomplished through Christ's *pistis*, which is the Messiah's faithfulness.

N. T. Wright. Wright applies exclusive Jewish monotheism to Jesus in his treatment of the Messianism of Jesus in the Pauline letters.¹⁰⁸ Paul followed the Jewish monotheism of the Second Temple period with the worldview of a zealous Pharisee.¹⁰⁹ The main idea implied in Jewish monotheism is that Israel's God is the Creator over all the creation; God will eventually judge all the people who worship other gods; and, finally, God will rescue his people of Israel from continued exile.¹¹⁰ Wright reads Paul's Christology through the lens of Jewish monotheism because early Christians understood

¹⁰⁵Campbell, *The Deliverance of God*, 611.

¹⁰⁶Ibid., 603.

¹⁰⁷Ibid.

¹⁰⁸Wright attests, “‘Monotheism’ indeed: neither a philosophical speculation nor an easygoing generalized religious supposition, but the clear, sharp, bright belief that Israel's God was the creator of all, unique among claimants to divinity in possessing all those specific attributes, in the middle of which we find the politically explosive one, basileus, ‘king.’” Wright, *Paul and the Faithfulness of God*, 621.

¹⁰⁹Ibid., 625.

¹¹⁰Ibid., 620–21.

the divine identity of Jesus to be incontrovertible already before the New Testament (1 Cor 8:6). Jewish monotheism is revised to conceive of Jesus as God over all (Rom 9:5). Following Richard Bauckham and Larry Hurtado, Wright insists on applying the divine identity to the Messiah Jesus, who faithfully fulfilled promises in the Old Testament. Wright links the concept of Jesus' divine identity to the returning of YHWH to Zion through Jesus death and resurrection, which fulfills the Old Testament promises of YHWH's return to Zion.

The meaning of "God's gospel" is God's announcement of "the royal enthronement of the Messiah, Israel's anointed king."¹¹¹ The anointing of the Messiahship is closely connected to the resurrection of the Messiah in Lord Christology in Wright's understanding. Romans 1:3–4 echoes Psalm 2:7 and 2 Samuel 7:12–14, which manifests the Davidic "Son of God."¹¹² The Davidic Son is declared "through his resurrection from the dead, echoing the Septuagint, in particular 2 Samuel 7:12."¹¹³ Additionally, he posits,

The Gentiles will come to hope in the Davidic Messiah, the "root of Jesse" (for 'root of Jesse' as a title for the Messiah, see Rev 5:5; 22:16); he is the one who "rises to rule the nations." The echo of 1:4 should leave us in no doubt that Paul intends a reference to Jesus' resurrection. This is what constituted him as Messiah and Lord of the whole world.¹¹⁴

In other words, the Davidic Messiah in Romans incorporates the notion of monotheism.

He comments,

Paul speaks of the Davidic Messiah who "rises to rule the nations, and in [whom] the nations shall hope" (15:12). Again it is the resurrection that unveils the messianic identity, and with it the summons to worship, to "hope in him." This is

¹¹¹Wright, *Paul and the Faithfulness of God*, 620–21.

¹¹²Ibid., 818.

¹¹³Ibid.

¹¹⁴N. T. Wright, *Romans*, in vol. 10 of *New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 2002), 748.

deeply monotheistic language, of the second-temple creational, covenantal, cultic and especially eschatological variety.¹¹⁵

Wright's 'divine identity' originates from the Davidic Messianism in Romans.¹¹⁶

In his book, *Paul and the Faithfulness of God*, N. T. Wright discusses God's righteousness and the Messiah Jesus in Romans 3:21 ff.: "In 'the gospel,' that is, the message about Jesus the Messiah and his death and resurrection as the fulfillment of God's scriptural promises, 'God's righteousness' is revealed."¹¹⁷ He indicates that God's righteousness, which is closely connected with the Messiah Christology, is the faithfulness of the Messiah to God's covenant with the people of God within the "big picture" of God's covenant in the history of Israel. In this "big picture," God has been faithful to his covenant with his people through the Messiah Jesus in these significant ways.¹¹⁸ One, God's righteousness is revealed through the faithfulness of the Messiah who has fulfilled the covenant and rescued his people from their "exile." Two, God has accomplished his covenantal faithfulness, which is his righteousness through the Messiah; those who are the true Israel are incorporated into Jesus the Messiah, the crucified and risen Lord, and Israel has been justified in this Messiah.¹¹⁹

Wright's Messiah Christology manifests the incorporated Christology and the faithfulness of the Messiah linked with significant arguments of Paul in Romans. God is faithful to covenant promises in terms of Jesus' faithfulness.¹²⁰ According to Wright,

¹¹⁵Wright, *Paul and the Faithfulness of God*, 699.

¹¹⁶Ibid., 701.

¹¹⁷Ibid., 995. He also observes, "This righteousness, this world-righting covenant faithfulness, has been revealed 'through the faithfulness of Jesus the Messiah.'" Wright, *Romans*, 470.

¹¹⁸Wright notes, "Paul remained a deeply Jewish theological who had rethought and reworked every aspect of his native Jewish theology in the light of the Messiah and the spirit, resulting in his own vocational self-understanding as the apostle to the pagans." Ibid., 46.

¹¹⁹About the incorporated Christology, see Stephen A. Cummins, "Divine Life and Corporate Christology: God, Messiah Jesus, and the Covenant Community in Paul," in *The Messiah in the Old Testament and New Testament*, ed. Stanley E. Porter (Grand Rapids: Eerdmans, 2007), 190-209.

¹²⁰Wright, *Paul and the Faithfulness of God*, 844.

Working from the beginning (3.21–23) and the end (3.26) of this short paragraph into the dense statement in 3.24–25, we discover that the faithful death of Jesus (which Paul sees in 5.6–10 as an act of divine *agapē* and in 5.15–19 as the act of the Messiah’s *hypakoē*, ‘obedience’) is more specifically an act of Exodus.¹²¹

The Messiah is “faithful” to God’s covenant plan, which is that “Abraham’s seed would bless the world.”¹²² The Messiah’s faithfulness is presented by “obedience” in his death on the cross. Wright connects the faithful Messiah to the “righteous one” and the opening of Romans. He continues,

And of course, for Paul, what this means in concrete terms is his death on the cross. The Messiah himself, in some versions of this narrative, is referred to as *ho dikaios*, “the righteous one.” Whether or not we press that point, we see here the main thrust of Romans 1.3–4, and we understand more fully why Paul has used that opening precisely for that letter.¹²³

Moreover, he relates the Messiah’s death on the cross to martyrology.¹²⁴ He states, “The answer seems to lie in Paul’s retrieval of certain themes available at the time in which the sacrificial overtones already there in the fourth servant song were being reused in connection with martyrs whose deaths were thought to be in some sense redemptive.”¹²⁵ The redemption of the world, which is God’s saving plan, was Israel’s vocation. The saving was that “Israel’s vocation would always involve Israel (or righteous martyrs within Israel) becoming a kind of sacrifice through which not only Israel itself but also the whole world would be rescued from its sinful, rebellious state.”¹²⁶ It is fulfilled through the sacrifice offered by Israel’s representative Messiah, Jesus. The Messiah is faithful to God’s gracious plan, which is expressed in God’s promises to Abraham.

In Romans, several scholars stress the faithfulness of Christ based on God’s

¹²¹Wright, *Paul and the Faithfulness of God*, 845.

¹²²Ibid., 942.

¹²³Ibid.

¹²⁴Wright, *Romans*, 474–77.

¹²⁵Wright, *Paul and the Faithfulness of God*, 845.

¹²⁶Ibid., 845–46.

righteousness, which is his covenantal faithfulness, rather than faith in Christ. In God's covenantal relationship with his people, God's righteousness is fulfilled in the faithful Messiah. The suffering and death of the faithful Christ, who is the Suffering Servant in Isaiah 53, fits a martyrological trajectory and is applied to Paul's Messiah Christology in Romans 1:18–4:25.

However, the Messiah Christology should be understood in the concept of the role of the Davidic Messiah, who is presented in the Old Testament and the Second Temple Jewish writings. The faithfulness of the Davidic Messiah does not suit his role in God's judgment. He is the agent of God's judgment, in which the covenantal faithfulness is unfamiliar. In Romans, Paul cannot emphasize the faithfulness of Christ for the faith of Christ because of discontinuity with the Old Testament and the Second Temple Jewish writings. Instead, faith in Christ, who is the Davidic Messiah and the executor of righteous judgment, is consonant with Paul's Messiah Christology in Romans 1:18–4:25. The contribution of this dissertation is contending that the faith of Christ does not have a meaning of the faithfulness of Christ, investigating Davidic Messiah, who is the agent of God's judgment.

Conclusion

The emphasis of the History of Religions School, which focused on high Christology, was the *kyrios* Christology of the Hellenistic group in early Christianity and the influence it had on Paul's Christology. New Testament scholarship has both continued and criticized the sharp division between messianic Christology and *kyrios* Christology. The Jewish and Hellenistic background in early Christianity had no strict distinction between them because Hellenism greatly influenced Palestine during Paul's era. Some have argued against the Davidic Messiahship in Paul's Christology because Paul would have known that anti-Semitic Gentile readers of his letters would have reacted against this Jewish portrayal of the Messiah. However, the recipients of Romans,

with a recognizable Jewish background, clearly were able to accept the Jewish background inherent in the Davidic Messiah in Paul's letter. Rather, messianic Christology was axiomatically reconstructed in Paul's Christology, and this messianic Christology was not differentiated from the *kyrios* Christology.

In addition, some scholars have emphasized the Messiah's faithfulness in their argument for the key themes in Romans, usually when they focus on the Messiah Christology. The Messiah's faithfulness accomplishes God's covenant promises, in which God's faithfulness—which is his righteousness—is clearly presented in Paul's discourse. The faithful Messiah's endurance, obedience, and death on the cross play a key role in the deliverance of God. The Messiah's endurance, obedience, and death of the Messiah seem to correspond to the martyrology in 2 and 4 Maccabees. This is the flow of Paul's thought in his argument in Romans, which is that God's covenantal faithfulness is revealed through the Messiah's faithfulness.

The Davidic Messiahship cannot be denied in Romans, even though some scholars support the *kyrios* Christology, instead of the Messiah Christology. The History of Religions School and some scholars have denied the Davidic Messiahship in Paul's Christology, especially in Romans. Yet, in the Old Testament and the Second Temple Jewish writings, the Davidic Messiah—an eschatological figure who executes God's judgment—clearly appears. Paul continuously employs the concept of the eschatological Davidic Messiah in the flow of his argument in Romans. The Davidic Messiah is main content of the gospel of God in Romans 1:3–4. Paul definitely maintains that, “according to my gospel, God judges the secrets of men through the Messiah Jesus” (2:16). God's judgment is accomplished in the death of the Davidic Messiah (3:25) and, through the death and resurrection of the Davidic Messiah, the sinners are justified (4:25).

Lastly, in his argument concerning the Davidic Messiah's role, the agent of God's judgment, the focus of Paul is not the Messiah's faithfulness. Paul points to faith in the Messiah, rather than to the faithfulness of the Messiah. Contrary to the interpretation

of “πίστις Χριστοῦ” as “the Messiah’s faith/faithfulness,” Paul’s statements concerning the Davidic Messiah in Romans (1:3–4; 2:16; 3:21–25; 4:25; 15:12) clearly involve the Messiah’s role as the executor of God’s judgment and faith in the Messiah. In this role, the Messiah’s faithfulness is unfamiliar. God’s salvation is accomplished through faith in the Messiah, whose role is that of executor of God’s judgment. The theme of the covenantal faithfulness of the Messiah does not fit in this discourse of Paul in Romans.

CHAPTER 2

THE DAVIDIC MESSIAH: THE AGENT OF GOD'S JUDGMENT IN THE OLD TESTAMENT

The Messiah is expected as the eschatological royal agent of God,¹ although the term *messiah* (מָשִׁיחַ) corresponds to the contemporary king or the anointed high priest,² and מָשִׁיחַ itself does not refer to an eschatological figure in the Hebrew Bible.³ Based on an investigation of the use of מָשִׁיחַ for contemporary figures, it is difficult to provide a concrete definition for the term *Messiah*.⁴ However, this perspective that views the Messiah as a contemporary figure cannot completely depict the Davidic Messiah in

¹Richard Hess, "The Image of the Messiah in the Old Testament," in *Images of Christ: Ancient and Modern*, ed. Stanley E. Porter, Michael A. Hayes, and David Tombs (Sheffield: Sheffield Academic, 1997), 22–33; John J. Collins, *The Scepter and Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (Grand Rapids: Eerdmans, 2010), 11–16; J. A. Oswalt, "מָשִׁחַ," in *NIDOTTE*, 2:1123–27; K. Seybold, "מָשִׁחַ," in *TDOT*, 9:43–54; Antti Laato, *A Star Is Rising: The Historical Development of the Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations* (Atlanta: Scholars Press, 1997).

²"מָשִׁיחַ, מָשִׁיחַ, מָשִׁיחַ" (1 Sam 2:10, 35; 12:3, 5; 16:6; 2 Sam 22:51; Pss 2:2; 18:51; 20:7; 28:8; 84:10; 89:39, 52; Isa 45:1; Hab 3:13); "מָשִׁיחַ יְהוָה" (1 Sam 24:7, 11; 26:9, 11, 16, 23; 2 Sam 1:14, 16; 19:22; Lam 4:20). The term מָשִׁיחַ appears thirty-eight times in the Hebrew Bible. This term refers to the king of Israel. In addition, מָשִׁיחַ is used to reference the high priest. The articular adjective form refers to the anointed high priest (Lev 4:3, 5, 16; 6:22). The high priest is designated as מָשִׁיחַ in Dan 9:25–26.

³Joseph A. Fitzmyer, *The One Who Is to Come* (Grand Rapids: Eerdmans, 2007), 8–25; P. D. Hanson, "Messiahs and Messianic Figures in Proto-Apocalypticism," in *The Messiah: Developments in Earliest Judaism and Christianity*, ed. James H. Charlesworth (Minneapolis: Fortress Press, 1992), 67–75. To characterize messianism, James Charlesworth especially takes into account those texts in which the term "messiah" is used. J. H. Charlesworth, "From Jewish Messianology to Christian Christology," in *Judaisms and Their Messiahs at the Turn of the Christian Era*, ed. Jacob Neusner, William Scott Green, and Ernest Frerichs (Cambridge: Cambridge University Press, 1987), 225–64; Charlesworth, "From Messianology to Christology: Problems and Prospects," in *The Messiah: Developments in Earliest Judaism and Christianity*, 3–35. Also, concerning minimalized definition, see Marinus de Jonge, "The Use of the Word 'Anointed' in the Time of Jesus," *NovT* 8 (1966): 132–48; J. J. M. Roberts, "The Old Testament's Contribution to Messianic Expectations," in *The Messiah: Developments in Earliest Judaism and Christianity*, 39–51; K. E. Pomykala, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism* (Atlanta: Scholars Press, 1995).

⁴Mark J. Boda, "Figuring the Future: The Prophets and Messiah," in *The Messiah in the Old Testament and New Testament*, ed. Stanley Porter (Grand Rapids: Eerdmans, 2007), 35–45; G. S. Oegema, *The Anointed and His People: Messianic Expectations from Maccabees to Bar Kochba* (Sheffield: Sheffield Academic, 1998), 21–27.

the messianic texts, especially in the post-exilic prophets because the eschatological messianism portrayal lies in a developed hope. In later prophetic literature, the term “*messiah*” is specifically and eschatologically used.⁵ When the Davidic Messiah is expected as an eschatological figure, his main role is that of executor of God’s judgment in the Old Testament. While several New Testament scholars stress the faithfulness of the Davidic Messiah in his eschatological coming to release God’s people, the concept of faithfulness in God’s judgment through the Messiah is not obvious. Rather, in the Old Testament, equity and righteousness are emphasized in the role of the Davidic Messiah, who is the executor of God’s judgment.

The Davidic Messiah

The expectation of the messianic figure from the Davidic line is closely related to contemporary political and religious circumstances, so that the coming messianic figure may be immediate, instead of eschatological. The coming king is expected from the Pentateuch to the Historical Books, in which there is no eschatological meaning for this coming Davidic king. The coming king may support the idea of the Davidic Messiah. The Davidic Messiah can be expected as an ideal king in the contemporary political circumstances represented in the situation of the Davidic dynasty failure. Eschatological aspects of the Davidic Messiah in the ideal king, though, cannot be excluded in the later exilic and post-exilic period. While the contemporary nature of the term *Messiah* is still emphasized in the contemporary political situation, the figure of the eschatological Davidic Messiah emerges in the post-exilic period, in which he is understood to be the

⁵Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology*, WUNT 207 (Tübingen: Mohr Siebeck, 2007), 195. Concerning the broad terms of “messianic” for the eschatological messianic figure, see J. Klausner, *The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah*, trans. W. F. Stinespring (New York: Macmillan, 1955); S. Mowinckel, *He That Cometh: The Messiah Concept in the Old Testament and Later Judaism*, trans. G. W. Anderson (New York: Abingdon Press, 1954); William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press, 1998), 6–7; Walter C. Kaiser Jr., *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995).

agent of divine deliverance, who is appointed by God in the eschatological age.⁶

Pentateuch to Historical Books. The coming king—expected from the tribe of Judah—is a messianic figure, “the anointed one” (משיח). This expectation for the “anointed one” is fulfilled in King David’s anointing. The royal figure is expected from the tribe of Judah, from the Pentateuch to the Historical Books, but he does not have an eschatological character in himself. The Pentateuch has the roots of the royal Messiah, who would come from the tribe of Judah.⁷ The coming king is predicted in Genesis 49:10, where he is expected to come from the tribe of Judah: “The scepter shall not depart from Judah.”⁸ The poems in Genesis 49:8–12 “are of one piece with a broader royal ideology that moves from Genesis to 1–2 Kings and centers upon God’s agenda being worked out through a coming king from the line of Judah (cf. Gen 3:14–15; 4:25; 17:6–7; 38:27–29).”⁹ In Balaam’s oracle, the royal figure is foretold as “a star will come from Jacob, and a scepter will rise from Israel” (Num 24:17). Baruch A. Levine writes,

⁶Collins, *The Scepter and Star*, 12; Oegema, *The Anointed and His People*, 26–27; Chester, *Messiah and Exaltation*, 198–201; Chester, *Future Hope and Present Reality*, WUNT 293 (Tübingen: Mohr Siebeck, 2012), 208.

⁷T. D. Alexander, “Messianic Ideology in the Book of Genesis,” in *The Lord’s Anointed: Interpretation of Old Testament Messianic Texts*, ed. Gordon J. Wenham, Richard S. Hess, and Philip. E. Satterthwaite (Grand Rapids: Baker, 1995), 21. Daniel I. Block writes, “The roots of royal messianism in Israel are found in four Pentateuchal texts: (1) Yahweh’s promise that ‘kings would come from Abraham’ (Gen 17:6, 16; 35:11); (2) Jacob’s prediction that the scepter would not depart from Judah (Gen 49:10); (3) Balaam’s oracular word that a star and scepter would rise from Jacob/Israel (Num 24:17); and (4) Moses’ charge that in response to a desire for a king, the Israelites should put on their throne one whom Yahweh would choose (Deut 17:14–20).” Daniel I. Block, “My Servant David: Ancient Israel’s Vision of the Messiah,” in *Israel’s Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. Hess and M. Daniel Carroll R. (Grand Rapids: Baker, 2003), 37.

⁸Regarding the Davidic king expected in Genesis, Alexander, “Messianic Ideology in the Book of Genesis,” 21, says, “Significantly, in Genesis this future king is linked to a royal dynasty descended from the tribe of Judah. Furthermore, the activity of this king is associated with the restoration of the harmonious state which initially existed between God, humanity and nature in the Garden of Eden.”

⁹Joshua W. Jipp, *Christ Is King: Paul’s Royal Ideology* (Minneapolis: Fortress Press, 2015), 31; T. D. Alexander, “Royal Expectation in Genesis to Kings: Their Importance,” *TynB* 49, no. 2 (1998): 191–212. Adam in Genesis 1–3 has been understood to be related to the Davidic monarchy in Jerusalem. Alexander, “Messianic Ideology in the Book of Genesis,” 21. See Walter Brueggemann, “David and His Theologian,” *CBQ* 30, no. 2 (April 1968): 156–81; Brueggemann, “From Dust to Kingship,” *ZAW* 84, no. 1 (1972): 1–18; W. Wifall, “David-Prototype of Israel’s Future?” *BTB* 4, no. 1 (February 1974): 94–107; Wifall, “The Breath of His Nostrils,” *CBQ* 36, no. 2 (April 1974): 237–40. Both Adam and David are created for kingship. Jipp says, “Adam’s rise from the dust (Gen 2:7) in the ancient Near Eastern environment means to be ‘enthroned’ or ‘exalted’ as king, and ‘to return to dust’ (Gen 3:19) means to be

As regards the nominal parallelism, שֶׁבֶט/כּוֹכֵב, some commentators have taken their cue from כּוֹכֵב “star,” referring to a meteor or shooting star that leaves a “tail” in its wake, having the appearance of a staff or scepter, extending the usual meaning of Hebrew שֶׁבֶט. Alternatively, one could take a cue from שֶׁבֶט in its figurative connotation of “sovereign, head,” namely one who bears a scepter. Thus Genesis 49:10; “The ‘scepter’ (שֶׁבֶט) shall not depart from Judah, nor the magistrate (מְחַקֵּק) from the issue of his loins.”¹⁰

The expectation of the coming king in Balaam’s oracle corresponds to the glory of King David, who comes from the tribe of Judah.¹¹ The prediction of the victory over Moab and Edom (Num 24:17–18) is accomplished by King David, who emerges from Jacob.¹²

A shift can be detected in moving to the Historical Books. The anointing of David as king fulfills the expectation of the coming king from the tribe of Judah, who was expected in the Pentateuch. In addition, the messianic figure, “the anointed one” or “messiah” (מְשִׁיחַ) of Yahweh, is anticipated as the King David. Hannah’s song (1 Sam 2:10) announces the coming king as “his anointed one” (מְשִׁיחוֹ), who will lead God’s people and be specially endowed by God for the task.¹³

Although the expectation of the royal figure of the Pentateuch is attained, the expectation of the Davidic Messiah is based on the anointing of David as king and the promise of an eternal Davidic dynasty. The expectation of the Davidic Messiah is based on God’s eternal promise, which is granted to the dynasty of David in 2 Samuel 7, “the permanence of the Davidic line.”¹⁴ It is pivotal for the development of the Davidic messianic hope. 2 Samuel 7:12–16 shows “the father-son adoption formula (and the

deposed as king (e.g., Isa 41:2; Mic 7:16–17; Jer 49:22–24). For example, in the royal language of the OT, the exaltation of a king is frequently described in terms of a creation from dust (e.g., 1 Kgs 16:2; cf. 1 Sam 2:6–8; Ps 113:7).” Jipp, *Christ Is King*, 32.

¹⁰Baruch A. Levine, *Numbers 21–36*, AB 4A (New York: Doubleday, 2000), 200.

¹¹Martin Noth, *Numbers: A Commentary*, trans. James D. Martin, OTL (Philadelphia: Westminster Press, 1968), 192.

¹²Ibid., 193.

¹³Philip E. Satterthwaite, “David in the Books of Samuel: A Messianic Expectation?” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 44.

¹⁴Ed Condra, *Salvation for the Righteous Revealed: Jesus amid Covenantal and Messianic Expectations in Second Temple Judaism*, AGJU 51 (Leiden: Brill, 2002), 238.

setting out of the relationship between God and David), and the absolute and unconditional promise of an eternal Davidic dynasty.”¹⁵ While the Davidic king’s anointing concerns contemporary kingship, this permanent promise of God for the Davidic king is continuously appropriated for the Davidic Messiah in coming times, particularly in the Prophets. The permanence of the Davidic kingship later supports the eschatological Davidic messianic figure.

Psalms. The anointed Davidic king, who is the Son of God, can be understood as an eschatological figure based on God’s eternal promise for the Davidic line; however, the Psalms focus on the contemporary political situation or royal ideology in the pre-exilic context. Although, the merging of the present political reality with a future hope of an idealized kingship is an open possibility in some Psalms, which are the so-called royal Psalms,¹⁶ the anointing of the Davidic king suggests not so much an eschatological figure because it is closely related to a description of the Davidic kingship in a pre-exilic date.

The Davidic king is his anointed one (Ps 2:2). The Davidic king is Yahweh’s “anointed one” (מְשִׁיחֹ; 2:2) and “his son” (2:6–8). David’s adoption as God’s son is described in Psalm 2:7, which has a particularly close intimacy: “I will tell of the decree of the Lord: he said to me, ‘You are my son; today I have begotten you.’”¹⁷ This verse describes an enthronement ceremony,¹⁸ which “denotes the adoption of the king by God

¹⁵Chester, *Future Hope and Present Reality*, 175.

¹⁶S. E. Gillingham writes, “In this case, of all the so-called Messianic Psalms, we see here some merging of a present political reality with an idealized future hope; in this sense, one could argue that the interpretation of this psalm is more open than others to an eschatological interpretation.” S. E. Gillingham, “The Messiah in the Psalms: A Question of Reception History and the Psalter,” in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield: Sheffield Academic, 1998), 222–23. Also, Gerald H. Wilson, “The Use of Royal Psalm at the Seams of the Hebrew Psalter,” *JSOT* 11, no. 35 (June 1986): 85–94.

¹⁷Chester, *Future Hope and Present Reality*, 179.

¹⁸M. W. Hamilton, *The Body Royal: The Social Implication of Kingship in Ancient Israel* (Leiden: Brill, 2005): 60–61.

as his son.”¹⁹ As anointed king, who is the Son of God, the Davidic king shares God’s glory in a close relationship, which is identified as a sharing of the kingship of God (Pss 2:6–9; 89:27–29; 110:1–7).²⁰ The sonship of the Davidic king (89:26–27) is based on the eternal covenant (89:4, 29, 36–37; cf. 2 Sam 7:16), so the Davidic throne and line will be everlasting (89 and 132). The emphasis concerning the eternal Davidic covenant related to God’s anointing of the Davidic king “is found more frequently in the Psalms than in the prophets” (18:50; 45:6–7; 72:5, 17; 89:4, 28–37; 110:4; 132:11–12).²¹

The royal Psalms include the idea of “the threat of international unrest at the time of the coronation of the Davidic king.”²² The Davidic king in Psalms 1 and 2 is the righteous one (Pss 1:5–6; 2:7–8, 12), who is identified with the deliverer of God’s people, and through him the Lord saves the people.²³ The same commission is assured in Psalm 110, in which the Davidic Messiah “should lead his people in battle.”²⁴ Gillingham rightly says, “Similarly the idea of the universal dominion of the king may also explain why the psalm was used later to describe a Messianic age, but this too is a common feature in royal ideology and so again does not preclude a pre-exilic context.”²⁵ The reference to the messianic figure from the Davidic line is initially utilized in the context of his coronation, although it is eschatologically employed for the Davidic Messiah in later times.²⁶ The imminent expectation of salvation is found in the all-embracing

¹⁹Chester, *Future Hope and Present Reality*, 179.

²⁰J. H. Eaton, *Kingship and the Psalms* (London: SCM Press, 1976), 144, 146–49.

²¹Martin J. Selman, “Messianic Mysteries,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 287.

²²Gillingham, “The Messiah in the Psalms,” 212.

²³Jipp, *Christ Is King*, 226.

²⁴Tremper Longman III, “The Messiah: Explorations in the Law and Writings,” in *The Messiah in the Old Testament and New Testament*, 26.

²⁵Gillingham, “The Messiah in the Psalms,” 212.

²⁶See P. C. Craigie and M. Tate, *Psalms 1–50*, 2nd ed. WBC 19 (Waco, TX: Word Books, 1983), 66.

dominion of the Davidic king in Psalms, which is based on the eternal promise for the Davidic dynasty.²⁷ Although the royal Psalms may be based on the eschatological expectation for the Davidic messianic figure, they concentrate on the imminent expectation for the Davidic king as a ruler over the entire world.²⁸

Prophets. In the Prophetic literature, the Davidic Messiah from the Davidic line is foretold (Isa 7, 9, 11; 16:5; 32:1–3; 55:3–5; Jer 23:5–6; 30:9; Ezek 34:23–24; 37:24–27; Hos 3:5; Amos 7:12–13; 9:11; Mic 5:2–5).²⁹ The grounds for the expectations of the new Davidic king, which are based on the eternal covenant with David (2 Sam 7), correspond with God’s anointing and election of David, his servant (Ps 89:3). The Davidic Messiah is based on the idealized king, who is described as the Davidic king in 2 Samuel 7 and the Psalms. Those texts in the Prophets, including the idea of the coming Davidic king, “which express a hope for the future do so by speaking of a restoration of fortunes of the Davidic line.”³⁰ According to Williamson,

Although 2 Sam 7:12–17 provides the closest point of comparison, the use of similar language in many other passages reminds us that this may not be so much an allusion to a specific textual authority as to a tradition which was in wider circulation and which carried its own stereotypical language. . . . In particular, the reference to the “rod of the oppressor” in Isa 9:3 (MT) may be an allusion to the possibility that an individual king may need to be disciplined “with a rod such as mortals use” (2 Sam 7:14) even while the promise about the dynasty as a whole is

²⁷Franz Hesse, “χριστός,” in *TDNT*, 9:506.

²⁸*Ibid.*

²⁹Antti Laato explains, “In Amos 7:12–13 Amaziah, the priest of Bethel, characterizes the temple in Bethel as ‘a royal sanctuary, the temple of the kingdom.’ This indicates that the cult in Bethel was closely tied to a political ideology which apparently provided the basis for belief in the well-being of the kingdom.” Laato, *A Star Is Rising*, 109; Joseph Blenkinsopp, *David Remembered: Kingship and National Identity in Ancient Israel* (Grand Rapids: Eerdmans, 2013), 128. According to Joseph Blenkinsopp, “Unlike Amos and Isaiah, however, Micah has little to say about David and his dynasty. At a time of deprivation and disorientation, Zion is told that the former dominion and sovereignty will return, but David is not named (Mic 4:8–10). Even more recondite is the prediction of a ruler from Bethlehem (Mic 5:2–5).” *Ibid.*, 129. Bruce K. Waltke remarks, “Micah probably intends to note a striking coincidence between David’s lowly place of birth and his social position, a coincidence that matches the Messiah’s career. Only divine intervention can account for the transformation of David and the Messiah into greatness.” Waltke proposes exegetical supports for the Davidic Messiah in Mic 5:1. See Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids: Eerdmans, 2007), 276–77.

³⁰Satterthwaite, “David in the Books of Samuel,” 42.

secure *ad-olam* (Isa 9:6 MT; 2 Sam 7:13).³¹

The Davidic Messiah will be characterized with the continuity of the promised Davidic king in God's promises in opposition to a fundamental discontinuity with the contemporary king of the Davidic line.³²

In the pre-exilic period, the messianic figure is more closely related to the contemporary political situation, rather than to the last things in history.³³ Mark A. Boda writes, "Furthermore, when these texts establish the validity of 'anointed' figures in the past and note their enduring quality (especially references to *olam*), they are establishing something that has serious implications for future hope."³⁴ The later future in the messianic texts, though, can refer to the immediate future, instead to an eschatological time, and these texts rarely describe the eschatological coming of the Davidic Messiah. The messianic figure from the Davidic line in the Prophets may refer to a ruler who opposes contemporary kings in the present situation, although it is a figure that "encourages future hope in a later era."³⁵

The birth of a new Davidic king, Immanuel (Isa 7:14), shows that "Ahaz is rejected, but the future of the dynasty is already secured."³⁶ Richard Schultz explains,

Chapter 6 begins with a vision of the exalted divine king who sits to judge a sinful people, chs 7 and 8 portray Ahaz' lack of trust in God and the resultant threat for Israel and Judah, while the announcements of the coming ruler in chs 9 and 11 bracket the description of the coming judgment on Assyria (10:5–19).³⁷

³¹H. G. M. Williamson, "The Messianic Texts in Isaiah 1–39," in Day, *King and Messiah in Israel and the Ancient Near East*, 256.

³²Ibid., 253.

³³John Day thinks that there is generally no eschatological interpretation of the Psalms. John Day, *The Psalms* (Sheffield: JSOT Press, 1990), 91, 97. See Mowinckel, *He That Cometh*, 12. Contra Franz Hesse, "χριστός," in *TDNT*, 9:505–9.

³⁴Boda, "Figuring the Future," 40.

³⁵Ibid.

³⁶Williamson, "The Messianic Texts in Isaiah 1–39," 253.

³⁷Richard Schultz, "The King in the Book of Isaiah," in Wenham, Hess, and Satterthwaite, *The Lord's Anointed*, 149.

The point is that Isaiah is totally committed to the fact that God appoints the people's leader and guarantees the excellence of the Davidic descent, "removing the representatives of the present dynastic family."³⁸ The expectation for this new Davidic king draws a contrast with the contemporary kings depicted in chapter 6.³⁹ In chapters 9 and 11, Isaiah focuses on the justice and righteousness of the Davidic Messiah, who is completely different from the kings in chapter 6. Isaiah anticipates a better coming king, who will serve the Lord's judgment in accordance with God's will.⁴⁰

The prophecy of the Davidic Messiah "reflects the distress of the Assyrian invasions at the end of the eighth century B.C. and expresses a longing for the golden days of the Davidic empire."⁴¹ Williamson describes,

There was a move in this direction after the time of Isaiah himself in the redactional setting of at least one of his royal sayings in the context of the anticipated fall of Assyria. The possibility of doing this will have been helped both by the fact that by the end of his ministry Isaiah's own hopes for the future had apparently been cast into the longer term future (cf. 30.8) and by the fact of his comparative detachment from a concern for the immediate Davidic line of descent.⁴²

The Davidic Messiah is characterized as a futural figure, but the expectation of the idealized king looks to the immediate future in terms of the failures of contemporary kings and the threats of Israel's enemy. Isaiah's situation presses him to view a hope further in the future, but it is closely connected to the more immediate hope.

Jeremiah-Ezekiel. Additionally, the concept that the Davidic Messiah continues the hope for the king of the Davidic house is clearly contained in later

³⁸Williamson, "The Messianic Texts in Isaiah 1–39," 254.

³⁹Ibid.

⁴⁰Ibid., 269.

⁴¹Collins, *The Scepter and Star*, 28.

⁴²Williamson, "The Messianic Texts in Isaiah 1–39," 260.

prophetic literature.⁴³ With clear eschatological expressions (Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; cf. 38:8) in the exilic and post-exilic periods, the eschatological concept of the Davidic Messiah can be presented with a future installation. The eschatological expectation for the Davidic king is intermingled with an expectation of the imminent restoration of the Davidic line in the contemporary political situation “after the exile when the former royal establishment has been destroyed.”⁴⁴

The future righteous ruler of Davidic descent, a righteous Branch (מִצְחָה צְדִיקָה), is expected (Jer 23:5–6). The Davidic Messiah is described as a tending shepherd, who is the antitype of contemporary kings in Jeremiah 23:1–2.⁴⁵ Iain Provan asserts, “This sort of move from present to future is seen equally clearly in the book of Jeremiah in relation to Josiah, who becomes the model (Jer 22:15–16) for the Davidic king of the future who will rule over Israel and Judah in righteousness (Jer 23:1–8)—an antitype of the wicked Jehoiakim, who burns scrolls rather than obeying their words (Jer 36; contrast 2 Kgs 22:11 ff.).”⁴⁶ Furthermore, the Davidic Messiah who will come is described as a good shepherd in Ezekiel 34:23–24.⁴⁷ Ezekiel foretells the coming Davidic figure, whom he refers to as “one shepherd, my servant David” (Ezek 34:23–24; cf. 17:22). Ezekiel’s prophecies are related to Jeremiah’s condemnation of worthless shepherds (Jer 23:1–4),

⁴³Selman, “Messianic Mysteries,” 289.

⁴⁴J. G. McConville, “Messianic Interpretation of the Old Testament in Modern Context,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 3.

⁴⁵Leslie C. Allen, *Ezekiel 20–48*, WBC 29 (Dallas: Word Books, 1990), 160. Allen comments, “Jer 23:1–2, in referring to shepherds, appears to relate to the last major kings of Judah, Jehoiakim and Zedekiah, as responsible for the deportation of 597 B.C. and Judah’s ensuing ills because of their negligence. The term ‘shepherd’ is standard for a king throughout the ancient Near East. In this context it is combined with the use of the metaphor to portray the covenant between Yahweh and Israel (cf. Pss 74:1; 79:13; 80:2[1]; cf. the individualization in Ps 23). Accordingly, the shepherds were employees of the divine shepherd and responsible to him.” *Ibid.*, 161.

⁴⁶Iain W. Provan, “The Messiah in the Books of Kings,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 83.

⁴⁷Ezekiel anticipates a new Davidic ruler referred to as “one shepherd, my servant David” (34:23–24; cf. 17:22). Shirley Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, The Library of Second Temple Studies 78 (London: T&T Clark, 2011), 98–99.

who are the kings of Judea (Jer 22:11–30). Paul Joyce posits,

I now come to Ezek 21:32b (ET 27b), perhaps the most marginal of the cases to be considered in this review: “Until he comes whose right it is; to him I will give it.” The context is provided by the judgment on the ‘vile, wicked prince of Israel’ in 21:30–31 (ET 25–26), discussed earlier. . . . The next words—those which concern us—certainly appear more positive, but they are difficult and cryptic: “Until he comes whose right it is; to him I will give it.” There is no overtly royal or “messianic” language here, but in the context of judgment on the “prince,” these words could imply a future, worthy royal recipient of divine favor and blessing. Such an interpretation is the more likely in view of a possible allusion here to Gen 49:10.⁴⁸

Ezekiel 34:34 reads, “I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.” Ezekiel 34 and 37 possess overt “messianic” hope, with the scathing critique of the “shepherds,” who were failed contemporary royal leaders.⁴⁹

While the Davidic Messiah is presented as a condemnation of the contemporary shepherds and a restoration of the ruined Davidic dynasty, he is an eschatological figure on the basis of God’s eternal covenant. Ezekiel reaffirms Yahweh’s promise to David declared in 2 Samuel 7.⁵⁰ The coming ruler, the Davidic Messiah, is the good shepherd as in Ezekiel 34:23–24. In 2 Samuel 7:8, David’s election is described as “from the pasture (נֹהַר), from following the flock, to be ruler (נָגִיד) of Yahweh’s people Israel.” It is reflected as well in 2 Samuel 5:2, “Yahweh said to you, ‘you will shepherd (תִּרְעֶה) my people Israel, and you will be a ruler (נָגִיד) over Israel.’”⁵¹ The Davidic Messiah’s eschatological ruling links to the restoration of Israel and the execution of God’s eschatological judgment. The restoration oracles are given in Ezekiel 34–37 and

⁴⁸Paul Joyce, “King and Messiah in Ezekiel,” in Day, *King and Messiah in Israel and the Ancient Near East*, 327.

⁴⁹Ibid., 328.

⁵⁰Daniel Block, “Bringing Back David,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 171. See Jer 33:17, 20–21, 25–26.

⁵¹Ps 78:70–72.

the Gog Oracle in Ezekiel 38–39.⁵² In Ezekiel 37:16–28, Ezekiel relates the Davidic covenant to the promise of the Davidic Messiah, who is king over all Israel.⁵³ The unification of the nation is permanent as highlighted by עולם. It denotes basically “the remotest.” According to Ezekiel 37:25, “David my servant shall be their prince forever (לְעוֹלָם).” Daniel Block attests,

With his five-fold affirmation of the eternity of the restoration, Yahweh transforms this oracle into a powerful eschatological statement, envisaging an entirely new existence, where the old historical realities are considered null and void, and the new salvific work of God is perceived as final. For Ezekiel eschatological events are neither ahistorical nor super-historical; they are based upon Yahweh’s past actions in history and represent a final solution to the present historical crisis. But the scope of his eschatological hope extends beyond a renewal of Yahweh’s covenant with his people, incorporating all the other promises upon which the Israelites had based their security: Yahweh’s covenant with David.⁵⁴

With the eschatological term, the Davidic Messiah is shown as summoned to be a shepherd for Israel to be safe and sheltered, after executing judgment on Babylon or Gog.⁵⁵ In chapter 38 of Ezekiel, the execution of judgment on Gog and the establishment of the eschatological messianic state of peace occur in “the last days” (בְּאַחֲרֵית הַיָּמִים in 38:16).⁵⁶ Thus, while the contemporary political circumstances characterize the Davidic Messiah as an immediate coming king, the eschatological expectations for the Davidic Messiah appear in the late exilic prophets.

Haggai-Zechariah. Because the reformulation of leadership in the post-exilic period is emphasized in the context of the contemporary situation of the early Persian period, the prophecies concerning the Davidic Messiah may not be recognized as

⁵²Block, “Bringing Back David,” 180.

⁵³Ezek 34:23–25.

⁵⁴Block, “Bringing Back David,” 180.

⁵⁵W. Eichrodt, *Ezekiel: A Commentary*, OTL (Philadelphia: Westminster Press, 1970), 523.

⁵⁶Ibid. “In the last days” has eschatological meaning in Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; cf. 38:8. In these texts, Jer 23:20 eschatologically describes the messianic figure.

eschatological. After the exile, Israelite society was being reformulated, and leadership was being reshaped.⁵⁷ Prophecies concerning leaders are closely related to “the historical realities of the early Persian period.”⁵⁸ A renewal of national independence and international rule is expected in the figure of Zerubbabel.⁵⁹ The context “in which all of this vocabulary intersects is that associated with Davidic appointment.”⁶⁰ Haggai draws on traditions and literature in 2:22 connected with the coronation of Israel’s kings resonating with royal Psalms, especially Psalms 2 and 110, “to place the role of Zerubbabel as Davidide within a strong political context.”⁶¹

However, while the role of Zerubbabel can be understood in the contemporary political context, Zerubbabel, who is called a “branch,” is designated as the messianic figure of the end time.⁶² Boda notes, “After affirming the people for their faithfulness in laying the foundation of the temple (2:10–19), the prophet promises again a future shaking of the cosmos, but this time the speech is addressed exclusively to Zerubbabel (‘governor of Judah’) and the result is the catastrophic shattering of the political and military hegemony of foreign nations and the installation of Zerubbabel (‘son of Shealtiel’) as Davidic vice regent of YHWH on earth (2:20–23).”⁶³ When the thrones of foreign nations will be destroyed in the afflictions of the last time, the salvation of the eschatological Messiah will dawn.⁶⁴

⁵⁷Boda, “Figuring the Future,” 46.

⁵⁸Ibid., 54.

⁵⁹Ibid.

⁶⁰Ibid., 53.

⁶¹David L. Petersen, *Haggai and Zechariah 1–8*, OTL (Philadelphia; Westminster Press, 1984), 100.

⁶²Franz Hesse, “χριστός,” in *TDNT*, 9:507.

⁶³Boda, “Figuring the Future,” 52.

⁶⁴Franz Hesse, “χριστός,” in *TDNT*, 9:507. With respect to the eschatological messianic idea in Zechariah, see Laato, *A Star Is Rising*, 208–20.

One particular feature in the messianic figure in Zechariah is the intertwining of priestly and royal figures, which is “drawn assuredly from the description of the restoration in Jeremiah 33 (cf. 23).”⁶⁵ Zechariah prophesies to Joshua, the high priest, with the verse, “Behold, I will bring my servant the Branch” (Zech 3:8). The language of the Davidic messianic figure is applied to Joshua. Joseph Blenkinsopp states,

In the prophecies of Haggai, Zerubbabel is linked with the high priest Joshua, and both together are charged with the essential task of rebuilding the temple and restoring its worship. In all epochs throughout the history of the ancient Near East temple-building or temple-rebuilding was a royal prerogative and task.⁶⁶

The branch (צמח) in Zechariah “belongs to the imminent future when he will come and usher in a new day of cleansing and prosperity (3:9–10) as well as rebuilding the temple (6:12–13, 15).”⁶⁷ Mark Boda goes on to say,

Zerubbabel symbolically affirms this by his involvement in the temple building, and Zechariah trumpets it with his declaration that the priesthood was a sign that a future Messiah would one day emerge (Zech 3:8), a hope preserved by the memorial crown in the temple (Zech 6:14).⁶⁸

In addition, while the “sons of oil” in 4:14 has an evident messianic meaning, the joint messianic hope is specifically anticipated in texts (Zech 3:8; 4:14; 6:12–14). Boda continues,

Often this phrase is translated as “the two anointed ones” (4:14) and linked to the two key leadership figures associated with the early Persian period: Joshua, the Zadokite high priest, and, of course, Zerubbabel, the Davidic governor of Yehud. For most interpreters this vision is expressing the political realities of Yehud in the Persian period, highlighting the elevated role of the priest in this new era and preparing the way for hierocratic hegemony in later centuries.⁶⁹

While the potential Davidic king disappears, authority is vested in the high priest

⁶⁵Boda, “Figuring the Future,” 52.

⁶⁶Blenkinsopp, *David Remembered*, 75. He asserts, “In all epochs throughout the history of the ancient Near East temple-building or temple-rebuilding was a royal prerogative and task.” *Ibid.*, 120.

⁶⁷Boda, “Figuring the Future,” 56.

⁶⁸*Ibid.*, 49.

⁶⁹*Ibid.*, 55.

described as making a crown set on the head of Joshua, and on Zerubbabel (Zech 6:11), too. Martin Selman observes, “There can be no doubt therefore that a tradition existed, apparently originating in the Jerusalem temple, that the two anointed offices of king and priest could on occasion be combined.”⁷⁰ The joint ruling of priests and kings will appear as representative of the theocracy.⁷¹ It is presupposed that the priesthood and kingship will join in the rule of the Messiah.⁷²

The Septuagint. The Davidic Messiah in the Septuagint “will act as God’s designed agent in the eschatological time.”⁷³ The Septuagint’s rendering of certain passages has quite a different meaning, which provides evidence of eschatological messianic ideas.⁷⁴ M. A. Knibb comments that “in definite deviations from the Hebrew original the LXX proclaims the messianic hope in Hellenism Judaism.”⁷⁵ Genesis 49:10 LXX has the interpretive rendering that “there shall not fail a ruler (οὐκ ἐκλείψει ἄρχων) from Judah,” while the Masoretic text can be translated as “there shall not turn away a scepter from Judah.” This interpretive rendering is “close to Nathan’s promise of a never-failing Davidic line and throne, as recalled in 1 Kgs 2:4; 8:25; 9:5; 2 Chr 6:16 (LXX οὐκ

⁷⁰Selman, “Messianic Mysteries,” 296.

⁷¹Rex Mason, “Messiah in the Postexilic Old Testament Literature,” in Day, *King and Messiah in Israel and the Ancient Near East*, 347.

⁷²Ibid.

⁷³John J. Collins, “Messianism and Exegetical Tradition: The Evidence of the LXX Pentateuch,” in *The Septuagint and Messianism*, ed. M. A. Knibb (Leuven: Leuven University Press, 2006), 129.

⁷⁴Mowinckel, *He That Cometh*, 282–84.

⁷⁵M. A. Knibb, “The Septuagint and Messianism: Problems and Issues,” in Knibb, *The Septuagint and Messianism*, 6.

ἐκλείψει); 7:18.”⁷⁶ The LXX Pentateuch presents coherence of future Israelite rule, which is associated with Judah’s Davidic line.⁷⁷ Horbury writes,

The LXX version of Gen 49:10 therefore stands within a continuum of recognition of David’s Judahite descent, and has a precedent in its link between this blessing and David’s line. At the same time it links this line of Judah and David with the last days (Gen 49,1. 10c LXX).⁷⁸

The LXX Pentateuch is appropriate to apply the expectation of the Davidic Messiah to the last days (Gen 49:1; Deut 32:35 LXX), “and a number of passages speak of the advent of a great individual Israelite ruler in the last days” (Gen 49:10; Num 24:7, 17; Deut 18:15–22; 33:5).⁷⁹

The royal figure in Genesis 49:8–12 appears again in Balaam’s oracle. Numbers 24:9 reads, “He crouched, he lay down like a lion and like a lioness; who will rouse him up?” (κατακλιθεις ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος, τίς ἀναστήσει αὐτόν;). Genesis 49:9 LXX states similarly to Numbers 24:9, “He lay down, he crouched as a lion and as a lioness; who does rouse him?” (ἀναπεσὼν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος, τίς ἐγερεῖ αὐτόν;). The Septuagint of Numbers 24:17 “plainly has in view an eschatological king.”⁸⁰ The man (ἄνθρωπος) in 24:7 is identified as an eschatological figure. According to Numbers 24:7, “I will show to him, and it is not now; I pronounce a blessing, and it is not near; a star shall spring up out of Jacob, and a man (ἄνθρωπος) shall stand up out of Israel, and shall crush the princes of Moab.” Knibb observes,

To return to the LXX version of Balaam’s oracle, the rendering “a star shall spring up (ἀνατελεῖ) from Jacob,” for Hebrew in verse 17 which can be translated “a star has marched forth from Jacob,” facilitates and perhaps reflects a link with the

⁷⁶William Horbury, “Monarchy and Messianism in the Greek Pentateuch,” in Knibb, *The Septuagint and Messianism*, 109.

⁷⁷Ibid.

⁷⁸Ibid.

⁷⁹Ibid., 126.

⁸⁰Adam S. van Der Woude, “Χριστός,” in *TDNT*, 9:510.

prophets on the Davidic ἀνατολή (Jer 23:5; Zech 3:9 [8]; 6:12).⁸¹

Balaam's third oracle in Numbers 24 has been understood as referring to the Davidic king's eschatological rule with the phrase, "in the latter days" (תִּימֵי בְּאַחֲרֵי הַיָּמִים in MT; ἐπ' ἐσχάτου τῶν ἡμερῶν in LXX Num 24:14).⁸²

The rendering of 2 Samuel 7:11 in the LXX shows, "God announces that David will build the temple for God." The difference is that "for David" (לְדָוִד) is changed to be "for God" (ἀὐτῷ).⁸³ Second Samuel 7:16 LXX also indicates the house of David and his kingdom will exist forever "before me" (ἐνώπιον ἐμοῦ). Instead of "before David" (לְדָוִד), "before me" designates the future kingdom of David as "a transcendent one."⁸⁴

The term "messiah" (χριστός) is associated with the Davidic eschatological Messiah, based on the covenant with David of 2 Samuel 7, especially in Psalms.⁸⁵ The Davidic Messiah is the hope for the restoration of the Davidic line, according to the promise to David in 2 Samuel 7. Israel looked for the promise fulfillment because there was no Davidic king in Jerusalem after the exile.⁸⁶ While differences and adaptations between the Greek version and the Hebrew texts in Psalms are not very different, the LXX offers hope for the future "not only in terms of a general eschatological outlook, but also in terms of some specific examples of Messianism."⁸⁷ Psalm 72:17 (LXX 71:17) reads, "πρὸ τοῦ ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ" (before the sun was created, his name will

⁸¹Horbury, "Monarchy and Messianism in the Greek Pentateuch," 122.

⁸²Horbury, *Jewish Messianism and the Cult of Christ*, 50.

⁸³Pomykala, *The Davidic Dynasty Tradition*, 129.

⁸⁴Oegema, *The Anointed and His People*, 45.

⁸⁵The LXX Psalms have the characteristics of the eschatological provision. Joachim Schaper, *Eschatology in the Greek Psalter*, WUNT 76 (Tübingen: Mohr Siebeck, 1995); David Mitchell, *The Message of the Psalter: An Eschatological Programme in the Book of Psalms*, JSOTSup 252 (Sheffield: Sheffield Academic, 1997).

⁸⁶Collins, "Messianism and Exegetical Tradition," 130.

⁸⁷Gillingham, "The Messiah in the Psalms," 230.

remain). This emendation gives light to this figure's pre-existence.⁸⁸ LXX 109:3 reads similarly with LXX Psalm 71:17, “ἐκ γαστρὸς πρὸ ἑωσφόρου ἐξεγέννησά σε” (from the womb I have begotten you before the morning star).⁸⁹ The shift from the historical to the eschatological interpretation is demonstrated with the rendering of the messianic figure as transcendent in the LXX Psalms.⁹⁰

In the LXX Prophets, “ἐν γαστρὶ ἔξει” in Isaiah 7:14 can be understood with the future tense as an eschatological rendering for the Davidic Messiah.⁹¹ J. Lust holds that hopes for the eschatological royal figure, according to the Davidic line, can be envisaged in the rendering of the LXX Prophets. He remarks, “This is not to say there are no texts at all in which the LXX heightens the eschatological and transcendent dimension of messianism and of the Messiah.”⁹²

In sum, the Davidic Messiah is coherently described as the royal ruler upholding the Davidic kingship that has been promised, and he is shown as ruling over Israel. The oracle in the Pentateuch, which describes the coming king from Judah is taken up and continued by Psalms and the Prophets based on the Davidic covenant and hope. The royal ideology and messianic expectations are consistently and substantially echoed in the Old Testament. Before the exile, messianic texts “do not speak of a future, much less an eschatological, Messiah, but of the contemporary, earthly king of David's line who was just been enthroned.”⁹³ After the exile, there are some clear clues for the eschatological understanding for the Davidic Messiah, while the expectations for the

⁸⁸Gillingham, “The Messiah in the Psalms,” 230.

⁸⁹Ibid., 232.

⁹⁰Ibid.

⁹¹J. Lust, *Messianism and the Septuagint: Collected Essays* (Leuven: Leuven University Press, 2004), 12.

⁹²Ibid., 12. Lust provides two verses: Isa 7:14; Dan 9:25–26.

⁹³Mowinckel, *He That Cometh*, 12.

Davidic Messiah involve contemporary hopes or imminent futural hopes, as well. More clearly, the eschatological view for the Davidic Messiah is manifest in the LXX's rendering for the Davidic Messiah, in which several passages are translated as eschatological, while Hebrew texts do not have any eschatological meaning in themselves.

The Davidic Messiah: The Agent of God's Judgment

When the Davidic Messiah is expected throughout the Old Testament, it is clear that the Davidic Messiah is the agent of God's judgment either as a contemporarily immediate figure or as an eschatological figure. The role as the agent of God's judgment by the Davidic Messiah is based on the administration of justice and righteousness by the Davidic king. The role of the execution of God's judgment by the Davidic king, with justice and righteousness, is particularly important to the Davidic Messiah in the Prophets.⁹⁴ While some New Testament scholars emphasize the faithfulness of the Messiah based on some texts in the Old Testament, the main role of the Messiah is that of executor of God's judgment, rather than of his faithfulness to God's covenantal promises.

Historical Books. The Davidic king functions as the executor of justice, who has the role of a judge.⁹⁵ Legal decisions are assigned and entrusted to the Davidic king because the role of serving as the highest representative of jurisdiction is transferred to the king (2 Sam 8:15; 1 Kgs 3:16 ff.). These verses are vital to understand that David himself has the supreme office of judge.⁹⁶ They show that the royal figure is involved in

⁹⁴Hans Wilhelm Hertzberg, *I & II Samuel: A Commentary*, trans. J. S. Bowden, OTL (Philadelphia: Westminster Press, 1964), 293.

⁹⁵The ancient Near Eastern ideal of a king was as the supreme judge, who would establish an ideal society of God for his people. Williamson, "The Messianic Texts in Isaiah 1–39," 260.

⁹⁶Hertzberg, *I & II Samuel*, 293.

the court system since he has responsibility for the juridical role of manifesting God's vindication.⁹⁷

The Davidic king's administration of justice and righteousness is a reflection of God's righteous rule over the world with his impartial justice. It entails the impartial judgment of the Davidic king because God "executes justice for the orphan and the widow and loves the stranger and provides them with food and clothing" (Deut 10:18). The role of "execution of justice for his people often takes the form of administering equitable verdicts for the oppressed, saving and defending his people from their enemies, and securing their protection and freedom."⁹⁸ The blessing of the anointed one (משיח), who is the expected Davidic King, in Hannah's song 1 Samuel 2:10 is closely related to Yahweh's victorious judgment. David Tsumura contends,

Yahweh judges (יָדַן) the whole world. This is a claim that assumes the kingship of Yahweh (see on 8:5). The expression the ends of the earth (אֶפְסוֹת־אֲרֶץ), which refers to the entire world, appears almost always in the context which describes Yahweh's uniqueness, majesty, and dominion. On the kingship of the Lord and his role as judge, see Ps 96:10 (יָדַן).⁹⁹

Yahweh, who judges the entire world, grants power to the Davidic king, who is the anointed one, to judge as his human representative or vice regent.¹⁰⁰

One particular characteristic of the Davidic king's judgment is that God's wisdom is granted to the Davidic king to judge justly, which is later connected to the anointing of the Spirit. God's wisdom makes the Davidic king execute God's justice. After Solomon's judgment in the case of the two prostitutes, all Israel perceived that the wisdom of God was in Solomon (1 Kgs 3:28). The concluding statement of 1 Kings 3:28

⁹⁷B. V. Malchow, *Social Justice in the Hebrew Bible* (Collegeville, MN: Liturgical Press, 1996), 15; K. W. Whitlam, *The Just King* (Sheffield: University of Sheffield, 1979), 52. Whitlam admits, "It would appear here that the term שָׁפֵט is used in contexts in association with other terms in such a way as to suggest that it bears a more general meaning of 'ruler' or 'governor' rather than specifically 'judge.'"

⁹⁸Jipp, *Christ Is King*, 222.

⁹⁹David T. Tsumura, *The First Book of Samuel*, NICOT (Grand Rapids: Eerdmans, 2007), 149.

¹⁰⁰Ibid., 150. The divine power (רָצוֹן) is given to the coming king from God (cf. Ps 21:1).

“confirms the narrative interest in demonstrating Solomon’s wisdom, and it further confirms that he is indeed ready to serve as a king.”¹⁰¹ The people of Israel knew that wisdom from God was to implement justice.¹⁰² The idea that wisdom proceeds from God is expressed in the Old Testament (see Prov 8:22–31),¹⁰³ and wisdom is understood as a special gift from Yahweh.¹⁰⁴ Possessing God’s wisdom, the Davidic king was expected to be a righteous judge.¹⁰⁵

The administration of justice and righteousness is used as the criterion for the Davidic King as the agent of God’s judgment. The endowment of wisdom is mentioned in the Writings as a significant characteristic of the execution of God’s judgment by the Davidic king. These features, administration of justice and righteousness for judgment and the anointing of the Spirit for wisdom, are particularly important to the Davidic king or the Davidic Messiah in Psalms and the Prophets.¹⁰⁶

Psalms. The Davidic king is understood in Psalms as the viceroy of God and executor of divine justice.¹⁰⁷ As in the Writings, it is to the Davidic king that “the legal decisions and the legal settlements, are assigned and entrusted.”¹⁰⁸ Psalm 72, which is “an

¹⁰¹Marvin A. Sweeney, *I & II Kings* (Louisville: Westminster John Knox Press, 2007), 82.

¹⁰²Walter Brueggemann, *I & 2 Kings* (Macon, GA: Smyth & Helwys, 2000), 50.

¹⁰³Simon J. De Vries, *I Kings*, WBC 12 (Nashville: Thomas Nelson Publishers, 2003), 60.

¹⁰⁴Gerhard von Rad, *Wisdom in Israel*, trans. James D. Marton (Nashville: Abingdon, 1972), 55.

¹⁰⁵Hans-Joachim Kraus, *Psalms 60–150*, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1989), 77; Malchow, *Social Justice in the Hebrew Bible*, 15. The Davidic king, who is considered to be God’s son, was thought to be imparted with God’s authority and power through the Spirit to rule the people of God (Pss 2:6–9; 89:20–37; 110:1–4; cf. 2 Sam 7:12–14; 1 Chr 17).

¹⁰⁶Hertzberg, *I & II Samuel*, 293.

¹⁰⁷Kraus, *Psalms 60–150*, 77. Kraus notes, “But the king is considered the viceroy of God. To him the משפטים, the legal decisions and the legal settlements, are assigned and entrusted.”

¹⁰⁸Ibid.

accession or coronation psalm,”¹⁰⁹ is a prayer for the king with judicial authority (Ps 72:2). The Psalter reads, “He may judge your people with righteousness, your poor with justice” (72:1–2). The Davidic king is “the highest judge and responsible for the righteous function of the court system.”¹¹⁰

In the first stanza the prayer is for the king to be endowed with the justice and righteousness of God. The king’s function as the agent of Yahweh (1 Sam 10:1–2) is evident in the emphasis in Ps 72:2 on his extending God’s righteousness and justice to God’s people, especially the poor; both the attributes and the people belong to God, and the king is the instrument that brings them together.¹¹¹

In addition, the characteristic of the Davidic Messiah as executor in Psalms is presented not just in the role of judge, but also as the victorious king over rebellious nations. He is the victorious king in God’s war, which is God’s judgment over his enemies. This idea is in accord with the setting of Psalm 2, which is the king’s coronation: “I have set my king on Zion, my holy hill” (2:6).¹¹² The initiation of holy war is from the divine establishment of the Davidic king, who engages in God’s war. The kings of the nations are rebellious, but their futility is underscored: “Let us burst their bonds apart and cast away their cords from us. He who sits in the heavens laughs; the Lord has them in derision” (2:3–4). He shall destroy them “with a rod of iron” (2:9), so God gives a warning “to them to avoid destruction at the hands of his anointed by submitting to his power.”¹¹³ The battle with the kings of the nations is described as violent judgment on the nations: “He will execute judgment among the nations, filling them with corpses” (Ps 110:6). The enthronement of the Davidic Messiah (110:2, 5), as in Psalms 2 and 45,

¹⁰⁹Gillingham, “The Messiah in the Psalms,” 223.

¹¹⁰Nancy L. DeClaisse, Rolf A. Jacobson, and Beth LaNeel Tanner, *The Book of Psalms*, NICOT (Grand Rapids: Eerdmans, 2014), 577.

¹¹¹Marvin E. Tate, *Psalms 51–100*, WBC 20 (Dallas: Word Books, 1990), 223.

¹¹²Longman, “The Messiah: Explorations in the Law and Writings,” 18.

¹¹³Ibid.

“specifically carries with it the promise of absolute victory over Israel’s enemies.”¹¹⁴

One specific feature of the Davidic king is God’s anointing for judgment, which characterizes the Messiah. The Davidic king is capable of taking this role as the agent of God’s judgment, as a result of God’s anointing him. The Davidic king is his anointed one (2:2).¹¹⁵ The anointing with oil that is described in Psalm 45 entails the king’s righteousness (45:7). To justly judge with the wisdom or knowledge of God, the Davidic Messiah must be given the Spirit.¹¹⁶

Prophets. The role of the executor of God’s judgment by the ideal Davidic king extends to the Davidic Messiah in the Prophets. Moreover, the judicial role and victorious king are the Davidic Messiah’s characteristics in his administration of justice and righteousness as expected in the Davidic king. The administration of justice and righteousness in 2 Samuel 8:15 is implemented as the criterion for the Davidic Messiah (see Isa 9:7; 11:4–5; Jer 22:3, 15; 23:5; 33:15; Ezek 45:9).¹¹⁷ In Isaiah 9, the function of the Davidic Messiah is acting as an agent of God’s judgment. In Isaiah 9:6–7, he is expected to establish God’s ruling with justice and righteousness. Established on justice and righteousness (Isa 9:7), the throne of the Davidic Messiah will remedy injustices in the center of God’s kingdom.¹¹⁸ He will be an agent of Yahweh’s justice, in contrast to

¹¹⁴Chester, *Future Hope and Present Reality*, 183.

¹¹⁵Here, God declares the special relationship with his anointed king: “You are my son” (2:7), which is reminiscent of 2 Sam 7. Longman, “The Messiah: Explorations in the Law and Writings,” 18.

¹¹⁶Kraus, *Psalms 60–150*, 77. An ideal king’s judging should be characterized with wisdom (Prov 16:10; 20:26). Katharine J. Dell, “The King in the Wisdom Literature,” in Day, *King and Messiah in Israel and the Ancient Near East*, 176. “Wisdom and understanding” are standard requirements for the Davidic king. Von Rad, *Wisdom in Israel*, 36.

¹¹⁷A. Graeme Auld, *I & II Samuel*, OTL (Louisville: Westminster John Knox Press, 2011), 431.

¹¹⁸Otto Kaiser, *Isaiah 1–12*, trans. John Bowden, OTL (Philadelphia: Westminster, 1972), 214.

the previous Davidic kings who failed to fulfill their function of providing justice and righteousness in their ruling.¹¹⁹

In Isaiah 11:4, the Davidic Messiah, who is the shoot from Jesse's stump (Isa 11:1), is described as judging (שפט in 11:3 and 4) with "the rod of his mouth." The term "rod" (שֵׁבֶט) is employed "consistently throughout Isaiah to describe an instrument of judgment and punishment."¹²⁰ The spirit-empowered Messiah will execute the function of "judging" (שפט) and "deciding" (יכה) (Isa 2:2).¹²¹ While the verb שפט is paralleled with *hiphil* of יכה ("to decide") in Isaiah 11:4,¹²² the parallel of שפט and יכה is additionally utilized in 1:17–18 and 2:4 for describing God's judgment. The judicial overtones for the Davidic Messiah in Isaiah 11 are consistent with the preceding context in Isaiah 10:1–4, in which Isaiah shows his concern about "the corruption of justice in the social realm."¹²³ He denounces the legislative injustice toward the needy in 10:1–2. The Davidic Messiah can fulfill just judgment, although Israelite kings cannot execute righteousness in Isaiah 11.¹²⁴ Isaiah draws a contrast between contemporary kings and the Davidic Messiah. His function is shown in Isaiah 11 as an agent of God, the supreme Judge of his people to establish God's ideal society for his people.¹²⁵

¹¹⁹Walter Houston, *Contending for Justice: Ideologies and Theologies of Social Justice in the Old Testament*, LHBOTS 428 (London: T&T Clark, 2006), 153. John D. W. Watts insists that the theme of Isa 11:3–4 is impartial justice and rule that belongs to Yahweh. John D. W. Watts, *Isaiah 1–33*, rev. ed. WBC 24 (Nashville: Thomas Nelson, 2005), 210.

¹²⁰Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah*, LHBOTS 456 (London: T&T Clark, 2007), 68.

¹²¹T. L. Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress Press, 2001), 68.

¹²²But with righteousness he shall judge (וְיִשְׁפֹּט) the poor, and decide (וְיִכְהֶם) with equity for the meek of the earth.

¹²³Leclerc, *Yahweh Is Exalted in Justice*, 66; P. Bovati, *Re-Establishing Justice: Legal Terms, Concepts, and Procedures in the Hebrew Bible*, JSOTSup 105 (Sheffield: Sheffield Academic, 1994), 191–92.

¹²⁴Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 127.

¹²⁵Williamson, "The Messianic Texts in Isaiah 1–39," 260.

As the Davidic king, to arrive at just judgment, the Davidic Messiah was expected to be given a share in God’s capacity by the imparting of God’s knowledge to him.¹²⁶ The Davidic Messiah, the righteous king, is described in Isaiah 11:3–4 as having concern for a just society and judging in favor of the poor and the meek according to God’s knowledge imparted by the Spirit.¹²⁷ Moshe Weinfeld attests,

Isaiah, in his description of the king from the stock stemming from Jesse, who will judge righteously (בצדק) and arbitrate with equity (במישור), begins with the traits of wisdom, knowledge, and understanding granted to this king (Isa 11:1 ff.).¹²⁸

The empowering of the Spirit on the Davidic Messiah will provide “wisdom and understanding” (ובינה חכמה) to arrive at just judgments in judicial decisions (Isa 11:1–3).¹²⁹

In Isaiah 42:1–4, the Davidic Messiah is bringing forth God’s judgment from the heavenly courtroom. The Messiah “brings forth justice” in Isaiah 42:4 and confirms the verdict in Isaiah 11:5.¹³⁰ The Davidic Messiah will “have particular regard for those least able to defend themselves, such as the orphan and widow, and the ‘bruised reed’ and ‘dimly burning wick’ of verse 2 are admirable poetic description of such people.”¹³¹ The poor and meek suffer injustice in the judicial system.¹³²

The righteous king from the Davidic line will be called “Yahweh our righteousness” (Jer 23:6). The message is clear in Jeremiah 22:1–23:6 that the Davidic

¹²⁶Kaiser, *Isaiah 1–12*, 257. Just judgment is to be a characteristic of the Davidic king’s judgment. See Prov 16:10; 18:5; 20:8; 24:23.

¹²⁷Houston, *Contending for Justice*, 153.

¹²⁸Moshe Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Minneapolis: Fortress Press, 1995), 361.

¹²⁹G. V. Smith, *Isaiah 1–39*, NAC 15 (Nashville: Broadman & Holman, 2007), 271; Joseph Blenkinsopp, *Isaiah 1–39*, AB 19 (New York: Doubleday, 2000), 264–65; J. J. M. Roberts, *First Isaiah: A Commentary*, Hermeneia (Minneapolis: Fortress Press, 2015), 179.

¹³⁰In the remaining Songs מְשִׁיבִיט is “applied more restrictively to aspects of a legal proceeding in which the Servant is a participant.” Leclerc, *Yahweh Is Exalted in Justice*, 111.

¹³¹Roberts, *First Isaiah*, 180.

¹³²Ibid.

Messiah's ruling stresses judicial responsibility.¹³³ The ruling of the Davidic Messiah entails bringing Yahweh's judgment on Israel throughout Jeremiah—especially described with righteousness language in Jeremiah 23:5–6.¹³⁴ The Davidic Messiah is described as executing justice and righteousness in the land in Jeremiah 23:5.

As in Jeremiah 23:1–4, in which the Davidic Messiah is against the shepherds who destroy and scatter their flock, Ezekiel 34 offers a devastating critique of Israel's shepherds who do not care for their flock in contrast to a comforting picture of the shepherd “who fulfills the requirement to maintain justice.”¹³⁵ He will feed them with justice (Ezek 34:16), which is “the reference to the justice of Yahweh's judgment against his flock (טָפַט, ‘to declare the right,’ vv. 17, 20, 22).”¹³⁶ The Davidic Messiah would establish the beneficent ruling of God over the people, which was expected throughout the prophets.¹³⁷ He will protect his flock with just judgment.¹³⁸ Ezekiel 34:17–22 mainly deals with the judgment of the people, over whom the Davidic Messiah is denoted as prince (אַיִן).¹³⁹ Walther Zimmerli asserts,

¹³³P. C. Craigie, Page H. Kelley, and Joel F. Drinkard, *Jeremiah 1–25*, WBC 26 (Dallas: Word Books, 1991), 298.

¹³⁴Chester, *Future Hope and Present Reality*, 219.

¹³⁵Houston, *Contending for Justice*, 136. Lucass notes, “The appellation ‘shepherd’ is applied to the king/Yahweh and kingship is spoken of using this metaphor in other sections of the prophets: Isa 56:11; Jer 3:15; 6:3; 10:21; 12:10; 22:22; 23:4; 25:34–36; Ezek 34:2, 7–10; Mic 2:12–13; 5:4; Nah 3:18; Zech 11:7–8.” Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 99.

¹³⁶Walther Zimmerli, *Ezekiel: A Commentary on the Book of the Prophet Ezekiel, Chapters 1–24*, trans. Ronald E. Clements, Hermeneia (Philadelphia: Fortress Press, 1979), 212.

¹³⁷Jipp, *Christ Is King*, 37; Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 94–121; Block, “My Servant David,” 17–56; Stefan Schreiber, *Gesalbter und König: Titel und Konzeptionen der königlichen Gesalbtenwartung in frühjüdischen und urchristlichen Schriften* (Berlin: De Gruyter, 2000), 49–59.

¹³⁸Collins states, “Throughout the ancient Near East, the ideal king was envisaged as a shepherd, who would rule with wisdom and righteousness.” Collins, *The Scepter and Star*, 28. Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel, Chapters 25–48*, trans. James D. Martin, Hermeneia (Philadelphia: Fortress Press, 1983), 212. Lucass posits, “Furthermore, it is in Ezekiel that Yahweh condemns ‘the shepherds of Israel’ (Ezekiel 34:1–10) and she says ‘I myself will be the shepherd of my sheep’ (Ezek 34:15).” Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 98–99.

¹³⁹Zimmerli, *Ezekiel 2*, 212.

The key-word שפט dominates in v. 17, the first section of the oracle, and in v. 20, the second section, and returns once again at the end in v. 22 as a kind of signature. From the point of view of its thought, this oracle, in spite of its otherwise independent form, comes close to the oracle in 20:32ff, especially 20:35–38. There, in the context of the new exodus, reference was made also to a judgment of separation in which the godless would be weeded out. . . . So here also there is reference to a separation-judgment held by Yahweh as the righteous shepherd.¹⁴⁰

This alludes to the promise of returning from exile, yet it is linked to future judgment as seen in Ezekiel 20:35–38, and Ezekiel 21:25–27 contains an allusion to Genesis 49:10, the context of which is the divine threat and judgment of the messianic stance.¹⁴¹ In addition, as noted above, the Davidic Messiah will execute God's eschatological judgment over enemies, which is described as judgment on Gog (Ezek 38–39).

Thus, one of the significant messianic expectations for the Davidic Messiah can be supposed to be the execution of judgment through him. The role of the Davidic Messiah as executor of God's judgment corresponds to the judicial role of the ideal Davidic king, who administered justice and righteousness (2 Sam 8:15). Additionally, it is consistent from the idealized Davidic king in the Historical Books and Psalms to the Davidic Messiah in the Prophets that the execution of judgment over either his people or enemies through the Davidic Messiah, who administers justice and righteousness, is from empowered knowledge of God.

Righteousness in the Davidic Messiah's Judgment

A main point in God's judgment through the Davidic Messiah is that righteousness in judgment through the Messiah is not equated with covenantal faithfulness itself, while these overlap in some areas. While some scholars emphasize the Messiah's faithfulness to God's covenantal relationship with his people, the emphasis in God's judgment through the Davidic Messiah is God's impartial righteousness. The Messiah's faithfulness is unfamiliar in the judgment of the Davidic Messiah. Rather,

¹⁴⁰Zimmerli, *Ezekiel 2*, 217.

¹⁴¹Chester, *Future Hope and Present Reality*, 224.

equity and impartiality are the goals of the righteous Davidic Messiah, when he administers justice and righteousness to either his people or enemies.

The Davidic king is portrayed as the righteous king, who is characterized in his execution of judgment by his righteousness. David administers justice and righteousness to all his people as supreme judge (2 Sam 8:15), and he is a righteous king (2 Sam 22:21–25). Righteousness (צדקה) in the Davidic king’s judgment denotes a concrete vindication judgment or righteous act.¹⁴² The feminine noun צדקה has a slightly different meaning from the masculine צדק.¹⁴³ The term צדקה is used as “speaking of a vindicating act of God (probably a nominalization of the verb), and the adjective צדיק (derived from the abstract) when signifying a retributive justice of God.”¹⁴⁴ Because it is from the *hiphil* stem of the verb צדק, which often signifies vindication (cf. 1 Kgs 8:32),¹⁴⁵ צדקה denotes a judicial meaning in the Old Testament.¹⁴⁶

The righteousness of the Davidic king’s execution of God’s judgment corresponds to the righteousness of God’s judgment as the righteous judge because God judges with righteousness (Pss 9:8; 35:24; 36:6; 50:6; 96:13; 98:9). The adjective צדיק appears in contexts of judgment. The Psalms demonstrate God as the righteous (צדיק) judge who punishes the wicked (Pss 7:9, 11; 11:7). Mark Seifrid comments, “The concentration of the adjective צדיק in these examples is highly instructive, particularly in light of the judgment that צדקה generally refers to a concrete act or thing and may often

¹⁴²Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 34.

¹⁴³Cf. Mark A. Seifrid, “Righteousness Language in the Hebrew Scripture and Early Judaism,” in *Justification and Variegated Nomism*, vol. 1, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, WUNT 2.140 (Grand Rapids: Baker, 2001), 428; Ahuva Ho, *Sedeq and Sedaqah in the Hebrew Bible* (New York: Peter Lang, 1991); J. J. Scullion, “Righteousness: Old Testament,” in *ABD* 5:726; Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 34. Scholars have a variety of definitions for righteousness. See *ABD* 5:726.

¹⁴⁴Seifrid, “Righteousness Language,” 428.

¹⁴⁵*Ibid.*, 429.

¹⁴⁶R. N. Whybray, *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53*, JSOTSup 4 (Sheffield: Sheffield Academic, 1978), 67.

represent a nominalization of the verb.”¹⁴⁷ God establishes the Davidic king’s throne (Ps 45:7) and anoints him to kingship (45:8). This is closely linked to the Davidic king’s love of righteousness (45:8). God grants justice and righteousness (וּצְדִיקָה מִשְׁפָּט) to the Davidic king. The Psalter reads, “O God, Give the king ‘your justice’ (מִשְׁפָּטֶיךָ), to the royal son your righteousness (צְדִיקְתְּךָ)” (72:1). He will judge his people with the righteousness imparted from God (72:1–2). The Davidic king’s judgment represents the Lord’s justice and righteousness (89:3–14).

The Davidic king in the Psalms is the righteous judge, just as God is the righteous judge who judges the wicked with justice and righteousness. The righteousness of God is bestowed upon the Davidic king in Psalm 72, where the Davidic king is responsible for the poor. God’s righteousness is sought for the righteous and oppressed. The king petitions for God’s righteousness, so that he may render righteous judgment for the people.¹⁴⁸ This is seen in Psalm 72, “where the bestowal of God’s righteousness upon the king results in justice for the poor.”¹⁴⁹ The Davidic king’s righteousness is manifest, when he does the right thing for the poor and defends his people from oppressors, the Davidic king’s righteousness is manifest. The king must have “a sense of justice with which to justly judge the people and the poor.”¹⁵⁰ Unbiased righteousness and justice are characteristics of Yahweh and of the Davidic king and “requirements of divine justice and royal rule (Ps 72).”¹⁵¹ Righteousness given to the king can make him “vindicate the afflicted, save the children of the needy, and crush the oppressor” (72:1). The Psalter says that “he may judge (יִדֹן) your people with righteousness (בְּצִדְקָה), your poor with justice

¹⁴⁷Seifrid, “Righteousness Language,” 429.

¹⁴⁸Ibid.,” 229.

¹⁴⁹Jipp, *Christ Is King*, 228.

¹⁵⁰Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 27.

¹⁵¹Watts, *Isaiah 1–33*, 172.

(בְּמִשְׁפָּט) (72:2). Righteousness and justice result in the judgment through the Davidic king over nations. The term “*equity*” in the judgment of God is utilized in the enthronement of God (98:9), who judges the nations with “equity” (בְּמִישְׁרִים).

The righteous (צַדִּיק) Davidic Messiah, who is expected to execute judgment with righteousness, is characterized as clearly impartial. As a descriptor of the Davidic king, the adjective “righteous” (צַדִּיק; Isa 53:11; Jer 23:5; 33:15) shows the Davidic Messiah as the righteous judge who follows righteous Yahweh.¹⁵² Furthermore, the enactment of righteousness for the righteous entails the judgment of the wicked (9:22–36).¹⁵³ The righteousness of the judge would be trying the case justly. The feminine צדקה for a vindication of God’s retributive characteristics is employed in significant messianic texts in the Prophets (Isa 9:7; 54:17; Jer 23:5; 33:15), in which the Davidic Messiah is described as having the role of the righteous judge. Thompson notes,

Both terms [justice and righteousness] have a background in the covenant law, *mispat* having particular reference to the covenant laws and statutes which it was the duty of judges and kings to administer, and *sedaqa* having to do with what was right and according to the norm. In meaning they often overlap. The *sadiq* in Israel was the man who did what was right according to the norms and standards of Yahweh. The king, and indeed the whole nation, were required always to act in justice and in fairness, giving consideration to all the facts (cf. ideal king in Isa 11:3b–5).¹⁵⁴

Isaiah 11:4 focuses on the poor and the oppressed because “they are the ones most likely to suffer injustice in the Israelite judicial system.”¹⁵⁵ The theme in these messianic texts is “unbiased justice and rule, which are characteristics that belong to YHWH and should

¹⁵²The righteousness of God is identified with an attribute of God, and “as the act in which that attribute is exercised.” James H. Ropes, “‘Righteousness’ and ‘the Righteousness of God’ in the Old Testament and in St. Paul,” *JBL* 22, no. 2 (1903): 218–19. However, Eichrodt believes that the righteousness of God as an attribute “intrudes conceptions quite foreign to the Hebrew mind, and for which there is no basis in the naïvely realistic thinking of the Israelite.” W. Eichrodt, *Theology of the Old Testament*. trans. J. A. Baker (Philadelphia: Westminster, 1961–67), 1:240.

¹⁵³Jipp, *Christ Is King*, 225.

¹⁵⁴J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids: Eerdmans, 1980), 473–74.

¹⁵⁵Roberts, *First Isaiah*, 179.

also belong to the king.”¹⁵⁶ With knowledge from the empowering of the Spirit on the Davidic Messiah, he is able to judge with “equity” (מישור; Isa 11:3–4).

In addition, the Davidic Messiah’s just judgment saves God’s people, especially the poor and the afflicted. The term “to judge” (שפט) with “equity” (מישור) describes the saving of the poor and the afflicted through impartial judgment. Weinfeld explains,

A similar picture of the ideal king is found in Psalm 45, which describes the king who rides upon the cause of truth and meekness and righteousness (v. 4): “Your throne, like God’s, is forever and ever; a scepter of equity (מישר) is the scepter of your kingdom. You love righteousness and hate evil” (vv. 7–8). Just as we read in Isaiah 11 of one who arbitrates with equity, smites the land with the scepter of his mouth, and slays the wicked with the breath of his lips, so we find in Psalm 45: “the scepter of equity” (שבט מישור) in conjunction with the love of righteousness and the hating of evil.¹⁵⁷

The Davidic Messiah’s just judgment is executed for the weakest in society, and they are to be delivered from oppressors. With his just judgment, the Davidic Messiah can “smite” and “slay” the wicked, who exploit and abuse the poor and meek (Isa 11:4).¹⁵⁸ According to Weinfeld,

Isaiah’s prophecy of a stock from the stem of Jesse who will establish an ideal government is also characterized by descriptions of “justice and righteousness.” Both David, the founder of the dynasty, and his ideal descendant judge the poor with righteousness (דלים תצדק שפט) and arbitrate with equity for the meek of the land (Isa 11:3) and, in keeping with *misarum* typology champion the righteous and destroy the wicked upon ascending the throne.¹⁵⁹

In other words, the Davidic Messiah will “smite” (נכה) and “slay” (מות) the wicked “by

¹⁵⁶Watts, *Isaiah 1–33*, 210.

¹⁵⁷Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 62–63.

¹⁵⁸Walter Brueggemann, *Isaiah 1–39* (Louisville: Westminster John Knox, 1998), 101. Weinfeld suggests that a similarity of the ideal king is found in Ps 45. “Just as we read in Isaiah 11 of one who arbitrates with equity, smites the land (אָרֶץ) with the scepter of his mouth, and slays the wicked with the breath of his lips, so we find in Psalm 45: ‘the scepter of equity’ in conjunction with the love of righteousness and the hating of evil.” Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 62–63.

¹⁵⁹Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 62.

the judicial decision issuing like a sword from his mouth and lips.”¹⁶⁰ The salvation of his people from their wicked enemies originates from the Davidic Messiah’s just judgment.

Moreover, the unjust judgment from Israelite kings is not characterized by righteousness (Isa 59:4; Ezek 18:19–21; Mic 3:9–12), and it results in divine wrath and death due to the king’s injustice (Isa 59:14–18; Ezek 18:4, 19–21; Mic 3:12; Zech 7:8–14; cf. LXX Ps 81:8). The coming Davidic Messiah will embody God’s righteousness in opposition to the lack of justice on the part of Israel’s kings.¹⁶¹ The demand for just judgment is required for the Davidic Messiah in Jeremiah, as well. Because equity in judgment for the needy against the oppressors should have been executed in the judgment exercised by the Israelite kings, Jeremiah prominently emphasizes righteousness and justice in his denunciation of Jehoiakim, who does not deliver the oppressed from the oppressor, in Jeremiah 21:12 and 22:3.¹⁶² The branch in Jeremiah is called “Yahweh our righteousness” (יְהוָה צְדִקְנוֹ), which is “a play on the name of the final king of Judah, Zedekiah.”¹⁶³ The branch (צמח) is “the fulfillment of the prophecy in Jeremiah, by Zechariah, and as YHWH’s signet ring by Haggai.”¹⁶⁴ The righteous branch is identified as the descendent of David who will rule over Israel.¹⁶⁵ Zerubbabel, who is prefigured as the Davidic Messiah, acts as the Davidic branch in Zechariah.¹⁶⁶ Zerubbabel is a righteous (צַדִּיק) one, who judges righteously. The coming king of Zechariah would make

¹⁶⁰Roberts, *First Isaiah*, 180.

¹⁶¹Jipp, *Christ Is King*, 223.

¹⁶²Thompson, *The Book of Jeremiah*, 473; Houston, *Contending for Justice*, 135.

¹⁶³Mark J. Boda, *The Book of Zechariah*, NICOT (Grand Rapids: Eerdmans, 2016), 254.

¹⁶⁴Collins, “Messianism and Exegetical Tradition,” 131.

¹⁶⁵See Laato, *A Star Is Rising*, 201; Wolter Rose, *Zemah and Zerubbabel: Messianic Expectations in the Early Postexilic Period*, JSOTSup 304 (Sheffield: Sheffield Academic, 2000), 178.

¹⁶⁶Boda, “Figuring the Future,” 55.

the nations peaceful (9:9–10).¹⁶⁷

Covenantal Faithfulness or Just Righteousness in God’s Judgment

A frequent objection to any such view of God’s righteousness as his judging righteousness is that God’s righteousness is his covenantal faithfulness. Righteousness, which implies relationship, is deeply grounded in the covenant concept. The righteousness of God can mean God’s covenantal faithfulness (Isa 41:2, 10; 42:6; 45:8; 51:5; Jer 50:7).¹⁶⁸ The righteousness of God is executed on the basis of the covenantal faithfulness and the covenantal promises. Schrenk states, “God’s righteousness as his judicial reign means that in covenant faithfulness to his people he vindicates and saves them.”¹⁶⁹ The restoration of Israel results in the blessings of the nations, which is promised in God’s covenant with Abraham. Consequently, the overcoming of exile is the final great renewal of the covenant, which is the blessing to the nations that results from the vindication of Israel.¹⁷⁰

The covenant, in addition, is described as cosmic because God is the Creator of the whole world, and he is “responsible for putting that world to rights in the end.”¹⁷¹ The righteousness of God toward all creation—which is emphasized by Ernst Käsemann, Peter Stuhlmacher, and Christian Muller—focuses on God’s acts to restore the world in the saving work of the Messiah.¹⁷² God, the Creator, is the righteous judge for the whole

¹⁶⁷Blenkinsopp, *David Remembered*, 71–103.

¹⁶⁸Q. Schrenk, “δικαιοσύνη,” in *TDNT*, 2:195–96.

¹⁶⁹*Ibid.*

¹⁷⁰N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T&T Clark, 1991), 250.

¹⁷¹Wright, *Paul and the Faithfulness of God*, 801.

¹⁷²Ernst Käsemann, “‘The Righteousness of God’ in Paul,” in *New Testament Questions of Today* (Philadelphia: Fortress Press, 1969), 168–82; Peter Stuhlmacher, *Gerechtigkeit Gottes bei Paulus*, FRLANT 87 (Göttingen: Vandenhoeck & Ruprecht, 1965); Christian Muller, *Gottes Gerechtigkeit und Gottes Volk: Eine Untersuchung zu Römer 9–11*, FRLANT 86 (Göttingen: Vandenhoeck & Ruprecht,

of creation, too.¹⁷³ God’s covenantal faithfulness to all his creation is praised in the Psalms and the Prophets.¹⁷⁴ The righteousness of God is his power “imparted to all of creation so as to include all Gentiles and Jews as objects of salvation.”¹⁷⁵ God’s righteousness—his faithfulness that was promised to Abraham—will affect a cosmic salvation promised as a new creation, the restored Eden (Isa 46:12–13; 51:1–6).¹⁷⁶ Hence, the role of the Davidic Messiah is closely linked to God’s covenantal faithfulness in this view. The Messiah, who is the Redeemer from the Davidic line (Isa 2:3; 59:20; Mic 4:2), will fulfill God’s righteousness in the world and in his covenantal promises for his people.

However, although it is currently quite common for scholars to interpret “God’s righteousness” as his “covenant-faithfulness” toward Israel, based on a relational interpretation of “righteousness,” the term “righteousness” does not have the same meaning as covenantal faithfulness. “Righteousness” cannot be reduced to the concept of a “proper relation” because the usage of “righteousness” clearly involves the concept of a “norm.”¹⁷⁷ Seifrid asserts,

1964).

¹⁷³Wright, *Paul and the Faithfulness of God*, 801.

¹⁷⁴Ibid.

¹⁷⁵About God’s righteousness as his faithfulness to creation, see Käsemann, “The Righteousness of God’ in Paul,” 178–80; Peter Stuhlmacher, *Revisiting Paul’s Doctrine of Justification: A Challenge to the New Perspective* (Downers Grove, IL: InterVarsity Press, 2001), 73; Terence L. Donaldson, *Paul and the Gentiles: Remapping the Apostle’s Convictional World* (Minneapolis: Fortress Press, 1997), 95–96.

¹⁷⁶Wright, *Paul and the Faithfulness of God*, 803–4.

¹⁷⁷The relational concept of $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\acute{\upsilon}\nu\eta$ was maintained by Hermann Cremer and has had a strong influence on scholars. Hermann Cremer, *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität* (Gotha, Germany: Perthes, 1872), 273–75; Cremer, *Die paulinische Rechtfertigungslehre im Zusammenhange ihrer geschichtlichen Voraussetzungen* (Gütersloh, Germany: Bertelsmann, 1900), 34. His argument was applied in the Kittel’s *TWNT*. von Rad proposes, “ancient Israel did not in fact measure a line of conduct or an act by an ideal norm, but by the specific relationship in which the partner had at the time to prove himself true.” Gerhard von Rad, *Old Testament Theology*, trans. D. M. G. Stalker (New York: Harper, 1962–66), 1:371; Q. Schrenk, “ $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\acute{\upsilon}\nu\eta$,” in *TDNT*, 2:195. See Seifrid, “Righteousness Language,” 415–19.

Thirdly, the claim that “righteousness” in the Hebrew Scriptures is a *Verhältnisbegriff* (relational concept) or involves merely *Gemeinschaftstreue* (fidelity to a relation) is problematic in so far as it obscures the idea of normativity associated with the word-group. If all that is intended by such designations is to underscore the concreteness or immediacy of the biblical usage in connection with personal relations, they are valid, even if imprecise. But the application of righteousness terminology to various inanimate objects, its association with “uprightness” and “truth,” its connection with retribution in forensic settings, and its relation to parallel conceptions of “righteousness” in other cultures in the Ancient Near East all render dubious any attempt to dissociate the terminology from the concept of a norm.¹⁷⁸

In addition, the righteousness of God operates in relation to the covenantal relationship, but it is not covenantal faithfulness itself. “Covenant” (ברית) and צדק-terminology rarely “appear in any proximity to one another, despite their considerable frequency in the Hebrew Scriptures.”¹⁷⁹ Douglas Moo also rightly says,

God’s covenant commitment, these passages suggest, is a commitment to do what is “right” with reference to that covenant. When Israel’s enemies are in view, or when Israel breaks the terms of the covenant, God’s righteousness naturally takes on a negative, judgmental aspect (cf. Isa. 5:16; 10:22).¹⁸⁰

Instead, faithfulness in covenantal relationship is denoted with the term אמונה or חסד. The covenantal relation requires love (חסד) and faithfulness (אמונה).¹⁸¹ God is faithful in covenantal relationship. He is the one “who has not forsaken his steadfast love (חסד) and his faithfulness (אמת) toward my master” (Gen 24:27). His ways are “steadfast love (חסד) and faithfulness (אמת), for those who keep his covenant and his decrees” (Ps 25:10). Because of his steadfast love (חסד) and faithfulness (אמונה), God’s covenant will stand firm (Ps 89:28, 33, 34). Micah reads, “You will show faithfulness (אמת) to Jacob and steadfast love (חסד) to Abraham, as you have sworn to our ancestors from the days of old” (Mic 7:20).

¹⁷⁸Mark A. Seifrid, *Christ, Our Righteousness: Paul’s Theology of Justification*, NSBT 9 (Downers Grove, IL: InterVarsity Press, 2000), 41.

¹⁷⁹Seifrid, “Righteousness Language,” 423.

¹⁸⁰Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 83.

¹⁸¹Seifrid, “Righteousness Language,” 424.

Righteousness in the Davidic Messiah's Execution of God's Judgment

The purpose of God's judgment through the Davidic Messiah is his impartial righteousness toward sinners. Righteousness (צדק) is found to be in close relation with שפט, instead of with ברית.¹⁸² The relation interpretation for righteousness cannot account for the retributive connotations of צדק. The righteousness language often expresses condemnation in judgment.¹⁸³ The righteousness in God's judgment is presented as God acts punitively and retributively.¹⁸⁴

As noted above, righteousness is executed in the Davidic administration of justice and righteousness (2 Sam 8:15). Second Samuel 8:15 is located at the climax of David's reign (2 Sam 7 and 8).¹⁸⁵ The previous passage, which is 2 Samuel 8:11–14, sums up “the gradual expansion of the Davidic kingdom until it reached its utmost limits.”¹⁸⁶ He defeats all the enemies of God's people (2 Sam 8:1–14), and David's reign can be recognized as the summit. It is necessary to understand the administration of justice and righteousness in a judicial meaning. Davidic administration of justice and righteousness (עשה משפט וצדקה) is continually executed in the Davidic king's judgment setting. Additionally, the righteousness language in this verse is צדקה, which is a concrete vindication judgment or righteous act, as noted above.

The administration of justice and righteousness in 2 Samuel 8:15 is a testimony that was always particularly significant to the Prophets.¹⁸⁷ The Davidic Messiah will establish the Davidic kingdom “with justice and with righteousness” (וּבְצִדְקָה בְּמִשְׁפָּט; Isa

¹⁸²Seifrid, “Righteousness Language,” 425.

¹⁸³Ibid., 424.

¹⁸⁴Mark A. Seifrid, “Paul's Use of Righteousness Language,” in *Justification and Variegated Nomism*, vol. 2, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid, WUNT 2.140 (Grand Rapids: Baker, 2004), 44.

¹⁸⁵A. A. Anderson, *2 Samuel*, WBC 11 (Dallas: Word Books, 1989), 134.

¹⁸⁶Ibid.

¹⁸⁷Hertzberg, *I & II Samuel*, 293.

9:7). He shall judge with righteousness (טִפְשֵׁי דִקְדָּוָה; in Isa 11:4). In Jeremiah 23:5, the Davidic Messiah will execute justice and righteousness (הִקְדָּוָה וְטִפְשֵׁי הַצְּדָקָה). Because social justice is broken down in Judah, justice and righteousness are expected as characteristics of the Davidic Messiah's reign.¹⁸⁸ As mentioned above, the Davidic Messiah will judge Israel and Judah in justice and righteousness (Jer 23:1–8), and he is an antitype of the wicked Jehoiakim. Jack R. Lundbom writes,

The fact that Jehoiakim is scored by Jeremiah for not doing justice and righteousness as his father did (22:13–17) may indicate that he did not bother to sit as judge in the gate, as he should have. The present admonition to “execute justice” is doubtless spoken to Jehoiakim and his royal house.¹⁸⁹

Equity in judgment will be executed in the judgment by the Davidic Messiah in opposition to Jehoiakim, in Jeremiah 21:12 and 22:3. A key activity of this restored royal figure is identified in both Jeremiah 23:6 and 33:15 as enacting justice and righteousness in the land.¹⁹⁰

In the messianic texts in the LXX, the righteousness language is shown as judging righteousness in the judgment of the Davidic Messiah. David is described as “having judging righteousness in executing judgment over his people” (καὶ ἦν Δαυὶδ ποιῶν κρίμα καὶ δικαιοσύνην ἐπὶ πάντα τὸν λαὸν αὐτοῦ; 2 Sam 8:15), which is “doing justice and righteousness” in MT. The idealized Davidic king is clearly characterized by his righteousness “to judge your people in righteousness and your poor people in judgment” (κρίνειν τὸν λαόν σου ἐν δικαιοσύνη καὶ τοὺς πτωχοὺς σου ἐν κρίσει; LXX Ps 71:2). Furthermore, the Davidic Messiah in the Prophets is portrayed as possessing righteousness in his execution of judgment (ποιήσῃ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς; Jer 23:5; cf. Jer 22:3, 15).

¹⁸⁸Jack R. Lundbom, *Jeremiah*, AB 21A (New York: Doubleday, 1999), 112.

¹⁸⁹Ibid.

¹⁹⁰Consequently, the employment of *saddiq/sedaqah* with *semah* (“sprout”) in Jer 23:5; 33:15 is considered as the king's role in justice. See Rose, *Zemah and Zerubbabel*, 110–14.

God's salvation through righteousness. In addition, equity in the execution of God's righteous judgment through the Davidic Messiah results in salvation, especially in freedom from exile. The Davidic king in Psalms 1 and 2 is a model for the righteous one (Pss 1:5–6; 2:7–8, 12), who is identified with the deliverer of God's people, and through him God reveals his righteousness for the salvation of the people.¹⁹¹ Based on holy war, described as crushing and striking down (89:23), God's righteousness (89:13–14) entails the salvation from enemies (89:38–48) through the Davidic king, the anointed one and the first-born (89:27). He is empowered by God (89:20–21, 26–27) because righteousness and justice are the foundation of his throne (89:14), and his righteousness is power to save (97:10–13; 98:1–3) and provision for just judgment (96:10–13; 98:9).

The righteousness in God's judgment through the Davidic king reflects the characteristics of God's righteousness. God's judging righteousness includes salvation for his people, but God's righteousness cannot be weakened as the concept of "salvation of God."¹⁹² God exercises his salvation in the context of a legal dispute or contention. "God works salvation for his people, he establishes justice for them (and for himself) over against their enemies and his."¹⁹³ As a result, God's righteousness is the basis of his saving activity in the covenant relationship with his people.¹⁹⁴

While the Davidic Messiah is expected to deliver God's people,¹⁹⁵ the notion of God's doing the saving is included by the prophets (Isa 46:13; 50:5–8; Mic 7:9) in the righteousness of God because God's vindication in his righteousness results in the

¹⁹¹Jipp, *Christ Is King*, 226.

¹⁹²Seifrid, *Christ, Our Righteousness*, 43.

¹⁹³Ibid.

¹⁹⁴Moo, *Romans*, 82.

¹⁹⁵Stephen A. Cummins, "Divine Life and Corporate Christology: God, Messiah Jesus, and the Covenant Community in Paul," in *The Messiah in the Old Testament and New Testament*, ed. Stanley E. Porter (Grand Rapids: Eerdmans, 2007), 193.

deliverance of his people.¹⁹⁶ The execution of righteousness by the Davidic Messiah means his accomplishment of salvation for God's people. The Davidic Messiah's establishing and upholding his kingdom "with justice and righteousness" (Isa 9:7) bring about the salvation of his people through judgment over violent oppressors (9:4–6). The Davidic Messiah "enacts retribution against the violent oppressors and enacts justice for the liberation of the oppressed."¹⁹⁷ Established on justice and righteousness (9:7), the Davidic Messiah's throne will remedy injustices in the center of God's kingdom.¹⁹⁸ Moreover, the Davidic Messiah was considered "a bringer of salvation," who is the righteous representative of the righteous God, so the righteousness and justice achieved by the Davidic king provide salvation for his people (9:4–7).¹⁹⁹

From God's judgment through the Davidic Messiah against the oppressor and the wicked, the oppressed will have God's liberation (Isa 11:1–5). While "judging" surely includes legal decisions, it has the meaning of "delivering and saving those whose lives and well-being are threatened."²⁰⁰ Joshua Jipp explains, "The king's execution of justice for his people often takes the form of administering equitable verdicts for the oppressed, saving and defending his people from their enemies, and securing their protection and freedom."²⁰¹ Therefore, because God establishes justice and brings retribution to the oppressors, the messianic hope was that God promised the Davidic Messiah, who would do justice and righteousness and deliver the poor from the power of the oppressors.²⁰²

¹⁹⁶Cummins, "Divine Life and Corporate Christology," 193.

¹⁹⁷Jipp, *Christ Is King*, 224.

¹⁹⁸Kaiser, *Isaiah 1–12*, 214.

¹⁹⁹LXX Isaiah 9:6 says, "κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν δικαιοσύνῃ καὶ ἐν κρίματι." Jipp, *Christ Is King*, 224.

²⁰⁰Leclerc, *Yahweh Is Exalted in Justice*, 69.

²⁰¹Jipp, *Christ Is King*, 222. See Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 189–90.

²⁰²Seifrid, *Christ, Our Righteousness*, 41; Seifrid, "Righteousness Language," 428.

Restoration of creation through righteousness. Moreover, God's righteousness through the Messiah is applicable to the dimension of God's creation. While God establishes what is right in terms of the covenant with his creation, the righteousness of God is a more basic concept than is covenantal relationship. The righteousness of God "clearly includes the concept of a 'norm,' an order within the world, which God graciously acts (again and again) to restore."²⁰³ The restoration of created order is based on the righteousness of God, who does what is right.

In Psalms, the rule of the Davidic king based on judgment results in the restoration of God's created order after victory over the evil. The Davidic king's throne is the counterpart of God's throne, so that he was enthroned by God with his conquering of chaos (Ps 45:7).²⁰⁴ After the conquest of the evil forces of chaos, the hatred of wickedness will contribute to the righteous rule of order.²⁰⁵ Psalm 72, which is "an accession or coronation psalm,"²⁰⁶ is a prayer for the king with the judicial authority (72:2) that promises the peace of fertility (72:7–17).²⁰⁷ The rule of the righteous Davidic king confirms fertility and prosperity in the fields as created order (Ps 72:16; cf. v. 3; Isa 25:6–9; Joel 2:24). Lucass writes,

Further parallels are seen in Ps 89, which deals with Yahweh's choice of David as his Anointed: just as Yahweh is first among the Gods (vv. 6–7), so David is first among the kings of the earth (v. 27); just as Yahweh ruled the sea (v. 9), so David will rule the sea (v. 25); just as Yahweh scattered his enemies (v. 10), so David's enemies will be scattered (vv. 22–23) suggesting that David now stands in Yahweh's place, administering his justice and maintaining (and re-creating) the conditions which Yahweh brought about at creation.²⁰⁸

²⁰³Seifrid, *Christ, Our Righteousness*, 41.

²⁰⁴John Gray, *The Legacy of Canaan: The Ras Shamra Texts and Their Relevance to the Old Testament* (Leiden: Brill, 1965), 287; Craigie and Tate, *Psalms 1–50*, 339.

²⁰⁵Craigie and Tate, *Psalms 1–50*, 339.

²⁰⁶Gillingham, "The Messiah in the Psalms," 223.

²⁰⁷Kraus, *Psalms 60–150*, 77.

²⁰⁸Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 86.

The Davidic Messiah, who is anointed, is expected to bring justice to people and peace to all the creation of God (Isa 11:1–10).²⁰⁹ He is entrusted with the responsibility of procuring righteousness, and this is derivative “from God, the divine king, who has determined to secure the good and beneficial order of creation.”²¹⁰ The endowment of the Spirit on the Davidic Messiah will transform the enmity among creatures, which entails the restoration of the created order in Isaiah 11:6–9.²¹¹ Justice will dwell in the wilderness, and righteousness will abide in the fruitful field (Isa 32:16). Yahweh’s work, through the Davidic Messiah, “designates simultaneously and indistinguishably the creative and the historical action of Yahweh”; so then “history is understood as the implementation of creation and the actualization of the order of creation.”²¹² Initiated by the anointing of God’s Spirit after devastation (cf. Isa 11:1), the Davidic Messiah will make the peace produced through justice and righteousness (Isa 32:1).²¹³ Isaiah “takes up and reasserts the claims made in Isaiah 28:12 and 30:15 that the true way to security, peace, and well-being is maintaining justice and righteousness for others.”²¹⁴ The justice and righteousness of the Davidic Messiah will reestablish the created order (e.g., Pss 85:4–13; 98:1–9; Isa 45:8, 24).²¹⁵

Consequently, the Davidic Messiah is the righteous one who administers righteousness and justice. The Davidic Messiah’s judgment in righteousness has been

²⁰⁹Watts, *Isaiah 1–33*, 212.

²¹⁰Seifrid, “Righteousness Language,” 426.

²¹¹Smith, *Isaiah 1–39*, 273–74.

²¹²H. H. Schmid, “Creation, Righteousness, and Salvation,” in *Creation in the Old Testament*, ed. Bernhard W. Anderson (Philadelphia: Fortress Press, 1984), 108.

²¹³LXX Isaiah 32:1 says, “βασιλεὺς δίκαιος βασιλεύσει, καὶ ἄρχοντες μετὰ κρίσεως ἄρξουσιν.”

²¹⁴Roberts, *First Isaiah*, 417.

²¹⁵Mark A. Seifrid, “Righteousness, Justice, and Justification,” in *New Dictionary of Biblical Theology*, ed. T. D. Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 741.

revealed as impartial. The impartial judgment through the Davidic Messiah, which is from an empowered knowledge of God, entails saving activity for God's people and the restoration of the created order. The faithfulness language in the covenant relationship between God and his people, or the whole creation, is closely related to the righteousness in God's judgment through the Davidic Messiah. However, it is not the same as this righteousness. Although God is faithful in his covenant relationship and in the salvation of his people, and the restoration of creation shows God's faithfulness, it is not the righteousness of God itself. In addition, the purpose of God's judgment through the Davidic Messiah is his righteousness, rather than covenantal faithfulness.

Justification through the Davidic Messiah in Isaiah 53

The Suffering Servant in Isaiah 53 possesses, in himself, the characteristics of the Davidic Messiah. And his role is that of the executor of God's judgment in Isaiah 53. The righteous judgment of God's judgment is accomplished in the Suffering Messiah. New Testament scholars' interpretation of the Suffering Servant in Isaiah 53 as the Messiah's faithfulness for God's covenantal relationship fails to take adequate account of the execution-of-judgment aspect of righteousness. The righteousness language in the execution of God's judgment through the Davidic Messiah in Isaiah 53 is unfamiliar with covenantal faithfulness. He is the "righteous" (קִיָּם) servant, whose role is justifying God's people. He will "make many to be accounted righteous" (Isa 53:11). This corresponds to the righteous Messiah—who executes God's judgment—instead of to the faithful Messiah—who is assumed to be faithful on the basis of translating the adjective "righteous" as "faithful."

Identity of the Suffering Servant: The Davidic Messiah

The Suffering Servant in Isaiah has characteristics that are described above as features of the Davidic Messiah. There have been debates, though, concerning the

identity of the servant in Isaiah 53,²¹⁶ whether he represents Israel,²¹⁷ the prophet himself,²¹⁸ Moses,²¹⁹ or the Davidic king.²²⁰ The Suffering Servant in Isaiah 53 can be understood as the Davidic Messiah because the Davidic Messiah can include characteristics of Moses, and the feature of the royal figure in Isaiah is more suitable to the Davidic king. The Servant is linked to the Davidic house because the royal figure is mentioned in Isaiah 9:7, 11:1, and 55:3. The royal figure is described as possessing the Spirit of the Lord as does the Servant (Isa 11:2; 42:1).²²¹ Lucass remarks,

In Isa 11:1, the future hope of Israel will be a “shoot from the stump of Jesse and a branch out of his roots.” The term “branch” also features in Isa 4:2, as well as in Jer. 23:5 and Jer. 33:14–15, where again it is expressly connected with the Davidic monarchy. In Zech. 3:8 the “Branch” is connected not only with the title “servant,”

²¹⁶See Christopher R. North, *The Suffering Servant in Deutero-Isaiah* (New York: Oxford University Press, 1949), 3–4; J. Lindblom, *The Servant Songs in Deutero-Isaiah: A New Attempt to Solve an Old Problem* (Lund: Gleerup, 1951), 46; Claus Westermann, *Isaiah 40–66: A Commentary*, trans. David M. G. Stalker, OTL (Philadelphia: Westminster Press, 1969), 93; David J. A. Clines, *I, He, We, and They: A Literary Approach to Isaiah 53* (Sheffield: Sheffield Academic, 1976), 25–27; Wolfgang M. W. Roth, “The Anonymity of the Suffering Servant,” *JBL* 83, no. 2 (June 1964): 171–79; Gordon Hugenberger, “The Servant of the Lord in the ‘Servant Songs’ of Isaiah: A Second Moses Figure,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 105–40.

²¹⁷See Collins, *The Scepter and Star*, 28; John Gray, *The Biblical Doctrine of the Reign of God* (Edinburgh: T&T Clark, 1979), 180; Richard J. Clifford, *Fair Spoken and Persuading: An Interpretation of Second Isaiah* (New York: Paulist Press, 1984), 175–81; George A. Knight, *Servant Theology: A Commentary on the Book of Isaiah 40–55* (Grand Rapids: Eerdmans, 1984), 171; Fredrik Häggglund, *Isaiah 53 in the Light of Homecoming after Exile* (Tübingen: Mohr Siebeck, 2008); O. Eissfeldt, “The Promise of Grace to David in Isaiah 55:1–5,” in *Israel’s Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. B. W. Anderson and W. Harrelson (London: SCM 1962), 196–207; Christopher R. North, *The Second Isaiah: Introduction, Translation, and Commentary to Chapter XL–LV* (Oxford: Clarendon Press 1964), 256–58; Westermann, *Isaiah 40–66*.

²¹⁸See E. W. Hengstenberg, *Christology of the Old Testament and a Commentary on the Messianic Predictions* (Grand Rapids: Kregel Publications, 1970), 234.

²¹⁹See P. D. Miller, “Moses My Servant: The Deuteronomic Portrait of Moses,” *Interpretation* 41, no. 3 (July 1987): 251–53; G. W. Coats, *The Moses Tradition*, JSOTSup 161 (Sheffield: Sheffield Academic, 1993): 133–41, 182–89; D. C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1993), 68; Scott J. Hafemann, *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3*, WUNT 81 (Tübingen: J. C. B. Mohr, 1995); Anthony Phillips, “The Servant: Symbol of Divine Powerlessness,” *ExpTim* 90, no. 12 (September 1979): 370–74; Hugenberger, “The Servant of the Lord,” 119; Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40–55*, trans. Margaret Kohl, Hermeneia (Minneapolis: Fortress Press, 2001), 18–22.

²²⁰Joseph Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2002), 349–57; Block, “My Servant David,” 43–49; Schultz, “The King in the Book of Isaiah,” 141–65; John Goldingay, *A Critical and Exegetical Commentary on Isaiah 40–55*, ICC (London: T&T Clark, 2006), 2:289.

²²¹He is the “Anointed Conqueror,” in Isa 59:21; 61:1. Moreover, Isa 52:14 is read as in 1QIs^a מִשְׁחָתִי (‘I anointed’). See Schultz, “The King in the Book of Isaiah,” 155.

but also the high priest. The term “Branch” in this passage is also understood as a messianic designation in later Rabbinic Judaism. . . . In Isaiah 53:2 it is said of the Servant that “he grew up before him like a young plant, and like a root out of dry ground.”²²²

The Servant is compared to a young “shoot” (יֹנֵק) and a “root” (שֹׁרֵשׁ), as is the Davidic Messiah in 11:1–10.²²³ This image “should be borne in mind here that in Isaiah to talk about ‘the root of Jesse’ means first that the tree has been hewn down, that the Davidic dynasty has come to an end.”²²⁴ The accomplishment of the promise must start from the root. So, the plant imagery for the individual Servant is used for the Davidic Messiah, as well.²²⁵

Imparted knowledge for justification. The Servant in Isaiah 53 can be realized as the Davidic royal figure with these clues, and that he is the Davidic Messiah explains his anointing.²²⁶ The Davidic Messiah is characterized by knowledge imparted by God, which is a characteristic of the agent of God’s judgment, as noted above. In the fourth servant song, the Servant “shall act wisely” (יִשְׁפָּיֵל; Isa 52:13), so that he will be the agent of God’s judgment. The wisdom of the Davidic Messiah will lead to his exaltation (52:13).²²⁷ Jan. L. Koole asserts similarities between David and the Servant, with the term “*shall succeed*” (יִשְׁפָּיֵל, 1 Sam 18:5–14; Isa 52:13).²²⁸ The *hiphil* of the term שָׁכַל (52:13) is employed as well to denote the Davidic Messiah “in Jer 23:5 f., where שָׁכַל

²²²Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 99–100.

²²³Isa 4:2; Jer 23:5; Zech 3:8; 6:12. Baltzer, *Deutero-Isaiah*, 402.

²²⁴Ibid.

²²⁵J. Stromberg, “The ‘Root of Jesse’ in Isaiah 11:10: Postexilic Judah or Postexilic Davidic King?” *JBL* 127, no. 4 (2008): 655–69.

²²⁶Later, in Isa 61:1–3, the Messiah is a kingly figure, who has the Spirit of God on him (cf. 11:1–2; 42:1) and will bring good news and justice to the needy (see 11:4; 42:1–4, 7; 49:9–10).

²²⁷Goldingay, *Isaiah 40–55*, 2:289. LXX Isaiah 53:12 reads, “Ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.”

²²⁸Jan L. Koole, *Isaiah III*, trans. Anthony P. Runia (Leuven: Peeters, 1998), 2:251.

parallels the making of ‘justice and righteousness’ in the world.”²²⁹ This verb, “act wisely,” additionally can be rendered as “succeed, be successful, or have good fortune.”²³⁰ Also, Goldingay says,

Indeed, most occurrences of this verb which may be translated “succeed” appear in contexts which suggest having insight so that this is also a plausible rendering there. The verb refers to knowing what you are doing. The servant, then, will demonstrate such wisdom, and this will lead to his exaltation (v. 13b). The closing description of the servant’s exaltation in 53:11–12 will speak of his knowledge and his success, again using terms which recall a king like David.²³¹

This term שָׁכַל is “said to have come from God or his Spirit (cf. Neh 9:20; 1 Chr 28:19; Ps 32:8; Dan 9:22), just as ‘perception’ in general is in the most varied ways dependent on God, or is related to him.”²³² Yahweh will anoint the Davidic descendant in Isaiah 40–55 as in Psalms 2 and 89, which characterize “Kingship and the role of God’s anointed, comprising one of the twin pillars in the official theologumenon of Judah.”²³³ Concerning Isaiah 52:14, Goldingay comments, “More literally the verse reads ‘just as many were appalled. . . . so his appearance [is/will be] an anointing beyond that of a human being.”²³⁴ The anointing is through the endowment of the Spirit of the Lord, which is a feature of the Davidic Messiah in Psalms.²³⁵ Isaiah shows the dazzled attention of the

²²⁹Koole, *Isaiah III*, 2:264. Koole says, “The Davidic king shall reign as king and deal wisely (וְהָשִׁיבִיל), and shall execute justice and righteousness in the land, which is related to the Messiah in Jeremiah 23:5.” He additionally writes, “The Servant will in fact restore justice in the world, 42:4. In the way the description of the Servant’s success links up with that of Israel’s great leaders, Joshua (Josh 1:7 f.), David (1 Sam 18:5, 13), Solomon (1 Kgs 2:3), Hezekiah (2 Kgs 18:7), where שָׁכַל hiphil is used alongside צִלָּה and explained by the fact that God was ‘with’ them; it is also related to the portrayal of the Messiah in Jer 23:5 f., where שָׁכַל hiphil is parallel with ‘to execute justice and righteousness’ (עָשָׂה מִשְׁפָּט וְצִדְקָה) in the world; for מִשְׁפָּט, cf. 42:4 (and 49:4; 50:8) and for צִדְקָה, 53:11.” Ibid.

²³⁰Baltzer, *Deutero-Isaiah*, 394.

²³¹Goldingay, *Isaiah 40–55*, 2:289.

²³²Baltzer, *Deutero-Isaiah*, 394.

²³³P. D. Hanson, “The World of the Servant of the Lord in Isaiah 40–55,” in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger Jr. and William R. Farmer (Harrisburg, PA: Trinity Press, 1998), 15.

²³⁴Goldingay, *Isaiah 40–55*, 2:291.

²³⁵J. H. Christopher Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004), 278.

nations and kings to the Servant as in Psalms 2 and 89 (see Isa 52:15).²³⁶ With the knowledge that is given with God’s Spirit, the Davidic Messiah in Isaiah 52:13–53:12 attains the role of agent of God’s judgment.

The Agent of God’s Judgment

The Davidic Messiah, who is the Suffering Servant, will fulfill the judgment of God, which is expected in the heavenly courtroom scene in Isaiah 40–55. In Isaiah 42:12, Yahweh will let him know (וַיִּלְמַדְהוּ; *piel* of למד) a way of “justice” (תִּשְׁפֹּט; κρίσις) and “understanding” (תֵּדַע; σύνεσις). The judgment idea is significant—corresponding to the knowledge of the Servant in Isaiah 53. The phrase, “through his knowledge,” is strongly stressed in 53:11.²³⁷ With the result of this knowledge, the Messiah makes “the many” justified.²³⁸ It is the climax of the judgment scene.²³⁹

Although the covenant relationship should not be overlooked in explaining the features of the Messiah in Isaiah 40–55, the features of a lawsuit between YHWH and YHWH’s people are more evident.²⁴⁰ This theme is an extension of YHWH’s heavenly courtroom of Isaiah 6:1–5. The theme of the return from “exile” does not have any significance here.²⁴¹ Andrew Lincoln attests,

In the context of exile in and return from Babylon the contests with the gods of the nations dominate, Israel’s God serves as both judge and prosecutor, and the purpose

²³⁶Hanson, “The World of the Servant of the Lord in Isaiah 40–55,” 16.

²³⁷Baltzer, *Deutero-Isaiah*, 425.

²³⁸The people of God, who are referred to by ‘we/us/our’ (40:8; 42:24; 47:4), believe the Word of the Lord (Isa 53:1). Goldingay, *Isaiah 40–55*, 2:296–67. The ‘many’ in 53:11 are the people of God, who are the ‘we’ of verses 1–10. *Ibid.*, 2:326.

²³⁹*Ibid.*, 2:325.

²⁴⁰Andrew Lincoln, “A Life of Jesus as Testimony: The Divine Courtroom and the Gospel of John,” in *Divine Courtroom in Comparative Perspective*, ed. Ari Mermelstein and Shalom E. Holtz (Leiden: Brill, 2015), 149. In the LXX, the noun κρίσις ‘judgment,’ occurs in 40:27; 42:1, 3, 4; 49:4, 25; 50:8, 9; 51:4, 7; 53:8; 54:17, and the verb ῥιב ‘to judge,’ appears in 49:25; 50:8; 51:22.

²⁴¹B. S. Childs, *Isaiah: A Commentary*, OTL (Louisville: Westminster John Knox Press, 2001), 295; John D. W. Watts, *Isaiah 34–66*, rev. ed. WBC 25 (Nashville: Thomas Nelson, 2000), 75.

of the contests is to show that although Babylon appears to control history, the real ruler is Israel's God with the immediate issue being whether or not YHWH is the cause of Cyrus' advent and Babylon's downfall.²⁴²

YHWH summons nations to the courtroom for conducting a trial, in which God's sovereignty over history is manifested.²⁴³

The judgment of the heavenly king that is manifested in the trial of the nations is over his people, too. The Lord invites his people, who are "Judeans in exile and those remaining in Jerusalem," to the courtroom and delivers an indictment for them.²⁴⁴ He is "indeed the one who has brought about their plight as an expression of justified wrath at their disobedience (cf. 42:22–25)."²⁴⁵ The indictment of YHWH, though, is not the last word in this courtroom scene. The salvation of his people is assured within the salvation oracles, which "ensure that indictment is not YHWH's last word."²⁴⁶ The feature of the Servant is connected to the scene of God's courtroom, in which he judges over the nations and his people. Isaiah 42:1–4, the first song for the Servant, is spoken in the heavenly court.²⁴⁷ The frame of the fourth song (52:13–15; 53:11b–12) is closely related to the first song in style and in speaker.²⁴⁸

In Isaiah 52:13–15, which is paralleled with 42:1, the Servant is "introduced

²⁴²Lincoln, "A Life of Jesus as Testimony," 150. Additionally Blenkinsopp writes, "There is no mention here of preparing a route for return from exile in Babylon. It is, rather, that processional way is to be prepared for the return of Yahweh to his people." Blenkinsopp, *Isaiah 40–55*, 181.

²⁴³Childs, *Isaiah*, 317.

²⁴⁴Lincoln, "A Life of Jesus as Testimony," 150.

²⁴⁵Ibid.

²⁴⁶Ibid.

²⁴⁷H. G. Reventlow writes, "The first Song (42:1–4) is a divine proclamation, spoken in the heavenly court, in which the Servant is called to his office, whereas in 49:1–6 and 50:4–9 the prophet speaks on his own behalf. An observation which recently has gained more attention, however, is that the frame of the fourth Song (52:13–15; 53:11b–12) is in style and speaker closely connected with the first Song: In both texts it is Yahweh himself who outlines the office and reward of his Servant." H. G. Reventlow, "Basic Issues in the Interpretation of Isaiah 53," in Bellinger and Farmer, *Jesus and the Suffering Servant*, 25.

²⁴⁸Ibid.

with the mission to bring *צְדָקָה* ('justice') to the nations.²⁴⁹ In this verse, Yahweh himself designates “the office and reward of his Servant,”²⁵⁰ who in Isaiah 40–55 would establish justice, which is the first thing of God’s commandment in Isaiah 42:3.²⁵¹ While the Servant will faithfully bring justice (*צְדָקָה יִצְיִי אֶל־עַמִּי*, *εἰς ἀλήθειαν ἐξοίσει κρίσιν*), the term “*faithfully*” is intertwined with the judgment language in the courtroom scene, as noted above. The office of the Servant reaches its goal exactly as in Isaiah 42:4: “He will not grow faint or be crushed until he has established justice (*צְדָקָה*) in the earth.”²⁵² The courtroom scene is manifested in Isaiah 53, which is in accord with God’s judgment in the heavenly courtroom in Isaiah 40–55.²⁵³ There are terms of judgment after Yahweh places the guilty verdict on the Messiah. In Isaiah 53:8, “oppression” (*רָצוֹן*), which can be more accurately rendered as “restrained,”²⁵⁴ suggests the Messiah’s arrest and imprisonment.²⁵⁵ Lincoln says, “The Servant is nevertheless confident that the courtroom is ultimately that of YHWH who will provide vindication. Though justice from humans is denied him (LXX 53:8), the Servant will be lifted and glorified (LXX 52:13) and the servant will be with a glory not from humans (LXX 52:14).”²⁵⁶ The last verdict in this passage (Isa 53:11) is presented on the Servant in the Judgment scene, which is “*וְצִדִיק עֲבָדֵי לְרַבִּים*” (my servant, the righteous one, shall make many righteous).²⁵⁷ As noted

²⁴⁹Childs, *Isaiah*, 412.

²⁵⁰Reventlow, “Basic Issues in the Interpretation of Isaiah 53,” 25.

²⁵¹Wright, *Old Testament Ethics for the People of God*, 277; Schultz, “The King in the Book of Isaiah,” 155.

²⁵²H. Hermisson, “The Fourth Servant Song in the Context of Second Isaiah,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 34.

²⁵³Concerning courtroom language in Isaiah 52:13–53:12, see Baltzer, *Deutero-Isaiah*, 402.

²⁵⁴Smith, *Isaiah 40–66*, 453.

²⁵⁵Ibid.

²⁵⁶Lincoln, “A Life of Jesus as Testimony,” 151.

²⁵⁷Baltzer, *Deutero-Isaiah*, 424; Goldingay, *Isaiah 40–55*, 2:325.

above, the *hiphil* of צדק means “acquit, declare innocent” (Exod 23:7; Deut 25:1; 1 Kgs 8:32; 2 Chr 6:23; Prov 17:15; Isa 5:23) in a judicial sense. In its forensic meaning, it means “declare to be in the right” (in the context of Job’s debate with his friends).²⁵⁸ For this reason, the Servant can acquit them in the judicial sense before the divine justice.

The role of high priest: substitution for god’s judgment. While the Servant in Isaiah 53 possesses the characteristics of the agent of God’s judgment, he is particularly expected to bear and atone for sins to solve the problem of sins that bring about God’s wrath and judgment. The Suffering Servant presents the solution for God’s imminent judgment over God’s people. Moreover, it should be considered that liberation (דורר) of the wicked people from exile requires forgiveness of the sins of God’s people to execute just judgment. Liberation (דורר) serves as representation for “the redemption of the individual, and particularly for the forgiveness of sins.”²⁵⁹ Furthermore, his role is also that of priestly messiah, who has suffered (Isa 52:14; 53:3, 7). The Lord has laid on him the iniquity of us (53:6). Through this priestly role, the Davidic Messiah bears God’s judgment on him.²⁶⁰ The Davidic Messiah will announce liberty and release, which is “the Messiah at work, bringing in his reign of justice and righteousness (11:3–5; cf. also 1:27).”²⁶¹ Isaiah 1:27 reads, “Zion shall be redeemed by justice, and those in her who

²⁵⁸Robert Chisholm, “Forgiveness and Salvation in Isaiah 53,” in *The Gospel according to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*, ed. Darrell L. Bock and Mitch Glaser (Grand Rapids: Kregel Academic, 2012), 200. Contra John J. Collins: *A Commentary on the Book of Daniel*, Hermeneia (Minneapolis: Fortress Press, 1993), 358, 393; Häggglund, *Isaiah 53*, 74–77; Whybray, *Thanksgiving for a Liberated Prophet*, 68–69 suggest the meaning of “leading righteous” as in Dan 12:3.

²⁵⁹Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East*, 210.

²⁶⁰Schultz, “The King in the Book of Isaiah,” 159.

²⁶¹John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: Eerdmans, 1998), 565.

repent, by righteousness (בצדקה).” God’s justice and righteousness connote his vindication and salvation.²⁶²

The Servant bearing the sins of the many plays a substitutionary role,²⁶³ and he is described as atoning sins and assuaging God’s wrath.²⁶⁴ It echoes the scapegoat ritual (Lev 16), in which one is sacrificed as an atonement offering (הַטָּאֵת).²⁶⁵ The other carries iniquities of all, and it is “cut-off land.”²⁶⁶ It recalls the Davidic Messiah, who is the Suffering Servant, being cut off from the land of the living (נִגְזָר מֵאֶרֶץ חַיִּים in 53:8b).²⁶⁷ Indeed, the term אֲשָׁם (“guilt offering”) is described as an atoning sacrifice for sin in Lev 4–5, 7.²⁶⁸ God accepts the Servant as “a substitute for the sacrificial guilt offering.”²⁶⁹ It is widely regarded as the primary expiatory offering for voluntary or involuntary sin (Lev 5:1–26 [5:1–6:7]; 7:2; 14:24).²⁷⁰ It is the sacrifice for the removal of guilt and liability for punishment.²⁷¹ The “atonement” is made by the priest (5:16, 18; 6:7). The juxtaposition of atonement and forgiveness constantly appears in the atonement passages, e.g., in

²⁶²Smith, *Isaiah 1–39*, 115; Childs, *Isaiah*, 22; Blenkinsopp, *Isaiah 1–39*, 187.

²⁶³Hermann Spieckermann, “The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament,” in Janowski and Stuhlmacher, *The Suffering Servant*, 1–15; Hermission, “The Fourth Servant Song in the Context of Second Isaiah,” 16–47; Jarvis J. Williams, *Christ Died for Our Sins: Representation and Substitution in Romans and Their Martyrological Background* (Eugene, OR: Pickwick, 2015), 35–73. Contra Whybray, *Thanksgiving for a Liberated Prophet*, 29–97.

²⁶⁴Concerning the cultic idea in Isa 53, see Williams, *Christ Died for Our Sins*, 35–73.

²⁶⁵Blenkinsopp, *Isaiah 40–55*, 351.

²⁶⁶Ibid.

²⁶⁷Ibid.

²⁶⁸Ibid., 118, 351; David L. Allen, “Substitutionary Atonement in Isaiah 53,” in Bock and Glaser, *The Gospel according to Isaiah 53*, 179; Smith, *Isaiah 40–66*, 448–49; Martin Hengel and D. Bailey, “The Effective History of Isaiah 53 in the Pre-Christian Period,” in Janowski and Stuhlmacher, *The Suffering Servant*, 125.

²⁶⁹Blenkinsopp, *Isaiah 40–55*, 118.

²⁷⁰Richard E. Averbeck, “Sacrifices and Offerings,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 720; Blenkinsopp, *Isaiah 40–55*, 351; D. Kellermann, “אֲשָׁם,” in *TDOT*, 1:433.

²⁷¹Blenkinsopp, *Isaiah 40–55*, 351.

Leviticus 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7.²⁷²

The high priest's role in the atonement is implied with the term, *נָזַף* in Isaiah 52:15. The meaning of “sprinkling” is frequently offered for the translation of this term.²⁷³ The sprinkling is the activity that the high priest carries out on the Day of Atonement. The Servant will expiate for the many nations. The verb *נָזַף* in 52:15 is the verb used for sprinkling blood on an altar in Leviticus 4:6; 5:9; 8:11, 30; 13:7; 16:14, 19.²⁷⁴ According to Lucass, “An alternative suggestion for the uncertain Hebrew word often translated as ‘startle’ is ‘sprinkle’—the act that the high priest carried out following his emergence from the Holy of Holies, having offered the blood sacrifice on the Day of Atonement.”²⁷⁵ In addition, this is a cultic concept, in which the Servant's atoning role is suggested.²⁷⁶ The Servant is “the provision and plan of God, who himself superintends the priestly task (Lev 16:21) of transferring the guilt of guilty to the head of the Servant, giving notice that this is indeed his considered and acceptable satisfaction for sin.”²⁷⁷ The Davidic Messiah has “the priestly duty (Lev 16:21) of ‘transferring the guilt of the guilty upon the Servant’ so that he makes ‘satisfaction’ for sin.”²⁷⁸ Thus, the Suffering Servant will achieve what the Davidic kings and priests had failed to achieve.²⁷⁹

Additionally, the role of atonement is not just that of Moses because the

²⁷²Allen, “Substitutionary Atonement,” 179, also says, “Significant also is the fact that two additional Hebrew words in verse 10 come directly from the vocabulary of the guilt offering found in Leviticus: *נַפְשׁוֹ* (“soul” or “life”), and the conjunction *וְ*.”

²⁷³Contra Spieckermann, “The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament,” 1–15.

²⁷⁴The ESV, NIV, NASB, HCSB render *נָזַף* as “sprinkle.”

²⁷⁵Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 110.

²⁷⁶Ibid.

²⁷⁷J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 42.

²⁷⁸Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 158.

²⁷⁹Hanson, “The World of the Servant of the Lord in Isaiah 40–55,” 17.

Davidic messianic figure has the role of the high priest in the atonement. He fulfills God's judgment through his atonement as the Davidic Messiah, as noted below. Because the Messiah's sacrifice and the punishment of God, which is loaded on him. The Judge pronounces justification (Isa 53:11). While the broader theme of covenantal faithfulness might be considered in the context of the Suffering Servant, the main feature of righteousness in Isaiah 53:11 is the righteousness of God, which is mainly judging righteousness.

Justification for Many

Particularly, the Suffering Servant in Isaiah 53 offers a significant clue to interpret the redemption of Romans 3:21–25, as well as the justification from the resurrection of Christ in Romans 4:25.²⁸⁰ Richard Hays says, “The letter to the Romans is salted with numerous quotations of and allusions to Isaiah 40–55, including several passages that seem to echo the Suffering Servant motif of Isaiah 53 (e.g., Rom 4:24–25; 5:15–19; 10:15; 15:21).”²⁸¹ The justification of God's people, the accomplishment of righteousness and atonement through his humiliation and exaltation in Isaiah 53 will be examined below. Paul's messianic “σπέρμα” can be the righteous one described in Isaiah 53 and in Habakkuk 2:4.²⁸² Wright understands Isaiah 40–55, which includes the Suffering Servant idea, to deal “specifically with divine faithfulness.”²⁸³ Wright describes, “Somehow the work of the ‘servant,’ and specially the redemptive achievement of his suffering and death, are the manifestation in action of the divine ‘righteousness,’ the accomplishment of the divine ‘salvation,’ and above all the full

²⁸⁰Roy F. Melugin, “On Reading Isaiah 53 as Christian Scripture,” in Bellinger and Farmer, *Jesus and the Suffering Servant*, 67; Richard B. Hays, *Echoes of Scripture in the Letter of Paul* (New Haven, CT: Yale University Press, 1989), 29–33.

²⁸¹Hays, *Echoes of Scripture in the Letter of Paul*, 63.

²⁸²Ibid., 135.

²⁸³Wright, *Paul and the Faithfulness of God*, 882.

expression of what it means that YHWH, Israel's One God, has at last returned in glory to Zion."²⁸⁴ Through the Messiah's faithfulness, the righteousness of God has been manifested while God's righteousness was questioned by the failure of Israel. The Messiah appears in the climax of Isaiah 40–55, and his obedience leads to a sacrificial death.²⁸⁵ The Messiah's faithfulness is clearly presented in the Servant in Isaiah 53. Wright asserts, "His obedience leads to a shameful and shocking death, shocking partly because of his shamefulness, partly because of its vicarious character."²⁸⁶ He continues, "Within the larger flow of the section, the Servant's successful mission accomplishes the renewal of the covenant (chapter 54) and of creation itself (chapter 55), with the open invitation going out to 'everyone who thirsts' to share in the covenant originally made with David."²⁸⁷ Although Israel is not faithful, the Messiah has been faithful, so that "the Abraham covenant is fulfilled."²⁸⁸

However, the Suffering Servant in Isaiah 53 is not just concerned with the faithfulness of the Davidic Messiah. The righteous Davidic Messiah, who will justify the many in the background of Yahweh's courtroom, is primarily manifested in terms of his agency of God's judgment. In other words, the role of the Suffering Servant in Isaiah 53 is the sufficient fulfillment of God's righteous judgment.²⁸⁹ The righteous Messiah will bring justice for all the nations, "a task that is close to the king's responsibilities in Psalm 71:1–4 (cf. Isa 42:1–4)."²⁹⁰ Because of God's vindication for the righteous Messiah, the

²⁸⁴Wright, *Paul and the Faithfulness of God*, 682.

²⁸⁵Ibid., 999.

²⁸⁶Ibid.

²⁸⁷Ibid.

²⁸⁸Ibid.

²⁸⁹Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 128.

²⁹⁰Jipp, *Christ Is King*, 230. See Lucass *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 108–9.

Davidic Messiah can vindicate many (Isa 53:11–12). Jipp writes,

His accomplishment of justice is shown in providing just verdicts and deliverance for the oppressed (Ps 42:2–3, 7). Like the psalmist, the Servant experiences violent oppression from his enemies and asks God to enter into judgment with him and his adversaries. The Servant expects God to deliver him from shame and appeals to divine help as the basis for his justification (Isa 50:7–9). The third Servant Song is similar to the depictions of the suffering king in the Psalter; the one whom God has commissioned to provide justice for the nations now experiences the shameful reproach of shame from his adversaries.²⁹¹

The vindication for the righteous Davidic king in Psalms is paralleled with the righteous Davidic Messiah in Isaiah 53.²⁹² As noted above, God’s vindication for the king arises because of the righteousness of the Davidic king. While the righteous Messiah is despised and rejected and suffers (53:1–3), he is innocent and righteous (53:8–9, 11). Since his suffering is from a failing of justice (53:8), God vindicates and exalts him (52:13; 53:11–12). God’s vindication of the righteous Messiah can allow him to make many to be accounted righteous (53:11).

While the vicarious character of the Davidic Messiah’s atonement is presented in his shameful and shocking death, this more aptly fits God’s punishment because of the iniquity of all. The suffering of the Messiah is an articulation of God’s wrath against the Messiah, rather than of the Messiah’s faithfulness. It supports the sternness of God’s judgment through the Davidic Messiah. The judgment of God on the Messiah because of the severe sin of all sinners leads to the shameful and shocking death to justify the many.

In Isaiah 53, the speaker mainly pronounces Yahweh’s power in the Servant to deliver his people. Delineating the faith of the people, instead of the Messiah’s faithfulness in Isaiah 53:1, the speaker continuously talks about “the arm of Yahweh” (53:1–2).²⁹³ Considering the context of the previous chapters (Isa 49–53), God’s

²⁹¹Jipp, *Christ Is King*, 230.

²⁹²Goldingay, *Isaiah 40–55*, 2:231.

²⁹³Baltzer, *Deutero-Isaiah*, 400.

restoration of Israel is accomplished with his power ('his arm or hand,' 50:2; 51:5, 9; 52:10).²⁹⁴ While Israel fails to recognize the "arm of Yahweh," the speaker asks Israel to believe his report, in which the "arm of Yahweh" is revealed." This request presumably "constitutes an indirect acknowledgment by the speakers that they themselves had not at first believed what they were told about the servant."²⁹⁵

What is the content of this report? The speaker focuses the report mainly on the Servant's humiliation and exaltation, which causes the deliverance of Israel.²⁹⁶ The speaker's statement is an incredible report (שְׁמִיעָה, 53:1).²⁹⁷ This report is astonishing and shocking (52:13–14) because it has never been told (52:15). The central thought of the report is focused on the Servant's suffering and exaltation, yet the contrast is present in the people's thought.²⁹⁸ The anticipation of the Messiah is totally different from the thought of the people. Blenkinsopp explains,

But if the passage appears to break abruptly into the context at this point of the book it also has unmistakable links with previous chapters. The presentation of the servant to the nations (הַגֵּזִרָה . . . הַיְהוּדִי) is reminiscent of 42:1 (הַיְהוּדִי), the reassurance of ultimate success in the face of trials and discouragement recalls previous pronouncements about a servant (49:5–6; 50:7–9), and the transition from humiliation to exaltation, from being an object of contempt to receiving deferential treatment from kings, replicates the comment added to one of the previous servant passages ('when they see you, kings will rise to their feet, princes will pay you homage,' 49:7).²⁹⁹

The Messiah's salvation is not just through his victory over their oppressors but through his humiliation. And John Oswalt goes on to say,

On this reading, the Gentiles will find the humiliation of the Deliverer shocking because they have never heard before that it is through the loss of all things that the

²⁹⁴Oswalt, *The Book of Isaiah*, 376.

²⁹⁵Goldingay, *Isaiah 40–55*, 2:297.

²⁹⁶Westermann, *Isaiah 40–66*, 257.

²⁹⁷Blenkinsopp, *Isaiah 40–55*, 349.

²⁹⁸Oswalt, *The Book of Isaiah*, 376.

²⁹⁹Blenkinsopp, *Isaiah 40–55*, 349.

Savior will conquer all things. This seems to be the sense in which Paul uses the passage in Rom 15:21. The nations have not heard this amazing truth before, and Paul wants to be among those who tell them first.³⁰⁰

The new aspect of this report that people never dreamed comes with the Servant's bearing, and being burdened in, his suffering.³⁰¹ Westermann holds, "In this connection it should be noticed that two things are involved in what the Servant bears, what he has loaded upon him—the sins of the others and the punishment which results upon him."³⁰² The Servant's suffering causes the people's healing (Isa 53:5), which "includes as well the forgiveness of their sins and the removal of their punishment, that is to say, the suffering."³⁰³ Until the "punishment" (מוֹסֵר, 53:5; cf. Job 5:17; Prov 22:15; 23:13), Israel's restoration never occurs.³⁰⁴ The Servant must endure being subjected to this punishment, which is a legal attack, judgment (מִשְׁפָּט, 53:8).³⁰⁵ The context of a court of law is assumed in speaking of others' violent action (53:8).³⁰⁶ The contempt and abhorrence that the Servant experiences, smitten by God, indicates God's wrath on him.³⁰⁷ The Messiah is described as suffering the condemnation of all the sins of people to declare all those who accept his offering as righteous, delivered, before God.³⁰⁸ In addition, the speaker suggests an expiatory sacrifice with the term (זֶבֶחַ), as noted above. This means that guilt and liability for the punishment of people are removed.³⁰⁹

From this perspective, the Messiah's faithfulness is not the speaker's concern

³⁰⁰Oswalt, *The Book of Isaiah*, 380–81.

³⁰¹Westermann, *Isaiah 40–66*, 263.

³⁰²Ibid.

³⁰³Westermann, *Isaiah 40–66*, 263.

³⁰⁴Oswalt, *The Book of Isaiah*, 388.

³⁰⁵Goldingay, *Isaiah 40–55*, 2:312.

³⁰⁶Westermann, *Isaiah 40–66*, 262.

³⁰⁷Ibid., 265.

³⁰⁸Oswalt, *The Book of Isaiah*, 388.

³⁰⁹Blenkinsopp, *Isaiah 40–55*, 354.

in Isaiah 53. He emphasizes the Messiah's suffering for God's judgment on the people's sins. The remarkable and new solution is that God put forth the Messiah as the sacrificial עֲשֵׂה bearing condemnation. While the speaker employs similar language in Isaiah 53:4–10 to describe the Servant's bearing the burden of the people's sin, "It is not said, at least not clearly and explicitly, that he volunteered to do this, or even that he accepted it willingly."³¹⁰ Yahweh causes the suffering falling on him (53:6). The Messiah's condition is "the result of divine punishment for sin."³¹¹ He is passively smitten by God.³¹²

The people's faith in the report concerning Yahweh's arm, which is revealed in the suffering Messiah, is more focused on than is the Messiah's faithfulness. As noted above, the introduction (53:1) is linked to 52:15 with the term "*hearing*" (שְׂמוּעָה). The intention of this employment concentrates on the "believing in" of the people.

Westermann notes,

For them the event is a שְׂמוּעָה , a thing of which they have heard (1 Sam 2:24; 4:19), and, as such, tidings which they themselves have to pass on to others. To them themselves the thing was as unbelievable as it had been to the people who actually witnessed it (v. 15b). 53.1, where the tidings are passed on, continued v. 15b, stressing the element of the unheard of and the unbelievable in the event. . . . In order to appreciate what comes afterward it is important to remember that this introduction to the report sets the key-note for the entire passage—that of an astonishment that is still unable to comprehend what has here come about.³¹³

The devout hear, believe, and confess that the Servant is smitten by God; he takes their iniquity upon himself; and he procures healing and peace.³¹⁴ It makes them righteous.

In sum, the Davidic king, who has an extremely close relationship with Yahweh, is the agent of God's judgment. It is paralleled with the righteous Messiah in

³¹⁰Blenkinsopp, *Isaiah 40–55*, 350.

³¹¹Ibid.

³¹²Westermann, *Isaiah 40–66*, 263.

³¹³Ibid., 260.

³¹⁴Ibid., 263.

Isaiah 53. The Davidic Messiah's exaltation is additionally cited for the justification of the people (Isa 52:13; 53:11–12). The righteous Messiah's significant role is described as justifying the many through his suffering. The expectations of the messianic king—which are the vindication, salvation, and restoration of his people—will start with the execution of God's judgment through the righteous Davidic Messiah.

Conclusion

The features of the Davidic Messiah, who is the agent of God's judgment, have been surveyed in this chapter. The expectation of the Davidic Messiah is closely connected with the Davidic "house," which has been promised by God (2 Sam 7) and the Prophets, and it is manifested in the Psalms. The Davidic Messiah's features reveal him to be the Lord's representative. Expectations for the Davidic Messiah were based on the ideal king, who would represent the rule of the Heavenly King. Because the Davidic kings failed to be representatives of God's rule, expectations for the Davidic Messiah, which are clearly revealed in the messianic texts, were based on the promise of the permanent kingship of the Davidic line and on the Davidic king's ideal rule. While expectations of the Davidic Messiah are related to the immediate political circumstances, the Davidic Messiah develops as an eschatological Messiah based on God's eternal promise pertaining to the Davidic dynasty, especially in the post-exilic prophets and the LXX.

The agent of God's judgment is the most vital concept in the messianic texts. The Davidic Messiah is the righteous king over his people, as the heavenly king has the characteristics of a righteous king who judges the wicked and saves his people. Judging, which upholds justice, is central to the concept of the Davidic king's righteousness. It is shown through varied aspects of the executing of righteousness: vindicating the righteous, judging the wicked, saving his people, and defeating enemies. The "righteousness" functions in God's impartial judgment through the Davidic Messiah as

judging righteousness.

The sprout of the judgment and atonement arises in the portrayal of the Suffering Servant in Isaiah 53. Several scholars suggest that the main theme of the Suffering Servant passage is the Messiah's faithfulness that reveals God's covenantal faithfulness. The main role of the Davidic Messiah in Isaiah 53 is that of executor of God's judgment as the Davidic king and high priest to justify the many, though, not just being faithful as the Messiah in his death. He solves the problem of sin by justifying the many with his atonement. The Davidic Messiah accomplishes God's justifying righteousness, and the Messiah's covenantal faithfulness is unfamiliar from this viewpoint.

CHAPTER 3

THE DAVIDIC MESSIAH: THE AGENT OF GOD'S JUDGMENT IN THE SECOND TEMPLE WRITINGS

In this chapter, the treatment by the Second Temple writings of the Davidic Messiah, who is the eschatological agent of God's judgment, is discussed within the context of the messianic texts. Terms for the messianic figure in the Second Temple writings have their foundations in Old Testament messianic passages.¹ The Davidic Messiah is manifested in these terms of Jewish writings, and Davidic messianism is “based on a dominant biblical messianic paradigm.”² Messianic expectations for the Davidic Messiah are consistent,³ while some texts do not contain the specific term “משיח,”⁴ and the messianic figure is identified with various titles in different texts.⁵ When

¹Ed Condra, *Salvation for the Righteous Revealed: Jesus amid Covenantal and Messianic Expectations in Second Temple Judaism*, AGJU 51 (Leiden: Brill, 2002), 237. See Moshe Weinfeld, “Expectations of the Davidic Kingdom in Biblical and Post-Biblical Literature,” in *Eschatology in the Bible and in Jewish and Christian Tradition*, ed. H. Reventlow, JSOTSup 243 (Sheffield: Sheffield Academic, 1997), 218–30.

²Condra, *Salvation for the Righteous Revealed*, 224.

³John J. Collins asserts that the consistent concept for the various titles is identified with the messianic king, based on Isa 11:1–5 and Gen 49. John J. Collins, *The Scepter and Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (Grand Rapids: Eerdmans, 2010), 63.

⁴Condra, *Salvation for the Righteous Revealed*, 214; Collins, *The Scepter and Star*, 11–12; Florentino G. Martínez, “Two Messianic Figures in the Qumran Texts,” in *Current Research and Technological Developments on the Dead Sea Scrolls: Conference on the Texts from the Judean Desert, Jerusalem, 30 April 1995*, ed. Donald W. Parry and Stephen D. Ricks (Leiden: Brill, 1996), 19–20. Andrew Chester explains that the term משיח should not be the only standard to determine whether or not a text is messianic. He called this position as a sophisticated “maximalist.” Andrew Chester, *Messiah and Exaltation: Jewish Messianic and Visionary Traditions and New Testament Christology*, WUNT 207 (Tübingen: Mohr Siebeck, 2007), 193–98, 329–31. However, Charlesworth approaches just the texts that employ the term משיח to define messianism. He contrasts the broader use of messianism, which does not always include texts with משיח. James H. Charlesworth, ed. *The Messiah: Developments in Earliest Judaism and Christianity* (Minneapolis: Fortress Press, 1992); Jacob Neusner, William Scott Green, and Ernest Frerichs, eds., *Judaisms and Their Messiahs at the Turn of the Christian Era* (Cambridge: Cambridge University Press, 1987).

⁵Concerning possible titles, see Martin G. Abegg Jr. and Craig A. Evans, “Messianic Passages in the Dead Sea Scrolls,” in *Qumran-Messianism: Studies on the Messianic Expectations in the Dead Sea Scrolls*, ed. James H. Charlesworth, Hermann Lichtenberger, and Gerbern S. Oegema (Tübingen: Mohr,

this Davidic messianic figure eschatologically appears in the Second Temple Jewish writings, his significant role is being the agent of God's judgment. Because the focus in this chapter is the role of the eschatological Davidic Messiah, prominent portrayals of the Davidic Messiah related to God's judgment through him will be briefly surveyed.⁶

In the Second Temple writings, the Davidic Messiah, who is righteous, is described as executing God's judgment. The Davidic Messiah is portrayed as the agent of God's judgment, and righteousness language is not identified with covenantal faithfulness, although covenantal faithfulness might be a subdivision of righteousness in the God's judgment. So, it will be examined in this chapter whether righteousness language is clearly characterized as righteous righteousness in God's judgment through the Davidic Messiah. The focus in God's judgment through the Davidic Messiah is God's impartial righteousness, and the Messiah's covenantal faithfulness sparsely appears in his execution of God's judgment.

The Davidic Messiah

Apocrypha

Some scholars delineate that Messianic expectations seem sparse in the Apocrypha.⁷ It may be due to a strong theocentrism in this era.⁸ William Horbury

1998), 191–203.

⁶The materials that underwent altered conditions after the destruction of the temple are not more significant than is literature composed prior to AD 70. Non-Palestinian writings (e.g., the Jewish *Sibyllines*) do not have more value in reading Paul. Some of the Second Temple writings suggested in this chapter are pre-Pauline and important to understand the idea of the Davidic Messiah. See Mark A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme* (Leiden: Brill, 1992), 78–81; Martin Hengel, *The Pre-Christian Paul*, trans. John Bowden (Philadelphia: Trinity Press International, 1991), 18–39.

⁷See William Horbury, "Messianism in the Old Testament Apocrypha," in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield: Sheffield Academic, 1998), 406; Stanley B. Frost, *Old Testament Apocalyptic* (London: Epworth Press, 1952), 66–67; Joachim Becker, *Messianic Expectation in the Old Testament* (Philadelphia: Fortress Press, 1980), 79–82; Collins, *The Scepter and Star*, 31–38, 40; James H. Charlesworth, "Messianology in the Biblical Pseudepigrapha," in Charlesworth, Lichtenberger, and Oegema, *Qumran-Messianism*, 23; J. Klausner, *The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah*, trans. W. F. Stinespring (New York: Macmillan, 1955), 9.

⁸William Horbury, *Messianism among Jews and Christians: Twelve Biblical and Historical*

explains, “A more clearly marked aspect of theocentrism is the readiness to portray the deity himself as a warrior king which will have been particularly influential . . . , given their incorporation into the Pentateuch.”⁹ Or, the absence of messianism might be “determined by the political attitudes and circumstances of the different groups within Judaism.”¹⁰ Those who hoped in their political institutions and leaders in the Maccabean period held little interest in messianism.

However, the Apocrypha characterizes the interest in messianism, the leaders in the Apocrypha have implications for the advent of a messianic figure who comes with vengeance.¹¹ The deliverance of Judas and his brothers results in joy among the people, and “the disgrace brought by the Gentiles was removed” (4:58), which is recognized as God’s deliverance. This echoes Isaiah 25:8 and Ezekiel 36:4, in which God’s deliverance is clearly shown. Similarly, God’s deliverance is demonstrated in the “eulogy of Simon” (1 Macc 14:4–15); Lev 26:4, Ezek 34:27, and Zech 8:12 are alluded to in 14:8.¹² Horbury notes, “Judas Maccabaeus, ‘saving Israel,’ still prays to God as savior of Israel (1 Macc 4:30), and the hymns in praise of Judas and Simon still leave room for divine deliverance to come.”¹³ Implications exist for the Davidic messianic concept in the leaders of Maccabees who carried out God’s deliverance. Davidic messianism might be sparse in the Apocrypha, yet Horbury contends that expectations of the Davidic Messiah “should

Studies (London: T&T Clark, 2003), 41–45; Horbury, “Messianism in the Old Testament Apocrypha and Pseudepigrapha,” in Day, *King and Messiah in Israel and the Ancient Near East*, 408–9. He states that a theocentric emphasis in post-exilic Israelite religion made a “messianological vacuum” in the Apocrypha.

⁹Horbury, *Messianism among Jews and Christians*, 41.

¹⁰John J. Collins, “Messianism in the Maccabean Period,” in Neusner, Green, and Frerichs, *Judaisms and Their Messiahs*, 106.

¹¹Horbury writes, “Thus, the prediction of divine vengeance at the end of the greater Song of Moses in Deut 32 was immediately followed by the Blessing of Moses, which was messianically interpreted by the third century, as the LXX Pentateuch shows (Deut 33:5 LXX, discussed in the previous section).” William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press, 1998), 55.

¹²Ibid.

¹³Ibid., 49.

not be excluded from the Maccabean future hope which have just been sketched” in the last words of Mattathias (1 Macc 2:49–70).¹⁴ In 1 Maccabees 4:30, expecting the Davidic Messiah, Judas Maccabaeus prays to God the Savior, who rescued Israel from its enemies through his servant David: “Blessed are you, O Savior of Israel, who crushed the attack of the mighty warrior by the hand of your servant David, and gave the camp of the Philistines into the hands of Jonathan son of Saul, and of the man who carried his armor.” As the Davidic Messiah is expected in God’s deliverance, he is the ideal figure for the leaders in the Apocrypha, and the messianic characteristics cannot be denied in these leaders. The leaders possess “the glamour of what could be called in a broad sense a fulfilled messianism.”¹⁵ Judas Maccabaeus is described as the lion of Judah (1 Macc 3:4; cf. Gen 49:9), the savior of Israel (1 Macc 3:5–12).¹⁶ “Deliverance [of Israel is] prospered by his hand” (1 Macc 3:6). He “destroyed the ungodly out of the land” (3:8), and he “was renowned to the ends of the earth; gathered in those who were perishing” (3:9).¹⁷

Horbury asserts,

These admiring, almost hagiographical presentations of kings and high priests do not in themselves attest a messianic future hope, but they surround contemporary rulers with a messianic atmosphere, and show how messianic expectation would be imaginatively filled out. . . . A specifically Davidic messianic element should not therefore be excluded from the Maccabean future hopes which have just been sketched.¹⁸

These verses echo Isaiah 11:12 and 12:5, which portray Judas as God’s messianic king in accomplishing the prophecy of Isaian verses.

While the Davidic Messiah is not illustrated clearly, 2 Maccabees 2:17–18

¹⁴Horbury, *Jewish Messianism and the Cult of Christ*, 56–57.

¹⁵Horbury, *Messianism among Jews and Christians*, 75.

¹⁶“Καὶ ὠμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ καὶ ὡς σκύμνος ἐρευγόμενος εἰς θήραν” (1 Macc 3:4).

¹⁷Jonathan A. Goldstein, “How the Authors of 1 and 2 Maccabees Treated the ‘Messianic’ Promises,” in Neusner, Green, and Frerichs, *Judaisms and Their Messiahs*, 77.

¹⁸Horbury, *Jewish Messianism and the Cult of Christ*, 56.

relates to God’s saving “all his people” (2 Macc 2:17), and restoring Israel, especially its kingship and priesthood as he promised according to the law (2 Macc 2:17–18). The temple recovery by the Maccabees corresponds to the Davidic Messiah’s Old Testament rebuilding of the temple. Consequently, although the concept of messianism is weak in the Apocrypha, apocryphal themes imply a hope for a Davidic Messiah: God’s vengeance in his saving, and the kingship and priesthood of the Maccabean leaders.

Pseudepigrapha

In scholarship, regarding the Davidic Messiah expected in the Pseudepigrapha, the messianic king is understood to be indeed Davidic.¹⁹ The Pseudepigrapha’s expectations of the Davidic Messiah were based on the Davidic Covenant in 2 Samuel 7, and these expectations were shown in the employment of Genesis 49:10 and Numbers 24:17.²⁰ Several messianic titles are applied to the Davidic Messiah, though, a consistent idea for the Davidic Messiah—who is the eschatological savior from the Davidic line—is clearly shown in the *Similitudes* and *Psalms of Solomon*.

Similitudes (1 Enoch 37–71).²¹ Although the messianic figure is described by varied titles for the Messiah in the *Similitudes*, “Messiah, Son of Man, Righteous One, Chosen One, and the Anointed One,” these terms are recognized as denoting the Davidic Messiah. The Messiah is denoted as “*the Chosen One*” (45:3–6; 48:10; 49:2; 51:3, 5; 52:6, 9), while the Righteous One (53:6) and the Anointed One (48:10; 52:4) are less

¹⁹See Horbury, “Messianism in the Old Testament Apocrypha and Pseudepigrapha,” 423–35, especially in 431–32.

²⁰The prophets of the Davidic restoration period from the eighth century BC continued into the Hellenistic and Romans periods. Antti Laato, *A Star Is Rising: The Historical Development of the Old Testament Royal Ideology and the Rise of the Jewish Messianic Expectations* (Atlanta: Scholars Press, 1997), 33; Condra, *Salvation for the Righteous Revealed*, 219.

²¹This is understood to be written in 105–64 BC. The English translation in this dissertation is of E. Isaac, trans., *1 (Ethiopic Apocalypse of) Enoch*, in *The Old Testament Pseudepigrapha*, vol. 2, ed. James H. Charlesworth (Garden City, NY: Doubleday, 1983–85), 639–70. Regarding discussion about the date of the *Similitudes*, see Gabriele Boccaccini, ed., *Enoch and the Messiah Son of Man: Revisiting the Book of Parables* (Grand Rapids: Eerdmans, 2007), 415–98.

frequently utilized for the Messiah in *1 Enoch*.²² The “Chosen One” in *1 Enoch* is presented from the Davidic messianic terms “my servant” (עֲבָדִי) and “my Chosen One” (בְּחִירִי) in Isaiah 42:1.²³ The “Chosen One” is also the “Righteous One” as in Isaiah 42:1 and 53:11.²⁴ These titles are used to cite the same eschatological figure, who is the Davidic Messiah.²⁵

There is another term for the messianic figure in the *Similitudes*. “*The Son of Man*” is clearly related to Isaian passages with strongly messianic overtones.²⁶ *1 Enoch* 71:14 reads, “You, Son of Man, who art born in righteousness and upon whom righteousness has dwelt, the righteousness of the Antecedent of Time will not forsake you.” Similarly, *1 Enoch* 62:2 reads, concerning the righteousness and wisdom of the Davidic Messiah, that “the righteousness has been poured out upon him. The word of his mouth will do the sinners in; and all the oppressors shall be eliminated from before his face.” This wisdom motif recalls Isaiah 11:2, 4.²⁷

Psalms of Solomon. Chapter 17 of the *Psalms of Solomon* chapter 17 includes prominent instances of the Davidic Messiah, with “an extended messianic hymn describing the reign of this king, the anointed son of David.”²⁸ The Davidic Messiah is

²²James C. VanderKam, “Righteous One, Messiah, Chosen One, and Son of Man in *1 Enoch* 37–71,” in Charlesworth, *The Messiah*, 169–76.

²³Helge S. Kvanvig, “The Son of Man in the Parables of Enoch,” in Boccaccini, *Enoch and the Messiah Son of Man*, 188.

²⁴VanderKam, “Righteous One, Messiah, Chosen One, and Son of Man in *1 Enoch* 37–71,” 187–90.

²⁵Ibid., 185–91; G. W. E. Nickelsburg, “Son of Man” and “The Parables of Enoch,” *ABD*; Nickelsburg, *Ancient Judaism and Christian Origins: Diversity, Continuity, and Transformation* (Minneapolis: Fortress Press, 2003), 104–6.

²⁶Sabino Chialà, “The Son of Man: The Evolution of an Expression,” in Boccaccini, *Enoch and the Messiah Son of Man*, 161.

²⁷Ibid.

²⁸Robert B. Wright, trans., *Psalms of Solomon*, in Charlesworth, *The Old Testament Pseudepigrapha*, 639. This is recognized to be written in the mid-first century BC. The English translation in this dissertation is of Wright, *Psalms of Solomon*, 639–70.

the messianic king in the *Psalms of Solomon*, who is a Davidic descendant (*Ps. Sol.* 17:21). The Psalmist proclaims in 17:4, “Lord, you chose David to be king over Israel, and swore to him about his descendants forever, that his kingdom should not fail before you,” which is based on 2 Samuel 7 and royal psalms (Pss 89 and 132).²⁹ While the Davidic Messiah is God’s vicegerent, accomplishing God’s purpose on earth, his function in the *Psalms of Solomon* 17–18 echoes the eleventh chapter of Isaiah.³⁰ These chapters are filled with allusions to Isaiah 11:2–4 and Psalm 2. The messianic figure is called the “son of David” (*Ps. Sol.* 17:21); “king” (17:21, 32); “Messiah” (18:5, 7); and “Lord Messiah” (17; 32).³¹ He possesses the “beauty” (εὐπρέπεια, 17:42) of the Davidic king as in Isaiah.³²

Certainly, the messianic idea in the *Psalms of Solomon* is innately eschatological.³³ The Psalmist implores God, “See, Lord, and raise up (ἀνάστησον) for them their king, the son of David, to rule over your servant Israel in the time known to you, O God” (17:21; cf. Jer 23:5; 37:9; Amos 9:11). The Davidic Messiah, with glory and

²⁹S. E. Gillingham, “The Messiah in the Psalms: A Question of Reception History and the Psalter,” in Day, *King and Messiah in Israel and the Ancient Near East*, 234.

³⁰Collins, *The Scepter and Star*, 58; Craig A. Evans, “The Messiah in the Dead Sea Scrolls,” in *Israel’s Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. Hess and M. Daniel Carroll R. (Grand Rapids: Baker, 2003), 98. Isaiah influenced these texts. Gene L. Davenport, “The ‘Anointed of the Lord’ in Psalms and Solomon 17,” in *Ideal Figures in Ancient Judaism: Profiles and Paradigms*, ed. John J. Collins and George W. E. Nickelsburg (Chico, CA: Scholars Press, 1980), 67–92.

³¹Robert R. Hahn, “Christos kyrios in PsSol 17:32: ‘The Lord’s Anointed’ Reconsidered,” *NTS* 31, no. 4 (October 1985): 620–27; Wright, *Psalms of Solomon*, 48–49, insists that Χριστὸς κύριος is original. Several scholars support the messianic figure with Χριστὸς κυρίου. Davenport, “The ‘Anointed of the Lord’ in Psalms and Solomon 17,” 77–79; Marinus de Jonge, “The Expectation of the Future in the Psalms of Solomon,” *Neotestamentica* 23 (1989): 111n25; K. Atkinson, *I Cried to the Lord: A Study of the Psalms of Solomon’s Historical Background and Social Setting* (Leiden: Brill, 2004), 131n2.

³²William Horbury writes, “In any case, however, the occurrence of εὐπρέπεια in Greek versions of these royal psalms is a pointer to contexts likely to be important for interpretation of the psalmodic portrait of a coming king in *Psalms of Solomon* 17. Both the passages concerned in the Psalms of David are exalted in style. . . . It seems likely, then, that in *Ps. Sol.* 17.47 (42) the king’s beauty is considered to be known to God.” Horbury, *Messianism among Jews and Christians*, 61.

³³František Ábel, *The Psalms of Solomon and the Messianic Ethics of Paul*, WUNT 416 (Tübingen: Mohr Siebeck, 2016), 54. The historical background is Pompey’s encroachment in Palestine and conquest of Jerusalem, which is the basis of the eschatological perspective.

beauty, shall be raised up by God (18:6) in the appointed time.³⁴ According to S. E.

Gillingham,

The plea to “raise up a king” demonstrates that the belief in the historical David has been increasingly transformed into an eschatological hope. This coming deliverer will purge Jerusalem—not so much with military might, as in Qumran, but with justice and righteousness. As the royal king in Ps 2:9 was promised success in his reign by breaking the nations with an iron rod, so the coming ‘Son of David’ (the first time this title has been used in Jewish writings) will smash with an iron rod his opponents—not only the Gentiles, this time, but the sinners of his own people as well (17:24).³⁵

The messianic figure in the *Psalms of Solomon* is “a divinely appointed king, but unlike the Davidic dynastic rulers, who were dependent upon successive leaders, the figure here is a once-for-all-time Deliverer.”³⁶ The Davidic Messiah’s main role is eschatologically restoring the kingdom of Israel and preparing the devout for the coming of the Day of Yahweh with his purifying activity—all of which means the Last Judgment.³⁷ The wrongdoings of sinners, whether from the Hasmonean dynasty or the Roman invasion, are the basis of eschatological events.³⁸ The Davidic Messiah’s central role presents the ultimate solution for these difficulties in the last days (*Pss. Sol.* 7:10, 11; 15:12, 17; 18:6–10).³⁹ The last chapter of the *Psalms of Solomon* concludes with a hopeful message, which is the Messiah’s coming. The climax of the eschatological events is presented “preceding the end of this age and its replacement by the age to come.”⁴⁰ God appointed the Davidic Messiah to install the his new world order in the *Psalms of Solomon*.⁴¹

³⁴Horbury, “Messianism in the Old Testament Apocrypha,” 432.

³⁵Gillingham, “The Messiah in the Psalms,” 235.

³⁶Ibid.

³⁷Ábel, *The Psalms of Solomon and the Messianic Ethics of Paul*, 57.

³⁸Ibid., 58.

³⁹Ibid.

⁴⁰Ábel, *The Psalms of Solomon and the Messianic Ethics of Paul*, 57, 187.

⁴¹Gillingham, “The Messiah in the Psalms,” 235.

Testaments of the Twelve Patriarchs.⁴² Certain citations of the Davidic Messiah are shown in the Testaments of the Twelve Patriarchs, which recall 2 Samuel 7. While it is unclear whether the Testaments originated from the Jewish community and were redacted by Christians, or were thoroughly Christian,⁴³ a certain parallelism to *T. Levi* 18 and *T. Jud.* 24:5 announces an eschatological messianic king as the root (ρίζα) of Israel, employing the images of a “scepter of kingship” (σκῆπτρον βασιλείας) and a “sprout” (πυθμήν).⁴⁴ The “sprout” sounds like an allusion to the royal promises of Isaiah 11:1; Jeremiah 23:5; 33:15, and the “scepter” recalls Genesis 49:9, and Numbers 24:17 (LXX).⁴⁵ *T. Levi* 18:3, 4 read that “his star (ἄστρον) will arise in heaven, as a king. . . . He will shine as the sun on the earth.” *T. Jud.* 24:1 reads, “And after these things a star (ἄστρον) will arise to you from Jacob in peace and a man will arise from my seed like the sun of righteousness,” which echoes Numbers 24:17. The “salvation of Israel” (τὸ σωτήριον Ἰσραήλ) occurs after the fall of the kingship (*T. Jud.* 22:2b, 3). This recalls Genesis 49:10 and 2 Samuel 7:16, which discuss the divine promise of the eternal existence of the kingship of Judah.⁴⁶

Dead Sea Scrolls⁴⁷

The term השׁמ in Qumran writings frequently cites an eschatological figure—a

⁴²This is recognized as being written in the second century BC. The English translation in this dissertation is of H. C. Kee, trans., *Testaments of the Twelve Patriarchs*, in Charlesworth, *The Old Testament Pseudepigrapha*, 775–828.

⁴³Pertaining to the difficult determination of the Christian or Jewish elements, see Marinus de Jonge, “Christian Influence in the Testaments of the Twelve Patriarchs,” *NovT* 4, no. 3 (July 1960): 182–235; A. J. B. Higgins, “Priestly Messiah,” *NTS* 13, no. 3 (April 1967): 221–39; Robert A. Kraft, “Setting the Stage and Framing Some Central Questions,” *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period* 32 (2001): 371–95.

⁴⁴Stefan Schreiber, *Gesalbter und König: Titel und Konzeptionen der königlichen Gesalbtenwartung in frühjüdischen und urchristlichen Schriften* (Berlin: De Gruyter, 2000), 251.

⁴⁵Ibid.

⁴⁶Schreiber, *Gesalbter und König*, 253.

⁴⁷The English translation in this dissertation is of Florentino G. Martínez and Eibert J. C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition* (Grand Rapids: Eerdmans, 2000).

priest, a prophet, or Moses, who is not Davidic.⁴⁸ However, the Dead Sea Scrolls additionally contain the expectation of a royal figure from the Davidic line, who is given several titles based on the Old Testament messianic passages.⁴⁹ These scrolls describe the eschatological messianic figure as one who is Davidic. While there are various titles for the Davidic Messiah in Qumran literature, the Davidic Messiah concept in Qumran is cohesive because a close association for the Davidic Messiah terms can be demonstrated.⁵⁰ Genesis 49:10, Numbers 24:17, Isaiah 10:34–11:5, and the royal psalms are mainly alluded to in these passages in the Qumran writings.⁵¹ The quotation of 2 Samuel 7:11–14 is understood in Qumran writings as a promise of the Davidic kingship, a succession, the sovereignty of the kingdom, and a particular divine relationship that is presented in the image of father and son, too.

The Branch of David. The “*Branch of David*” (צמח דוד) represents the eschatological destination of the promise for David’s descendants and is expected on the basis of 2 Samuel 7:11–14. The image of father and son, which carries within it a legitimating and empowering moment, characterizes the unique closeness of his relationship to God.⁵² The Branch of David is equated with the Davidic Messiah by the

⁴⁸See M. E. Fuller, “The Davidic Messiah in Early Jewish Literature,” in *The Spirit and the Mind*, ed. T. L. Cross and E. B. Powery (Lanham, MD: University Press of America, 2000), 65–86; Géza G. Xeravits, “The Early History of Qumran’s Messianic Expectations,” *ETL* 76, no. 1 (April 2000): 113–21; Abegg and Evans, “Messianic Passages,” 191–203.

⁴⁹Gerbern S. Oegema, “Messianic Expectations in the Qumran Writings: Theses on Their Development,” in Charlesworth, Lichtenberger, and Oegema, *Qumran-Messianism*, 52–82. Some texts (1QS, 1QSa, 1QSB, 4Q175, and CD) are dated from the Maccabean period, about 150–75 BC and earlier (4QIpsa^a). During the Herodian/Roman period (75 BC–AD 68), some texts are believed to be written (1QpHab, 1QM, 4Q252, 4Q174, 4Q246, 1QH, and 4Q171). Oegema understands that there is change in royal messianic expectation in terms of political situations. See Harmut Stegeman, “Some Remarks to 1QSa, to 1QSB, and to Qumran Messianism,” *RevQ* 17, 1/4 (December 1996): 479–505; M. A. Knibb, “Eschatology and Messianism in the Dead Sea Scrolls,” in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment*, ed. Peter W. Flint and James C. VanderKam (Leiden: Brill, 1998), 389–400.

⁵⁰Collins, *The Scepter and Star*, 63.

⁵¹Chester, *Messiah and Exaltation*, 273; Evans, “The Messiah in the Dead Sea Scrolls,” 91.

⁵²Schreiber, *Gesalbter und König*, 225.

citation of 2 Samuel 7:11–14 (4Q174 [4QFlor] 1 1:21, 2 lines 10–13), and he is the anointed one (lines 19, משיה) in the “last days” as in Psalm 2:1.⁵³

(10) [And] YWHW [de]clares to you that “he will build you a house. I will raise up your seed after you and establish the throne of his kingdom (11) [for ev]er. I will be a father to him and he will be a son to me” (2 Sam 7:12–14). This (refers to) “branch of David.” Who will arise with the Interpreter of the law who (12) [will rise up] in Zi[on in] the [l]ast days, as it is written, “I will raise up the hut of David which has fallen” (Amos 9:11). This (refers to) “the hut of (13) David which has fall[en],” w[h]ich he will raise up to save Israel.

The messianic title in 4Q174 is connected with Amos 9:11.⁵⁴ The raising up of the hut of David is fulfilled with the salvation of Israel (4Q161). This is described quite broadly by the quotation of Amos 9:11 as the reestablishment of the overthrown house of David.⁵⁵ The Davidic dynasty rule is evidently broken off in the author’s eyes, and thus requires eschatological reestablishment by the appearance of the Branch of David and implies a new salvation time for Israel.⁵⁶

In addition, the Branch of David is identified with the Davidic Messiah in 4Q252 5:1–7. The identity of the two titles, “the Messiah of righteousness” (משיה הצדק) and “Branch of David” (צמח דוד), predicates the same figure (‘until the messiah of righteousness comes, the branch of David,’ in 5:3–4).⁵⁷ In the fourth line, the writer presents “God’s eternal covenant with David’s descendants based on 2 Samuel 7:11–16 and Psalm 89:4–5.”⁵⁸ The writer’s employment of “these scriptural passages is

⁵³Condra, *Salvation for the Righteous Revealed*, 246; Collins, *The Scepter and Star*, 63–68.

⁵⁴See G. J. Brooke, *Exegesis at Qumran: 4QFlorilegium in Its Jewish Context*, JSOTSup 29 (Sheffield: Sheffield Academic, 1985), 197–205; Johannes Zimmermann, *Messianische Texte aus Qumran: königliche, priesterliche und prophetische Messiasvorstellungen in den Schriftfunden von Qumran* (Tübingen: Mohr Siebeck, 1998), 99–113; Géza G. Xeravits, *King, Priest, Prophet: Positive Eschatological Protagonists of the Qumran Library* (Leiden: Brill, 2003), 55–57; K. E. Pomykala, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism* (Atlanta: Scholars Press, 1995), 191–97.

⁵⁵Schreiber, *Gesalbter und König*, 226.

⁵⁶Ibid.

⁵⁷עד בוא משיה הצדק צמח דוד

⁵⁸Atkinson, *I Cried to the Lord*, 161.

undoubtedly intended to emphasize the Messiah's Davidic association."⁵⁹ The term "Branch" (צמח) is related to the messianic texts of Zechariah and Jeremiah, as well.⁶⁰ It is the same with the plant imagery in Isaiah 11:1 (הַטֶּרֶם מִגִּזְעֵי יֵשׁוּעַ and מִנְּצֵר מִיִּשְׂרָאֵל).⁶¹

The Prince of the Congregation. The Davidic Messiah in Isaiah 11 is alluded to in 4Q161(4QpIsa^a) 2–6 and 8–10, and is echoed in 1Q28b (1QSb 5:21–26), in which the blessing is to be pronounced upon the "Prince of the Congregation."⁶² This is obviously a description of military engagement in the end time. The background of Old Testament terminology can be seen in the usage of the term מְשִׁיחַ: "Prince" (מְשִׁיחַ) is utilized for political leaders (e.g., Exod 16:22; Num 4:34; 2 Sam 7:8), along with for a future expected Davidic ruler (Ezek 34:24; 37:25).⁶³ 4Q285(4QM^e) connects the Prince (מְשִׁיחַ) of the Congregation to the Branch of David (4QM^e 5:2), who is the Davidic Messiah.⁶⁴

The Prince of the Congregation must be recognized as the anointed Davidic King of the end time, who kills his opponents in the eschatological battle.⁶⁵ The "Prince of the Congregation" is—on the basis of the text combination of 1QSb 5:20 and 4Q161 2:15; 3:12–25—proof of the denotation of the title as a single anointed end-time king, and therefore corresponds to the "Messiah of Israel" of other texts. Moreover, this is indicated by the correlation of the image of the "scepter" (cf. 1QSb 5:27; 4Q252 5:2) and

⁵⁹Atkinson, *I Cried to the Lord*, 161.

⁶⁰Xeravits, *King, Priest, Prophet*, 158.

⁶¹Ibid. Also see James C. VanderKam, "Messianism in the Scrolls," in *The Community of the Renewed Covenant: The Notre Dame Symposium on the Dead Sea Scrolls*, ed. Eugene Charles Ulrich and James C. VanderKam (Notre Dame, IN: University of Notre Dame Press, 1994), 216.

⁶²Evans, "The Messiah in the Dead Sea Scrolls," 92; Schreiber, *Gesalbter und König*, 215.

⁶³Schreiber, *Gesalbter und König*, 215.

⁶⁴Chester, *Messiah and Exaltation*, 235.

⁶⁵Schreiber, *Gesalbter und König*, 219.

the customary interpretation of Numbers 24:17, with an expected anointed bringer of salvation.⁶⁶

The Prince of the Congregation is identified as the “Branch of David,” which is the Davidic messianic title in the Prophets. According to John J. Collins,

Thus far we have traced allusions to the titles “Branch of David” and “Prince of the Congregation,” which are juxtaposed in 4Q285 and in the *peshet* on Isaiah. What we have found is a network of interlocking references, in which messianic titles and biblical allusions are combined in various ways. This network includes two major rule books, the Damascus Document and the War Rule, several exegetical texts (*peshet* on Isaiah and Genesis 49, the Florilegium) and a liturgical collection of benedictions (1QSb). The references are tied to a few biblical texts, sometimes linked together, sometimes in separate passages. Chief of these passages are Isaiah 11 and Numbers 24, and the expression צמח דוד from Jeremiah 23 and 33 (where it appears as צמח לדוד). Each of these passages occurs several times. Genesis 49, 2 Samuel 7 and Amos 9 are also interested with reference to a Davidic messiah at least once. These passages by no means exhaust the references to the Davidic messiah in the Scrolls.⁶⁷

Furthermore, the Prince of the Congregation is identified as the Messiah of Balaam’s oracles (Num 24:17) in the Damascus Document (CD 7:20).⁶⁸ The Damascus Document 7:18–20 reads,

(18) And the star is the interpreter of the law, (19) will come to Damascus, as it is written, “A star moves out of Jacob, and a scepter arises (20) out of Israel” (Num 24:17). The scepter is the prince of the whole congregation and when he rises “he will destroy (21) all the sons of Seth.”

The “*star*” is the interpreter of the law (דורש התורה), who came to Damascus and who is the scepter. The interpreter of the law is an eschatological messianic figure, who is probably the eschatological priest in 4Q541. The preceding context provides an explanation of Amos 5:26–27 and 9:11. This interpretation takes its origin from the correlation of Amos 5:26f and Amos 9:11—by means of a wordplay—whereby the

⁶⁶Schreiber, *Gesalbter und König*, 222.

⁶⁷Collins, *The Scepter and Star*, 64.

⁶⁸According to Collins, “This *peshet* on Gen 49 was distinctive in one respect. The word for staff (מחקה) also occurs in the Damascus Document, CD 4:3–9, where it is cited, not from Genesis 49, but from Num 21:8 (‘the well which the princes dug, which the nobles of the people delved with the staff’).” Collins, *The Scepter and Star*, 71.

king's "Sikkuth" (idols) from Amos 5:26 and "Suk-koh" (סִקּוּת) of David overlap, and are connected by a conceptual association with Amos 9:11 (CD 7:14–16).⁶⁹ In line 18, the "star," which is omitted from the MT in the quotation of Amos 5:26, is introduced and aligned with the "interpreter of the law," which in turn becomes the quotation from Numbers 24:17. The interpretation of Numbers 24:17 positions the "interpreter of the law" in parallel with the Prince of the Congregation, hence demonstrating that he possesses a messianic character, too. This is due to the assignment of the interpreter of the law to the Branch of David, terminologically compared to the Prince of the Congregation. This is confirmed in 4Q174 3:11.⁷⁰

The Son of God. The Davidic Messiah is portrayed as "Son of God" in the Aramaic "Son of God" text (4Q246), as well. The Messiah shall be called "Son of God" and "Son of the Most High" in 4Q246. Because "a future successor to the Davidic throne in an apocalyptic or eschatological context is by definition a messiah," the Son of God who accedes to the throne is the Messiah.⁷¹ This figure is surely a Davidic redeemer spoken of with exalted language.⁷² In 4Q369, the messianic figure is denoted as the "firstborn." He is "the 'first-born' son of God at Psalm 89:28, who (as similarly at Ps 2:7–8) is made ruler over the whole earth."⁷³

Melchizedek. 11QMelchizedek text is related to numerous interwoven texts (Lev 25:13; Deut 15:2; Ps 82:1–2; Isa 52:7; and Dan 9:25). "Melchizedek" is a priestly

⁶⁹Schreiber, *Gesalbter und König*, 221.

⁷⁰Ibid., 222.

⁷¹Joseph A. Fitzmyer, *The One Who Is to Come* (Grand Rapids: Eerdmans, 2007), 107.

⁷²Shirley Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, The Library of Second Temple Studies 78 (London: T&T Clark, 2011), 128.

⁷³Chester, *Messiah and Exaltation*, 237.

figure mentioned in Genesis 14:18 and Psalm 110:4.⁷⁴ He can be the messianic king, though, “as it is written concerning him in the Songs of David (Ps 82:1).”⁷⁵ Isaiah 61:1–2 is based on the 11QMelchizedek text, in which the eschatological context presents favor and vengeance developed from the figure of Melchizedek.⁷⁶ Melchizedek is the ancient king of Salem and priestly forebear of David (Ps 110:3).⁷⁷ He is “to bring about the conviction of Belial and his cohorts as well as the granting of forgiveness for the Sons of Light.”⁷⁸ In addition, he is the anointed one, although this “is not taken from the biblical text, but is most likely construed under the influence of Isa 61:1.”⁷⁹ Lidija Novakovic observes, “It serves as a link between Isa 52:7 and Dan 9:25b. Since the latter contains the reference to the ‘anointed one,’ it is very likely that this verse was quoted after the introductory clause *כאשר אמר דניאל*.”⁸⁰ She comments,

In 2:18, the text identifies “the messenger” (המבשר) from the scriptural text as “the anointed of the spir[it]” (משיח הרון) about whom Daniel spoke. The designation משיח הרוח is not taken from the biblical text, but is most likely construed under the influence of Isa 61:1. It serves as a link between Isa 52:7 and Dan 9:25b. Since the latter contains the reference to the “anointed one,” it is very likely that this verse was quoted after the introductory clause *דניאל אשר אמר*. If so, then, as most scholars assume, “the anointed of the spirit” should be identified with “the anointed prince” of Dan 9:25. The fragmentary state of the text, however, prevents any certainty regarding the identity of משיח הרוח in 11Q13, so that other interpretations

⁷⁴John Collins insists that Melchizedek can be identified as the eschatological priest in 4Q541 frag. 9. Collins, *The Scepter and Star*, 148.

⁷⁵James D. G. Dunn, *The New Perspective on Paul: Collected Essays*, WUNT 185 (Tübingen: Mohr Siebeck, 2007), 392.

⁷⁶M. P. Miller, “Function of Isa 61:1–2 in 11QMelchizedek,” *JBL* 88, no. 3 (December 1969): 469.

⁷⁷Horbury, “Messianism in the Old Testament Apocrypha and Pseudepigrapha,” 428.

⁷⁸Joseph M. Baumgarten, “Messianic Forgiveness of Sin in CD XIV, 19 (4Q266 10 I, 12–13),” in *The Provo International Conference on the Dead Sea Scrolls: Technological Innovations, New Texts, and Reformulated Issues*, ed. Donald W. Parry and Eugene C. Ulrich (Leiden: Brill, 1999), 539.

⁷⁹Lidija Novakovic, “4Q521: The Works of the Messiah or the Signs of the Messianic Time?” in *Qumran Studies: New Approaches, New Questions*, ed. Michael Thomas Davis and Brent A. Strawn (Grand Rapids: Eerdmans, 2007), 218.

⁸⁰*Ibid.*

remain possible.⁸¹

Some scholars have connected the “Anointed One” in 11Q13 to the messianic figure, who holds the role of judge, in *I Enoch* 55:4.⁸² As noted above, the Anointed One is enthroned on the throne of glory and possesses the royal title of Messiah (*I En.* 48:10; 52:4). The Anointed One in the *Similitudes* is located in the heavenly council (40:5; 61:10), and metes out the judgment meted out on God’s behalf (46:1–6). It is similar to the function of Melchizedek in 11Q13.⁸³

Two Messiahs? It seems that two Messiahs are expected in Qumran (1QS 9:11; CD 7:18 f.; 19:10 f.; 20:1; cf. 4Q175 9–13, 14–20), “one royal and one priestly,”⁸⁴ while the high priest Messiah has the function of the eschatological High Priest.⁸⁵ The “Two Messiahs” idea has “its biblical precedent in Zechariah’s ‘two sons of oil.’”⁸⁶ The high priest Messiah wields equal or greater authority to that of the royal messiah (1QSa 2:11–16). In the eschatological war, which is conducted as a holy war, the high priest again plays a far more dominant role than does the prince of the community, for it is he who draws up the ranks.⁸⁷ Collins notes,

These several other texts indicate that the royal messiah must defer to priestly authority. In 4QpIsa^a, the biblical phrase, “He shall not judge by what his eyes see” (Isa 11:3), is taken to mean that the messiah will defer to the teachings of “the

⁸¹Novakovic, “4Q521: The Works of the Messiah or the Signs of the Messianic Time?,” 219.

⁸²Zimmermann, *Messianische Texte aus Qumran*, 404.

⁸³Kvanvig, “The Son of Man in the Parables of Enoch,” 190.

⁸⁴See F. M. Cross, “Notes on the Doctrine of the Two Messiahs at Qumran and the Extra-Canonical Daniel Apocalypse (4Q246),” in Parry and Ricks, *Current Research and Technological Developments on the Dead Sea Scrolls*, 1–13; Collins, *The Scepter and Star*, 75; W. M. Schniedewind, “Structural Aspects of Qumran Messianism in the *Damascus Document*,” in Parry and Ulrich, *The Provo International Conference on the Dead Sea Scrolls*, 523–36.

⁸⁵Collins, *The Scepter and Star*, 81.

⁸⁶*Ibid.*, 77; Craig A. Evans, “‘The Two Sons of Oil’: Early Evidence of Messianic Interpretation of Zechariah 4:14 in 4Q254 4 2,” in Parry and Ulrich, *The Provo International Conference on the Dead Sea Scrolls*, 572. Collins comments that Qumran’s diarchic messianism is based on Zechariah 3–4 (cf. Zech 6:12–13). Collins, *The Scepter and Star*, 77.

⁸⁷Collins, *The Scepter and Star*, 77.

priests of renown.” 4Q285 (the “dying messiah” text), line 5, after the reference to the Prince of Congregation, reads “and a priest will command. ...” The High Priest in the War Scroll enjoys greater prominence than the Prince of the Congregation in any case. In the Scroll of Blessings (1QS) the blessing of the High Priest precedes that of the Prince of Congregation. Further, in Florilegium 1:11, the Branch of David is accompanied by the Interpreter of the Law, and likewise in CD 7:18 the Prince of the Congregation is linked with the Interpreter, who can plausibly, though not certainly, be identified as a priestly messiah. In fact, all the major rule and law books, the *Community Rule*, the *Messianic Rule*, the *Damascus Document*, and the *War Rule*, support the bifurcation of authority in the messianic era. We might add that the Temple Scroll, which some scholars regard as the Torah for the end of days, clearly subjects the king to the authority of the High Priest: “on the instructions he shall go out and on his instructions he shall return home.”⁸⁸

Additionally, Atkinson states,

Because the writers of the Dead Sea Scrolls also oppose the illegitimate combination of the priesthood and kingship by the Hasmoneans, they insist that the messiah cannot be both a priest and a king. Consequently, the authors of these two Dead Sea Scrolls, namely 1QSa and 1QSB, have a special interest in explaining the bifurcation of authority between the Davidic messiah and the high priest. There must be both a priestly messiah and a royal messiah because the two offices can never be combined.⁸⁹

However, the overlapping of these messianic figures is coherent and is based on biblical references, while the dating of Qumran material and the theories of the development of messianic ideas are difficult to determine.⁹⁰ The royal messianic figure in some Jewish texts is described as having priestly authority in the religious area (4Q161 8–10 3:21–24; 4Q285 5 4–5; 4Q174 1:11–12; cf. *Jub.* 31:11–17; *T. Levi* 8:2–17; 18:3; *T. Jud.* 21:1–5; 25:1; *T. Iss.* 5:7; *T. Naph.* 5:3–5; *T. Jos.* 19:11).⁹¹ Because the allusion to the LXX Pentateuch and Chronicles is applied in these two messianic figures, Horbury insists,

Thus, the Rule of the Community in its Cave 1 copy includes the clause “until the coming of the prophet and the messiahs of Aaron and Israel (9.11).” In its duality this clause seems to be consistent with reference to “the messiah of Israel” and “the

⁸⁸Collins, *The Scepter and Star*, 82–83.

⁸⁹Atkinson, *I Cried to the Lord*, 147; Hermann Lichtenberger, “Messianic Expectations and Messianic Figures,” in Charlesworth, Lichtenberger, and Oegema, *Qumran-Messianism*, 9–20; Oegema, “Messianic Expectations in the Qumran Writings,” 65–66.

⁹⁰Collins, *The Scepter and Star*, 77–80.

⁹¹*Ibid.*, 71–101.

priest” in the Rule of the Congregation, and with blessings for the prince of the congregation and for a figure likely to be the high priest in the collections of Blessings. On the other hand, the Damascus Document presents the singular form “Messiah of Aaron and Israel.” This also can be interpreted as a reference to two figures, but it need not be. Moreover, the particularly elaborate development of the Davidic figure is evident in the Rule literature already cited, and in Qumran biblical interpretation.⁹²

In addition, while the two messiahs should be considered in the messianism of the Second Temple literature, it is necessary to realize that a certain messianic figure is inclined to take on the role of the other messianic figures.⁹³ In other words, the Davidic Messiah assumes a greater role as he takes on the roles of priestly, prophetic, or transcendent figures.⁹⁴ As mentioned above, the priest messiah is combined with the eschatological teacher in Qumran, and the heavenly figure is identified with the messianic king—who is a militant king. The Davidic Messiah is evidently portrayed as a prophet in Targums.⁹⁵ These verses are allusions to Numbers 24:17, and linked with Isaiah 11:1. Moreover Collins attests,

There follows a passage on the failure of the kingship of Judah, “until the salvation of Israel comes, until the appearing of the God of righteousness” (22:2), which is quite probably Christian. The initial distinction between the kingship and the priesthood, however, addresses no situation in Christianity, whereas it has an obvious *Sitz-im-Leben* in Judaism. The warning that the priesthood falls away from the Lord when it lets itself be dominated by the kingship is surely a criticism of the Hasmoneans. The one leadership is emphasized concerning one figure, who is identified as Messiah.⁹⁶

The point is that the Damascus Document anticipates a single office of kingship and priesthood,⁹⁷ while scholars can explain the hint of a prominent priesthood and the

⁹²Horbury, *Jewish Messianism and the Cult of Christ*, 60.

⁹³Condra, *Salvation for the Righteous Revealed*, 230.

⁹⁴Ibid.

⁹⁵With respect to the Davidic Messiah having features of other messianic figures, specifically the prophetic messiah, see Craig A. Evans, *Jesus and His Contemporaries: Comparative Studies*, AGJU 25 (Leiden: Brill, 1995), 447–51.

⁹⁶Collins, *The Scepter and Star*, 101. See especially Marinus de Jonge, “Two Messiahs in the Testaments of the Twelve Patriarchs,” in *Tradition and Re-interpretation in Jewish and Early Christian Literature: Essays in Honour of Jürgen C. H. Lebram*, ed. J. W. Van Henten et al. (Leiden: Brill, 1986), 191–203.

⁹⁷John J. Collins, “The Nature of Messianism in the Light of the Dead Sea Scrolls,” in *The*

concept of two messiahs in some Qumran writings as reflecting the political and historical situation of the Maccabean and Hasmonaean era.

In sum, the messianic figures in the Pseudepigrapha and Qumran writings possess cohesive characters of the Davidic Messiah from the Davidic line—which corresponds to such messianic texts as Genesis 49:10, Numbers 24:17, and other texts in the Prophets—while the messianic emphasis is sparse in the Apocrypha. In other words, several messianic titles for the eschatological messianic figure are presented in these texts. In the Second Temple writings, though, is the constant description for the Davidic Messiah, who will be from the Davidic line based on 2 Samuel 7. These titles do not present different messianic figures.

The Davidic Messiah: The Agent of God’s Judgment

The consistent Davidic Messiah description includes the concept that he mainly executes God’s eschatological judgment. The Old Testament terms employed in describing the Davidic Messiah’s judgment are applied to the messianic figure in the Second Temple writings. The Davidic Messiah is the eschatological judge, who is empowered by God’s Spirit and granted with righteousness, and he is described as judging the wicked in the heavenly court, conquering the oppressors, and carrying out the vengeance of God’s judgments.

Similitudes (1 Enoch 37–71)

In the *Similitudes*, the Son of Man is described as the eschatological judge.⁹⁸ His main function is additionally judgment as is the case of the Davidic Messiah in Isaiah.⁹⁹ His glorious throne is like that of a judge (62:5; 69:29).¹⁰⁰ The Spirit seated him

Dead Sea Scrolls in Their Historical Context, ed. Timothy H. Lim (Edinburgh: T&T Clark, 2000), 209.

⁹⁸Chialà, “The Son of Man,” 196.

⁹⁹*Ibid.*, 161.

¹⁰⁰“And, pain shall seize them when they see that Son of Man sitting on the throne of his

on the heavenly throne, which is in the heavenly courtroom (61:8).¹⁰¹ This concept is related to the Messiah Christology of early Christianity. Horbury writes,

But the *Parables of Enoch* on messianic enthronement (45:3), viewed in combination with rabbinic interpretation of both Dan 7 and this psalm [110] and the implications of Mark 12:35–37, have been held to suggest that the beginning of the psalm could indeed be understood messianically at the end of the Second Temple period. Similarly the exaltation of Christ over heaven and earth and in the general resurrection and judgment is comparable with the messianic exaltation at the last judgment depicted in the *Parables of Enoch* (46–53, 62–64).¹⁰²

The Davidic Messiah's exaltation at the eschatological heavenly court is depicted in the *Parables of Enoch*. He shall sit down on the heavenly throne and judge "the secret things" and the disobedient angels (49:2–4; 55:4; 61:8–9). The throne of glory designates the executor of God's judgment (45:3; 51:3; 55:4; 61:8; 62:2, 3, 5; 69:27, 29).¹⁰³

The Messiah as the agent of God's judgment is characterized by wisdom that is imparted from God as in the Old Testament. The wisdom endowed to the Davidic Messiah entails righteous judgment (49:3–4).¹⁰⁴ In these verses, 49:3–4, the Messiah shall judge the secret things because the spirit of wisdom dwells in him. The spirit of wisdom is the spirit of righteousness, which was poured upon him, so that he may judge all oppressors as noted above (62:2). This righteousness is closely connected with wisdom as in Isaiah 11, and the righteous judgment of the Davidic Messiah.

glory" (62:5). "The Son of Man has appeared and has seated himself upon the throne of his glory" (69:29).

¹⁰¹The "Lord of the Spirits" will seat the "Elect One on the throne of his glory; and he [the Elect One] shall judge all the works of the holy ones in heaven above, weighing in the balance their deeds" (61:8).

¹⁰²Horbury, *Messianism among Jews and Christians*, 14–15.

¹⁰³Kvanvig, "The Son of Man in the Parables of Enoch," 189. Enthronement and judgment are from Ps 110, in which the Son of Man and the Chosen One are combined. See J. Theisohn, *Der auserwählte Richter* (Göttingen: Vandenhoeck & Ruprecht, 1975), 92–98; Matthew Black, "The Messianism of the Parables of Enoch: Their Date and Contribution to Christological Origins," in Charlesworth, *The Messiah*, 150–55.

¹⁰⁴"In him dwells the spirit of wisdom, the spirit which gives thoughtfulness, the spirit of knowledge and strength, and the spirit of those who have fallen asleep in righteousness. He shall judge the secret things. And no one will be able to utter vain words in his presence. For he is the Elect One before the Lord of Spirits according to his good pleasure" (*I En.* 49:3–4).

Psalms of Solomon

In the *Psalms of Solomon*, the Davidic Messiah is the agent of God's judgment, accomplishing God's judgment on sinful Israel. This king's role is violent because he is "to destroy the unrighteous rulers, to purge Jerusalem from Gentiles" (17:22). He will "smash the arrogance of sinners like a potter's jar" (17:23), "shatter all their substance with an iron rod," and "destroy the unlawful nations with the word of his mouth" (17:24).¹⁰⁵ Loren T. Stuckenbruck remarks,

This retribution against the enemies of God's people might leave the impression that the Messiah is essentially a warrior figure—that is, one who will deliver Israel through military conflict. Indeed, it is at least true in principle that the author claims he "will crush all their substance with an iron rod" (v. 24), which borrows language from Ps 2:9. However, this may in fact be a description of the effect rather than the means, since it is "by the word of his mouth" that this will be accomplished (v. 24; cf. v. 35: "he will strike the earth with the word of his mouth forever").¹⁰⁶

The judgment will be violent overthrow and destruction, which is described as occurring "with an iron rod."¹⁰⁷ He "ushers in a rule of righteousness over a holy people he gathers together."¹⁰⁸

The Davidic Messiah will judge God's people (17:26) and nations "in the wisdom of his righteousness" (17:29).¹⁰⁹ According to 17:23 (cf. 29), his wisdom of righteousness forms the image of the hoped-for king in the *Psalms of Solomon* 17 (righteousness: 17:26, 29, 32, 37, 40; wisdom: 17:29, 35, 37).¹¹⁰ The wisdom of

¹⁰⁵With regard to similarity with Ps 2, see Joachim Schaper, *Eschatology in the Greek Psalter*, WUNT 76 (Tübingen: Mohr Siebeck, 1995), 75.

¹⁰⁶Loren T. Stuckenbruck, "Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism," in *The Messiah in the Old and New Testaments*, ed. Stanley E. Porter (Grand Rapids: Eerdmans, 2007), 95.

¹⁰⁷Marius Reiser, *Jesus and Judgment: The Eschatological Proclamation in Its Jewish Context* (Minneapolis: Fortress Press, 1997), 49.

¹⁰⁸Condra, *Salvation for the Righteous Revealed*, 240.

¹⁰⁹“Κρίνει λαούς καὶ ἔθνη ἐν σοφίᾳ δικαιοσύνης αὐτοῦ.”

¹¹⁰Schreiber, *Gesalbter und König*, 170.

righteousness “justifies the Davidic nuances.”¹¹¹ God raises up the anointed one (18:6), and the spiritual endowment on the king is stressed.¹¹² Horbury attests, “It is consistent with this interpretation that the spiritual endowment of the king is emphasized; in a passage noted above with regard to investiture by bestowal of the spirit, he is pure from sin, and God has made him ‘mighty in holy spirit’ (*Ps. Sol.* 17:41–42 [36–37]; cf. *Isa* 11:2; 61:1).”¹¹³ Consequently, through “wisdom of righteousness,” he judges God’s people (17:26) and peoples and nations (17:29).

Testaments of the Twelve Patriarchs¹¹⁴

The Davidic Messiah is described as the executor of judgment (*ποιήσει κρίσιν* in *T. Levi* 18:2), and judge as the messianic king, who judges (*κρίναι* in *T. Jud.* 24:5–6) the nations. His judgment is described as coming with “a rod of righteousness” (*ῥάβδος δικαιοσύνης* in *T. Jud.* 24:5). This ideal king will be endowed with God’s spirit. (*T. Levi* 18:6–7). As the Davidic Messiah, “the glory of the Most High shall burst forth upon him, and the spirit of understanding (*πνεῦμα σύνεσεως*) and sanctification shall rest upon him” (*T. Levi* 18:6–7).

Dead Sea Scrolls

The various names for the Davidic Messianic figure mainly describe his role as the agent of God’s judgment. The judgment image of the Davidic Messiah is based on Isaiah 10:34–11:5, in which the agent of God’s judgment is associated with the

¹¹¹Burton L. Mack, “Wisdom Makes a Difference,” in Neusner, Green, and Frerichs, *Judaisms and Their Messiahs*, 40.

¹¹²Horbury, “Messianism in the Old Testament Apocrypha,” 432.

¹¹³*Ibid.*, 431–32.

¹¹⁴This is understood to be written in the second century BC. The English translation in this dissertation is of Kee, *Testaments of the Twelve Patriarchs*, 775–828.

eschatological war in the Qumran writings.¹¹⁵ The Branch of David (4Q161 8–10 11, 18) clearly has the role of eschatological judge over the nations in the final days, in which the context is martial. James C. VanderKam describes,

In addition to his standing in the latter days, he does something to his foes, God will sustain him with a spirit of strength, he will have a glorious throne, a holy crown, splendid clothes, and he will rule over the nations, whom his sword will judge.¹¹⁶

Another term for the Davidic Messiah, the Prince of the Congregation (נְשִׂיאַת הָעֵדָה), who is identified with the Branch of David, is “one of the protagonists of the eschatological battle (1QM, 4Q161, 4Q285) or a simple warrior (1QSb, CD 7, non-eschatologically 4Q376),”¹¹⁷ and he shall slay the enemy (4Q285, 1QSb 5:24–25, and 4Q161).¹¹⁸ According to Géza G. Xeravits,

The נְשִׂיאַת הָעֵדָה appears in the Midrash Amos-Numbers of the Damascus Document, where a short, yet important exegetical hint is connected to him (CD vii 20–21). Noteworthy in the present instance is that the Midrash identifies the eschatological warrior prophesized by the Balaam oracle (Num 24:17) with the נְשִׂיאַת הָעֵדָה. His task is to “destroy all the sons of Seth,” that is, to liberate his people. This image is very close to the eschatological battle; moreover, the basic biblical text of the passage appears also in 1QM xi 6. The blessing that 1QSb v 20ff contains over the נְשִׂיאַת הָעֵדָה again emphasizes the militant character of this figure.¹¹⁹

God establishes the Prince of the Congregation with the scepter: “For God has raised you to a scepter” (כִּי־אֵל הַקִּימָכָה לְשִׁבְתָּ; 1Q28b 5:27). The scepter in 1Q28b (1QSb), which also shows characteristics of judgment, recalls Isaiah 11:4, Genesis 49:10, and Numbers 24:17.¹²⁰ It bears royal messianic symbolism as a sign of sovereignty over kings and peoples. The influence of Psalm 2:9 on the motive needs to be considered where the “iron

¹¹⁵Collins, *The Scepter and Star*, 64.

¹¹⁶VanderKam, “Messianism in the Scrolls,” 216.

¹¹⁷Xeravits, *King, Priest, Prophet*, 147.

¹¹⁸These texts allude to the Davidic Messiah in chapters 11 and 12 of Isaiah. See Collins, *The Scepter and Star*, 64.

¹¹⁹Xeravits, *King, Priest, Prophet*, 147.

¹²⁰The mention of the Spirit in 1QSb 5:25 recalls Isa 11:2 f. (cf. Pss 17:32; 18:7).

rod” serves to destroy the enemies like pottery in 1Q28b col. 5.¹²¹ The power of his mouth and the breath of his lips (1Q28b 5:24), based on Isaiah 11:4 and the parallel construction in Psalm 17:24, echo the idea of the effective word of the anointed.¹²²

While the messianic figure has the role of military warrior, it is paralleled with the judicial judgment role. The role of the Prince of the Congregation in 1Q28b has judicial aspects: “And he will renew the covenant of the [Com]munity for him, to establish the kingdom of his people forever, to judge the poor with righteousness” (1Q28b 5:21). These verses are blessings that are heavily indebted to Isaiah 11.¹²³ The Damascus Document 8:1 ff. announces the judgment on rebels, in which the Prince of the Congregation is evidently described as fulfilling a juridical function.¹²⁴ The judgment “will be that of all who reject God’s precepts and forsake them and move aside in the stubbornness of their heart” (CD 8:18–19). Because in the Damascus Document 7:16–21, the congregation itself is identified with the “king” of the quotation from Amos 5:26 ff., which is defined as David in Amos 9:11, one may presume—with some justification—the community participation in the judgment of the “prince.”¹²⁵

The Davidic Messiah, Son of God in 4Q246, has the role of performing God’s judgment. This Davidic Messiah’s kingdom will be an eternal kingdom, and all of his paths lead to truth (4Q246 2:5). He will judge the earth in truth, and all will make peace (lines 5–6).¹²⁶ The result of the Davidic Messiah’ judgment is that all of the provinces will pay him homage (line 7).

¹²¹Schreiber, *Gesalbter und König*, 216.

¹²²Ibid.

¹²³John J. Collins, *Apocalypticism in the Dead Sea Scrolls* (New York: Routledge, 1997), 82.

¹²⁴Schreiber, *Gesalbter und König*, 221.

¹²⁵Ibid., 222.

¹²⁶The term דין is employed rather than שפת, in 4Q246. ארעא בקשט וכלא יעבד שלם. [ן] די in 2:5–6.

In 11QMelchizedek, Melchizedek is described as the eschatological agent of God's judgment.¹²⁷ Melchizedek is identified as אֱלֹהִים from Psalm 82:1 and placed as a judge among the angels (11Q13 2:10).¹²⁸ Although the identity of Melchizedek is still controversial, he is described as high priest, but as judge, too. Helge S. Kvanvig insists that "he is presented in a heavenly environment, portrayed as a high priest, acting as judge for the wicked and eschatological savior for the righteous."¹²⁹ This function of the judge is given to Melchizedek:

For it is time for the year of grace of Melchizedek, and of [his] arm[ies, the nation of the holy ones of God, of the rule of judgment, as it is written about him in the songs of David, who said: "Elohim (אֱלֹהִים) will [s]tand in the assem[bly of God], in the midst of gods (אֱלֹהִים) he judges." And about him he sai[d: "And] above [it] to the heights return: God will judge the peoples" (11Q13 2:9–11).

His revenge is expected to be accomplished as the messianic king (1 *En.* 48:7; cf. Ps 2:9; Isa 11:4; 61:2; *Ps. Sol.* 17:23–27; 2 *Esd.* 12:32–33; 13:37–38; 2 *Baruch* 72:2–6).¹³⁰ He "will execute the vengeance of the judgments of God" (11Q13 2:13). God's revenge through Melchizedek will be executed on the wicked who followed Belial and his evil spirits. Bringing the vengeance of God's judgment is referred to in the phrase יְיָ וְנָקַם in Isaiah 61:2. According to Andrew Chester,

The prophetic role of proclamation is defined in terms of Isa 52:7, interpreted to show this figure to be the prophet of the final age, and Isa 61:1–2, where the anointing with the Spirit legitimates his message and gives it divine authority. His role as messenger would appear to be that of a forerunner of Melchizedek, but that does not in itself preclude a specifically messianic status for him: by his proclamation he plays a decisive part in helping bring in the final judgment and deliverance, which will have its fulfillment in the coming of Melchizedek.¹³¹

The phrase "in the year of the Lord's favor" is an allusion to Isaiah 61:2, "the day of

¹²⁷Xeravits, *King, Priest, Prophet*, 195.

¹²⁸The date of 11Q13 is estimated as the end of the second century BC.

¹²⁹Kvanvig, "The Son of Man in the Parables of Enoch," 190.

¹³⁰Horbury, *Messianism among Jews and Christians*, 85.

¹³¹Chester, *Messiah and Exaltation*, 261.

vengeance for our God.” While God himself is executor of the judgment in Isaiah 61:2, “Melchizedek will execute the vengeance of the judgment of G[od]” (11Q13 2:13).

11QMelchizedek applies Psalm 82:1 to Melchizedek: “Elohim [God] takes his stand in the assembly of El, in the midst of Elohim [gods] he judges.” Melchizedek is described as mighty among gods in Psalm 82, and simultaneously he is “the ancient king of Salem and priestly forbear of David” (Ps 110:3).¹³² This shows Melchizedek is not just compared with the angelic figures, yet with the great messianic king to make the Lord’s judgment.¹³³ He is “treated as a spirit who answers to what is envisaged in Isa 61:1–2, when God’s day is announced by one who is anointed and upon whom is the spirit of the Lord.”¹³⁴ Melchizedek’s name is replaced with that of “the Lord” in the phrase “in the year of the Lord’s favor” (Isa 61:2).¹³⁵ Horbury argues, “Although the fragmentary state of the text makes judgment tentative, it seems on balance likely that he is indeed a messianic figure, a king of old who has gained angelic status and will return as deliverer and judge.”¹³⁶ He represents the kingship of the Lord, and he is the deliverer from the burden of the sins of God’s people in the year of jubilee. The Psalter requests just and impartial judgment on the wicked in the next verse (Ps 82:2). James D. G. Dunn posits,

As for that which he s[aid], “How long will you] judge unjustly and show partiality to the wicked? Selah” (Ps 82.2), its interpretation concerns Belial and the spirits of his lot [who] rebelled by turning away from the precepts of God. . . . And Melchizedek will avenge the vengeance of the judgments of God . . . (11QMelch 9–13).¹³⁷

¹³²Horbury, *Messianism among Jews and Christians*, 85.

¹³³Ibid.

¹³⁴Ibid.

¹³⁵James C. VanderKam and Peter W. Flint, eds., *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (London: T&T Clark International, 2002), 225.

¹³⁶Ibid. See Géza Vermès, *The Complete Dead Sea Scrolls* (London: Allen Lane, 1997), 500–502; Collins, *The Scepter and Star*, 176; Émile Puech, *La croyance des esséniens en la vie future: immortalité, résurrection, vie éternelle?* (Paris: J. Gabalda, 1993), 516–62.

¹³⁷James D. G. Dunn, “Jesus the Judge: Further Thoughts of Paul’s Christology and

In 11Q13, Melchizedek's execution of God's judgment additionally is universal and extending to the transcendent sphere, while Psalm 82:1 is applied to Melchizedek.¹³⁸

As a result, the Davidic Messiah implements God's judgment role. The Davidic Messiah is expected as the eschatological judge and redeemer, who fulfills the role of the priestly messianic figure in the Second Temple literature, as well. He is empowered by God's spirit, and righteousness is endowed to him to execute righteous judgment. With "an iron rod," he ushers in a rule of righteousness. The Davidic Messiah, who is the agent of God's judgment, carries out bringing God's vengeance over the wicked.

The Davidic Messiah's Righteous Judgment

The righteousness language describes the judgment of the messianic figure as righteous judgment in the messianic texts. Rather, the impartiality in just judgment, through the Davidic Messiah, is focused on in the righteousness language in eschatological-judgment scenes. The Davidic Messiah executes righteous judgment beyond covenantal relationship, which is identified as God's relationship with his people. The righteousness in the God's judgment through the Davidic Messiah demonstrates that the righteousness in the Messiah's judgment is not same with faithfulness language, and the Messiah's faithfulness is sparse in the Second Temple Jewish writings.

The Righteous Messiah

The messianic figure is portrayed as the righteous judge, who executes just judgment. As the adjective "*righteous*" signifies a retributive justice in judgment as noted in the previous chapter, the Davidic Messiah condemns the wicked in his righteous judgment in the Second Temple literature. Desta Heliso affirms, "'The righteous one' and

Soteriology," in Dunn, *The New Perspective on Paul*, 392.

¹³⁸Xeravits, *King, Priest, Prophet*, 196.

‘messiah’ are epithets for a continuing royal-messianic and forensic-eschatological ideology within Judaism.”¹³⁹ The righteous Messiah’s judgment represents God’s justice and righteousness. When the adjective “righteous” is employed in the Messiah’s judging, it does not describe his covenantal commitment or faithfulness.

In the *Similitudes*, the “Righteous One,” who is the Davidic Messiah, executes just judgment. The Davidic Messiah, who is the Chosen One, sits “on the throne of glory” (*I En.* 45:3) in the heavenly courtroom (61:6–13). Those who have committed sin and crime shall be destroyed by judgment before the glorious throne (45:5–6). The Chosen One shall judge their secret ways by “righteous judgment” in heaven above (61:8–9). The judgment of the Chosen One, who is the Righteous One (38:2–3; 47:1), will be righteous judgment (50:4; 61:9), which corresponds to the Lord’s impartial judgment in righteousness (63:8–9).

The righteous Messiah concept can be identified with the role of judge, and it corresponds to the righteous God in the *Psalms of Solomon* (2:10, 15, 18, 32; 3:3; 4:8, 24; 5:1; 8:7, 24–26; 9:2, 5; 10:5). In the *Psalms of Solomon* 17:32, God will teach the righteous Messiah will be taught by God, and “there will be no unrighteousness among them during his reign.”¹⁴⁰ The dominion and judicial function of the Davidic Messiah, *χριστός κυρίου*, is symbolized by “under the rod of discipline” (*ὑπὸ ῥάβδον παιδείας*) in 18:7, which corresponds to the Davidic Messiah’s judgment in Psalm 2, Isaiah 9, and 11, and it is from his fear of God, spiritual wisdom, righteousness, and strength (18:7).¹⁴¹ The king is the righteous ruler over a sanctified Israel, out of which the unjust, sinners, and

¹³⁹Desta Heliso, *Pistis and the Righteous One: A Study of Romans 1:17 against the Background of Scripture and Second Temple Jewish Literature*, WUNT 2.235 (Tübingen: Mohr Siebeck, 2007), 51n51. Cf. Isa 11:1–5; 53:11; Jer 23:5; *I En.* 38:2–3; 52:4; 53:6; *Ps. Sol.* 17:32; 4Q161; 4Q252; 4Q285.

¹⁴⁰“Καὶ οὐκ ἔστιν ἀδικία ἐν ταῖς ἡμέραις αὐτοῦ ἐν μέσῳ αὐτῶν, ὅτι πάντες ἅγιοι, καὶ βασιλεὺς αὐτῶν *χριστός κυρίου*” (17:32).

¹⁴¹Schreiber, *Gesalbter und König*, 173.

strangers are removed (17:26–28).¹⁴²

The *pesher* of Isaiah, 4Q161 frag 8–10 13, which follows the statement in Isaiah 11, says the Davidic messianic figure “will not judge by appearance, he will judge in righteousness.” This messianic figure is the Branch of David (צמח דוד; 4Q161 frag 8–18) as in 4Q252, and the Branch of David is identified as “the righteous messiah” in Qumran *pesher*, 4Q252. He is “the messiah of righteousness, the branch of David” (משיח צדקה/צמח; 4Q252 col. 5. 3–4). These titles reflect “the ‘Righteous Branch’ (צדקה/צמח) of Jeremiah 23:5 and 33:15, and show beyond doubt that Jeremiah’s ‘Branch’ could also be called ‘messiah’ at Qumran.”¹⁴³

Judgment through the Davidic Messiah in Righteousness

The Messiah judges “in righteousness,” by which the term “righteousness” cannot refer to the covenantal faithfulness itself in messianic texts. This righteousness describes distributive justice, by which the Messiah justifies his people and condemns the wicked. This feature of righteousness is shown as related to God’s judgment through the Davidic Messiah in the *Similitudes*. The Davidic Messiah—the Son of Man—is described as the one to whom righteousness belongs and in whom righteousness dwells (*I En.* 46:3). As the result of righteousness, he will judge the kings, the mighty ones, and the strong ones (46:4), and he will crush the sinners (46:4). In him dwells the spirit of righteousness, so that he shall judge the secret things (49:3). George W. E. Nickelsburg explains,

The Chosen One has taken his stand before the Lord of Spirits. His qualifications are divine wisdom and righteousness (*I Enoch* 49:2–4). This passage draws its motifs from Isaiah 11:2–5, which stresses the judicial functions of the Davidic king, primarily the divinely given wisdom that enables him to penetrate facade and judge

¹⁴²Schreiber, *Gesalbter und König*, 173.

¹⁴³Collins, *The Scepter and Star*, 79; Zimmermann, *Messianische Texte aus Qumran*, 126; Schreiber, *Gesalbter und König*, 212.

human deeds righteously and with equity. Into this allusion is added reference to the persecuted righteous, whose vindicator the Chosen One is.¹⁴⁴

After sitting on his glorious throne and pouring out the spirit of righteousness upon himself (62:2), he will eliminate all the sinners and oppressors (62:2). The judgment of the Messiah will be executed in righteousness (62:2–3). Charles Lee Irons says that “thus, ‘the righteousness of the Head of Days’ that will not depart from the Son of Man is a judicial righteousness that involves his role as God’s vice-regent who executes judgment on the world.”¹⁴⁵ His throne is the place of heavenly judgment, and the Messiah carries out judgment in righteousness (62:3).

The Davidic Messiah is the impartial executor of God’s judgment for the wicked who have oppressed the righteous (46:1–8). *I Enoch* 38:3 reads, “When the secrets of the Righteous One are revealed, he shall judge the sinners, and the wicked one will be driven from the presence of the righteous and the elect.” In the Messiah’s judgment in righteousness, sinners and all oppressors shall be destroyed from before the face of the Davidic Messiah (62:2). Hence, “oppression cannot survive his judgment and the unrepentant in his judgment shall perish” (50:4).

In the *Psalms of Solomon*, the theme of righteousness in the seventeenth chapter is reminiscent of Isaiah 11:3–5, Psalm 72:2. Retributive judgment against the wicked characterizes his judgment. He will judge peoples and nations in righteousness (17:23, 29), destroy the unlawful nations (17:24), and condemn sinners (17:25).

The purpose of righteousness is perceived as just judgment (17:23–24). In 17:26, the Davidic Messiah will lead in righteousness. His leading corresponds with his judgment over the tribes of the people.¹⁴⁶ The judging with righteousness is manifested in

¹⁴⁴George W. E. Nickelsburg, “Salvation without and with a Messiah: Developing Beliefs in Writings Ascribed to Enoch,” in Neusner, Green, and Frerichs, *Judaisms and Their Messiahs*, 60–61.

¹⁴⁵Charles Lee Irons, *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation*, WUNT 2.386 (Tübingen: Mohr Siebeck, 2015), 196.

¹⁴⁶“Καὶ συναΐξει λαὸν ἅγιον, οὗ ἀφηγήσεται ἐν δικαιοσύνῃ, καὶ κρινεῖ φυλὰς λαοῦ ἡγιασμένου ὑπὸ κυρίου θεοῦ αὐτοῦ” (17:26).

his intolerance of unrighteousness, which is described as evil: “He will not tolerate unrighteousness (ἀδικίαν) to dwell among them again, and no person who knows evil will live with them” (17:27). With his judicial function, he participates in the righteousness of God (*Ps. Sol.* 2:30–36).¹⁴⁷ He is an expected and idealized king, with the characteristics of David’s righteousness. His just judgment reflects God’s impartial judgment (*Pss. Sol.* 2:18; 9:5), and God’s righteousness over sinners is demonstrated in his judgment, which is according to people’s behavior (*Ps. Sol.* 2:16).¹⁴⁸ František Ábel maintains,

God’s righteousness is therefore the basis of God’s passing judgment on all human beings’ actions, whereby God is judging the whole world in the wisdom of God’s own righteousness. Therefore, the judging activity of the Messiah himself is in accordance with the justness and righteousness of God and applies to all nations on the earth.¹⁴⁹

Israel’s salvation highlights the exercise of judgment by the new king, with God’s power (17:3–4).¹⁵⁰ The salvation can begin after the Davidic Messiah imposes judgment on the oppressors of Israel (17:21–25). The judgment in righteousness effects the vindication of the pious, but condemnation or destruction for the wicked. The Davidic Messiah is described in 17:40 as one who faithfully and righteously shepherds his people.¹⁵¹ The Davidic Messiah’s righteous shepherding is impartial, and it is an aspect of his agency of God’s judgment as in Jeremiah and Ezekiel. According to the *Psalms of Solomon* 17:41, “He will lead them all in equity and there will be no arrogance among them, that any should be oppressed.”¹⁵² The judgment through the Davidic Messiah has features embodied in the phrase, “with equity” (ἐν ἰσότητι) to justly judge his people and

¹⁴⁷Schreiber, *Gesalbter und König*, 432.

¹⁴⁸Ábel, *The Psalms of Solomon and the Messianic Ethics of Paul*, 61.

¹⁴⁹*Ibid.*, 186.

¹⁵⁰Schreiber, *Gesalbter und König*, 175.

¹⁵¹“Faithfully and righteously shepherding the Lord’s flock” (ποιμαίνων τὸ ποίμνιον κυρίου ἐν πίστει καὶ δικαιοσύνη).

¹⁵²“Ἐν ἰσότητι πάντας αὐτοὺς ἄξει, καὶ οὐκ ἔσται ἐν αὐτοῖς ὑπερηφανία τοῦ καταδυναστευθῆναι ἐν αὐτοῖς.”

nations.¹⁵³ The next verse 42 demonstrates that the Davidic Messiah has knowledge from God, which is the required condition for the just judgment, as an allusion to Isaiah 11, as mentioned above (“This is the beauty of the king of Israel which God knew”).¹⁵⁴ So then, the Davidic Messiah shall judge the peoples in the assemblies and the tribes of the sanctified (17:43).

1Q28b characterizes God’s judgment through the Davidic Messiah as impartial judgment. The Davidic Messiah, the Prince of the Congregation, “will judge the poor with righteousness” (ולשפוט בצדק אביונים; 1Q28b 5:21). His judgment for the afflicted (לענוי) is impartial because he will judge them with equity (במישור; 1Q28b 5:22), which recalls Isaiah 11:4. The wicked are the main object of his impartial judgment (1Q28b 5:25), or the impartiality in the Davidic Messiah’s judgment characterizes the meaning of righteousness. The interpretation of Isaiah 11 in this *peshet* has interpreted the idea to be one of judgment with righteousness through the Davidic Messiah. Righteous judgment means dealing with the poor in righteousness in 4Q161. The Davidic Messiah “will not judge by appearance or give verdicts on hearsay alone; he will judge the poor with righteousness (בצדק) and decide with honesty for the humble of the earth” (4Q161 frag 8–10 13–15), and “will kill the wicked” (4Q161 frag 8–10 16).

The righteousness in judgment through the Davidic Messiah entails judgment over all the peoples, who are the wicked, including the enemy. The Messiah’s “sword will judge all the peoples” (4Q161 3:22). His judgment is impartial for the poor and the humble of the earth, so that the enemy, who is characterized as *Kittim*, will be killed by “the rod of his mouth and the breath of his lips” (4Q161 3:14–15, 19). In 11Q13, the messianic figure, Melchizedek, executes God’s judgment as noted above. His execution

¹⁵³The term “ἰσότης” means state of being fair, fairness. With δικαιοσύνης it means justice and fairness. BDAG, 481.

¹⁵⁴“Αὕτη ἡ ἐπρέπεια τοῦ βασιλέως Ἰσραηλ, ἣν ἔγνω ὁ θεός.”

of God's judgment, which is impartial, is expected. The Davidic Psalm, Psalm 82, is referred to in Melchizedek's judgment, "How long will you judge unjustly and show partiality to the wicked?"

Covenantal Faithfulness?

Although righteousness might be said to be within the covenantal relation with God's people, righteousness in God's judgment cannot be covenantal faithfulness itself. The broader notion of covenantal faithfulness may overlap with the language of righteousness because righteousness can fulfill God's covenant promises in his covenantal relationship with his people. However, covenantal faithfulness is not righteousness itself, but a subset of righteousness.¹⁵⁵

E. P. Sanders provides some consideration pertaining to righteousness in covenantal relationship. In the Qumran writings, "being righteous" has meaning in relation to "covenant."¹⁵⁶ While the consideration of Sanders is associated with early Judaism, instead of with the Old Testament, it should be thought that "righteousness" frequently appears with "covenant."¹⁵⁷ In addition, Wright believes that righteousness should be rendered "covenantal membership," and a feature of covenantal faithfulness is that it reveals God's judgment based on covenantal curse.¹⁵⁸ It is "evident in Deuteronomy itself."¹⁵⁹ He holds that

the covenant involves (a) God's judgment on Israel because of unfaithfulness and then (b) renewal at the time when God will "circumcise the heart." . . . What Paul has done, in parallel with other second-Temple retrievals of this great narrative such

¹⁵⁵Irons, *The Righteousness of God*, 196.

¹⁵⁶E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress Press, 1977), 204–5, 312.

¹⁵⁷See 1QM 17:7–8; 18:8; 1QS 1:1–2:24; 10:1–11:22; 1QSb 3:23–24; CD 1:19–20; 3:15; 8:14; 19:27–31; 20:11; 20:29.

¹⁵⁸N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 514.

¹⁵⁹Ibid.

as we find in 4QMMT or Baruch, is to say: now at last we see what it means to “fulfil Torah” in the sense Deuteronomy 30 had in mind. . . . This is the real “return from exile,” the lifting of the covenantal curse, the giving of the ‘life’ which Torah itself had promised but by itself could not give.¹⁶⁰

In his understanding, “the exile” status is God’s judgment, which is his righteousness in the covenantal curse based on Deuteronomy 30. While God’s righteousness is his faithfulness in the covenantal relationship with his people, the faithfulness of God includes God’s judgment within the covenantal curse.

Yet, Wright is mistaken in categorizing righteousness in God’s judgment as noted above. Righteousness may be associated with covenant and, in some degree, it cannot be separated from covenantal faithfulness. But, as Irons asserts, covenantal faithfulness is a subcategory of righteousness.¹⁶¹ Consequently, the concept of faithfulness in covenantal relationship cannot be identified with righteousness in judgment of the Davidic Messiah in the messianic texts, when the term “covenant” infrequently appears in messianic texts. The righteousness in the execution of God’s judgment through the Davidic Messiah can be identified with judging righteousness, which is impartial in just judgment.

Righteousness effects God’s judgment over all peoples, who do not have a covenantal relationship with God. Righteousness itself means doing what is right and good before him, and this illustrates that righteousness has the meaning of action according to norm, as noted in the previous chapter. 4QMMT C line 31, reads, “And it shall be reckoned to you as righteousness when you do what is right and good before

¹⁶⁰Wright, *Paul and the Faithfulness of God*, 514–15.

¹⁶¹Irons, in *The Righteousness of God*, 196, argues the righteousness in the Second Temple Jewish writings is based on the Old Testament. He says, “We also saw that the relational interpretation—in which ‘righteousness’ is conformity to the terms of a relationship rather than to an external norm—is incorrect. We also saw that ‘the righteousness of God’ in the OT is not a cipher for God’s covenantal faithfulness.” It is especially evident in the DSS, as he writes, “The following table seeks to summarize the data for all occurrences of ‘righteousness’ (masculine and feminine) in the DSS, using nearly the same categories that were used in our analysis of OT usage in Chapter 4.” *Ibid.*, 200.

him.”¹⁶² In this verse, the meaning of צדקה is certainly doing what needs to be done.¹⁶³ Moreover, God’s righteousness is “a commitment to do what is ‘right’ with reference to that covenant.”¹⁶⁴ God’s righteousness assumes a judgmental aspect when Israel breaks the covenantal relationship, but the righteousness of God, which is doing what is “right,” is not limited just to the covenantal relationship with his people.

In the *Pseudepigrapha*, covenant is barely presented in the messianic texts, especially in the Messiah’s judgment scene. This corresponds to God’s righteousness in his righteous judgment. According to Irons,

In all of these cases, God’s righteousness as judge is manifested in his punishment of the sinners among the nation of Israel. Indeed, the dispersion of Israel among the nations was God’s righteous punishment upon the nation for its “acts of lawlessness” (ἀνομίαι). The language of the “justification” of God, that is, the acknowledgment that God is right and just in his judgments, occurs seven times in the *Pss. Sol.* (2:15; 3:5; 4:8; 8:7, 23, 26; 9:2).¹⁶⁵

In the Davidic Messiah’s judgment scene, mercy, love, and truth (ἔλεος, ἀγάπη, and ἀλήθεια) are employed for faithfulness in the covenantal relationship in the *Psalms of Solomon* (*Pss. Sol.* 17:15–17, 45; 18:3). Furthermore, in Qumran literature, faithfulness (אמנות; CD 7:5) and mercy (חסד; 4Q491 1:2) are used for God’s covenantal faithfulness in the Messianic texts. While God or the Davidic Messiah can be faithful to the covenantal relationship, the term for faithfulness should be recognized as differentiated from righteousness.

In addition, while righteousness overlaps with the covenantal concept, the covenantal relationship cannot support righteousness in God’s judgment through the

¹⁶²ונחשבה לך לצדקה בעשותך הישר והטוב לפניו

¹⁶³Contra Sanders, for examples of the righteousness with covenant in Second Temple writings, see Mark A. Seifrid, “Righteousness Language in the Hebrew Scripture and Early Judaism,” in *Justification and Variegated Nomism*, vol. 1, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, WUNT 2.140 (Grand Rapids: Baker, 2001), 433–38.

¹⁶⁴Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 83.

¹⁶⁵Irons, *The Righteousness of God*, 223.

Davidic Messiah over all Gentiles in the earth. The Gentiles' relationship with God is totally different from Israel's covenant; it possesses "no explicit assertion of covenantal identity."¹⁶⁶ It is difficult to include Gentiles in the covenantal categorization, as Ellen Juhl Christiansen contends that "the boundaries (covenantal boundaries) are drawn not to mark off the people from the outside world of the Gentiles, but are demarcation lines within Israel."¹⁶⁷ God's righteousness in his judgment through the Davidic Messiah, however, is effective over all nations, including Gentiles. *I Enoch* 45:6 states, "But sinners have come before me so that by judgment I shall destroy them from before the face of the earth." God's judgment through the Davidic Messiah is based on their works and deeds, instead of on a failure in covenantal relationship (61:8). Of course, when it is applied to the covenantal people, God's judgment can be supported with the covenantal curse. Yet, it is not possible to apply the covenantal curse to all Gentiles. In *I Enoch*, the sinners include the kings, the mighty ones, and the strong ones (46:4; 62:3, 6), and they are sinners (46:4), who are described as fulfilling the criminal deeds of their hands and eating all of the produce of crime (53:2). It is their way of life (48:7). Peoples in the earth will be judged on the basis of their own deeds. The Davidic Messiah will judge them (46:4) in his righteousness (46:3). Righteousness corresponds to judging righteousness over all nations in this description, rather than to Messiah's faithfulness itself, based on the covenantal curse. Additionally, righteousness can be described as doing what is right to the peoples in the earth, rather than as their faithfulness in the covenantal relationship because the covenantal explication of righteousness can be effective only in the case of God's people in the covenantal relationship.

A similar case can be made concerning the judgment of the Davidic Messiah in

¹⁶⁶Ellen Juhl Christiansen, *The Covenant in Judaism and Paul: A Study in Ritual Boundaries at Identity Markers*, AGJU 27 (Leiden: Brill, 1995), 214.

¹⁶⁷*Ibid.*, 143.

the *Psalms of Solomon* (*Ps. Sol.* 17:23, 24, 25, 29). The Davidic Messiah “will not tolerate unrighteousness (*ἀδικίαν*) to dwell among them again, and no person who knows evil will live with them” (17:27). While unrighteousness (*ἀδικία*) is “an act that violates standards of right conduct,”¹⁶⁸ unrighteousness of the Gentiles on the earth is not couched in covenantal language. The Davidic Messiah will judge their unrighteousness by his righteousness—not in a covenantal curse. In the *Psalms of Solomon*, the author presents the crimes of a Gentile sinner, who is a man that is foreign to our race (*Ps. Sol.* 17:11). What this Gentile man “did in Jerusalem was just as the nations do in their cities for their gods” (*Ps. Sol.* 17:15). In these verses about the Gentile sinner, the treatment of Jerusalem is different from that of Gentiles.¹⁶⁹ Atkinson declares,

Because this man is “foreign to our race” he is clearly a Gentile. The psalmist condemns the Gentiles throughout this poem as the “nations” (*Ps. Sol.* 17:14, 22, 24, 25, 29, 31, 34). In addition to denouncing the Gentiles as “lawless” (*Ps. Sol.* 17:24), the writer views them as “people of mixed origin” (*Ps. Sol.* 17:15) who are not part of the covenant community.¹⁷⁰

The condemnation of the Gentile sinners shows that the category of covenantal relationship cannot be indiscriminately applied in God’s judgment through the Davidic Messiah with his righteousness.

In Qumran writings, similar to other writings, the Davidic Messiah shall judge the nations in righteousness. They not only may be oppressors of Israel; they are unrighteous peoples, who do not do what is right. 1Q28b 5:24–27 reads,

With the breath of your lips may you kill the wicked. . . . May righteousness be the belt of [your loins, and loyalt]y the belt of your hips . . . and may you trample the nation[s] like mud of the streets. For God raised you to a scepter for the rulers be[fore you . . . all na]tions will serve you.

¹⁶⁸BDAG, 20.

¹⁶⁹Atkinson, *I Cried to the Lord*, 134.

¹⁷⁰*Ibid.*, 134–35.

In these verses, all the nations are not simply the oppressors of God’s people. They are the peoples of the earth, who are to be judged in the presence of the Davidic Messiah’s exaltation and enthronement (5:23). The Davidic Messiah “will give verdicts, judge the poor with righteousness, and decide with equity the humble of the earth” (5:14–15). And, he “will rule over all the pe[oples] and Magog [. . .] his sword will judge [al]l the peoples” (5:21–22). In 11Q13, Melchizedek’s judgment is “over [the]m . . . [. . .] accor[ding to] a[ll] their [wor]ks” (2:8). While it is understood as in covenantal relationship, the object of judgment through Melchizedek is not limited to God’s people. Instead, it is applied to all the peoples (2:11). In addition, while God’s judgment in 11Q13 is focused on spiritual enemies as in 11Q5, categorization of faithfulness for righteousness cannot include this aspect. Charles Irons writes, “The judicial aspect is most clearly seen in his judgment on the various spiritual forces of oppression, together with his vindication of his servants and placing them within the community where they may learn God’s righteousness.”¹⁷¹ The judging righteousness should include implicit judgment over the spiritual foes in the Second Temple Jewish writings because the righteousness in God’s judgment can be described as developed cosmic and spiritual judgment. The term *righteousness* in God’s judgment, through the Davidic Messiah, must include this concept, which is different from a limited categorization of faithfulness for righteousness in judgment.

Consequently, although the faithfulness of God or the Messiah in covenantal relationship with his people and God’s faithfulness in general can be related to the term “*righteousness*,” the righteousness in God’s judgment through the Messiah is not the same as covenantal faithfulness. Righteousness has a broader meaning, which is based on doing what is right, including God’s judgment over all peoples, who do not have a covenantal relationship with God.

¹⁷¹Irons, *The Righteousness of God*, 206.

The Davidic Messiah of Isaiah 53 in the Second Temple Jewish Writings

While whether the suffering Messiah of Isaiah 53 is anticipated in the Second Temple Jewish literature is a difficult question, the Davidic messianic figure in Isaiah 53 is undeniably characterized as the Davidic Messiah in the Second Temple Jewish literature. His main role is that of the agent of God's judgment like the Davidic Messiah in the Second Temple Jewish literature. As in the Old Testament, the Messiah's faithfulness as an impossible consideration of the suffering Messiah will be examined from this perspective in this section.

1 Enoch

The Davidic messianic figure, the "son of man" in the *Similitudes of 1 Enoch*, can be identified with features of the Servant of Isaiah.¹⁷² As noted above, the messianic figure in *1 Enoch* 53:6 refers to "the Righteous and the Chosen One" in Isaiah 42:1 and Isaiah 53:11.¹⁷³ Isaiah 42:1 and 49:1–7 are understood as connected to the messianic figure in the *Similitudes*; qualities are picked up from Isaiah's figure (*1 En.* 39:7; 62:7, and Isa 49:2), and his role is introduced as light for the nations (*1 En.* 48:3, and Isa 42:6).¹⁷⁴ The designation, "the Chosen One," could return to "the Righteous One" in Isaiah 53:11 ("the righteous . . . my servant").¹⁷⁵ There is a probable allusion to Isaiah 53:12 in *1 Enoch* 62:5.¹⁷⁶ This verse reads, "One half portion of them shall glance at the

¹⁷²See Black, "The Messianism of the Parables of Enoch," 160, 167–68.

¹⁷³Martin Hengel and D. Bailey, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 99; Zimmermann, *Messianische Texte aus Qumran*, 271.

¹⁷⁴Hengel and Bailey, "The Effective History of Isaiah 53," 99; Zimmermann, *Messianische Texte aus Qumran*, 271; Matthew Black, *The Book of Enoch or 1 Enoch: A New English Edition*, SVTP 7 (Leiden: Brill, 1985), 195.

¹⁷⁵Zimmermann, *Messianische Texte aus Qumran*, 271. Concerning the correspondences between *1 Enoch* 62, 63 and Isa 53, see G. W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (Cambridge, MA: Harvard University Press, 1972), 71 ff.

¹⁷⁶Hengel and Bailey, "The Effective History of Isaiah 53," 100.

other half; they shall be terrified and dejected. . . . they see that Son of Man sitting on the throne of his glory.” Peter Stuhlmacher explains, “When people look at each another in alarm and lower their gaze in shame, they also tend to fall silent.”¹⁷⁷ The Son of Man in 1 *Enoch* shares characteristic traits of the Suffering Servant in Isaiah 35 (1 *En.* 62:1–16 and 63:1–11), but the role of the Son of Man is that of the righteous judge, instead of rather than the faithful Messiah.¹⁷⁸

Dead Sea Scrolls

In Qumran writings, while some scholars have denied a direct connection of these trials with the Suffering Servant in Isaiah 53,¹⁷⁹ the messianic figure in this line can be identified with the Servant of Yahweh in Isaian texts.¹⁸⁰ Some scholars maintain that the messianic figure in Isaiah 53 and in 1QIsa^a is a priestly messiah.¹⁸¹ It is considered as in agreement with the priestly messiah in Qumran writings. 1QIsa^a presents Isaiah 52:14 as “משחתי.” This form consists of MT’s *hapax legomena* “marring” or “disfiguration” as מִשְׁחָתָה with suffix, a *yod*. 1QIsa^a reads this *hapax legomena* as *qal* perfect singular, “I have anointed.” This messianic figure, whom God anoints, corresponds to the priest in Leviticus 21:10 and Exodus 30:31–32.¹⁸² The priestly messiah is recognized as sprinkling numerous nations as in LXX 52:15.

¹⁷⁷Hengel and Bailey, “The Effective History of Isaiah 53,” 100.

¹⁷⁸*Ibid.*, 101.

¹⁷⁹John J. Collins, “Pre-Christian Jewish Messianism: An Overview,” in Charlesworth, *The Messiah*, 25, opposes the reading of the Suffering Servant in Isa 53 from 4Q541.

¹⁸⁰Émile Puech, “Fragments d’un apocryphe de Lévi et le personnage eschatologique. 4QTestLévi^{c-d}(?) et 4QAJa,” in *The Madrid Qumran Congress: Proceedings of the International Congress on the Dead Sea Scrolls. Madrid, 18–21 March 1991*, ed. Julio Treballe Barrera and Luis Vegas Montaner (Leiden: Brill, 1992), 449–501; Jean Starcky, “Les quatre étapes du messianisme à Qumran,” *RB* 70 (1963): 492.

¹⁸¹D. Barthelemy, “Le grand rouleau d’Isaïe trouvé près de la Mer Morte,” *RB* 57, no. 4 (October 1950): 546–49; P. Grelot, “Sur Isaïe LXI: La première consécration d’un grand-prêtre,” *RB* 97, no. 3 (July 1990): 414–31; Puech, “Fragments,” 449–501.

¹⁸²Barthelemy, “Le grand rouleau d’Isaïe,” 546–49; Barthelemy, *Études d’Histoire du Texte de l’Ancien Testament* (Göttingen: Vandenhoeck & Ruprecht, 1978), 17 ff.

Yet, the anointing in 1QIsa^a also can present the enthronement of a Davidic king in Psalm 45.¹⁸³ The introductory על...מן with anointing (משח) and מן in 1QIsa^a appears in MT Psalm 45:8 (על־כֹּהֵן מְשֻׁחִים אֲלֵהֶם אֲלֵהֶיךָ).¹⁸⁴ Moreover, this corresponds to the anointing of the Davidic Messiah in Isaiah 61:1. In addition, the character of the Davidic royal Messiah in Isaiah, whose role is that of judge, is clarified in the *peshet* of Isaiah 53. In MT, Isaiah 53:11 includes the “knowledge” of the Messiah as a means of the Suffering Servant’s satisfaction: “Out of the anguish of his soul he shall see and be satisfied by his knowledge.”¹⁸⁵ Isaiah 53:11 in 1QIsa^a begins with a new sentence: “And through his knowledge his servant, the righteous one, will make many righteous.”¹⁸⁶ The Servant of Yahweh justifies the many through knowledge.

A significant role of the suffering Messiah in Qumran writings is atonement. Isaiah had assigned to the servant of the Lord the role of atonement (Isa 42:6; 49:6; 53:12; cf. Heb 8:8; 9:15; 12:24 and 4Q541[TestLevi(?)] frag. 9 1:2–7, frag. 24 2:25). This is clearly echoed in Qumran writings.¹⁸⁷ His wisdom will be known by all the earth—a characteristic of the Messiah in Isaiah 53, as mentioned above, and he will atone for the people (4Q541 frag. 9). The messianic figure, who possesses characteristics of the Suffering Servant, is described as “despised and rejected” in 4Q541 as in Isaiah 53.¹⁸⁸ The term “*smitten*” (מכאבין) in 4Q541 frag. 9 1:5–6 can be considered to come from “אִישׁ”

¹⁸³Hengel and Bailey, “The Effective History of Isaiah 53,” 104.

¹⁸⁴עליכה רבים כן משחתי מאיש מראחו ותוארו מבני האדם

¹⁸⁵Hengel and Bailey, “The Effective History of Isaiah 53,” 103. מְעַמְל נְפִשׁוֹ יִרְצָה יִשְׁבְּעַ בְּדַעְתּוֹ in Isa 53:11.

¹⁸⁶ובדעתו יצדיק צדיק עבדי

¹⁸⁷Second Samuel 21:1, 3 suggest David as the subject of כפר in the meaning of sacrifice. See Bernd Janowski, *Sühne als Heilsgeschehen: Studien zur Sühnetheologie der Priesterschrift und zur Wurzel KPR im Alten Orient und im Alten Testament* (Neukirchen-Vluyn: Neukirchener, 1982), 111–14.

¹⁸⁸John J. Collins, “The Suffering Servant at Qumran,” *BR* 9, no. 6 (December 1993): 25; Hengel and Bailey, “The Effective History of Isaiah 53,” 116–17.

מְאִיבוֹת” (man of sorrows) in Isaiah 53:3–4.¹⁸⁹ Surely, the atonement of this messianic figure is associated with יִכְפֹּר (frag. 9 line 2) and אָשָׁם (Isa 53:10). While 4Q541 frag. 9 is similar to the *T. Levi* 18, the messianic figure in 4Q541 is “portraying his potentially atoning death as well.”¹⁹⁰ It is plain that the messianic figure in 4Q541 “will atone for all the children of his generation” (4Q541 frag 9 1:1; ויכפר על כול בני דרה).

This must be realized in light of the nature of the messianic atonement referred to in the Damascus Document 14:18–19.¹⁹¹ The term “כפר” is not always utilized to refer to divine forgiveness without ritual sacrifice (Jer 18:23; CD 4:9–10; 4Q221 4:4). It can be related to “the sense of expiation; the allusion to the hostile disparagement suffered by the priest suggests that like the Suffering Servant (Isa 53:10) his humiliation was itself considered to constitute an אָשָׁם, a guilt offering for the sins of his generation.”¹⁹²

The overlap of these roles, atonement and judgment, is undeniable in Qumran writings. The eschatological messianic figures in Qumran writings, the priestly messiah and Melchizedek, illustrate well the tendency in Second Temple apocalyptic literature to assign divine functions, such as judgment and atonement, to heavenly or earthly intermediaries. The role of the agent of God’s eschatological judgment was demonstrated in the previous section.

Qumran writings refer to the Suffering Servant’s exaltation. “Seeing light” (Isa

¹⁸⁹Puech, “Fragments,” 498; Hengel and Bailey, “The Effective History of Isaiah 53,” 116–17.

¹⁹⁰Chester, *Messiah and Exaltation*, 257. See Starcky, “Les quatre étapes du messianisme à Qumran,” 481–505; Puech, “Fragments,” 493–96; G. J. Brooke, “4QTestament of Levi^d and the Messianic Servant High Priest,” in *From Jesus to John: Essays on Jesus and New Testament Christology in Honour of Marinus de Jonge*, ed. Martinus C. de Boer (Sheffield: Sheffield Academic, 1993), 83–100; Peter Stuhlmacher, “Isaiah 53 in the Gospels and Acts,” in Janowski and Stuhlmacher, *The Suffering Servant*, 161; Zimmermann, *Messianische Texte aus Qumran*, 268–77; Hengel and Bailey, “The Effective History of Isaiah 53,” 106–18.

¹⁹¹Baumgarten, “Messianic Forgiveness of Sin,” 539.

¹⁹²Ibid., 540. The atonement of the Messiah with term “כפר” should be considered with the priestly Messiah in CD 19:18–19.

53:11; 1QIsa^{a-b}) is alluded to in 4Q541 frag. 24 2:6, as well.¹⁹³ The Suffering Messiah has the role of atonement and judgment, and it can be inferred in his suffering and exaltation as in Isaiah 53. Richard Hess writes,

This hymn has been identified in at least four fragments and variants. . . . This collection of prophetic references (4Q491c. frag. 1, lines 7–11) includes allusions to the unique text of Isa 53, the passage of the suffering servant. The psalmist of this Qumran text therefore identified with the suffering of that servant and, in the same breath, with the exaltation to the highest places of heaven, in the presence of God.¹⁹⁴

The Davidic Messiah of Isaiah 53 appears in Qumran writings, which is vital in the suffering passage and its close connection to an exalted figure.¹⁹⁵ When the “glory” (כבוד) of the messianic figure in lines 15, 24, and 36 recalls the LXX Isaiah 53, line 16—as in Isaiah 53:13—emphasizes the Suffering Servant’s exaltation.¹⁹⁶ Hengel and Bailey argue regarding the Suffering Servant in 4Q491c, “The justification or vindication by God of Isaiah 50:8 (‘he who vindicates me is near’) and Isaiah 53:11 LXX (δικαιῶσαι δίκαιον) occurs here through the exaltation to the heavenly ‘mighty throne’ in the congregation of the angels, which can also be understood as the judgment seat in the heavenly court of judges.”¹⁹⁷ The Messiah’s role is not expected just as suffering, but the exaltation of the Suffering Servant is concerned in his judgment role in the heavenly court. The suffering and exaltation are connected to present his role as the executor of God’s judgment.

The role of atonement and judgment is primarily related to eschatological judgment by Melchizedek in 11Q13. 11QMelchizedek col. 2 begins with a quotation of Leviticus 25:13 and Deuteronomy 15:2. Melchizedek “will make them return” (2:5–6) in the last days. Those who return are “the captives” (1:5–6). To them, “liberty will be

¹⁹³Puech, “Fragments,” 497.

¹⁹⁴Richard S. Hess, “Messiahs Here and There,” in Hess and Carroll R., *Israel’s Messiah*, 108.

¹⁹⁵Ibid.

¹⁹⁶Hengel and Bailey, “The Effective History of Isaiah 53,” 145.

¹⁹⁷Ibid.

proclaimed.” This freedom is from the debt of their sin (1:6). On the day of atonement at the end of the tenth day, atonement will be executed by Melchizedek (2:7–9).¹⁹⁸ For this reason, the roles of judgment and forgiveness are attributed to him.¹⁹⁹ He will liberate sinners from the burden of their sins. The role of atonement is clearly suggested with “כפר” in lines 7–8.²⁰⁰ God’s forgiveness is essential to understand the atonement of the Davidic Messiah in the judgment of God. God relieves his people from his judgment through the Davidic Messiah’s atonement.

The Messiah’s Faithfulness?

While the suffering Messiah in his atonement is described as the Messiah who has the role of executing God’s judgment, the suffering Messiah’s atonement in Qumran writings does not support his covenantal faithfulness. The terms covenant and faithfulness never appear in terms of his suffering. Rather, God’s judgment is closely related to the Messiah’s suffering or atonement. Focusing on iniquity, the atonement is articulated in the role of the Messiah in the Damascus Document 14:18–19: “And this is the exact interpretation of the regulations by which they shall be ruled until there arises the messiah of Aaron and Israel. And their iniquity will be atoned.” In the Damascus Document, the arising of the Davidic Messiah, who is additionally the priestly Messiah, has the purpose of atoning the iniquity of people in relation to just ruling with an exact interpretation of regulations. The Messiah’s rule is presupposed as just ruling and atonement of iniquity in these lines.

This is similar to 11Q13, which connects God’s judgment through the Davidic Messiah and the Messiah’s atonement. There is no mention of the Messiah’s faithfulness.

¹⁹⁸David assumes the role of atonement with the verb “כפר” in 2 Samuel 21:3, addressing the Gibeonites concerning Saul. “What shall I do for you? And how shall I make atonement (וּבְמָה אֶכַּפֵּר)?”

¹⁹⁹Baumgarten, “Messianic Forgiveness of Sin,” 539.

²⁰⁰אור 2:7–8. וי[ום הכפ[ור]ים ה[וא] ה[ס]וּף ה[י]וּ בל העשירי לכפר בו על כול בני אור

Instead, the role of God's judgment is emphasized. Correspondingly, the messianic figure in 1 *Enoch* possesses the characteristics of the Suffering Servant, but the role of the Davidic Messiah is mainly God's judgment in righteousness, rather than faithfulness in suffering, as noted above. In the context of 1 *Enoch*, the Messiah's faithfulness is unfamiliar in the role of God's judgment.

In the Messiah's atonement, he is described as smitten as in Isaiah 53. God's judgment for being guilty results in the suffering of the Messiah in 4Q541 frag. 4 line 4. This line reads that "here [...] your [ju]dgment and you will not be gui[lty ...]." The term "smitten," which alludes to "*man of sorrow*" in Isaiah 53:3–4, more aptly fits God's judgment than the Messiah's faithfulness. The Messiah is "smitten" and "afflicted" by God for the iniquities of God's people as in Isaiah 53:4–6. The Messiah is the object of God's judgment.

Furthermore, that the wisdom of the Suffering Servant leads to God's judgment, rather than to the Messiah's faithfulness as in Isaiah 53, is alluded to in 4Q541 frag. 9 1:3–7. The wicked do not receive the word of the Messiah, who atones for God's people. They instead "will utter many words against him, and an abundance of [lie]s; they will fabricate fables against him, and utter every kind of disparagement against him" (4Q541 frag. 9 1:5–7). The wicked are in opposition to the Messiah's words and wisdom (1:1–3). The Messiah's wisdom is a significant characteristic that leads to his just judgment, in the LXX Isaiah 52:13. Considering the faith in the reports about the wisdom of the Messiah and the Suffering Servant in Isaiah 53:1, the writer assumes the wicked's denial of the suffering Messiah in these. The Suffering Servant's role is shown as the executor of God's judgment in his suffering and exaltation.

The language of covenantal faithfulness does not appear in the Davidic Messiah's atonement. This is due to the fact that the focus in the Messiah's atonement is forgiveness, which brings about salvation from God's judgment. The priestly Messiah's principal role is resolving sinners' severe problem in the presence of God's judgment.

Conclusion

The Messiah mainly assumes the role of the agent of God's judgment in the Second Temple literature. While the specific term משיח is usually not employed, several terms for the messianic figure have a close relation to the Davidic Messiah as mentioned in the previous chapter. The messianic figure has the same characteristics as does the Old Testament Davidic Messiah, who is endowed with God's wisdom to prepare or execute God's judgment. In addition, impartial judgment is another Davidic Messiah's feature. The righteousness in God's judgment through the Davidic Messiah is righteous righteousness in the messianic texts, so the concept of impartiality may be closely related to judging with righteousness. The identification of God's faithfulness as righteousness is a mistake in categorizing. While these two terms can overlap, *the righteousness of God* is not *God's faithfulness* itself. Also, the concept that God's faithfulness and righteousness cannot be identified supports that the judgment through the Suffering Servant concentrates on God's judgment in righteousness, rather than on the Messiah's faithfulness in covenantal relationship. The purpose of the Messiah's suffering is God's righteous judgment, instead of his covenantal faithfulness.

While the two messiahs appear in some writings in the Second Temple literature, it is undeniable that the roles of the priest Messiah and royal Messiah overlap. The priest Messiah's role is not merely to atone for God's people; he has resolved the problem of sinners in the presence of God's judgment. In other words, the priest Messiah, whose function is mainly atonement, is closely related to God's judgment. For executing God's judgment, the presupposed requirement is not faithfulness to the covenantal relationship between God and his people. Rather, just judgment in righteousness is stressed in the characteristics of the righteous Messiah, with the role of the agent of God's judgment.

CHAPTER 4
THE GOSPEL OF THE DAVIDIC MESSIAH:
ROMANS 1:1–4

The previous chapters examined the Davidic Messiah and his execution of God’s judgment in the Old Testament and the Second Temple Jewish writings. I concluded that there is significant continuity with respect to the Davidic Messiah and his main function as the agent of God’s judgment. In terms of God’s judgment through the Davidic Messiah, the term “*righteousness*” cannot be equated with covenantal faithfulness itself, and the covenantal faithfulness of the Davidic Messiah is mentioned infrequently in the Old Testament and the Second Temple Jewish writings. Rather, impartial righteousness is emphasized in God’s judgment through the Davidic Messiah in messianic passages.

With this background in place, this issue in the case of Romans remains for consideration. Some scholars do not think Paul employs Jewish messianism for Jesus at all, and some contend that Paul defuses and neutralizes messianic hope in the term *Messiah*, as noted above. However, in the introduction of his letter to believers in Rome, Paul utilizes messianic language, referring to the gospel concerning Jesus, who was descended from David. Stanley K. Stowers argues strongly that Paul uses Davidic messianic terms in Romans: “My hypothesis is as follows: Paul believed that God commissioned the man Jesus, chosen descendant of Davidic lineage, to be his messiah.”¹ Paul’s wording for the Davidic Messiah is inseparably related to the Davidic Messiah described in the Old Testament and the Second Temple literature because echoes of the

¹Stanley K. Stowers, *A Rereading of Romans* (New Haven, CT: Yale University Press, 1994), 213–14.

Davidic Messiah in Romans draw connections to the Old Testament and the Second Temple literature.²

This chapter has two main sections. The first section treats Paul's emphasis on the Davidic Messiah. In the introduction to Paul's letter that emphasizes the entire content of his letter, his introduction to the gospel presents the accomplishment of the Davidic Messiah, Jesus. The second section explains God's judgment through the Davidic Messiah in God's gospel as related in Paul's discourse in Romans 1 and 15. Some scholars stress the Messiah's faithfulness in fulfilling God's covenantal faithfulness in Romans 1:3–4 related to Romans 15. Of course, God is faithful in his covenantal faithfulness, which is clearly demonstrated in God's gospel. In his judgment through the Messiah, though, the concept of the Messiah's faithfulness does not play a significant role in Paul's discourse.

The Gospel concerning the Davidic Messiah

Opening his letter by proclaiming God's gospel, Paul refers to the Davidic Messiah especially characterized in the Old Testament and the Second Temple Jewish writings. Paul employs messianic language in the Scriptures to support Christ's Davidic Messiahship.³ Matthew Novenson maintains,

Paul's prose does all that we normally expect any ancient Jewish or Christian text to do to count as a messiah text. He writes at length and in detail about a character whom he designates with the Septuagintal word *χριστός*, and he clarifies what he means by this polysemous term in the customary way—by citing and alluding to certain scriptural source texts rather than others. Paul's letters meet all of the pertinent criteria for early Jewish messiah language.⁴

²See A. Andrew Das, *Paul and the Stories of Israel: Grand Thematic Narratives in Galatians* (Minneapolis: Fortress Press, 2016), 4.

³Matthew Novenson, *Christ among the Messiahs: Christ Language in Paul and Messiah Language in Ancient Judaism* (New York: Oxford University Press, 2012), 137–73; Christopher G. Whitsett, "Son of God, Seed of David: Paul's Messianic Exegesis in Romans 2[sic]:3–4," *JBL* 119, no. 4 (2000): 661–81; Joshua W. Jipp, "Ancient, Modern, and Future Interpretations of Romans 1:3–4: Reception History and Biblical Interpretation," *Journal of Theological Interpretation* 3, no. 2 (Fall 2009): 241–59.

⁴Novenson, *Christ among the Messiahs*, 138.

The usage of Χριστός as a titular name is clearly drawn in 1:2–4, which illustrates the idea of the Davidic Messiahship of Jesus as the fulfillment of Israel’s messianic hope.⁵ Paul clearly suggests the titular meaning of Χριστός in the double formula Χριστός Ἰησοῦς.⁶ The royal connotations are included in Χριστός, which implied the messianic king.⁷

The Gospel of God

The gospel content regarding Jesus, the Messiah (Χριστός), is elaborated in verses 2–4.⁸ The Messiah, Jesus, who is the fulfillment of Davidic messianic hope, is the risen one from the dead, the exalted one at God’s right hand. This can be clearly recognized in Romans 1:2–4.⁹ Paul uses the phrase “εὐαγγέλιον θεοῦ. . . περὶ τοῦ υἱοῦ αὐτοῦ” (Rom 1:1–3), connecting the gospel with God’s visitation, salvation, and ruling for his people through the messianic figure.

The gospel in Paul’s mind is influenced by Isaian texts (40:9; 52:7; 60:6; 61:1) and the Second Temple writings (*Ps. Sol.* 11:1; 1QH 18:14; 11Q13).¹⁰ These texts, which include the term “*the gospel*,” are clearly related to the Davidic Messiah. Martin Hengel and Anna Maria Schwemer hold that εὐαγγέλιον in early Christianity was from the

⁵James D. G. Dunn, *Romans 1–8*, WBC 38A (Nashville: Thomas Nelson Publishers, 1988), 8.

⁶Oscar Cullmann, *The Christology of the New Testament*, trans. Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: Westminster Press, 1959), 112. Dunn argues, “It is just possible that the distinctly Pauline use of the double name ‘Christ Jesus’ (as against ‘Jesus Christ’) is a direct translation equivalent of ‘Messiah Jesus,’ with *Christos* still bearing its titular force.” James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 199. The interchange of these two words “counts against the axiom χριστός that is a proper name for Paul.” Novenson, *Christ among the Messiahs*, 101.

⁷N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress Press, 2013), 815–36; Adela Yarbro Collins and John J. Collins, *King and Messiah as the Son of God: Divine, Human, and Angelic Messianic Figures in Biblical and Related Literature* (Grand Rapids: Eerdmans, 2008), 101–22.

⁸Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids: Baker Academic, 1998), 33.

⁹Concerning the messianic emphasis on Rom 1:1, see in particular Nils A. Dahl, *Jesus the Christ: The Historical Origins of Christological Doctrine*, ed. Donald H. Juel (Minneapolis: Fortress Press, 1991), 37–47; Werner Kramer, *Christ, Lord, Son of God*, trans. Brian Hardy (London: SCM Press, 1966), 203–14.

¹⁰Dunn, *Romans 1–8*, 1:10.

Aramaic *b^esor^etha* and its renderings in the LXX.¹¹ The verb form of εὐαγγέλιον, εὐαγγελίζεσθαι, and its participle form εὐαγγελιζόμενος, which are renderings of the verb כָּשַׁר and participle מְכַשֵּׁר, are utilized for the announcement and herald of good news (Pss 40:10; 68:12; Isa 40:9; 41:27; 52:7; 61:1).¹² In the context of the return of God’s people from Babylon in Isaiah (Isa 40:9; 52:7; 60:6; 61:1), this verb form is used in the proclamation, which is “the announcement of a coming salvation and liberation connected with the exercise of the sovereignty and rule of God.”¹³ The heralding of the good news is additionally the proclamation of Yahweh’s victory (Isa 52:7) because these terms describe God’s eschatological victory (Isa 40:9; 60:6; 61:1; Joel 2:32; Nah 1:15).¹⁴ The herald of Isaiah 52:7 is identified with the anointed one, the Davidic Messiah, of Isaiah 61:1.

The *Psalms of Solomon* 11:1, also linked to the herald of Isaiah 52:7 and the anointed one in Isaiah 61:1, reads that “sound in Zion the signal trumpet of the sanctuary; announce in Jerusalem the voice of one bringing good news, for God has been merciful to

¹¹Martin Hengel and Anna Maria Schwemer note, “Sie verbietet sich für diese Frühzeit schon aus chronologischen Gründen und erkennt völlig das profetisch-palästinischen Ursprung und darüber hinaus die Besonderheit der paulinischen Predigt, die von ersten Anfängen an ihr eigenes, von der Sprache der Psalmen und Profeten her bestimmtes Gepräge gehabt haben muß.” Martin Hengel and Anna Maria Schwemer, *Paulus zwischen Damaskus und Antiochien: die unbekanntenen Jahre des Apostels*, WUNT 108 (Tübingen: Mohr Siebeck, 1998), 154. Hengel is following Stuhlmacher’s arguments for εὐαγγέλιον. See Peter Stuhlmacher, *Das paulinische Evangelium*, FRLANT 95 (Göttingen: Vandenhoeck & Ruprecht, 1968), 122–53.

¹²William Horbury, *Herodian Judaism and New Testament Study* (Tübingen: Mohr Siebeck, 2006), 80.

¹³Brendan Byrne, *Romans*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1996), 42.

¹⁴Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 43; Ernst Käsemann, *Commentary on Romans*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 9; Stuhlmacher, *Das paulinische Evangelium*, 152–53, 177–79, 204–6; Horbury says, “Possible instances of its nominative plural euangélia in the sense ‘good news’ do indeed occur in the account of the bringing of the double news of victory over the rebels and the death of Absalom in II kingdoms = II Sam 18:22; 25.” Horbury, *Herodian Judaism and New Testament Study*, 88. The term כָּשַׁר, which corresponds to εὐαγγέλιον, means “compensation for a message of victory” (2 Sam 4:10; 18:22) or “message of victory” (1 Sam 31:9; 2 Sam 18:20, 25, 27; 2 Kgs 7:9). In the Septuagint, εὐαγγέλιον has the same meaning with the plural form (2 Kgs 4:10). The feminine form, ἡ εὐαγγελία has the meaning of “good tidings” (2 Kgs 18:20–27; 4 Kgs 7:19). G. Strecker, “εὐαγγέλιον,” in *EDNT*, 2:71.

Israel in watching over them.”¹⁵ The anointed one, the Davidic Messiah, is the herald of the jubilee of Leviticus 25:9–10, with an Isaianic voice (*Ps. Sol.* 11:1).¹⁶ This Isaianic voice is particularly the bringer of new tidings to Zion as in Isaiah 40:6, 9; 52:7 in the day of divine deliverance or visitation (cf. 1QS 4:6, 19, 26), which is viewed as the supreme liberating jubilee (Lev 25:9–10) and echoed in Isaiah 61:1.¹⁷

The message of good news is the announcement of God’s deliverance through the Davidic Messiah for his people who are described as the afflicted, and it proclaims God’s ruling over Zion. These terms, the verb *בָּשַׂר* and participle *מְבַשֵּׂר*, in Qumran writings, are used to herald good tidings. The “servant” of God is “to be the herald (*מְבַשֵּׂר*) of . . . your goodness, to proclaim (*לְבַשֵּׂר*) to the poor” (1QH^a 23:11–14, formerly 18:14).¹⁸ The Davidic Messiah, who is the “servant” of God, follows the pattern of Isaian texts, the herald in Isaiah 52:7 (*מְבַשֵּׂר*) and the anointed one in Isaiah 61:1 to proclaim (*לְבַשֵּׂר*) good news to the afflicted.¹⁹ In 11Q13, the verb “to preach good news” (*בַּשֵּׂר*) is taken from Isaiah 52:7: “How beautiful upon the mountains are the feet [of] the messen[ger who] announces peace” (11Q13 2:15–16). The allusion to Isaiah 61:1–2 in 11Q13 is apparent.²⁰ The herald’s function of the herald in 11Q13 is proclaiming deliverance and good news to the poor of Zion as in Isaiah 61.²¹ Melchizedek is “presented in terms of Isa 61:1–2 and the jubilee of Lev 25:9–10 (11Q13 2:4–7, 9, 13).”²²

¹⁵Horbury, *Herodian Judaism and New Testament Study*, 97.

¹⁶*Ibid.*, 99.

¹⁷*Ibid.*, 97

¹⁸See Florentino G. Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English* (Leiden: Brill, 1996), 359.

¹⁹Horbury, *Herodian Judaism and New Testament Study*, 96–97.

²⁰J. Kobelski, *Melchizedek and Melchireša’* (Washington, DC: Catholic Biblical Association of America, 1981), 3–23.

²¹John J. Collins, *The Scepter and Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* (Grand Rapids: Eerdmans, 2010), 134.

²²Horbury, *Herodian Judaism and New Testament Study*, 99.

In 11Q13 are the themes of the jubilee-like proclamation of liberty, the year of grace, and the Day of Atonement. “The year of the Lord’s favor” (Isa 61:2) is connected with “Melchizedek’s year of favor” (11Q13 2:9).²³

In consideration of the phrase, “through God’s prophets in the holy scriptures” (προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις in Rom 1:2), there is a strong influence of these Isaian texts and the Second Jewish Temple writings on the gospel (as shown as well in Rom 10:15–16).²⁴ The Isaian texts (40:9; 52:7; 60:6; 61:1) clearly influence the Jewish Second Temple writings that relate the Davidic Messiah to God’s gospel (*Ps. Sol.* 11:1; 1QH 18:14; 11Q13). Paul’s employment of Isaian texts for the Davidic Messiah has coherence with the description of the coming of the Davidic Messiah, who is promised through the Old Testament prophets.

The Son of God. In Romans 1:3, Paul articulates the gospel of God as a message concerning God’s Son. The “Son of God” is known with reference to the Davidic Messiah, who was expected as being “in David” or “in the son of Jesse” (1 Sam 19:43–20:2; cf. 1 Kgs 12:16; 2 Chr 10:16).²⁵ The “Son of God” should be recognized as a royal title, which includes the idea of the Davidic Messiah (2 Sam 7:14; Pss 2:7; 89:26–27; 1QS^a 2:11–12; 4QFlor 1:10 ff.; 4Q246 2:1). The relationship between God and the Davidic king is expressed in terms of sonship (2 Sam 7:12–14).²⁶ In this passage (7:12–14), the king is understood to be God’s son. Psalm 2 shows the enthronement of the Davidic king, in which the Davidic king is appointed as the Son of God (Ps 2:7),²⁷

²³Collins, *The Scepter and Star*, 133.

²⁴Dunn, *Romans 1–8*, 10.

²⁵N. T. Wright, *Romans*, in vol. 10 of *New Interpreter’s Bible*, ed. Leaner E. Keck (Nashville: Abingdon Press, 2002), 416.

²⁶Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, WUNT 142 (Tübingen: Mohr Siebeck, 2001), 59.

²⁷Gerald Cooke, “The Israelite King as Son of God,” *ZAW* 73, no. 2 (1961): 202–25; S. Mowinckel, *He That Cometh: The Messiah Concept in the Old Testament and Later Judaism*, trans. G. W. Anderson (New York: Abingdon Press, 1954), 96–98; J. H. Eaton, *Kingship and the Psalms* (London: SCM

exclusively as the firstborn Son of God (89:27).²⁸ Psalm 2 emphasizes God’s begetting of the Davidic king, who is the ideal king and ruler.²⁹

In addition, this theme appears in Psalm 110, in which divine sonship is attributed to the king from the Davidic line as in Psalm 2.³⁰ In Psalm 110, the begetting of God is introduced because God “begets” a new king (110:3).³¹ Timo Eskola observes, “In Psalm 110 this is expressed by a statement (110:1) that has become a standard for later Jewish theology and New Testament Christology.”³² In the Second Temple Jewish writings, the Davidic Messiah, who is a royal figure and the enthroned one, can be represented as God’s Son. Richard N. Longenecker writes as follows:

4QFlorilegium, which is a collection of selected OT passages and interpretive comments dateable to the end of the first century B.C. or the beginning of the first A.D., the words of 2 Sam 7:14, “I will be to him a father, and he will be to me a son,” are given explicit messianic import in the comment. “The ‘he’ in question is ‘the Branch of David’ who will appear in Zion in the Last Days, alongside ‘the Expounder of the Law.’” 4QFlor 1:12–13. For “the Branch of David” as a messianic title, see Jer 23:5; 33:15; Zech 3:8; 6:12. Likewise in 4 Ezra 7:28–29; 13:32, 37, 52; and 14:9—which are passages written by a pious Jewish author only a few years after the apostolic period of early Christianity, probably about 100–120 A.D.—God is represented as speaking repeatedly of the Messiah as “my Son.” So also 1 En. 105:2 in portraying God as speaking in a messianic context of “I and my Son” (though this verse has often for this very reason been viewed as a Jewish Christian interpolation into earlier Enochian material).³³

Press, 196), 111–13; Eskola, *Messiah and the Throne*, 60.

²⁸The relationship of “sonship” between God and king is an “adoptive relationship” in Nathan’s prophecy. Eskola, *Messiah and the Throne*, 59.

²⁹On the royal shape and editing of the Psalter, see Gerald Wilson, *The Editing of the Hebrew Psalter*, SBLDS 76 (Chico, CA: Scholars, 1985); Wilson, “The Use of Royal Psalm at the Seams of the Hebrew Psalter,” *JSOT* 11, no. 35 (June 1986): 85–94.

³⁰Eskola, *Messiah and the Throne*, 59. Regarding the argument that 2 Sam 7:12 is the background for the “seed” of David in Rom 1:3, see Jürgen Becker, *Auferstehung der Toten im Urchristentum* (Stuttgart: KBW Verlag, 1976), 25; Dennis C. Duling, “Promises to David and Their Entrance into Christianity: Nailing Down a Likely Hypothesis,” *NTS* 20, no. 1 (October 1973): 73; Nils A. Dahl, *Studies in Paul: Theology for the Early Christian Mission* (Minneapolis: Augsburg Publishing House, 1977), 128; Otto Betz, *What Do We Know about Jesus?* (Philadelphia: Westminster Press, 1968), 96; Seyoon Kim, *The Origin of Paul’s Gospel*, WUNT 4 (Tübingen: J. C. B. Mohr, 1981), 109; C. K. Barrett, *The Epistle to the Romans*, BNTC (New York: Harper & Row, 1957), 19–20.

³¹Eskola, *Messiah and the Throne*, 60.

³²*Ibid.*, 61.

³³Richard N. Longenecker, *The Epistle to the Romans: A Commentary on the Greek Text*,

As mentioned above, the idea that the Messiah is God’s Son is rooted in Jewish tradition.³⁴

The divine sonship, which has quite a close relationship to the messianic king idea, is a feature of the Davidic Messiah. Moreover, while this term serves to stress the intimacy of the relationship between the Davidic Messiah and God, Paul points out the unique relationship between Jesus and the Father with this term “υἱός.”³⁵ The “Son of God” is implemented as a key term to focus on Christ’s uniquely intimate relationship with God, and the description of the Davidic king with messianic significance is applied to Jesus.³⁶

Calling Jesus God’s Son, Paul makes Jesus as God’s Son the destination for God’s people, Israel (Exod 4:22–23; Jer 31:9; Hos 11:1; Wis 18:13; *Jub.* 1.24–25; *Ps. Sol.* 18:4; *T. Moses* 10:3; *Sib. Or.* 3:702).³⁷ The people of God, as God’s “sons,” have a relationship with Jesus. Paul describes believers as God’s “sons” in Christ (Rom 1:9; 8:29; 1 Cor 1:9; Eph 4:13; Col 1:13).³⁸ Abraham’s blessing can be offered to God’s

NIGTC (Grand Rapids: Eerdmans, 2016), 67–68.

³⁴Collins, *The Scepter and Star*, 169. See also Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003), 101–8.

³⁵See Cullmann, *The Christology of the New Testament*, 270–305; I. H. Marshall, *The Origins of New Testament Christology* (Downers Grove, IL: InterVarsity Press, 1976), 111–29; Herman N. Ridderbos, *Paul: An Outline of His Theology*, trans. J. R. DeWitt (Grand Rapids: Eerdmans, 1975), 68–78; Wright, *Paul and the Faithfulness of God*, 692; E. Schweizer, “υἱός,” in *TDNT*, 8:360–62; F. Hahn, “υἱός,” in *EDNT*, 3:383.

³⁶Moo, *Romans*, 44.

³⁷Schreiner, *Romans*, 39, cites these texts for support. Against a collective interpretation, see John J. Collins, “The Son of God Text from Qumran,” in *From Jesus to John: Essays on Jesus and New Testament Christology in Honour of Marinus de Jonge*, ed. Martinus C. de Boer (Sheffield: Sheffield Academic Press, 1993), 74, 181. According to Collins, “A collective interpretation is not impossible in the text from Qumran, but nonetheless it seems unlikely. Although Israel is often said to be God’s son, ‘Son of God’ is scarcely used as a title with reference to the people. The eschatological kingdom of Israel, which is well attested, is usually associated with an eschatological ruler under God, whether an angel, such as Michael in Daniel and the War Scroll, or a messianic figure. While certainty is not possible because of the fragmentary state of column 1, an interpretation that allows for such an individual ruler here should be preferred.” Collins, “The Son of God,” 74.

³⁸Schreiner, *Romans*, 38–39; Moo, *Romans*, 44.

“sons” in Christ as in Galatians 3:14–16.³⁹ Thomas Schreiner concludes as follows:

Paul contends that Jesus is the true Son of God. He is the true Israel. The OT promises regarding the vindication of Israel have been fulfilled through him. The promise of a Davidic king and a Messiah also apply to Jesus. Thus the expectation that God would vindicate his people through a Davidic ruler has also become a reality (Pss 2:7–12; 89; Isa 11; Jer 23:5–6; 33:14–18; Ezek 34:23–31; 37:24–28; *Ps. Sol.* 17.21–46). Jesus reigns from heaven as the messianic king. God’s promise to bring in a new world order through the resurrection of Israel has dawned as well (Ezek 37). Jesus as the Son of God is the true Israel who has been resurrected from the dead. God has fulfilled his promises made to Israel through and in the Messiah Jesus.⁴⁰

The phrase, “God’s Son,” demonstrates Paul’s understanding of God’s salvation history, which is accomplished through Jesus Christ, who is the Davidic Messiah.⁴¹ The promise of God, the blessing of the whole world through Abraham, is fulfilled through God’s Son.⁴² It is not strange that the seed of David and the Son of God are juxtaposed in the messianic designation.⁴³ The Son of God is recognized as the Messiah, including the office of Savior in the messianic sense.⁴⁴

The seed of David. The emphasis of Romans 1:3 with *κατὰ σάρκα* is that Jesus is the messianic king, who is the son of David in terms of physical descent.⁴⁵ This corresponds to the expectations of Jewish traditions and God’s Old Testament promises (Rom 1:2).⁴⁶ It is clearly shown with the phrase of “the seed (*σπέρμα*) of David.” Based

³⁹Schreiner, *Romans*, 39.

⁴⁰*Ibid.*, 45.

⁴¹Peter Stuhlmacher, “Theologische Probleme des Römerbriefpräskripts,” *EvT* 27, no. 7 (July 1967): 378–86; Moo, *Romans*, 50; Schreiner, *Romans*, 43. Contra E. Schweizer, “πνεῦμα,” in *TDNT*, 6:416–17.

⁴²Schreiner, *Romans*, 45.

⁴³Longenecker, *Romans*, 67. The Messiah and the Son of God appear together to designate Jesus as the Coming One in the New Testament (Matt 16:16; 26:63; Luke 4:41; John 11:27; 20:31; Acts 9:20–22).

⁴⁴E. Schweizer, “υἱός,” in *TDNT*, 8:360–62; F. Hahn, “υἱός,” in *EDNT*, 3:383.

⁴⁵“Περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα” (Rom 1:2).

⁴⁶The phrase “through prophets” (διὰ τῶν προφητῶν) denotes all of the Old Testament. Schreiner, *Romans*, 38; Moo, *Romans*, 44.

on the Old Testament and the Second Temple Jewish writings, the messianic figure, who stems from the Davidic line based on 2 Samuel 7:12, is expected to come from the “seed” (σπέρμα, שרר) of David. James Scott writes, “Furthermore, Paul is able to argue in Galatians 3:16 that Christ is the ‘seed’ (σπέρμα) of Abraham promised in Genesis 15:18 precisely because he is also the ‘seed’ (σπέρμα) of David promised in 2 Samuel 7:12; for, according to Old Testament and Jewish tradition, the Abrahamic promise would be fulfilled in the Davidic Messiah.”⁴⁷ Moreover, James Dunn comments,

[“From the seed of David” is] a clear assertion that Jesus was the anointed Son of David, the royal Messiah, the fulfillment of prophetic hopes long cherished among the people of Israel for the age to come (Isa 11; Jer 23:5–6; 33:14–18; Ezek 34:23–31; 37:24–28; *Ps. Sol.* 17:23–51; 4QFlor 1.10–13; 4QpGen 49; 4QpIsa^a 2.21–28; *Shemoneh Esreh* 14–15). That Jesus was descended from David’s line is a common assertion in the NT, including the tradition lying behind the different birth narratives of Matthew and Luke (Matt 1:1–16, 20; Luke 1:27, 32, 69; 2:4; 3:23–31) and the older formulations quoted here and in 2 Tim 2:8 (see also Acts 2:30; Rev 5:5; 22:16 and regularly in Matt—1:1; 9:27; 12:23; 15:22; 20:30–31; 21:9, 15).⁴⁸

The Davidic descent of Jesus has a significant role in Romans because Paul claims in Romans 15:12 that Jesus fulfills the messianic promise in Isaiah 11:10.⁴⁹ In this verse, “the root of Jesse” implies Jesus as the son of David.⁵⁰ Wright states,

Others have seen “according to the flesh” as Paul’s way of hinting that, while Jesus was indeed of the seed of David, this was not the most significant thing about him. In other words, this was Paul’s way of distancing himself from Jewish messianic beliefs in order to hurry on to the more important point about Jesus’ divine sonship. This, too, is misleading for the reasons already given. The whole point of Paul’s gospel is that Jesus, precisely as Israel’s Messiah, is now Lord of the world. That belief informs and undergirds much of this letter.⁵¹

The messianic king based on the Jewish expectations is related to the covenant of God,

⁴⁷James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background of *yoiothesia* in the Pauline Corpus*, WUNT 48 (Tübingen: Mohr Siebeck, 1992), 233.

⁴⁸Dunn, *Romans 1–8*, 12.

⁴⁹Scott, *Adoption as Sons of God*, 233.

⁵⁰Ibid.

⁵¹Wright, *Romans*, 418.

which is accomplished in God's salvation history.

According to Paul, the gospel that had been promised in the Scriptures is fulfilled in the event of Jesus Christ. In Paul's understanding of the gospel, the messianic expectations for the Davidic Messiah are a significant part of the Old Testament promises. Based on this understanding, "κατὰ σάρκα" illustrates Paul's emphasis on Christ's Davidic line, rather than inferiority. The "flesh" never means "human nature" for Paul; nor is it a specific mention of physical humanness.⁵² The phrase *κατὰ σάρκα* refers to Christ's descent from David⁵³ and establishes the genealogical background for the Davidic Messiahship of Jesus.⁵⁴

Additionally, Jipp attests, "For Paul, the messianic tradition that developed in biblical and later Judaism based on the oracle of 2 Samuel 7 was a promise, a promise which, like that to Abraham, was spoken to a seed—the seed of David (2 Sam 7:12; cf. Ps 89:4; 18:50)."⁵⁵ The coming of God's Son is qualified with "ἐκ σπέρματος Δαυὶδ κατὰ σάρκα," which is "a clear allusion to the messianic stature of the Son."⁵⁶ God's decree for the Davidic king, identified in 2 Samuel 7:12 as "ἀναστήσω τὸ σπέρμα σου μετὰ σέ," is expected in this formula in Romans 1:3–4. Paul clearly describes Christ's physical descent from Abraham with "ἐκ σπέρματος Δαυὶδ," connected with Abraham as in Romans 11:1 or 2 Corinthians 11:2.⁵⁷ The stream of interpretation is that Paul "sees Jesus—as Messiah—as both 'seed of David' (cf. Rom 1:3), and 'seed of Abraham' (cf.

⁵²Wright, *Romans*, 417–18.

⁵³Novenson, *Christ among the Messiahs*, 169n127; Richard B. Hays, "'Have We Found Abraham to Be Our Forefather according to the Flesh?' A Reconsideration of Rom 4:1," *NovT* 27, no. 1 (January 1985): 76–98; BDAG, 916.

⁵⁴Novenson, *Christ among the Messiahs*, 169; Scott, *Adoption as Sons of God*, 238.

⁵⁵Whitsett, "Son of God, Seed of David," 671.

⁵⁶Moo, *Romans*, 46.

⁵⁷Robert M. Calhoun, *Paul's Definitions of the Gospel in Romans 1*, WUNT 2.316 (Tübingen: Mohr Siebeck, 2011), 101.

Gal 3:16, etc.).”⁵⁸ Jeremiah 33:22 demonstrates the application of the promises to Abraham to the seed of David: “Just as the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the seed of my servant David and the Levites who minister to me.” The *Targum* of Psalm 89:3–4 shows this relationship: “I have made a covenant with Abraham my chosen one, I have sworn to my servant David: I will establish your seed forever.”⁵⁹ The Davidic Messiah should be recognized in terms of “γενομένου ἐκ σπέρματος Δαυὶδ” within the big picture of the salvation history, which is related to God’s promise to Abraham.

The Spirit of Holiness. Paul’s wording, “according to the Spirit of Holiness” (κατὰ πνεῦμα ἁγιωσύνης), supports the Davidic Messiah’s feature of Jesus.⁶⁰ In addition, the Davidic messianic figure is presupposed to have the anointing of the Spirit to rule his people, as noted in the previous chapters. The anointing of the Spirit of the Lord means that the king has a peculiar relationship with Yahweh, too. While “πνεῦμα ἁγιωσύνης” is not employed to designate the Holy Spirit in the New Testament, and it does not appear

⁵⁸Whitsett, “Son of God, Seed of David,” 675.

⁵⁹ארום אמרית עלמא בחסדא יתבני שמיא תתקין קושטך בהון:

גזרית קיים לאברהם בחירי קיימת לדוד עבדי:

⁶⁰The History of Religions School paradigm suggests that Paul related more to the mission to the Gentiles and diminished the Jewish messianism of Jesus with a redaction of the confession in the *σάρκα-πνεῦμα* contrast in Rom 1:3–4. As noted above, the scholars of this school from Bousset through Bultmann have fit Paul’s understanding to their agenda with its non-Jewish categories. They hold that Paul stresses the *kyrios* Christology for Jesus in his teaching, rather than the messiahship of Jesus. In their interpretation of the *σάρκα-πνεῦμα* contrast, the existence of human beings is understood to be subordinate to the heavenly realm. Paul chooses a creed, accepting the dialectic of the contrast of flesh versus spirit accepted by Hellenistic Christians. Robert Jewett, “The Redaction and Use of an Early Christian Confession in Romans 1:3–4,” in *The Living Text: Essays in Honor of Ernest W. Saunders*, ed. Dennis E. Groh and Robert Jewett (Lanham, MA: University Press of America, 1985), 108. As noted above, though, God’s Son is defined as the Davidic Messiah in the Old Testament and the Second Temple Jewish writings. There is no contrast between 1:3 and 1:4, and the parallel between *σάρξ* and *πνεῦμα* in Rom 1:3–4 focuses on the Christological ideas concerning the Messiah, instead of on the contrast between the words themselves. Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 100. Balancing “κατὰ σάρκα” with “κατὰ πνεῦμα” in Rom 1:4, Paul provides a messianic description. What is stressed in these two verses is not the contrast between the two abstract ideas of *σάρξ* and *πνεῦμα*. C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (Edinburgh: T&T Clark, 1975–79), 1:60; Becker, *Auferstehung der Toten im Urchristentum*, 21–22.

in the LXX, it can be a literal translation for “רוּחַ קְדֹשׁ.”⁶¹ The peculiar relationship with Yahweh has been shown to be his bearing God’s Spirit.

The anointing of oil manifests that the king bears the Spirit of the Lord (1 Sam 10:1–13; 16:1–13).⁶² God’s presence, which is the result of bearing the Spirit, represents his glory, which is splendor, and he is praised as the “King of Glory” (Ps 24:7–10).⁶³ The Davidic Messiah can be anticipated as anointed with the Holy Spirit. God elected David to rule for the sake of God himself, and granted his Spirit and his presence to him, so that the endowing of the Holy Spirit designates the Davidic kingship. The messianic king presented in the Second Temple Jewish writings appears with the terms of Spirit and power, which are well-known characteristics of the Davidic Messiah in the Old Testament (*T. Levi* 18:11; *Ps. Sol.* 17:37).⁶⁴ Furthermore, *T. Levi* 18:11 used the form πνεῦμα ἁγιοσύνης, a recognized term in Hellenistic Jewish eschatology for the Holy Spirit in Greek.⁶⁵

While Paul explains Jesus “was appointed to be the Son of God ‘in power’” (ἐν δυνάμει), “ἐν δυνάμει” related to “κατὰ πνεῦμα” modifies “υἱοῦ αὐτοῦ” in Romans 1:4.⁶⁶ Moreover, Aquila Lee presents the meaning of ἐν δυνάμει:

With regard to the phrase ἐν δυνάμει, it seems better to connect it with υἱοῦ θεοῦ than

⁶¹1QH 7:6–7; 9:32; 1QS 4:21; 8:16; 9:3; CD 2:12; *T. Levi* 18:11. Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, AB 33 (New York: Doubleday, 1993), 236; Schreiner, *Romans*, 43; Moo, *Romans*, 42–43.

⁶²John D. W. Watts writes, “Anointing (1 Sam 12:13) is intended to impart the gift of the spirit.” John D. W. Watts, *Isaiah 1–33*, rev. ed., WBC 24 (Nashville: Thomas Nelson, 2005), 209. Isa 11:2 shows that “God’s spirit speaks and acts through his Anointed One.”

⁶³Joshua W. Jipp, *Christ Is King: Paul’s Royal Ideology* (Minneapolis: Fortress Press, 2015), 153; Carey C. Newman, *Paul’s Glory-Christology: Tradition and Rhetoric* (Leiden: Brill, 1992), 44–52.

⁶⁴Eskola, *Messiah and the Throne*, 240; Becker, *Auferstehung der Toten im Urchristentum*, 130.

⁶⁵Eskola, *Messiah and the Throne*, 238; Longenecker, *Romans*, 73.

⁶⁶Moo, *Romans*, 48; Eskola, *Messiah and the Throne*, 240; Aquila H. I. Lee, *From Messiah to Preexistent Son: Jesus’ Self-Consciousness and Early Christian Exegesis of Messianic Psalms*, WUNT 2.192 (Tübingen: Mohr Siebeck, 2005), 268; Cranfield, *Romans*, 1:62; Dunn, *Romans 1–8*, 14; Fitzmyer, *Romans*, 235.

with the verb. In support of this it may be said that the sense which results from taking “in power” with “Son of God” accords well, while the sense which results from taking it with *ὀρισθέντος*, accords ill, not only with Paul’s teaching elsewhere but also with the presence of “his Son” at the beginning of v. 3. We understand the first part of the clause to mean “who was appointed Son-of-God-in-power,” that is, in contrast with his being Son of God in apparent weakness and poverty during his earthly existence.⁶⁷

Moo also remarks, “The power that has shown the transition from v. 3 to v. 4, then, is not a transition from a human messiah to a divine Son of God (adoptionism) but from the Son as Messiah to the Son as both Messiah and powerful, reigning Lord.”⁶⁸ Thus, the Spirit characterizes the Davidic Messiah, who has a close relationship with God as the Son, and it is a feature of the eschatological Messiah with the presence of God in the Old Testament and Jewish writings.

Appointment as God’s Son. A result of the Messiah being granted the Spirit is his appointment as the Son of God, as well. While Paul emphasizes that God’s Son is appointed (*ὀρισθέντος*), according to the spirit of holiness, the term “*ὀρίξειν*” has the meaning of the enthronement of Jesus, who is the Davidic Messiah in his resurrection. His use of “*ὀρίζω*” shows that the reason for the Davidic Messiah’s enthronement is the fact of his divine sonship.⁶⁹ Schreiner writes, “The appointment of Jesus being described here is his appointment as the messianic king.”⁷⁰

While “*ὀρίζω*” should be translated as “appoint,” “determine,” or “decide” as employed in the New Testament (Luke 22:22; Acts 2:23; 10:42; 11:29; 17:26, 31; Heb

⁶⁷Lee, *From Messiah to Preexistent Son*, 268.

⁶⁸Moo, *Romans*, 48.

⁶⁹Some scholars believe that “*ὀρίζω*” is recognized as “declare” by the theory for adoptionist Christology. Pertaining to adoptionist Christology, see E. Schweizer, “*πνεῦμα*,” in *TDNT*, 6:416–17; Ferdinand Hahn, *The Titles of Jesus in Christology: Their History in Early Christianity* (London: Lutterworth Press, 1969), 248–58; K. Schmidt, “*ὀρίζω*,” in *TDNT*, 5:452; Stuhlmacher, “Theologische Probleme des Römerbriefpräskripts,” 382; Rudolf Bultmann, *Theology of the New Testament*, trans. K. Grobel (New York: Scribner, 1951–55), 1:49–50; James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (Philadelphia: Westminster, 1980), 33–36; Jewett, “The Redaction and Use of an Early Christian Confession in Romans 1:3–4,” 99–122; Robert Jewett, *Romans*, Hermeneia (Minneapolis: Fortress Press, 2007), 103; Moo, *Romans*, 45n31.

⁷⁰Schreiner, *Romans*, 42.

4:7), the meaning of “appointment” is based on 2 Samuel 7:12, 14, “which promises that the Messiah from the ‘seed’ of David would be adopted as Son of God.”⁷¹ Christ’s appointment is additionally supported by the Old Testament background because the Davidic Messiah is decreed in Psalm 2:7, and “ὀρίζειν” and “προορίζειν” are connected with “the theme of Jesus’ resurrection as his appointment” (e.g., Acts 10:42).⁷² It shows that Jesus was appointed as the Son of God when he was resurrected from the dead as the Davidic Messiah. Paul realizes the accomplishment of God’s promises in 1:2 to be through Christ’s resurrection in the royal investiture in 1:4.⁷³

Resurrection. The point in Romans 1:3–4 is surely to describe Jesus as the messianic king, while “his Son” (υἱοῦ ἀπτοῦ) in 1:3 focuses on the seed of David with reference to his messianic kingship, instead of to his elevation as a divine being through resurrection. According to Eskola,

On theological grounds we can say that the epithets used here fit well in the Royal messianology exploited in the formula. Jesus is Messiah as well as κύριος when he is being exalted to the universal kingship. According to Psalms 2 and 110 these are the epithets or metaphors for the Davidide who shall fulfill the eschatological expectations of God’s kingdom.⁷⁴

While he lives as a human being, but as the Messiah and the Son of God, too. his installation as the messianic king, who rules as the Lord and Christ on the heavenly throne occurs in the event of the resurrection. The messianic king position is closely connected with the resurrection, as Peter concludes with respect to the crucifixion and resurrection of Jesus that “God made him both Lord and Christ” (Acts 2:36).⁷⁵ As

⁷¹Scott, *Adoption as Sons of God*, 241.

⁷²Whitsett, “Son of God, Seed of David,” 677. For Paul’s employment of προορίζειν as an interpretation of Psalm 2, see Leslie C. Allen, “Old Testament Background of (pro)horizein in the New Testament,” *NTS* 17, no. 1 (October 1979), 104–8; Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster, 1992), 63.

⁷³Whitsett, “Son of God, Seed of David,” 677.

⁷⁴Eskola, *Messiah and the Throne*, 242.

⁷⁵Moo, *Romans*, 48.

mentioned above, the phrase, “The Son of God in power according to the Spirit of holiness” in 1:4, presents a unique closeness with God because the Messiah is in the background of the statement of Psalm 2:7.⁷⁶ In addition, Paul cites Psalm 2:7 to relate the resurrection of Jesus to his installation in Acts 13:33 that “he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, ‘You are my Son, today I have begotten you.’”⁷⁷ Paul proclaims the Messiah Jesus with his installation as God’s Son in his citation of Psalm 2:7 in Acts 13:33.⁷⁸ The interpretation of Psalm 2:6 in early Christianity, as Christ’s exaltation and enthronement in connection with the concept of Zion as the heavenly Jerusalem, provides support for Christ’s divine sonship in the light of Acts 13:33, as well.⁷⁹

Messiah’s enthronement. The enthronement can be implied in Christ’s resurrection (cf. Rom 8:34). The Messiah’s enthronement is clearly a feature of the Davidic Messiah. God’s throne is shared with the Davidic king. Psalms 44:7 in the LXX, reads, “ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου.” In both LXX Psalms 44 and 109, then, the Davidic king is God’s agent—who shares God’s throne, rules on his behalf, and is worthy of hymnic honors. Eskola notes, “Sitting ‘at the right hand’ expresses both the great significance of the throne of God and the special status of the enthroned one.”⁸⁰ The Davidic king is a representative of the heavenly King, and the throne of the Davidic king is Yahweh’s throne; he is

⁷⁶Stefan Schreiber, *Gesalbter und König: Titel und Konzeptionen der königlichen Gesalbtenwartung in frühjüdischen und urchristlichen Schriften* (Berlin: De Gruyter, 2000), 410.

⁷⁷Moo, *Romans*, 48.

⁷⁸Schreiner, *Romans*, 42.

⁷⁹Lee, *From Messiah to Preexistent Son*, 270. As Collins and Collins mention, the Qumran texts include a reference to divine begetting and the sonship of the Messiah, who is the Son of God and has features of preexistence in LXX Psalms. Collins and Collins, *King and Messiah as the Son of God*, 48–74. The preexistence of the Messiah is especially shown in *1 Enoch* 48, 4 Ezra, and 11Q13. Collins, *The Scepter and Star*, 75–100.

⁸⁰Eskola, *Messiah and the Throne*, 61.

described as exalted according to Chronicles (1 Chr 28:5; 29:23; 29:25). Consequently, *κατὰ πνεῦμα* designates the enthronement of the Davidic Messiah, who shares God's glory as a representative of the heavenly King.

Some suggest that the apostle deliberately defused or neutralized the messianic hope because its radical and political implications were a hindrance to Paul's mission in the center of the Roman Empire. However, the Messiah, Jesus—whom Paul recognized to be the fulfillment of the messianic hope—is already in heaven at the right hand of God's throne as the one to whom all beings, at all levels of the cosmos, have to do homage as their Lord (Phil 2:6–11).⁸¹ Jipp rightly asserts,

It can be stated with little exaggeration that Wilhelm Bousset's influential *Kyrios Christos* and its positing of a division between Palestinian and Hellenistic Christianity, with the latter valuing the title "Lord" but devaluing Jewish Davidic traditions, has provided the historical foundations for Paul's supposed disinterest in Jesus' Davidic descent.⁸²

The believers in Rome are being called to submit to the kingship and lordship of Jesus—a call that is the crux of Paul's gospel with regard to the Davidic Messiah (Rom 1:5).

Hence, the Messiah, Jesus—who is the fulfillment of messianic hope—is the one risen from the dead, the exalted one at God's right hand. The resurrection and enthronement of the messianic king demonstrate the authority of the Messiah, Jesus, whom Paul serves as "δοῦλος." Because the term "δοῦλος" means service to a greater authority, Paul shows himself as a humble and dedicated servant of Christ, the Messiah.⁸³ Furthermore, Christ's messiahship is involved with Paul's apostleship, which is granted through the Messiah (1:5). While he presents himself as called to be an apostle, Paul posits himself as specially commissioned by the risen Messiah.⁸⁴ The apostolic calling is

⁸¹Dieter Zeller, "Zur Transformation des Christós bei Paulus," in *Der Messias*, ed. Luis A. Schökel (Neukirchen-Vluyn: Neukirchener Verlag, 1993), 163.

⁸²Jipp, *Christ Is King*, 4.

⁸³Schreiner, *Romans*, 32.

⁸⁴Dunn, *Romans 1–8*, 9.

reminiscent of the prophetic ministry (Isa 49:1; Jer 1:5), and Paul holds that he proclaims “the fulfillment of what was prophesied in the OT (Rom 1:2; 16:26).”⁸⁵ Paul’s description of himself, “set apart for the gospel of God” (ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ), may allude to the prophetic calling for his apostolic task.⁸⁶ His calling as apostle is serving the gospel, which elaborates the Davidic Messiahship of Jesus in verses 2–4.

Therefore, the salvation history interpretation can be derived from Paul’s presentation of this parallel in God’s gospel, as noted above, and it supports the consistent Davidic Messiahship theme in Romans 1:3–4.⁸⁷ Κατὰ σάρξ and κατὰ πνεῦμα should be understood within identification for the Davidic Messiah’s enthronement. The raising of David’s seed is promised in the divine decree in 2 Samuel 7:12. Both the LXX and MT correspond to this reasoning.⁸⁸ God’s promises, which were assured by the prophets (1:2), are fulfilled in terms of both Messiahship and divine sonship (1:3–4).⁸⁹ Christ’s resurrection from the dead is the start of the new age, “the age to come.”⁹⁰ The new redemption history era begins with the Davidic Messiah.⁹¹ Douglas Moo comments, “In this new stage of God’s plan Jesus reigns as Son of God, powerfully active to bring salvation to all who believe (cf. I: 16).” Christ’s resurrection reveals the inauguration of

⁸⁵Schreiner, *Romans*, 33.

⁸⁶Moo, *Romans*, 42.

⁸⁷Eskola, *Messiah and the Throne*, 61.

⁸⁸Ibid., 235. M. A. Knibb attests, “The fact remains, however, that the Septuagint has introduced messianic references in places where such do not exist in the Massoretic Text and even if messianic expectation was less pervasive at the turn of the era than is often assumed, Greek-speaking Christians found it natural to apply numerous passages in the Septuagint to their interpretation of the significance of the life and death of Jesus.” M. A. Knibb, “The Septuagint and Messianism: Problems and Issues,” in *The Septuagint and Messianism*, ed. M. A. Knibb (Leuven: Leuven University Press, 2006), 123.

⁸⁹Eskola, *Messiah and the Throne*, 61; Stuhlmacher, “Theologische Probleme des Römerbriefpräskripts,” 378–86; Moo, *Romans*, 50; Schreiner, *Romans*, 43.

⁹⁰Wright, *Romans*, 419.

⁹¹Moo, *Romans*, 50.

the new age in Paul’s letters.⁹² Paul’s description alludes to God’s announcement that he has raised up the Davidic descendant to be enthroned as the Davidic king.⁹³ In Romans 1:3–4, placing “τοῦ υἱοῦ αὐτοῦ” in front of two participles, Paul announces in the gospel pertaining to Jesus—who was descended from David, resurrected, and appointed to be the Son of God—that Jesus was already His Son prior to these events.⁹⁴ It is undeniable that Paul suggests the Davidic Messiahship of Jesus in the introduction of Romans. Paul is the servant of Jesus, who is the Messiah and Lord (1:4). The Davidic Messiah’s authority as the expected king is supported with the parallel in 1:3–4. Paul offers further grounding of God’s gospel with the content of God’s Son, who is the Davidic Messiah, in this formula in Romans 1:3–4. All of this corresponds to the Davidic messianic language in the Old Testament and the Second Temple Jewish writings as noted in earlier chapters.

Judgment through the Messiah in the Gospel of God

Paul’s gospel articulation, with the echoes of the Davidic Messiah, is intended as a thematic notion that appeals to the recipients in Rome.⁹⁵ Paul’s Davidic Messiah echoes in his gospel are an important theme of God’s judgment through the Davidic Messiah in Romans.⁹⁶ Although the Messiah’s faithfulness can be suggested as related to

⁹²Moo, *Romans*, 50; Schreiber, *Gesalbter und König*, 411.

⁹³Jipp, “Ancient, Modern, and Future Interpretations of Romans 1:3–4,” 258. The placement of the parallel in Rom 1:3–4, with two participles for the statement about God’s Son, is understood as a formula that—in the opinion of many scholars—supports the idea that this is a pre-Pauline confession. For a survey of scholars, see Jewett, “The Redaction and Use of an Early Christian Confession in Romans 1:3–4,” 103–13. Poythress maintains that Paul used traditional expressions and ideas, which were included in early creeds. Vern S. Poythress, “Is Romans 1:3–4 a Pauline Confession After All?” *ExpTim* 87, no. 6 (March 1976): 180–83. In addition, Scott asserts that vocabulary, style, and theology in this parallel based on Paul’s own. Scott, *Adoption as Sons of God*, 227–36.

⁹⁴Cranfield, *Romans*, 1:58; Ulrich Wilckens, *Der Brief an die Römer*, EKKNT 6 (Zürich: Benziger; Neukirchen-Vluyn: Neukirchener Verlag, 1978), 1:64–65.

⁹⁵The echo in Paul’s letter “does not have the specificity of allusion but is reserved for language that is thematically related to a more general notion or concept.” Stanley E. Porter, “Allusion and Echoes,” in *As It Is Written: Studying Paul’s Use of Scripture*, ed. Stanley E. Porter and Christopher D. Stanley (Atlanta: Society of Biblical Literature, 2008), 40.

⁹⁶Contra the thematic conception for Israel’s exile or new exodus, see Mark A. Seifrid, “Romans,” in *Commentary on the New Testament Use of the Old Testament*, ed. by G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 619. Concerning the Exodus tradition in Romans, see Sylvia C.

the gospel concerning the Messiah in Romans 1:3–4, it is not a significant feature of the Davidic Messiah, Jesus, and it does not explain the reason Paul focuses on God’s judgment through the Davidic Messiah in the discourse about righteousness in the judgment in Romans.

Judgment through the Davidic Messiah in the Gospel

Even though the gospel of God has been understood as God’s invitation for his glorious victory over opponents and deliverance of his people from their enemies, God’s judgment is included in the announcement of the good news. Another vital feature of the good news, which has been shown in the messianic texts in the Old Testament and Jewish writings, is judgment through the messianic figure. While the gospel means “the good news,” especially victory, it includes his vengeance and vindication.⁹⁷ The Davidic Messiah’s gospel reveals divine wrath over the whole world (1:18).⁹⁸ In other words, the gospel is related to eschatological divine judgment of the world⁹⁹ because the content of the εὐαγγέλιον cannot only be “grace,” but also “judgment” (Rom 2:16; Rev 14:6–7, etc.).¹⁰⁰

The anointed—the Davidic messianic figure in Isaiah 61:1—who is the herald of good news to the poor (Πνεῦμα κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέν με, εὐαγγελίσασθαι πτωχοῖς, in LXX Isa 61:1), will proclaim the year of the Lord’s favor, as well as the day of God’s vengeance (Isa 61:2; נקָמָה in the MT, ἀνταπόδοσις in the LXX). “Vengeance”

Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, JSNTSup 181 (Sheffield: Sheffield Academic Press, 1999), 55–65.

⁹⁷Cranfield, *Romans*, 1:55.

⁹⁸Consider that the gospel in 1:17 is related to God’s wrath in 1:18, a verse that opens with γὰρ. I will examine this in the next part.

⁹⁹Käsemann, *Romans*, 7.

¹⁰⁰G. Strecker, “εὐαγγέλιον,” in *EDNT*, 2:71.

(ἀνταπόδοσις) denotes divine retribution in the last judgment.¹⁰¹ This term ἀνταπόδοσις is employed in one of the ancient texts of Romans 2:5, A, suggesting ἀνταπόδοσις for God’s judgment.¹⁰² In Romans 2:5, Paul utilizes the term, “*day of wrath*,” which is the quasi-technical term for the time of final judgment.¹⁰³ The direct allusion to the judgment in Isaiah 61:2 might not be presented in Romans 2:5. It seems that a function of the anointed is the proclamation of God’s judgment in Isaiah 61:1–4, and the day of judgment is included in the message of the gospel, though.

Joel announces God’s salvation, which includes his judgment, in Mount Zion in LXX Joel 3:5.¹⁰⁴ The survivors of God’s people (πᾶς ὅς . . . σωθήσεται, in LXX 3:5) are described as “receiving the announcement” (εὐαγγελιζόμενοι) of God’s salvation. The announcement of God’s salvation for God’s people is in his coming for judgment (LXX Joel 3:3–4). In LXX Nahum 2:1, the announcement of Judah’s salvation is proclaimed to the people (οἱ πόδες εὐαγγελιζομένου καὶ ἀπαγγέλλοντος εἰρήνην).¹⁰⁵ This good news connects to the announcement of God’s judgment as in the opening of this book (LXX Nah 1:1–6). The Lord will destroy his enemies (LXX Nah 1:8–14; 2:1–4, 19). God’s good news includes his imminent judgment over all of his enemies in these passages, as well.

In the Second Temple Jewish writings, the gospel is clearly related to God’s judgment in terms of the Messiah. As noted above, the Messianic figure cannot be excluded from the gospel in the Second Jewish writings (*Ps. Sol.* 11:1; 1QS 4:6–7; 1QH

¹⁰¹Moreover, Ps 69:21 presents God’s retributive punishment (68:22 in the LXX). F. Büchsel, “ἀνταπόδοσις,” in *TDNT*, 2:169.

¹⁰²Although the variant ἀνταποδόσεως does not look like perceptive, it is an attempt to match the verb “ἀποδώσει” in Rom 2:6. Schreiner, *Romans*, 110; Cranfield, *Romans*, 1:145n2.

¹⁰³Moo, *Romans*, 134.

¹⁰⁴Jarvis J. Williams, *For Whom Did Christ Die? The Extent of the Atonement in Paul’s Theology* (Milton Keynes, UK: Paternoster, 2012), 139.

¹⁰⁵Ibid.

18:14; 4Q521; 11Q13). The messianic figure, the anointed Melchizedek—who is the announcer of good tidings (מבשר) in 11Q13 2:18—has the significant role of God’s agent for the last judgment as the anointed one in Isaiah 61:1, along with the messenger of the good news in Isaiah 52:7.¹⁰⁶ While he will proclaim liberty for the captives (11Q13 2:6), he will carry out the vengeance of God’s judgment on the day of judgment (11Q13 2:13). In this text, the announcer of good tidings, the priest-king Melchizedek, “shall give judgment in the midst of gods: as David said in Psalm 82:1–2 (11Q13 2:9–12).”¹⁰⁷ This is combined with the *Psalms of Solomon* 11:1 and presents the avenging in the day of vengeance as an interpretation of Isaiah 61:1, which is connected with Isaiah 52:7.¹⁰⁸

As a result, God’s judgment cannot be excluded from the content of the good news, according to the employment of εὐαγγέλιον and its verbal forms in the Old Testament and Jewish writings. A further factor that should be considered is the good news is closely linked with the messianic king, who is the agent of God’s judgment. This is surely related to the idea that there were expectations for God’s visitation, salvation, and ruling through the Davidic Messiah, the agent of God’s judgment in the Old Testament and Jewish writings, as shown in the previous chapters.

God’s Judgment in Romans 1:3–4

Considering the gospel that includes God’s judgment through the Davidic Messiah, Paul’s emphasis in Romans 1:3–4 is related to God’s judgment through the agent, the Davidic Messiah, as in the Old Testament and the Second Temple Jewish writings. Paul’s sequence of thought clearly parallels that of the Psalm. The judgment through the Messiah is inseparably tied to the content of God’s gospel in Romans 1:3–4.

¹⁰⁶Horbury insists, “The identification of this coming announcer with Melchizedek as anointed of the spirit and the ‘god’ who ‘judges in the midst of gods’ also coheres with later views of Melchizedek as a great spiritual being linked with Christ.” Horbury, *Herodian Judaism and New Testament Study*, 99.

¹⁰⁷Ibid.

¹⁰⁸Ibid.

Paul recognizes the Messiah's sonship on the basis of Psalm 2; it is presupposed that the judgment through the Messiah (Rom 2:16) is executed on all the nations who rebel against Yahweh and his Messiah (Ps 2:2). The inheritance of all the nations (2:8) should be accomplished while he judges all the nations "with a rod of iron" (cf. 2:9–12). Paul's sequence of thought paralleled with Psalm 2 can be found in Romans 1:18–2:16, which will be examined later.

In addition, the Davidic Messiah will destroy all opposition to his rule (Ps 110:5–7), which is clearly illustrated in the Messiah's enthronement that is described with resurrection and enthronement in Paul's understanding (cf. 4:25 and Rom 8). In Romans, Paul concentrates on presenting his gospel via the category of justification through his death and resurrection. It is clearly revealed in Christ's atoning death and resurrection, which bring about justification of all believers as in 4:25. Mark Seifrid posits,

It is "in the gospel" that the "righteousness of God" is revealed. . . . And it is God's righteousness which has been revealed: in Christ's resurrection God has been vindicated and has defeated his enemies. Salvation comes through destruction, justification through condemnation. Moreover, the gospel is "the power of God unto salvation" because the "righteousness of God" revealed in it entails nothing less than the resurrection from the dead.¹⁰⁹

God's saving through the Davidic Messiah, Jesus, cannot be disconnected from his judgment in the gospel of God; the coming Messiah was assumed to be a deliverer.

Jesus is "the one ordained by God as judge of the living and the dead" (Acts 10:42). It is plainly shown in the appointment of the Davidic Messiah in Romans 1:4. The syntax of the aorist participle in Romans 1:4, "ὀρισθέντος," corresponds with the syntax of Acts 10:43.¹¹⁰ Moreover, the role of the eschatological judge appears in Acts 17:31 since

¹⁰⁹Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: InterVarsity Press, 2000), 46–47.

¹¹⁰Eskola, *Messiah and the Throne*, 224. "Οὗτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν" (Acts 10:42). Calhoun writes, "The notion of Jesus being 'appointed' or 'designated' by God seems to have currency in multiple strands of early Christianity, a point which weighs against the supposition of compound simplex iteration in v. 4. The author of Acts views this 'appointment' as pertaining to the specific task of executing divine judgment, as in 10:42." Calhoun, *Paul's Definitions of*

“he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.” Because this concept of Jesus as the eschatological judge corresponds to the Davidic Messiah’s role in the Old Testament and the Second Temple Jewish writings examined in the previous chapters, he is expected to judge in righteousness.

Furthermore, the context of passages adjacent to the introduction that include Davidic messianism (1:3–4) should be considered in determining the function of the Davidic Messiah within Paul’s argument. In addition, other passages regarding the Davidic Messiah can explain Paul’s contention connected with the function of the Davidic Messiah, Jesus, who is the eschatological messianic king according to the Davidic line in Romans. The Davidic Messiah role in Romans is clearly demonstrated to be the agent of God’s judgment. It is additionally connected to the message in God’s gospel concerning his Son, which includes the message of judgment in 1:3–4.

The relationship between the introduction (1:3–4) and the summary of the gospel (1:16–17) must be considered, as well.¹¹¹ According to Seyoon Kim,

It is then not difficult to understand the unity of the two definitions of the gospel in Rom 1:3–4 and 1:16–17. We can see that, similarly to 1 Cor 15:23–28 (cf. 15:51–57) and Col 1:13–14, with the two definitions side by side in Rom 1 Paul is affirming God’s installation of Jesus as his Son to exercise his kingship (1:3–4), in terms of God’s righteousness (1:16–17).¹¹²

Paul’s cases for justification and righteousness in Romans are firmly related to his “reflection upon biblical texts, foremost of which are the Psalms and Isaiah—the portions of the LXX most susceptible to a royal-messianic interpretation given their depiction of

the Gospel in Romans 1, 134.

¹¹¹Günther Bornkamm, “Paul’s Christology,” *Pittsburgh Perspective* 4, no. 2 (June 1963): 12–13.

¹¹²Seyoon Kim, “Jesus the Son of God as the Gospel (1 Thess 1:9–10 and Rom 1:3–4),” in *Earliest Christian History: History, Literature, and Theology: Essays from the Tyndale Fellowship in Honor of Martin Hengel*, ed. Michael F. Bird, Martin Hengel, and Jason Maston, WUNT 2.320 (Tübingen: Mohr Siebeck, 2012), 132.

righteous royal figures who suffer and are vindicated by God.”¹¹³ Paul maintains that God’s righteousness is revealed in the gospel (1:16–17), which will be examined more in the next chapter. While he designates the gospel concerning the Davidic Messiah “as centering upon a resurrected, royal Son of God, this divine justice must be understood as an outworking of God’s resurrection of his Messiah from the dead and subsequent enthronement.”¹¹⁴ The believers in Rome are introduced to the Davidic Messiah God’s gospel (1:3–4). Paul’s gospel stresses the language of divine justice, judgment, God’s wrath and righteousness mediated by the Davidic Messiah.

Paul’s point is based on God’s execution of righteous judgment through the agent, the Davidic Messiah, to offset God’s wrath toward ungodliness and unrighteousness (Rom 2:16). Christ’s Davidic Messiahship is clearly related to the idea of the execution of God’s judgment, which is manifested in the Old Testament and the Jewish Second Temple writings. In his execution of God’s judgment, his impartial judgment and righteousness are emphasized in Romans, too. Paul articulates the impartial judgment and justifying righteousness in the Messiah’s role as agent of God’s judgment, rather than the Messiah’s faithfulness in God’s judgment through the Davidic Messiah in 1:18–4:25, which will be examined in the next chapter.

The Faithful Messiah?

The Messiah Christology in Romans 1:3–4 can hardly be separated from the arguments of this letter, especially from 15:12, because Romans 1:3 and 15:12 form a messianic inclusio surrounding Paul’s larger contention in Romans.¹¹⁵ Both of these passages manifest the kingship of Jesus “on the basis of Jesus’ resurrection and with

¹¹³Jipp, *Christ Is King*, 213.

¹¹⁴Ibid., 213–14.

¹¹⁵Jipp, “Ancient, Modern, and Future Interpretations of Romans 1:3–4,” 258.

reference to Christ's reign over Gentiles."¹¹⁶ Wright cites "Romans 1:3 and 15:12, in both of which there is clear reference to Jesus as the Davidic king." Romans 15:12 presents the Davidic Messiah as "the root of Jesse." Wright understands that Paul returns to the theme of God's faithfulness in 15:8, and Paul's cases as he uses the Davidic Messiah's confession is coherent from the beginning to the end of this letter. The Davidic Messiah, who—according to Old Testament prophecy—would arise to rule the Gentiles (15:12), was appointed as the Son of God with the resurrection. And he was "exalted" at God's right hand that he might rule with sovereignty based on Psalm 110:1.¹¹⁷

Christopher Whitsett focuses on God's faithfulness based on the Messiah's birth in the Davidic line, as well.¹¹⁸ From his view, Paul cites Isaiah 11:10 in Romans 15:12 in accordance with his argument. He writes,

The whole of Rom 1:3b states and restates Jesus' fleshly descent from David, the precise element of the promise of 2 Sam 7 that plays a role in Paul's argument; Christ's physical descent demonstrates God's faithfulness. The limitations of space prohibit any adequate discussion of *κατὰ σάρκα* here. . . . Thus Jesus' Davidic heritage fits into the complex of promise and seed in Paul's arguments. Jesus' Davidic descent plays the same role—in an anticipatory way—in 1:3 as in 15:12; it confirms God's promise to David and thus confirms God's truthfulness to the seed of Abraham. Very much like Ps 89:19–37, Paul answers the present unhappy plight of Israel (Rom 9:1–3) by citing God's faithfulness to the promise of 2 Sam 7; God's trustworthiness toward David (now fulfilled in David's seed, Jesus) confirms God's faithfulness in all things.¹¹⁹

While Paul carefully designs his theological argument in 15:1–13, the resurrected Davidic king's role is ruling the nations as in 1:3–4, which resonates with the second chapter of Psalms.¹²⁰

It seems that Whitsett follows the argument of Richard Hays, who states,

¹¹⁶Whitsett, "Son of God, Seed of David," 673.

¹¹⁷N. T. Wright, *Paul: In Fresh Perspective: Christ and the Law in Pauline Theology* (Edinburgh: T&T Clark, 1991), 44.

¹¹⁸Whitsett, "Son of God, Seed of David," 673.

¹¹⁹*Ibid.*, 674–75.

¹²⁰Wright, *Paul and the Faithfulness of God*, 819.

It is no accident that this nexus of ideas fits perfectly into the argument that Paul is bringing to a climax in Rom 15:7–13. Paul cites the Psalm’s line about singing praise among the Gentiles to evoke the image of a suffering and vindicated Christ whose deliverance from death confirms God’s faithfulness to Israel (cf. Rom 15:8) and establishes God’s merciful sovereignty over nations (Rom 15:9a). Significantly, the chain of four quotations in Rom 5:9–12 ends with an explicit pointer—this time from Isaiah—to a “shoot of Jesse” who will “rise up to rule the Gentiles.”¹²¹

The inclusion of Christology in Romans is understood as the evocation of Davidic messianic themes, when Hays emphasizes the famous theme of God’s faithfulness.¹²²

God’s faithfulness is characterized by these scholars as linked to the Messiah’s faithfulness in Romans texts. Wright holds,

This theme [vis. The messiahship of Jesus] makes it very likely, in my view, that when Paul speaks in Galatians and Romans of *pistis Christou*, he normally intends to denote faithfulness of the Messiah to the purpose of God. . . . Precisely as Messiah, he offers God that representative faithfulness to the plan of salvation through which the plan can go ahead at last, Abraham can have a worldwide family (chapter 4), and the long entail of Adam’s sin and death can be undone (5.12–21) through this *obedience*, which as we know from 1.5 is for Paul very closely aligned with faith, faithfulness or fidelity.¹²³

The Isaianic passage that is one of the great messianic oracles states with the Messiah “becoming ‘a servant to the circumcised on behalf of God’s trustfulness, to confirm the promises of the patriarchs, and that the Gentiles would glorify God for his mercy.’”¹²⁴

Wright goes on to say, “By speaking of the Messiah’s ‘faithfulness,’ Paul clearly intends to relate the action (or passion) of the Messiah to the purpose of God to which Israel had been unfaithful. . . . But this points to a second feature: by speaking of the Messiah’s death as an act of ‘faithfulness’ Paul makes it clear that what is accomplished through the Messiah (through the-Messiah-as-Israel-in-person) is the faithfulness of the active will

¹²¹Richard B. Hays, “Christ Prays the Psalms: Paul’s Use of an Early Christian Exegetical Convention,” in *The Future of Christology: Essays in Honor of Leander E. Keck*, ed. Abraham J. Malherbe and Wayne A. Meeks (Minneapolis: Fortress Press, 1993), 135.

¹²²Leander E. Keck, “Christology, Soteriology, and the Praise of God (Romans 15:7–13),” in *The Conversation Continues: Studies in Paul & John in Honor of J. Louis Martyn*, ed. Robert T. Fortna and Beverly R. Gaventa (Nashville: Abingdon, 1990), 93.

¹²³Wright, *Paul: In Fresh Perspective*, 47.

¹²⁴Wright, *Paul and the Faithfulness of God*, 819.

and the purpose of the covenant God.”¹²⁵ The Messiah’s faithfulness accomplishes God’s covenantal promise.¹²⁶ The faithfulness of the Davidic Messiah, Jesus, resolves Israel’s failure to be “faithful.”¹²⁷ Romans 15:1–13 “begins with a reference to *ho Christos* as the one who, according to Psalm 68, did not please himself, but took on himself the reproaches of the people.”¹²⁸ In Wright’s view, the Messiah’s reproach is an act of “faithfulness.”¹²⁹ Through the obedience of the Messiah, the Messiah fulfills “the active will and purpose of the covenant God.”¹³⁰ Through the obedience of the Messiah, his faithfulness, God’s purpose of “redemption” is accomplished.¹³¹

However, although God’s faithfulness in covenantal relationship is clearly illustrated in Paul’s discourse in 15:7–13, this does not guarantee that the Messiah’s faithfulness is included in a correct understanding of God’s gospel in 1:3–4, which is closely related to 15:12. Instead, God’s judgment through the Davidic Messiah is Paul’s point in his discourse in these passages, not the Davidic Messiah’s faithfulness.

The Davidic Messiah of Isaiah 11 in Romans 15:12

God’s judgment is presupposed in the gospel pertaining to the Davidic Messiah in the introduction of Romans, and God’s judgment through the Davidic Messiah connects to Romans 15:12 in Paul’s argument. In the first part of Romans 15:12, God’s faithfulness in covenantal relationship clearly appears. The “faithfulness of God” (*ἀλήθεια θεοῦ*) in Romans 15:8 refers to his covenant faithfulness because God is faithful

¹²⁵Wright, *Paul and the Faithfulness of God*, 842.

¹²⁶Ibid., 830–31.

¹²⁷Ibid., 830.

¹²⁸Ibid., 820.

¹²⁹Ibid., 842.

¹³⁰Ibid.

¹³¹Ibid., 830.

to his covenantal promises of salvation for Israel.¹³² The Messiah came as an executor of God's covenantal promises to save his people.¹³³ In Romans 15:8, in Davidic Messiah as the servant of the circumcision, there are echoes of the Isaianic Servant Songs.¹³⁴ The Davidic Messiah's role in the Servant Songs (Isa 42:1–4; 49:1–6; 52:13–53:12) is the saving of the nations.¹³⁵

However, as noted above, 15:7–12 is an inclusio of Romans 1:3–4, but judgment through the Davidic Messiah is focused on, rather than the Davidic Messiah's faithfulness. It is construed with Paul's citation of Isaiah 11, in which impartial judgment in righteousness is stressed in God's judgment through the Messiah as noted in the previous chapters.

Judgment through the Davidic Messiah. With respect to Paul's the citation of Isaiah 11:10 in Romans 15:12, it should be understood as well that Isaiah chapter 11 concentrates on God's judgment through the Davidic Messiah, as noted in earlier chapters. While Isaiah 10:5–11:6 contains a pattern of the earlier "messianic passages,"¹³⁶ The tenth chapter of Isaiah resonates with Isaiah 2:6–7 in the broader pattern of God's judgment. Also, Isaiah 10:33–34 eschatologically summarizes Isaiah chapter 11.¹³⁷

Randall Heskett explains,

Therefore, the eschatological nature of 11:6–9 offers a balance to the generalizing nature of 10:33–34 and thereby frames Isa 11:1–5 within this vast perspective. Like 2:2–3, the ending of ch. 10 now situates the events of within this larger pattern of God's eschatological judgment whereby ch. 11 follows immediately with messianic

¹³²Schreiner, *Romans*, 754–55.

¹³³*Ibid.*, 755.

¹³⁴Seifrid, "Romans," 688.

¹³⁵*Ibid.*

¹³⁶Paul D. Wenger, *An Examination of Kingship and Messianic Expectation in Isaiah 1–35* (Lewiston, NY: Edwin Mellen Press, 1993), 259.

¹³⁷Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah*, LHBOTS 456 (London: T&T Clark, 2007), 126.

prophecy.¹³⁸

The Davidic Messiah's role in Isaiah 11:3–5 is doubtlessly judicial, and he will judge with righteousness and equity.¹³⁹ Novenson declares, “Numerous texts from this period provide evidence that Gen 49:10; Num 24:17; and Isa 11:1–10 were reworked and transformed into royal expectations for a king and judge who would bring justice.”¹⁴⁰ As noted above, in Second Temple Jewish writings, the eleventh chapter of Isaiah is interpreted as God's judgment.

The work of the “root of Jesse” stands to rule the nations (Rom 15:12). While this verse can describe the promise of restoration, it is fulfilled after his judgment.¹⁴¹

Seifrid comments,

Although the entire line of David will be removed by the judgment of the Lord, the Lord will begin afresh and create a new David out of the “stump of Jesse,” which will be left behind. Unlike the prior line of David who preceded him, he will judge righteously, defending the poor and needy (11:2–5). . . . The remnant of Israel will be restored from the nations (11:11–16).¹⁴²

Moreover, the eschatological judgment under the Davidic Messiah is clearly shown in the context of Romans 15:12 because Davidic Psalms, which are alluded to in Romans 15:9, 12, are founded in his victory over his enemy.¹⁴³ David's victories can anticipate the great victories in the Davidic Messiah, Jesus.¹⁴⁴ In sum, Paul's citation of Isaiah 11 in Romans 15:12 is more likely not a clue for the Messiah's faithfulness because God's judgment is

¹³⁸Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 126.

¹³⁹H. G. Williamson, “The Messianic Texts in Isaiah 1–39,” in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield: Sheffield Academic, 1998), 258.

¹⁴⁰See, for example, *Sib. Or.* 3. 767–808; *T. Levi* 17:2–11; 18:2–9; *T. Jud.* 24 1Q28b; 1QM 11:6–7; 4Q161; 4Q252; 4QFlor; Philo, *Moses*. 1. 290; Josephus, *War*. 6. 310–12; *1 Enoch* 49:1–4. Novenson, *Christ among the Messiahs*, 57–58.

¹⁴¹Seifrid, “Romans,” 690.

¹⁴²*Ibid.*

¹⁴³Schreiner, *Romans*, 757.

¹⁴⁴*Ibid.*

more stressed in this allusion. It is more suitable as a reference to the Davidic Messiah, who is the agent of God's judgment.

The “strong” and “weak.” Romans 15:7–13 conclude 14:1–15:6, in which Paul exhorts the “strong” and the “weak.”¹⁴⁵ The significant ending in presenting the Davidic Messiah (Rom 15:5–7) shows Paul's main concern is God's judgment about the distinction between Jews and Gentiles. Dissension (14:1) and mutual judgment (14:3) between Jewish Christians and Gentile Christians shall be banned due to the Davidic Messiah's lordship (14:9). In accord with his opening admonition (14:1), Paul warns against mutual judgment (14:10): “Why do you pass judgment on? Or why do you despise your brother?”¹⁴⁶ In addition, Paul confirms that God will judge all people on the last day in his citation of Isaiah 45:23.¹⁴⁷ Moo maintains,

On the one hand, as Paul has emphasized earlier (vv. 4, 10), it shows why it is wrong for a Christian to stand in judgment over another: “Do not judge your brother, for God will judge him.” But the fact of judgment to come also reminds believers that they will have to answer before the Lord for their own behavior: “Do not judge your brother (and so sin), for God will judge you.”¹⁴⁸

Furthermore, Schreiner observes,

In the concluding verses (Rom. 14:10–12) Paul draws the implications from the lordship of Christ. Since Christ is Lord and judge, it is totally inappropriate for some believers to judge or despise other believers (v. 10). All believers will stand before God's judgment Seat.¹⁴⁹

In this passage, the Messiah, who is described as the Lord of both the dead and the living, fulfills God's judgment through his death and resurrection (14:9).¹⁵⁰ This is the main

¹⁴⁵Schreiner, *Romans*, 753.

¹⁴⁶Seifrid, “Romans,” 684.

¹⁴⁷Moo, *Romans*, 848.

¹⁴⁸Ibid.

¹⁴⁹Schreiner, *Romans*, 722.

¹⁵⁰Ibid.

content of Paul's gospel in Romans. Being justified by virtue of the Messiah's death and resurrection, believers—regardless of the distinction between Jews and Gentiles—can glorify “the God and Father of our Lord Jesus Christ” (15:7). Before the Messiah's redemption, they sinned and fell short of the glory of God (3:23). Robert Jewett argues,

In the love feasts where Christ played the role of host and in the kerygma in which Christ's death for sinners was declared, each member of the various congregations had experienced such unearned welcome. A reminder of this basis was provided in 15:3 and will be reiterated in 15:8, but it also needs to be recognized that this clause succinctly summarizes the main argument of Romans, namely, that God accepts sinners who formerly made themselves into his enemies.¹⁵¹

The phrase, “for the glory of God,” (15:7) is attached to Paul's exhortation to “accept one another,” instead of judging one another in 14:1–15:7. Paul's intention is that believers should accept one another for the glory of God just as Christ accepted believers for God's glory. Paul encourages mutual acceptance, rather than mutual condemnation, especially between Jews and Gentiles.¹⁵²

Judgment and reconciliation of the Gentiles. The Davidic Messiah's judgment is presupposed to extend over the nations. The Messiah's faithfulness in the covenant boundary loses meaning in this concept for the Davidic Messiah's judgment in Romans 15. In Paul's mind, there is no distinction between Jews and Gentiles related to mutual condemnation in Romans 14:1–15:6. In the rendering of Isaiah 11:1, God's judgment over nations cannot be denied. The impartiality of God's judgment is implied in presenting the Davidic Messiah. William Horbury additionally notes that the later influence of the star-prophecy (Num 24:17), combined with the Jesse-oracle (Isa 11:1–2), in both Christian and Jewish circles suggests “a long-standing association” of these two prophecies, already current in the Second Temple period. This is suggested by its

¹⁵¹Jewett, *Romans*, 889.

¹⁵²*Ibid.*, 754.

emergence (*Ps. Sol.* 17:1; 1QSb, col. V; *T. Jud.* 24; and Rev 22:16).¹⁵³ It is quite plausible that the link between Isaiah 11 and Numbers 24 existed in the mind of the translator and made its way into the rendering of Isaiah 11:1.¹⁵⁴ God’s judgment over nations appears in this connection between Isaiah 11 and Numbers 24. Seifrid attests,

Various early Jewish texts in some measure echo the promise of the Messiah found in this verse and its context. . . . As is typical of the Qumran writings, 4Q 161 8–10 III, 18–25 interprets Isa 11:10 to speak of the Messiah “ruling” (cf. the LXX) all the Gentiles (*gôyim*) and Magog (see Ezek. 38:2; 39:6). His sword will judge all peoples. Here the Gentiles appear as the enemies of the Lord and his people: the Messiah rules by the sword.¹⁵⁵

In Romans 15:9, Paul presents the larger context of Psalm 18, which is one of thanksgiving. Paul cites, “On account of this, I will praise you among the Gentiles, and sing to your name” (Rom 15:9; cf. Ps 18:49). In this Psalm, David offers praise to Yahweh for salvation from enemies. Yahweh delivers him from death because of David’s righteousness (18:6–24).¹⁵⁶ David judges his enemies and destroys them (18:31–42).¹⁵⁷ David becomes the head of nations, and Yahweh places nations under his rule (18:46–48). David praises, “On account of this, I will praise you, O Lord, among the nations, and sing to your name” (18:49). Paul’s citation presents the risen Messiah as standing in the place of David.¹⁵⁸ While all people, who sinned, were opposed to God, and were apart from God’s glory, bringing about God’s wrath—the Davidic Messiah judges their sins through his death and resurrection. The Messiah brings the Gentiles salvation because of

¹⁵³William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press, 1998), 92–93.

¹⁵⁴In Qumran texts, the Davidic Messiah’s judgment is emphasized in messianic texts, which are based on Num 24:7 and Isa 10:34–11:5. Cf. 4QpIsa^a (4Q161) and 4Q285; 1QM 1:3; 11:4–7. Horbury explains, “Later in this fragment ([4QpIsa^a] lines 16–18) ‘he shall slay the wicked’ is interpreted of the branch of David who will slay ‘his [en]emy’ (singular). The description of his rule and judgment includes a mention of Magog (line 20), which recalls the role of God and Magog as the foe of the messiah.” *Ibid.*, 60.

¹⁵⁵Seifrid, “Romans,” 690.

¹⁵⁶*Ibid.*, 689.

¹⁵⁷*Ibid.*

¹⁵⁸*ibid.*

the execution of the Messiah's judgment.¹⁵⁹

Paul's focus in Romans 15:9 is including the Gentiles in God's people (15:9; cf. 3:21–31; 4:12–17; 9:24–25, 30; 10:9–13; 11:28–30).¹⁶⁰ The inclusion of the Gentiles is a result of God's judgment through the Davidic Messiah, and the covenantal barrier is excluded in this judgment and inclusion. By including the Gentiles, Paul's intention in Romans 15:8–9 is highlighting the responsibility of the nations to glorify God.¹⁶¹ This is related to a welcome of their fellow Christians glorifying God, appealing to Christ's model.¹⁶² In light of the Messiah's role, Paul recognizes his own role as gathering the Gentiles for the worship of God. Paul employs the verb “προσλαμβάνω” in describing the Messiah's redemptive role of welcoming the extended congregations, who are not solely Jews.¹⁶³ The Messiah destroys the ethnic barrier, as well as the distinction between the “strong” and the “weak.”

The context of Deuteronomy, cited in Romans 15:10, is similar to this context of Psalm 18:50.¹⁶⁴ After he judges his people (Deut 32:19–33), Yahweh will judge his enemies (Deut 32:42–43). The rejoicing of the nations is placed between announcements of Yahweh's judgment on the nations.¹⁶⁵ In this citation, Gentiles and Jews praise God together. The inclusion of Gentiles in praising God is part of God's purposes in his

¹⁵⁹Seifrid, “Romans,” 689.

¹⁶⁰Moo, *Romans*, 874.

¹⁶¹Shiu-Lun Shum, *Paul's Use of Isaiah in Romans: A Comparative Study of Paul's Letter to the Romans and the Sibylline and Qumran Sectarian Texts*, WUNT 2.156 (Tübingen: Mohr Siebeck, 2002), 251.

¹⁶²Ibid.

¹⁶³Jewett, *Romans*, 889.

¹⁶⁴Seifrid, “Romans,” 689.

¹⁶⁵According to Deut 32:42, “I will make my arrows drunk with blood, and my sword shall devour flesh—with the blood of the slain and the captives, from the long-haired heads of the enemy.” And, Deut 32:43 reads, “Rejoice with him, O Gentiles . . . for he avenges the blood of his children and takes vengeance on his adversaries.”

victory over the nations.¹⁶⁶ The Gentiles' hope of salvation is accomplished after the Davidic Messiah's judgment in the context of Isaiah 40–55 (see Isa 45:7).¹⁶⁷ Moo says that “the basic meaning of the text is the same in both versions; either would allow Paul to make the point he wants to make: that the Gentiles' participation in the praise of God (vv. 9b–11) comes as a result of the work of ‘the root of Jesse,’ a messianic designation.”¹⁶⁸ Correspondingly, in this context, the Davidic Messiah's role is the agent of God's judgment in the Isaian text, as noted above. Therefore, Paul's citation of these verses is an affirmation of the Davidic Messiah because David praises God “among the Gentiles” due to God's victory over Gentile nations through the Davidic Messiah.¹⁶⁹ God's judgment over the covenantal barrier is implied in the Davidic Messiah in Romans 15:12. It effects the Gentiles' inclusion in glorifying God (15:9–12).

The offering of Gentiles. Paul emphasizes that the inclusion of Gentiles results from God's judgment through the Messiah, in which Paul's focus is not the Messiah's faithfulness in covenantal relationship. Instead, Paul argues justification by faith in the Messiah's death and resurrection even for the Gentiles. In Romans 15:16–21, Paul again presents his apostolic mission within a citation of the Servant Song (Isa 52:15). While Paul identifies the Davidic Messiah in Isaiah 53 as Christ, he testifies to his apostolic mission regarding Christ, the Davidic Messiah, in Romans 15:16–21. Paul offers righteousness through faith in the Davidic Messiah as the solution to God's judgment. It is not described as the Messiah's obedient death, his covenantal faithfulness. This is clearly shown in Romans 1:18–4:25, which the next chapter will examine. The Davidic Messiah is the answer for sinners in terms of God's judgment. Justification by

¹⁶⁶Moo, *Romans*, 878.

¹⁶⁷Seifrid, “Romans,” 689.

¹⁶⁸Moo, *Romans*, 880.

¹⁶⁹*Ibid.*, 878–89.

faith is the result of the Davidic Messiah's sacrificial role. His death is not just his faithful death in covenantal relationship; rather, it is the object of God's judgment. Paul's ministry consists of "serving the gospel of God" as a priestly ministry.¹⁷⁰ According to Moo,

But the sacrificial language in the last part of the verse makes it more likely that he intends the term to connote *priestly* ministry specifically.³⁰ Thus Paul goes on to describe his "ministry" here as consisting in "serving the gospel of God³¹ as a priest."³² The purpose of this ministry, further, is that "the offering³³ of the Gentiles might be acceptable."¹⁷¹

In Paul's understanding of his ministry, based on Moses's song and the Davidic psalms, Gentiles turn from being sinners to being acceptable offerings (Rom 15:16) for the worship and praise of God. This results from God's judgment through the Davidic Messiah. Through faith in the Davidic Messiah's death and resurrection, Gentiles are justified and reconciled with God, so that they can be acceptable sacrifices to God (Rom 12:1). Consequently, Paul's citation of the Davidic Messiah in Romans 15:12 means that the Messiah's ruling over the Gentiles includes his salvation and judgment, so Paul's intention in this passage is that believers should accept one another. Hence, the point in Paul's Isaiah citation in this passage is the Messiah's judgment, instead of his faithfulness.

For this reason, the gospel concerning the Davidic Messiah in Romans 1:3–4, related to Romans 15:12, supports his role as the executor of God's judgment. The Davidic Messiah in God's judgment is clearly implied in the gospel of God, and he is the executor of God's judgment in the heavenly court (Rom 2:16; 8:34). The Messiah's covenantal faithfulness is not Paul's emphasis in God's judgment through the Davidic Messiah as is shown in Romans 15:12. Rather, the justifying righteousness language in God's judgment through the Davidic Messiah is emphasized in the gospel of God. In

¹⁷⁰Moo, *Romans*, 889.

¹⁷¹Ibid.

addition, while equity and righteousness in God's judgment are included as judgmental themes in Isaiah 11, the Davidic Messiah's faithfulness in Romans 1:3–4 is not crucial within Paul's citation of Isaiah 11 in Romans 15:12.

Conclusion

In Romans 1:3–4, Paul announces God's gospel, which mainly concerns God's Son—a statement of Paul's significant purpose in writing his letter to the believers in Rome. While the content of the gospel includes God's invitation for the salvation of his people in 1:3–4, it additionally includes the message of God's judgment through the Davidic Messiah. The Davidic Messiah was resurrected and enthroned to be the agent of God's judgment. This is announced in Paul's letter to the believers in Rome for their justification in Paul's gospel in 1:3–4 as an allusion to Psalms 2 and 110. As a result, Paul does not deny or refuse the descent from the Davidic line because, as mentioned above, the Jewish messiahship is included in the Messiah Christology in Paul's letters.

In Romans 15, Paul focuses on the Davidic Messiah's role as God's judgment. After God's judgment through the Davidic Messiah, the Gentiles are included to glorify God. There is no distinction between Jews and Gentiles. The reconciliation of Gentiles is a significant theme in the argument of Paul pertaining to the "weak" and "strong." After justification that crosses over the covenantal barrier, which is God's impartial judgment through the Davidic Messiah's death, the Gentiles can be God's people. Paul's mission, the offering of the Gentiles, in Romans 15:16 is based on the Davidic Messiah's judgment (15:12). Therefore, Paul's focus in the gospel of God is God's judgment through the Messiah, instead of rather than the Messiah's covenantal faithfulness.

CHAPTER 5
THE JUDGMENT OF GOD AND THE DAVIDIC
MESSIAH IN ROMANS 1:18–4:25

Modern Pauline scholars explain that the Messiah's faithfulness to God's covenantal promises is the center of Romans' Christology. Yet, if, as I suggested in the previous chapter, the Davidic Messiah Jesus is the agent of God's judgment in Romans, this covenantal language is not the focus of Paul's attention in this passage. Despite the Messiah's covenantal faithfulness mentioned by several New Testament scholars, Paul's main emphasis in Romans 1:18–4:25 is God's judgment through the Davidic Messiah, Jesus.

This chapter illustrates that God's judgment through the Davidic Messiah is evident by the righteousness language; righteousness consequently cannot be identified with the term "*faithfulness*." Because, in Romans 1:18–3:20, Paul's purpose for presenting God's righteousness is linked to God's wrath against sin, Paul does not use the terms "*covenant*" and "*faithfulness*" for the Messiah in this passage. The Davidic Messiah—the agent of God's judgment—is demonstrated in Romans 2:16 as "according to my gospel, God judges the secrets of men by Christ Jesus." The Davidic Messiah, as perceived in the Old Testament and Second Jewish literature, is employed in Paul's argument of God's judgment in Romans 1:18–4:25. The first section of this chapter establishes the Messiah as an instrument of God's judgment. The second section of this chapter illustrates that Jesus Christ's death is God's unique method to answer his wrath and judgment toward sinners. In Romans, Paul concentrates on the intertwined role of the Davidic Messiah, consisting of receiving God's punishment on the cross and the executing of God's judgment. This execution of God's judgment toward the Messiah is

especially shown in 3:21–26; the Messiah’s faithfulness is not described. Therefore, the third section contends that the justifying righteousness of the Davidic Messiah occurs in the Davidic Messiah’s death and resurrection in 4:25. This wording of Paul articulates the righteousness by faith in the Davidic Messiah, Jesus, instead of the Messiah’s covenantal faithfulness.

Judgment through the Davidic Messiah: Romans 2:16

Paul stresses that Jesus, the Davidic Messiah, is the agent of God’s judgment in his gospel (2:16). This emphasis is placed on Paul’s argument of God’s wrath toward all human beings (1:18–3:20). Opening his argument, Paul shows God’s wrath is revealed against all ungodliness and unrighteousness of men (1:18). Paul relates the justifying righteousness (1:17) to God’s wrath with judgmental language. Moreover, Paul focuses on God’s impartial judgment (1:18–2:16). God righteously judges Jews and Gentiles, regardless of covenantal boundary. The Messiah’s faithfulness does not fit in this flow of Paul’s argument with regard to God’s judgment.

Revelation of God’s Wrath

Paul starts this passage with God’s wrath “revealed from heaven against all ungodliness and unrighteousness of men” (Rom 1:18).¹ God’s wrath is clearly judgmental in Paul’s thought.² This is in accordance with the prophets who prophesied the day of God’s judgment in the Old Testament (Joel 2:1f; Amos 5:18f). It is the day of wrath

¹The wrath and judgment in Paul’s letters are usually future (Rom 2:5, 8; 3:5; 9:22; Eph 5:6; Col 3:7; 1 Thess 5:9). However, God’s righteousness is presently revealed with this verbal form. M. N. A. Bockmuehl, *Revelation and Mystery in Ancient Judaism and Pauline Christianity*, WUNT 2.36 (Tübingen: Mohr Siebeck, 1990), 141. While the verb *παρέδωκεν* describes the manifestation of God’s wrath with past tense, the wrath of God began and is continuing up to the present time. Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids: Baker Academic, 1998), 84–85.

²There is pervasive forensic language and imagery based on the *δικ*-stem in this passage (1:18–3:20). Mark A. Seifrid, “Unrighteous by Faith: Apostolic Proclamation in Romans 1:18–3:20,” in *Justification and Variegated Nomism*, vol. 2, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, WUNT 2.140 (Grand Rapids: Baker, 2004), 108.

when the righteous judgment of God is revealed, and the day of judgment on Jerusalem is equivalent to the day of wrath (Job 20:28; 21:20, 30; Isa 13:9, 13; Ezek 7:19; Zeph 1:15, 18; 2:2).³ Furthermore, Paul qualifies the “day of wrath” as the time of judgment (2:5).⁴ For example, the pouring out of God’s wrath—“righteous judgment” (δικαιοκρισία)—revealed on that day is a central theme in this section.⁵

In the Second Temple literature, the eschatological judgment is identified with the revealing of God’s wrath (1 *En.* 84:4; 91:7–9).⁶ The wrath of God is judgment against sin (Sir 5:6; 36:8), and it concerns his punishment for sin (Wis 11:9; 16:5; 18:20).⁷ As ungodliness brings about God’s retribution (Ezek 23:28–30; Wis 11:15–16; T. Gad. 5:10), Paul identifies the reason for God’s wrath, establishing the intrinsic relation between sin and punishment.⁸

God’s wrath toward all human beings. The fundamental reason that God pours out his wrath is people’s refusal to honor and worship him and their turn to idolatry (1:19–23).⁹ The handing over (παράδιδωμι, 1:24, 26, 28) of God is a response to the exchanging of the glory of God for idolatry (1:23, 25, 26), which is a “divine retribution.”¹⁰ God’s retributive wrath is to be executed against the overt idolatry of the

³Timo Eskola, *Theodicy and Predestination in Pauline Soteriology*, WUNT 2.100 (Tübingen: Mohr Siebeck, 1998), 118.

⁴Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 134–35.

⁵Ibid., 135.

⁶Eskola, *Theodicy and Predestination in Pauline Soteriology*, 119.

⁷Ibid.

⁸Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, Anchor Bible 33 (New York: Doubleday, 1993), 284.

⁹Thomas R. Schreiner, *Paul, Apostle of God’s Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 1991), 105.

¹⁰Richard H. Bell, *No One Seeks for God: An Exegetical and Theological Study of Romans 1.18–3.20*, WUNT 106 (Tübingen: Mohr Siebeck, 1998), 54.

Gentiles, who are described as having no covenantal relationship.¹¹ Ellen Christiansen maintains, “The alternative Paul suggests is belonging defined not in narrow particularistic terms of covenant or election.”¹² Because covenant is not an obvious category for Gentiles, Paul does not utilize *διαθήκη* in this section.¹³ The relationship of Gentiles with God is more distant than that of Jews. Paul does not argue toward a covenantal identity for Gentiles.¹⁴ Nonetheless, Paul describes God as executing his retributive wrath on Gentiles’ idolatry.

In his subsequent charge, Paul explains the final judgment of God’s wrath that shall be executed on the hypocritical judges, represented as Jews (2:1–6).¹⁵ He employs the judgment motif against the Jewish people in Romans 2.¹⁶ Paul interacts with an interlocutor, a Jew who relies on the law for deliverance from God’s wrath. This interlocutor is also presupposed as the pretentious judge in the diatribe of 2:1–16.¹⁷ In his dialogue with his Jewish partner, Paul charges persuasively that Israel is “steeped in sin.”¹⁸ Indeed, the verdict in 2:1 with the logical connective “*διδ*” echoes the inexcusable

¹¹The Jewish people were not characterized by overt idolatry after the exile. Kevin W. McFadden, *Judgment According to Works in Romans* (Minneapolis: Fortress Press, 2013), 34.

¹²Ellen Juhl Christiansen, *The Covenant in Judaism and Paul: A Study in Ritual Boundaries at Identity Markers*, AGJU 27 (Leiden: Brill, 1995), 230.

¹³*Ibid.*, 230–32.

¹⁴*Ibid.*

¹⁵Günther Bornkamm, *Early Christian Experience* (New York: Harper & Row, 1969), 59; Seifrid, “Unrighteous by Faith,” 108.

¹⁶McFadden, *Judgment*, 43.

¹⁷Timothy W. Berkley, *From a Broken Covenant to Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17–29* (Atlanta: Society of Biblical Literature, 2000), 110. Concerning diatribe, see Stanley K. Stowers, *The Diatribe and Paul’s Letter to the Romans* (Chico, CA: Scholars Press, 1981); Changwon Song, *Reading Romans as a Diatribe* (New York: Peter Lang, 2004). Many scholars understand a Jewish dialogue partner in 2:1–16. McFadden, *Judgment*, 56; Schreiner, *Romans*, 103; Ulrich Wilckens, *Der Brief an die Römer*, EKKNT 6 (Neukirchen-Vluyn: Neukirchener Verlag, 1978), 1:121; James D. G. Dunn, *Romans 1–8*, WBC 38A (Nashville: Thomas Nelson Publishers, 1988), 90; N. T. Wright, *Romans*, in vol. 10 of *New Interpreter’s Bible*, ed. Leaner E. Keck (Nashville: Abingdon Press, 2002), 437.

¹⁸S. J. Gathercole, “Justified by Faith, Justified by His Blood: The Evidence of Romans 3:21–4:25,” in Carson, O’Brien, and Seifrid, *Justification and Variegated Nomism*, 2:150.

human beings' status in 1:21–32: “Therefore (διό) you have no excuse, O man, every one of you who judges. For in passing judgment (ἐν ᾧ γὰρ κρίνεις) on another you condemn yourself, because you, the judge, are doing the very same things (τὰ γὰρ αὐτὰ πράσσεις).”¹⁹ While interpreters mainly assume that 1:18–32 characterizes the sins of non-Jews, considering Paul’s sequent charge against Jews and his conclusions (3:9, 19–20, 23), he additionally considers God’s impartial judgment on Jews in Romans 1:18–32.²⁰ John Barclay asserts, “A close reading of 1:18–32 suggests that there are echoes here of a biblical rebuke of Israelite idolatry (LXX Ps 105:20 in Rom 1:23), and as we know from Pseudo-Philo and 4 Ezra, even substantial distinctions between Jews and Gentiles can be accompanied by a general critique of Israel’s waywardness and corruption.”²¹

In presenting an accusation against the Jewish people, Paul clearly presents the judgmental concept with the “righteous judgment of God” (δικαιοκρισία, 2:5). This means “God judges righteously.”²² He attests that God “will repay each according to his works” (ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ; 2:6), as well. As in Romans 1, the retribution formula, παρέδωκεν αὐτοὺς ὁ θεὸς appears.²³ Bassler holds,

This same idea is to be found in 2:1–11 where not only is the reference to wrath picked up again (2:5, 8) and the theme of παρέδωκεν ὁ θεὸς mirrored in the ὃς ἀποδώσει of 2:6, but the link between wrath and justice is now stressed in the new emphasis on the judgment of God (2:2, 3), alternatively expressed as his righteous judgment (δικαιοκρισία; 2:5).²⁴

In addition, Joseph Fitzmyer explains,

¹⁹Neil Elliot, *The Rhetoric of Romans: Argumentative Constraint and Strategy, and Paul's Dialogue with Judaism*, JSNTSup 45 (Sheffield: Sheffield Academic, 1990), 120.

²⁰John M. G. Barclay, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015), 462–63.

²¹Ibid., 463.

²²McFadden, *Judgment*, 44.

²³J. M. Bassler, *Divine Impartiality: Paul and a Theological Axiom*, SBLDS 59 (Chico, CA: Scholars Press, 1982), 128.

²⁴Ibid., 128.

Here it (righteous judgment) has the connotation of God's condemnatory judgment, stressing the equity of the divine sentence to be issued on the day of the Lord. . . . Dikaiokrisia finds its Qumran Hebrew counterpart in משפתי צדק (*mispete sedeq*), "just judgment" (1QH 1:23; cf. 1:30; 1QS 4:4), before which the sectarian stood in dread.²⁵

God's wrath is characterized as God's righteous judgment (2:5) and impartial judgment (2:11; προσωποληψία).

With God's impartial judgment, Paul delineates that there is no exemption of Jews in God's truthful and impartial judgment (τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας, Rom 2:2), while the interlocutor presumes his election as God's people who will be delivered from judgment because of the riches of God's kindness (2:4). Paul's argument is that those Jews, in passing judgment on Gentiles, will face God's wrath because they practice the same things (2:1). Barclay contends,

The connection with The Wisdom of Solomon extends into Romans 2, for in 2:1–5 Paul turns against a form of exceptionalism evidenced in that text. . . . Because the "we" of Wisdom was not explicitly identified as Jewish (only as 'the righteous'), Paul directs his attack in 2:1–5 not at "Jews," but at self-confident critics in general. But his close engagement with this Jewish debate shows that Jewish exceptionalism is here at least partly in view. Indeed, Paul finishes this paragraph with a double repetition of the motif in 1:16, emphasizing the common position of Jew and Greek, and the priority of the Jew and Greek, and the priority of the Jew in both salvation and judgment (2:9, 10). He thereby destabilizes an assumption that the distinction between Jew and non-Jew is liable to count favorably for the former in the "just judgment" (δικαιοκρισία) of God (2:5).²⁶

Thus, Paul's position is that God executes his wrath on the Jews and Gentiles. God's impartial judgment is executed on all human beings without distinction, whether or not they are included in the covenantal relationship. God's just judgment falls truthfully (2:2) and impartially (2:11) on those who do evil.²⁷ The theme of God's impartial judgment of all people, Jews and Gentiles, according to works is clearly shown in 2:1–16.²⁸ Yinger

²⁵Fitzmyer, *Romans*, 301–2.

²⁶Barclay, *Paul and the Gift*, 463–64. Regarding the language of *The Wisdom of Solomon* in Rom 2:1–5, see Dunn, *Romans 1–8*, 82–83; Moo, *Romans*, 133; Robert Jewett, *Romans*, Hermeneia (Minneapolis: Fortress Press, 2007), 201–2.

²⁷A. Andrew Das, *Paul, the Law, and the Covenant* (Peabody, MA: Hendrickson Publishers, 2001), 171.

²⁸Seifrid, "Unrighteous by Faith," 123. While the works of the law have been acutely disputed,

also states, “However, his particular use of the doctrine of divine impartiality in this text, namely to relativize Jewish covenant advantage before God, may have been surprising to first-century Jews.”²⁹ While the impartiality of God’s judgment in the Old Testament for his people seems a little changed in Paul’s assertion, his judgment is impartial due to the sinful situation of all individuals including Jews and Gentiles (3:9–10). God’s judgment (τὸ κρίμα τοῦ θεοῦ) is essentially condemnation and an adverse sentence (3:8; 13:2; Gal 5:10) on the sinner, rather than restoration of his covenantal people, as κρίνεις does in 2:1.³⁰ Hence, impartial judgment over all humanity is emphasized, instead of covenant relationship, while God’s judgment may be realized as effecting the recovery of covenantal relationship.

God’s judgment through the Messiah. Paul concludes his argument of Romans 1:18–2:15 with God’s judgment through the Davidic Messiah. Paul’s concern is God’s judgment through the Messiah on the “secrets of men” on the day of judgment (2:16).³¹ In Paul’s thought, God will judge the secrets of all on the day of judgment. The present work of conscience described in 2:15 “will reach its consummation, full validity, and clarification on the day of judgment, when God will judge the secrets of all.”³²

pertaining to the meaning of the works of the law I am following Schreiner’s arguments in his book, Thomas R. Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker Books, 1993), 41–71. The works of law have the meaning of the actions that are demanded by the law; they are identified with the whole law. The phrase “the works of the law” is meant to be the whole law in the Qumran writings (4QFlor 1:7, similarly in 1QS 5:21; 6:18; 1QpHab 7:11; 8:1; 12:4; 11QTa 56:3; 4QMMT^a). Joseph A. Fitzmyer, *According to Paul: Studies in the Theology of the Apostle* (New York: Paulist, 1993), 18–35. Contra James D. G. Dunn, “Works of the Law and the Curse of the Law (Galatians 3.10–14),” *NTS* 31, no. 4 (October 1985): 523–42; Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 354–71; and, Dunn, *Romans 1–8*, 154–55.

²⁹Kent L. Yinger, *Paul, Judaism, and Judgment according to Deeds*, SNTSMS 105 (Cambridge: Cambridge University Press, 1999), 156.

³⁰Fitzmyer, *Romans*, 300.

³¹Barclay, *Paul and the Gift*, 471.

³²Schreiner, *Romans*, 125.

Regardless of Jews or Gentiles, God will judge one's works, an expression meaning the "secrets of men."³³

The phrase "through Christ Jesus" depends on "the christological element in the judgment."³⁴ Romans 2:16 is closely parallel to the Similitudes of Enoch by the judgment of the Son of Man, who shall judge the secret things (1 *En.* 49:6; 61:9).³⁵ 1 Corinthians 4:5 may deserve particular attention due to the analogous phrases "the secret things in darkness" (τὰ κρυπτὰ τοῦ σκοτους) and "the purpose of the heart" (τὰς βουλάς τῶν καρδιῶν).³⁶ Paul presents Jesus Christ as the judge, which is reminiscent of the judge, the Davidic Messiah, in *1 Enoch*. God's judgment through the Davidic Messiah (2:16) corresponds with the phrase "the wrath of God is revealed from heaven" (1:18) because the "judgment seat" (βῆμα) is identified as God's throne of glory, which is located in the heavenly court.³⁷ All the people of God will stand before the judgment seat, where judicial processes are executed. "For we will all stand before the judgment seat of God" (πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ, Rom 14:10).³⁸ In this verse, God's judgment seat (14:10) is identified with the judgment seat of Christ, too.³⁹ Dunn observes, "For Paul, evidently, there is no essential difference between the judgment seat

³³Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary*, trans. Scott Hafemann (Louisville: Westminster John Knox Press, 1994), 46.

³⁴Moo, *Romans*, 155.

³⁵Stuhlmacher, *Romans*, 43. Paul presents the idea of a judgmental court as in *1 Enoch*.

³⁶Matthias Konradt, *Gericht und Gemeinde: Eine Studie zur Bedeutung und Funktion von Gerichtsaussagen im Rahmen der paulinischen Ekklesiologie und Ethik im 1 Thess und 1 Kor* (Berlin: Walter de Gruyter, 2003), 509. Paul also notes, "For all of us must appear before the judgment seat (βῆμα) of Christ, so that each one may receive a recompense (κομίσηται) what he has done in the body, whether good or evil" (2 Cor 5:10). 2 Corinthians 5:10 has the image of the judgment scenes. BDAG, 557.

³⁷Timo Eskola, *Messiah and the Throne: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, WUNT 142 (Tübingen: Mohr Siebeck, 2001), 275. Heaven is God's judgment seat (cf. Ps 76:9; 2 Thess 1:7 ff.). Stuhlmacher, *Romans*, 36.

³⁸Eskola, *Messiah and the Throne*, 274.

³⁹Stuhlmacher, *Romans*, 274–77; see James D. G. Dunn, *Romans 9–16*, WBC 38B (Nashville: Thomas Nelson Publishers, 1988), 809; LSJ, II. 2.

of Christ (2 Cor 5:10) and that of God (here).⁴⁰ According to Gathercole,

Romans 2:16 talks of God as active in judgment, and this verse also gives the lie to the theological objection that divine condemnation would be an “unchristological” divine action. Rather, Paul thinks in terms of the ‘wrath of the lamb’ (as also in Revelation 6:16), of a judgment in which Christ is installed as the judge: “on the day when God judges . . . through Jesus Christ” (2:16; cf. 2 Cor 5:10; 2 Thess 1:8–9).⁴¹

The Messiah represents God, who is the judge, in the heavenly court.

Consequently, Paul’s concern in this passage is God’s judgment through the Davidic Messiah, Jesus. Paul presents God’s wrath toward all human beings’ idolatry (1:18–32). Some Jews believe in God’s partiality toward them (2:11), and expect preservation on the day of God’s wrath (2:12–20).⁴² Yet, Paul’s argument is proceeding to the assertion that the Jews will be judged because of their sin, despite their covenant with God, due to the fact that God will judge them according to what they have done.

God’s Wrath and Righteousness in the Gospel

Paul presents God’s “wrath” (ὀργή, 1:18) as related to justifying righteousness in Romans 1:17. Romans 1:17 and 1:18 juxtapose the revelation of God’s wrath and his righteousness.⁴³ In 1:18, Paul explains the reason that he proclaims the gospel related to God’s wrath (1:16–17) by beginning with the term “for” (γάρ).⁴⁴ The justifying righteousness supports the judgmental concept of God’s “wrath.” This matches Paul’s argument about God’s judgment through the Davidic Messiah in Romans 2:16. Paul

⁴⁰Dunn, *Romans 9–16*, 809.

⁴¹Gathercole, “Justified by Faith, Justified by His Blood,” 174.

⁴²Schreiner, *Paul*, 108.

⁴³Mark A. Seifrid, “Romans,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 611; C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (Edinburgh: T&T Clark, 1975–1979), 1:106–10; Wilckens, *Römer*, 1:102–3; Barclay, *Paul and the Gift*, 462.

⁴⁴C. H. Dodd understands γάρ as a simple transitional particle or as an adversative particle. C. H. Dodd, *The Epistle of Paul to the Romans* (New York: Harper & Row, 1932), 18. Yet, the γάρ explains the meaning of 1:17. Seifrid, “Romans,” 611; Seifrid, “Unrighteous by Faith,” 109.

shows that justifying righteousness comes through faith in the Messiah, while the wrath of God is over sinners, regardless of Jews and Gentiles, as noted above. While the righteousness of God has been extremely controversial in New Testament scholarship,⁴⁵ the justifying righteousness—which is God’s wrath—fits well in Romans 1:16–17.⁴⁶ The present tense of ἀποκαλύπτεται in 1:17 indicates that the righteousness of God, God’s justifying activity, is being manifested in preaching the gospel.⁴⁷ In Romans, God’s righteousness has been revealed in the event of the Messiah Jesus (1:17, ἀποκαλύπτεται) because, through his death and resurrection, the Messiah justifies those who have faith in him (4:25).⁴⁸

Paul widely uses ὀργή and σωτηρία in a forensic sense, while God’s judgment is described as his wrath in the Old Testament.⁴⁹ The legal logic of the gospel is retained in the term “ὀργή” and “σωτηρία.”⁵⁰ Calhoun rightly remarks, “The gospel’s primary functionality according to the second definition therefore lies in the area of forensic eschatology, with σωτηρία signifying acquittal at the divine trial, and ὀργή

⁴⁵It can be interpreted as (1) possessive genitive (“a righteousness belonging to God” or “God’s own righteousness”); (2) a genitive of source (“righteousness from God”); (3) an objective genitive (“righteousness that is valid before God”); or (4) a subjective genitive (“God’s saving power”). See Moo, *Romans*, 74–79. While scholars have asserted the combined options for the righteousness of God, many scholars suggest the faithfulness of God in covenantal relationship. Dunn, *Romans 1–8*, 40–41; Wright, *Romans*, 424–26; D. A. Campbell, *The Rhetoric of Righteousness in Romans 3.21–26*, JSNTSup 65 (Sheffield: Sheffield Academic, 1992), 138.

⁴⁶BDAG, 247, s.v., 1 a–b; LSJ 429, s.v., I–II. Robert M. Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, WUNT 2.316 (Tübingen: Mohr Siebeck, 2011), 157–58; Rudolf Bultmann, *Theology of the New Testament*, trans. K. Grobel (New York: Scribner, 1951–55), 1:270–87; Moo, *Romans*, 222.

⁴⁷Moo, *Romans*, 222. With respect to this term, see, R. E. Brown, *The Semitic Background of the Term “Mystery” in the New Testament* (Philadelphia: Fortress Press, 1968); Bockmuehl, *Revelation and Mystery in Ancient Judaism and Pauline Christianity*, 140–41.

⁴⁸The term ‘ἀποκαλύπτεται’ is eschatological in Paul (Rom 1:18; 8:18; 1 Cor 3:13; Gal 3:23; 2 Thess 2:3, 6, 8). Schreiner, *Romans*, 61. See A. Oepke, “καλύπτω,” in *TDNT*, 3:583.

⁴⁹Eskola, *Theodicy and Predestination in Pauline Soteriology*, 118. God’s wrath against his enemies is related to the judgment and victory of the Davidic Messiah (Pss 2:12; 110:5). Schreiner, *Romans*, 84–85.

⁵⁰Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 152. Foerster insists that deliverance resolves a legal difficulty. “But ὄψω” and ὄψω are not co-extensive, since the ref. of the former is not to securing justice, but to a work of liberation from legal oppression.” W. Foerster, “ὄψω,” in *TDNT*, 7:974.

condemnation.”⁵¹ Additionally, the gospel has the role of God’s power to save his people at the eschatological judgment, as Paul says in 1:16, “δύναμις θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι.”⁵² This supports the judgment aspect in the gospel and faith as the medium for believers’ salvation from God’s judgment, instead of the meaning of the Messiah’s faithfulness in the gospel.

As a result, Paul’s argument regarding God’s wrath is that in the day of judgment, sinners will be judged, although believers have the hope of being protected from God’s wrath through the Messiah Jesus.⁵³ Paul describes God’s deliverance in the eschatological trial, which invokes God’s impartial righteousness in his judgment (2:5–11).⁵⁴ Fitzmyer rightly notes, “The justification of the Christian is accompanied by an assurance of deliverance from the wrath to come (5:9–10; 1 Thess 1:10; 5:9); the verdict of acquittal has already been pronounced in what Christ Jesus has achieved for humanity, and there is no longer any condemnation of it (8:1, 30–34).”⁵⁵ For this reason, Paul testifies that “we have now been justified by his blood, much more will we be saved through him from the wrath of God” (5:9). Paul states that all the people will stand before the divine judgment (14:10), as well. Yet, they have the opportunity to believe the gospel that offers σωτηρία from God’s judgment.⁵⁶

Correspondingly, Paul presents God’s judgment through the Messiah Jesus “according to his gospel” in Romans 2:16. In this phrase, Paul’s proclamation of

⁵¹Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 150.

⁵²That deliverance from God’s final wrath is salvation is fundamental in Jewish understanding. Mark A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme* (Leiden: Brill, 1992), 212. See especially Rom 13:11; 1 Thess 5:8, 9. See Cranfield, *Romans*, 1:88–89.

⁵³Eskola, *Theodicy and Predestination in Pauline Soteriology*, 117.

⁵⁴Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 151.

⁵⁵Fitzmyer, *Romans*, 306–7.

⁵⁶Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 153.

judgment “inseparably belongs to the gospel.”⁵⁷ Paul’s comment of “according to my gospel” (κατὰ τὸ εὐαγγέλιόν μου, 2:16) means the coming judgment because the proclamation of judgment belongs to the gospel.⁵⁸ Consequently, the agent of God’s judgment, the Messiah Jesus in Romans 2:16, is related to judgmental language in the flow of Paul’s contention.

Messiah’s Faithfulness?

Paul proclaims, “ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται” (the righteous shall live by faith, 1:17). Several scholars render πίστις as “faithfulness” in Romans 1:16–17. Campbell affirms that the Pauline quotation of Habakkuk 2:4 is to be understood as messianic-christological in Romans 1:17.⁵⁹ When the term “πίστις” can signify “*faithfulness*,” based on Josephus and the LXX, the “faithfulness of Christ” in this verse can denote the entire passion of Jesus.⁶⁰ Campbell maintains, “So the Christological reading will be adopted here: Christ’s fidelity, that Paul explicates elsewhere in particular relation to the story of his crucifixion, is functioning in 1:17 and 3:22 to reveal or disclose some righteous characteristic of, or action by, God.”⁶¹

In addition, the term “ὁ δίκαιος” indicates the messianic figure with a messianic reading of Habakkuk.⁶² Because Habakkuk 2 itself is a messianic text, “ὁ δίκαιος” is a

⁵⁷Ernst Käsemann, *Commentary on Romans*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980), 68.

⁵⁸Ibid.; Stuhlmacher, *Romans*, 36.

⁵⁹Campbell, *The Rhetoric of Righteousness in Romans 3:21–26*, 67–68; Campbell, “Romans 1:17—A Crux Interpretation for Pistis Christou Debate,” *JBL* 113, no. 2 (1994): 273; Sam K. Williams, “‘Righteousness of God’ in Romans,” *JBL* 99, no. 2 (1980): 277; Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11* (Grand Rapids: Eerdmans, 2002), 151–57.

⁶⁰D. A. Campbell, *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009), 610–11.

⁶¹Ibid., 613.

⁶²Campbell interprets this term “*righteous one*” (ὁ δίκαιος) as a christological designation (Acts 3:14; 7:52; 22:14; Heb 10:37; Jas 5:6; 1 Pet 3:18; 1 John 2:1). Campbell, *The Rhetoric of Righteousness in Romans 3:21–26*, 67–69; Hays, *The Faith of Jesus Christ*, 151–57.

messianic title (as in Ps 17:32; Isa 53:1; Wis 2:12–20; 1–7). Campbell holds,

Our first cluster of observations focuses on the adjective *δίκαιος*, which is present in Hab 2:4 in an arthrous, substantive form. A reference to Christ as *ὁ δίκαιος* integrates smoothly with Paul's elevated use of this word elsewhere—and perhaps integrates more smoothly than a reference to humanity, since Paul so sternly and repeatedly characterizes humanity in the early chapters of Romans as *ἄδικος* and *ἀδικία*. *ὁ δίκαιος* may also be functioning in Hab 2:4 as a more stereotyped, titular reference to Jesus as the Messiah. . . . Paul's evident fondness for articular substantives as titles for Christ—again, particularly well attested in Romans—lends still further support to a titular use of *ὁ δίκαιος* in 1:17 as a reference to Christ.⁶³

In this article, Campbell suddenly connects the messianic title “*ὁ δίκαιος*” to the faithfulness of Christ. He adds,

The crafted parallelism between *ὁ ἐρχόμενος* and *ὁ δίκαιος* suggests this (cf. Isa 35:4; Matt 3:11; 11:3; John 1:15, 27; cf. also Hab 2:3, which is included in the citation), as does the inversion of the pronoun to produce the distinctly messianic phrase *ὁ δίκαιος μου*. Admittedly, chap. 11 of Hebrews discusses anthropocentric faith rather extensively, but what is less often noticed is that this long discussion is grounded in chap. 12 on the faithfulness of Christ; . . . *τον της πίστεως ἀρχηγόν και τελειωτήν Ἰησοῦν* (Heb 12:2).⁶⁴

Campbell emphasizes that Paul presents the centrality of the death of Jesus on the cross, “which is the perceptible historical point where God’s eschatological salvation has finally become apparent.”⁶⁵ Moreover, Campbell declares that Paul places Christ’s covenantal faithfulness “at the center of the gospel.”⁶⁶ Consequently, Paul does not express the faith as believers’ “belief” but the Messiah’s “faithfulness” in Romans 1:17.

However, while “*ὁ δίκαιος*” may be recognized as a messianic title, this term “*ὁ δίκαιος*” usually describes the Messiah as the executor of God’s judgment in righteousness. Therefore, this term especially does not support a christological reading of Romans 1:17, the Messiah’s faithfulness. Paul utilizes this term as describing believers’ faith in the Messiah, and this agrees God’s judgment in Paul’s continuous argument.

⁶³Campbell, “Romans 1:17—A Crux Interpretation for Pistis Christou Debate,” 282–83.

⁶⁴Ibid., 284.

⁶⁵Ibid.

⁶⁶Campbell, *The Rhetoric of Righteousness in Romans 3:21–26*, 208.

Πίστις as Believers' Faith

The term “πίστις” refers to the faith of believers in 1:17.⁶⁷ The phrase “ἐκ πίστεως εἰς πίστιν” is emphatic in its focus on the centrality of faith in 1:17,⁶⁸ and it is in accord with salvation for the one who believes (τῷ πιστεύοντι) in 1:16.⁶⁹ “Πίστις” in 1:17 is occasionally recognized as “my faithfulness,” based on the LXX. Wright holds that God’s faithfulness is the key feature of “my” (μου) in the LXX Habakkuk 2:4.⁷⁰ He concentrates on God’s faithfulness in the gospel—the proclamation of the crucified and risen Messiah.⁷¹ Another fragmentary text of Greek Habakkuk 2:4, 8HevXIIgr, though, translates the Hebrew exactly: “[καὶ δίκαιος ἐν πίστει αὐτοῦ ζήσεται]” (and [the] upright one will live by his fidelity, 17.29–30).⁷² Aquila, Theodotion, and Symmachus additionally render this as “his (or ‘its’) faithfulness” rather than “my faithfulness.”⁷³ Seifrid posits that this term is used with the meaning of “faith.” He says,

Paul clearly uses the term in the latter sense: “the righteous person lives by faith.” He thus varies from the Hebrew text, which speaks of the “faithfulness” (הַיִּשְׁתָּדָּר) by which the righteous one lives. The placement of the preposition phrase “by faith” after the noun next to the verb favors reading it adverbially (cf. Gal 2:20), as with both the Hebrew text and septuagintal readings.⁷⁴

Paul intentionally takes off μου from the LXX to emphasize the faith of believers and

⁶⁷Karl Friedrich Ulrichs, *Christusglaube: Studien zum Syntagma pistis Christou und zum paulinischen Verständnis von Glaube und Rechtfertigung*, WUNT 2.227 (Tübingen: Mohr Siebeck, 2007), 182; G. N. Davies, *Faith and Obedience in Romans: A Study in Romans 1–4* (Sheffield: JSOT Press, 1980), 39–46; Fitzmyer, *Romans*, 264; Moisés Silva, *Philippians*, BECNT (Grand Rapids: Baker Academic, 2005), 161; D. B. Galington, *Faith, Obedience, and Perseverance: Aspects of Paul’s Letter to the Romans*, WUNT 79 (Tübingen: J. C. B. Mohr, 1994), 49–50; Schreiner, *Romans*, 74–75; Seifrid, “Romans,” 609–10.

⁶⁸Cranfield, *Romans*, 1:100; Moo, *Romans*, 71; Schreiner, *Romans*, 72; Brendan Byrne, *Romans*, Sacra Pagina (Collegeville, MN: Liturgical Press, 1996), 54.

⁶⁹Schreiner, *Romans*, 72.

⁷⁰Wright, “Romans,” 425.

⁷¹Ibid., 426.

⁷²E. Tov, Robert A. Kraft, and P. J. Parsons, eds., *The Greek Minor Prophets Scroll from Nahal Hever: 8HevXIIgr*, DJD 8 (Oxford: Clarendon Press, 1990), 52–53.

⁷³Seifrid, “Romans,” 609.

⁷⁴Ibid., 608–9.

hence amends the “faithfulness reading.”⁷⁵

Another significant tradition supports this general conception, which is clearly different from that of the Messiah’s faithfulness. It can be seen in 1QbHab 8:1–3. In the interpretation of Habakkuk 2:4, the righteous are “all observing of the law in the house of Judah” (8:1). God will “save” them (8:2) because of “their faithfulness to the teacher of righteousness” (8:2–3), who is the Messiah.⁷⁶ These readings for πίστις as “faith” sufficiently encourage the faith of believers in Romans 1:17.

God’s judgment and believers’ faith. Paul’s flow of argument in Romans 1:18–2:16 and God’s judgment through the Messiah in his gospel (2:16) prove his emphasis that the salvation from God’s judgment is through “πίστις,” the faith, in Romans 1:17. In other words, the Christological reading—the Messiah’s faithfulness—does not fit Paul’s contention in the next passage (1:18–3:20). The main theme in 1:18–3:20 clearly supports “believers’ faith in the Messiah,” instead of “the Messiah’s faithfulness” in 1:17. Believers’ faith corresponds to God’s wrath toward all human beings in the next passage. According to Bassler,

There the development of the primary theme of impartial recompense for all who do wrong, whether Jew or Greek (1:18–2:9), is juxtaposed with the initial announcement of the gospel as the power of salvation to all who believe, whether Jew or Greek (1:16). . . . A further clue to the correlation Paul perceived between impartiality in judgment and in grace is provided by the somewhat enigmatic phrase *κατὰ τὸ εὐαγγέλιόν μου* of 2:16. . . . But this same disregard for external differences is a central feature of the message of salvation entrusted to Paul. We must therefore regard this as the significance of the phrase *κατὰ τὸ εὐαγγέλιόν μου* in v. 16. By judging the hidden things of men God cuts through the externals that distinguish Jew from Gentile and renders a truly impartial judgment over all—and this is in complete accord with Paul’s gospel.⁷⁷

While God’s righteousness is revealed in the gospel concerning the Messiah, the gospel is

⁷⁵Schreiner, *Romans*, 74; Eskola, *Theodicy and Predestination in Pauline Soteriology*, 106–10; Stuhlmacher, *Romans*, 29; Jewett, *Romans*, 146. Contra Dunn, *Romans 1–8*, 45.

⁷⁶Ulrichs, *Christusglaube*, 188.

⁷⁷Bassler, *Impartiality*, 157–58.

the power of salvation to faith of believers from God’s wrath. Das additionally maintains,

One simply cannot assume from the phrase “righteousness of God” that Paul has covenant loyalty toward Israel in mind. . . . Not surprisingly, Paul employs *διαθήκη* at that point in the letter. In view of the argumentative trajectory of the letter, one should not assume that the “righteousness of God” in Rom 1:16–17 means a covenantal faithfulness to Israel for which Paul has yet to contend. In Romans 1–4, God is acting not just on Israel’s behalf but on behalf of all humanity.⁷⁸

In other words, God’s judgment through the Davidic Messiah implicates impartial judgment that is different from covenantal faithfulness, which is Paul’s gospel not only for Jews, but for Gentiles, as well. The phrase “παντὶ τῷ πιστεύοντι” with “Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι” (1:16) designates the universality of the gospel.⁷⁹ The Messiah’s covenantal faithfulness comes into conflict with impartial judgment over covenantal relationship. Instead, the faith of believers—who are Jews and Gentiles—fits more with salvation from God’s impartial judgment.

The righteous one. The “righteous one” (ὁ δίκαιος) should not be perceived as a specific designation for the Messiah in Romans 1:17. In Habakkuk 2:4, קִיָּץ / δίκαιος is defined as the “just one,” rather than as the “faithful one.”⁸⁰ In the context of Habakkuk 2:4, this term does include judgment. The fact is that the judgment theme in Habakkuk supports the understanding of the righteous one as believers, rather than the Messiah. Moreover, the Messiah’s faithfulness is unfamiliar in this judgmental context.

Furthermore, the language of God’s judgment in Habakkuk is undeniable.⁸¹ If, in the context of Habakkuk, God’s judgment is the thematic emphasis, the Messiah’s obedient faithfulness does not fit in this judgment language. In Habakkuk, immediate judgment is coming upon Judah through the Babylonians. Seifrid explains,

⁷⁸A. Andrew Das, *Paul and the Stories of Israel: Grand Thematic Narratives in Galatians* (Minneapolis: Fortress Press, 2016), 69.

⁷⁹Calhoun, *Paul’s Definitions of the Gospel in Romans 1*, 153.

⁸⁰Ulrichs, *Christusglaube*, 188.

⁸¹Seifrid, “Romans,” 610.

Habakkuk 2:4 applies to the whole of the argument which follows. That means, of course, that Paul announces that the world of “Jew” and “Greek” stands immediately before the hour of judgment just as the “Chaldean” invasion once impended over Israel. The significance of this observation should not be lost on us. The story-line runs directly counter to N. T. Wright’s proposal that the apostle’s thought is built around Israel’s return from exile. Moreover, it is not merely Israel to which Paul applies the text from Habakkuk, but all of humanity.⁸²

In the description of the judgment on Babylon, the covenantal faithfulness language is more distant.⁸³ The deliverance of God’s people is accomplished alongside the judgment of God in Habakkuk.⁸⁴ Habakkuk concentrates on delaying the time for salvation (Hab 2:3) because God’s judgment is impending. The narrative context of Romans 1:17 illustrates that the message of Paul’s gospel in Romans points to salvation in “the impending hour of judgment, not the end of exile (see also 9:25–33; 10:19–21).”⁸⁵ As a result, God’s judgment through the Messiah and salvation from God’s wrath by faith are surely anticipated in these judgmental expressions.

For this reason, the meaning of the “righteous” (δικαίος) in 1:17 clearly has a judgmental meaning, considering the context of Paul’s subsequent argument, as noted in the previous chapters. The “righteous one,” who is justified by faith, corresponds to human beings described as ἄδικος and ἀδικία in the following passage.⁸⁶ In the previous verse (1:16) because the πᾶς explicitly indicates the generic meaning, the δικαίος in 1:17 is supposed to mean the believer as a righteous man.⁸⁷ Although Romans 1:17 may effect the accomplishment of God’s covenantal promise, the Messiah’s faithfulness is unfamiliar in Paul’s thought in this passage. Paul’s focus in 1:17 is the faith of God’s people in the Messiah for salvation under God’s impending judgment, instead of the

⁸²Seifrid, “Unrighteous by Faith,” 118–19.

⁸³Seifrid, “Romans,” 608–9. Contra Wright, *Romans*, 425–26.

⁸⁴Seifrid, “Romans,” 611.

⁸⁵Ibid., 608–9.

⁸⁶Ulrichs, *Christusglaube*, 188.

⁸⁷Ibid.

Messiah's faithfulness.

Judgment on the Davidic Messiah: Romans 3:21–25

Christ's death overcomes God's wrath against sinners, which is Paul's argument in 1:18–3:20. In Romans 3:21–25, Paul focuses on the Davidic Messiah's role as the atonement to resolve the problem of God's judgment over Jews and Gentiles. The Messiah's faithfulness is not suggested in this point of God's judgment on the Messiah. Paul's main emphasis is not God's righteousness through the Messiah's covenantal faithfulness in this passage. Rather, God's righteousness through faith in the Messiah is Paul's main concentration in Romans 3:21–25. God's wrathful judgment is executed on the place of the cross for the salvation of sinners—even those beyond the covenantal relationship in 1:18–3:20.

God's Righteousness through Faith in the Messiah

In Romans 3:21, Paul begins with God's righteousness—the “justifying activity of God”—as in Romans 1:17.⁸⁸ God's righteousness through the Messiah in Romans 3:21–26 is Paul's answer concerning God's wrath on both the Jews and Gentiles in 1:18–3:20.⁸⁹ What the Davidic Messiah achieves by God's judgment through him is God's righteousness, instead of his covenantal faithfulness. In these verses, Paul stresses faith in the Davidic Messiah, rather than the Messiah's faithfulness, by whom sinners can become righteous (Rom 3:22–23).⁹⁰ The language in this argument is not covenantal, but

⁸⁸Moo, *Romans*, 222. The conjugation, “but now” in 3:21, demonstrates the new era that God has initiated. John Piper, “The Demonstration of the Righteousness of God in Romans 3:25, 26,” *JSNT* 7 (1980), 7–9; Campbell, *The Rhetoric of Righteousness in Romans 3:21–26*, 45–57. The change of these two eras is the fundamental theme of Pauline theology. Moo, *Romans*, 221. The righteousness of God dominated the new era. Schreiner says that “most commentators correctly detect a temporal sense here. Indeed, the temporal dimension of the argument is crucial, indicating a salvation-historical shift between the old covenant and the new.” Schreiner, *Romans*, 178.

⁸⁹Dunn, *Romans 1–8*, 164.

⁹⁰Even though the subjective genitive is grammatically possible, “all who have faith” in 3:22 illustrates that Paul points to the faith of believers, rather than to the faithfulness of Christ. The grammatical argument for faithfulness is not decisive. See Jewett, *Romans*, 278; Dunn, *Romans 1–8*, 166; Cranfield,

clearly judgmental, and Paul emphasizes faith in the Messiah, instead of the Messiah's faithfulness.

Judgment language in this passage is related to God's righteousness through the Messiah. Paul implements the juridical verdict of "δικαίω" (justify) to describe the redemption of all the people who have sinned in 3:23. The participle "being justified" modifies those who "sinned" and "are falling short."⁹¹ This verb means "to declare righteous" in a legal sense, not "to make righteous" or "to treat as righteous."⁹² Moo contends, "No 'legal fiction,' but a legal reality of the utmost significance, 'to be justified' means to be acquitted by God from all 'charges' that could be brought against a person because of his or her sins."⁹³ Also, this verb is also employed in a forensic sense in Romans 8:33, "Who will bring a charge against God's elect? God is the one who justifies." The judicial images in Romans 8:33 support this term as the justifying verdict given to believers in God's judgment.⁹⁴

In addition, the forensic meaning for "justify" fits with the phrase "apart from the law" (3:21) and with the flow of Paul's argument from the previous chapter.

Schreiner holds,

Those who keep the law "will be justified," that is, vindicated in the divine law court on the last day (Rom 2:13). On the other hand, no one who is of the "works of the law" will be justified before God because vindication before God is only available by faith (Rom 3:20, 24, 26, 28, 30; 5:1; Gal 2:16–17; 3:11, 24; 5:4).⁹⁵

The "righteousness of God" is characterized by the phrase "apart from the law" (χωρίς

Romans, 1:203; Moo, *Romans*, 224–35; Schreiner, *Romans*, 182–87. The genitive Χριστοῦ is designated as the object of faith (Rom 3:26; Gal 2:16, 20; 3:22; Eph 3:12; Phil 3:9; Col 2:12). Cranfield, *Romans*, 1:203; Seifrid, "Romans," 618; Dunn, *Romans 1–8*, 166–67.

⁹¹He employs δικαιοῦμενοι, a participle of "δικαίω," as a modifier of "ἡμαρτον" and "ὑστεροῦνται" within a subordinate clause. Moo, *Romans*, 227.

⁹²Ibid., 228.

⁹³Ibid.

⁹⁴Ibid., 542.

⁹⁵Schreiner, *Paul*, 204.

νόμου, 3:21), in which God’s vindication of his people is clearly presented “apart from” the law by the Messiah’s atoning death.⁹⁶

The context of Romans 3:24–26 encourages the position that the righteousness of God refers to God’s judgment of sin because justification (Rom 3:21–22) is attained for sinners through the Messiah’s atoning death.⁹⁷ God inflicts his punishment on Christ on the cross rather than compromising his righteousness.⁹⁸ Describing that “God put forth Christ as ‘ἱλαστήριον’ through faith in his blood to demonstrate his righteousness” (3:25), Paul provides the answer to God’s wrath toward sinners with God’s righteousness shown in the previous passage (1:18–3:20).⁹⁹ Wright recognizes that God’s covenant has its “fulfill[ment] in the death and resurrection of the Messiah, and . . . was being implemented through [Paul’s] own apostolic mission.”¹⁰⁰ God’s covenantal faithfulness, his righteousness, is the framework in which Paul focuses on righteousness and justification.¹⁰¹ Moreover, he integrates the forensic and participatory characteristics of God’s righteousness into his covenantal faithfulness.¹⁰² Wright emphasizes that the “faith” of the Messiah is his covenantal faithfulness and obedience, leading to believers’ justification.¹⁰³ In this section, though, Paul does not suggest the Messiah’s faithfulness with “πίστις Χριστοῦ.” Additionally, Paul no longer constrains God’s righteousness through the Messiah’s atoning death to stay within the boundary of the covenantal relationship. Charles Irons asserts, “Although God’s a God of love and mercy, he could

⁹⁶Moo, *Romans*, 223.

⁹⁷Schreiner, *Paul*, 202.

⁹⁸Ibid.

⁹⁹Ibid.

¹⁰⁰N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 1263.

¹⁰¹Ibid., 993, 1013.

¹⁰²Wright, *Paul and the Faithfulness of God*, 846, 875, 900.

¹⁰³Ibid., 847.

only forgive and justify sinners in a manner consistent with his holiness and righteousness by means of the propitiatory death of Christ for our sins which satisfied the demands of God's justice."¹⁰⁴ God's righteousness, which is an attribute of God's justice, is demonstrated by Christ's atoning death.¹⁰⁵

God put forward a “ἰλαστήριον” to show his justifying righteousness in his forbearance through the passing over of former sins (3:25).¹⁰⁶ The word “passing over” (πάρεσις) is applied within the judicial context for sins to refer to the “postponement of punishment” or “neglect” of persecution.¹⁰⁷ Furthermore, God's passing over the sins on account of his “patience” is expressed as “the forbearance of God intended to lead human beings to repentance” (2:4).¹⁰⁸ Dunn defines “ἀνοχῆ” in Romans 2:4 as God's forbearance—a “delay of wrath.” This cites God's suspension of his wrath (1 Tim 1:16; 1 Pet 3:20; 2 Pet 3:9, 15).¹⁰⁹ While God endured—and still endures—Gentiles' sins, which are described as spoiling the creation (1:18–32),¹¹⁰ God's righteousness is demonstrated through the ἰλαστήριον because justification is available to sinners, including Gentiles.¹¹¹

Because God's righteousness in the justification of sinners and his forbearance in the passing over of sins through the Davidic Messiah are manifested in the “ἰλαστήριον,” he may be said to be the righteous and the justifier (εἰς τὸ εἶναι αὐτὸν

¹⁰⁴Charles Lee Irons, *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation*, WUNT 2.386 (Tübingen: Mohr Siebeck, 2015), 280.

¹⁰⁵Cranfield, *Romans*, 1:22–23.

¹⁰⁶Schreiner, *Paul*, 202.

¹⁰⁷Moo, *Romans*, 238.

¹⁰⁸Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification*, NSBT 9 (Downers Grove, IL: InterVarsity Press, 2000), 65.

¹⁰⁹Dunn, *Romans 1–8*, 81; Gathercole, “Justified by Faith, Justified by His Blood,” 181.

¹¹⁰Seifrid, “Romans,” 621.

¹¹¹Schreiner, *Paul*, 202–3.

δικαιον καὶ δικαιῶντα, 3:26). He is righteous in his judgment.¹¹² Moo notes, “Paul’s point is that God can maintain his righteous character (‘his righteousness’ in vv. 25 and 26) even while he acts to justify sinful people (‘God’s righteousness’ in vv. 21 and 22) because Christ, in his propitiatory sacrifice, provides full satisfaction of the demands of God’s impartial, invariable justice.”¹¹³ The righteousness of God is characterized by the involvement of judgment in this passage, in which Paul states that “God is also righteous in condemning sinners in judgment (cf. also Rom 2:5; 3:4; 2 Thess 1:6–10).”¹¹⁴

This corresponds to the righteousness of God in 3:5. God’s righteousness should be understood with the cognate verb, “be in the right,” when he judges in 3:4.¹¹⁵ God’s righteousness is displayed in judgment, and Paul demonstrates that God is not “unjust” in his judgment of sin. Moo goes on to say,

On the other hand, if v. 5 is attributed to Paul, with v. 5b the logical conclusion to be drawn from the assertion of God’s punitive righteousness in v. 5a, these difficulties are avoided, but others are encountered. . . . The only way to make sense of the sequence of thought, then, is to view the issue in v. 5 as the “justness” of God’s condemning Jews for sins that manifest his righteousness. . . . Paul has already used dik-language in this broader sense in 2:5, where he affirmed that the judgment of God will be just, being based on the works of each person.¹¹⁶

While God’s covenantal faithfulness in Romans 3:2–3 can anticipate God’s righteousness in 3:5, it cannot be identified as God’s righteousness in his judgment. The righteousness of God and faithfulness to his covenant are related, but not the same. Instead, God’s righteousness is defined as relating to his judgment of sinners.¹¹⁷ Thomas Schreiner attests,

¹¹²Wilckens, *Römer*, 1:198; Cranfield, *Romans*, 1:213; Moo, *Romans*, 242.

¹¹³Moo, *Romans*, 242.

¹¹⁴Schreiner, *Paul*, 202.

¹¹⁵Moo, *Romans*, 189.

¹¹⁶Ibid., 191.

¹¹⁷Schreiner, *Paul*, 199.

God's righteousness surely fulfills his covenantal promises, but it does not follow from this that we should define righteousness as covenantal faithfulness. . . . Romans 3:5 is often introduced as evidence for defining "righteousness of God" as "covenantal faithfulness," since in Romans 3:1–8 God's righteousness is parallel to his "faithfulness, truth and reliability." . . . it is doubtful that righteousness of God should be rendered "covenantal faithfulness" in Romans 3:5. Paul's argument here assumes that "our unrighteousness demonstrates God's righteousness." It is quite likely that the righteousness in view here does not refer to salvation but to God's judgment of sinners. If this is the case, then interpreting God's righteousness as his covenantal faithfulness is singularly ill-fitting, for God's covenantal faithfulness to his people does not consist in his judgment of them. It is true that Paul reminds his readers of God's covenantal faithfulness to the Jews in Romans 3:1–8, but he also reminds them of God's righteous judgment of their sins.¹¹⁸

Therefore, Paul does not describe God's wrath toward his covenant people, but explains God's righteousness toward all human beings.¹¹⁹ God is presupposed to judge the "world, especially the Gentiles who were outside the covenant."¹²⁰ As his judgment over all human beings, God's righteousness is identified as his judging righteousness in Romans 3:3–5.

Consequently, Paul points out God's righteous judgment over Jewish sinners, and he expands God's righteous judgment to Gentiles in this passage. Paul's reference does not stress God's faithfulness to his covenantal promises. Instead, he focuses on God's judgment of sinners.¹²¹ Gathercole additionally maintains,

Thus, better sense is achieved by seeing the atoning work of Christ as revealing God to be both just (in that our sin is dealt with in Christ) and the justifier (who saves us in Christ). Not that there is a sharp distinction between God's punitive righteousness and his salvific righteousness: rather, God saves the righteous precisely by his punitive removal of the wicked, as elsewhere in Paul (e.g., 2 Thess 1:5–10) and frequently in the OT (most clearly in Psalms, e.g., Ps 7; 9:3–4; 10:12–15).¹²²

The concept of the righteous judge corresponds to the righteousness in God's judgment through the Davidic Messiah in the Jewish tradition, as well. Paul primarily utilizes

¹¹⁸Schreiner, *Paul*, 199.

¹¹⁹*Ibid.*, 190–91.

¹²⁰Schreiner, *Romans*, 158.

¹²¹Schreiner, *Paul*, 199.

¹²²Gathercole, "Justified by Faith, Justified by His Blood," 180–81.

judgmental terms in this passage to proclaim the answer to God's wrath. He concentrates on God's judgment over sinners and on God as the One who is righteous and the justifier, instead of on God in covenantal relationship. While God's covenantal faithfulness might be imagined in his judgment to place his people in a righteous relationship with him, in this passage, Paul's concern is God's universal wrath toward sinners, along with the solution to that wrath. In this argument, God's mercy is displayed in the wrath poured out on the Messiah. Paul emphasizes the justifying righteousness fulfilled for all sinners, including Jews and Gentiles, through the Messiah, rather than the Messiah's faithfulness.

There is no distinction. God's universal judgment through the Messiah is connected in Paul's argument in the phrase that "there is no distinction" (οὐ γάρ ἐστιν διαστολή, 3:22). Although God's faithfulness in his covenantal relationship with his people may be suggested by the judgmental language in Romans 3:21–26, the scope of the passage goes beyond that relationship. This weakens the covenantal meaning for the faithfulness of the Messiah, as noted previously.¹²³ Paul argues that the righteousness of God is given to all who believe, because there is no distinction (3:22). This corresponds to the fact that God's judgment is a broader concept than is covenantal wrath in his covenantal relationship.

"All" (πάντες) in 3:23 is "formally part of the explanation of "οὐ γάρ ἐστιν διαστολή," which itself supports the πάντα of 3:22."¹²⁴ Bassler holds, "The initial development of the idea of justification by faith for all who believe (3:21–22a) is grounded by the phrase, 'There is no distinction' (v. 22b: οὐ γάρ ἐστιν διαστολή); a warrant that points back to the more traditional formulation in 2:11; οὐ γάρ ἐστιν

¹²³Bassler, *Impartiality*, 156.

¹²⁴Cranfield, *Romans*, 1:205.

προσωποληψία.”¹²⁵ The phrase that “there is no distinction” corresponds to Paul’s insistence in Romans 1:18–3:20 that all human beings are condemned, and they cannot evade God’s wrath. Paul demonstrates that all people, Jews and Gentiles, stand under God’s judgment, and the need for justification is anticipated.¹²⁶

It is summarized as well in Paul’s contention that “all have sinned and fall short of the glory of God” (3:23).¹²⁷ As in Romans 1:18, Paul affirms universal sinfulness.¹²⁸ Stephen Chester maintains,

In fairness, Wright is not in this passage directly discussing the meaning of justification, but the point remains that Paul’s statements do not easily lend themselves to understanding justification itself as a declaration of covenant membership. . . . While the term “covenantal” appropriately captures things that are essential in any interpretation of Paul’s texts—continuing divine commitment to promises to Israel, Paul’s commitment to Israel’s Scriptures as God’s word, and the importance for Paul of both Jews and Gentiles together now constituting God’s people in Christ—it does not in contemporary usage communicate very clearly the radical nature of Paul’s theology of grace that informs his teaching about justification and assaults all notions of human worthiness.¹²⁹

Righteousness through the Messiah embraces all human beings; this “copes with the universality of sin among them.”¹³⁰ The connection exists between “δικαιοσύνη θεοῦ” and “παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι” in Romans 1:16–17.”¹³¹ Seifrid argues,

Correspondingly, as in 1:17, Paul again announces that the cross performs its saving work in and through faith alone. The “righteousness of God” is mediated “through the faith of Jesus Christ” (3:22). God set forth Christ as a “place of propitiation, through faith in his blood” (verse 25). He justifies “the one who believes in Jesus”

¹²⁵Bassler, *Impartiality*, 156.

¹²⁶In this view, “δίκαιοι” and “δικαιωθήσονται” are forensic in Romans 2:13. Berkley, *From a Broken Covenant to Circumcision of the Heart*, 113.

¹²⁷Bassler, *Impartiality*, 156.

¹²⁸Stephen J. Chester, *Reading Paul with the Reformer: Reconciling Old and New Perspectives* (Grand Rapids: Eerdmans, 2017), 399.

¹²⁹*Ibid.*, 398–99.

¹³⁰Fitzmyer, *Romans*, 346.

¹³¹Cranfield, *Romans*, 1:203.

(verse 26). Accordingly, this “righteousness of God” is for all who believe. The loss of the divine glory—Paul’s characterization of idolatry—extends to all human beings (1:23; 3:23). Correspondingly, because faith alone justifies, the distinction between Jew and Gentile has been overcome (verse 24).¹³²

Paul thinks primarily of two groups of humanity, one of which is confined within the boundary of covenantal relationship, while the other goes beyond this boundary. While Paul’s wording can recall Israel’s past experiences—such as disobedience and the departure of the divine glory (1 Sam 4:21; Ezek 11:23)—all human beings fall into idolatry (1:23), despite having been created to participate in God’s glory (2:7).¹³³

The impartiality of God’s judgment flows through Paul’s argument in Romans 4. The “no distinction,” with reference to the covenantal boundary, supports the importance of faith in him because the Messiah’s role is mainly justification of the ungodly through faith in the Messiah. These ungodly people cannot exclude Gentiles, who are apart from the covenantal relationship. Abraham’s faith is presented as an example of the justification of the ungodly through faith in the Messiah in Romans 4. Ungodly individuals include all sinners, even those beyond Israel’s covenantal relationship. This much is shown in Paul’s designation of justification of the ungodly by faith in Romans 4. Abraham’s justification, which is God’s judicial verdict, was not “on the basis of” his obedience (Rom 4:2), but rather ‘on the basis of’ faith (4:3), of grace (4:4), by the God who justifies the ungodly (4:5); at the point of his justification, Abraham was in the ‘ungodly’ category.”¹³⁴ Abraham, who is one of the ungodly, is a tool for God’s saving purpose due to the fact that all human beings fall under divine judgment (Gen 12:10–14:24).¹³⁵

The flow of Paul’s argument proceeds to include the following: God put

¹³²Seifrid, *Christ, Our Righteousness*, 64.

¹³³Seifrid, “Romans,” 618.

¹³⁴Gathercole, “Justified by Faith, Justified by His Blood,” 157.

¹³⁵Seifrid, “Romans,” 622.

forward Jesus as “ἰλαστήριον by his blood through faith” (3:25), and “justification of ungodly” (4:5), and “justification by his blood” (5:9). Brian Vickers writes,

Paul’s point is to give more evidence that Abraham brought nothing to the table that contributed to his justification. Moreover, we can safely say that the “ungodly” are justified ultimately because Christ died for them (3:25; 5:6); God’s just wrath against sin has been met; the guilty did not get off scot-free. In the Old Testament texts, the idea is that justice cannot be suspended or brushed aside, that guilt must be punished, and that right must be upheld. All these criteria are met in the substitutionary death of Christ.¹³⁶

On the basis of their own virtue, the ungodly cannot present their justification. The Messiah died for the ungodly while they were still sinners (5:8). In Paul’s mind, the ungodly are composed of two groups: the Jews and the Gentiles. The Gentiles, particularly, are apart from members of the covenant family (additionally shown in 3:22–24); they are justified from sin by Christ’s blood.

The significant sentence that “there is no distinction” directly leads to Paul’s contention in Romans 3:27–31 that “there is no boasting.”¹³⁷ Paul continuously argues that the righteousness is by faith in Romans 3:27–31. The only thing that God demands for Jews and Gentiles to be justified is faith (3:29–30).¹³⁸ Paul concludes with “οὐν” in Romans 3:27, so that “boasting is ruled out because righteousness is obtained by faith in Jesus Christ, not by works of law.”¹³⁹ Boasting is excluded because the righteousness of God is based on the Messiah and faith in him—not on works of the law.¹⁴⁰ The verb “ἐξεκλείσθη” supports this understanding.¹⁴¹ Schreiner maintains,

¹³⁶Brian Vickers, *Jesus’ Blood and Righteousness: Paul’s Theology of Imputation* (Wheaton, IL: Crossway Books, 2006), 100.

¹³⁷Gregory Tatum, “Law and Covenant in Paul and the Faithfulness of God,” in *God and the Faithfulness of Paul*, ed. Christopher Heilig, J. Thomas Hewitt, and Michael F. Bird (Minneapolis: Fortress Press, 2017), 320.

¹³⁸Schreiner, *Romans*, 200.

¹³⁹Ibid.

¹⁴⁰Ibid.

¹⁴¹Ποῦ οὐν ἡ καύχησις; ἐξεκλείσθη. διὰ τοῦ νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως (Rom 3:27).

Righteousness cannot be obtained through the Mosaic covenant but only through the death of Jesus Christ. . . . In verses 27–28 Paul reiterates twice why boasting is excluded, emphasizing the polarity between “works” and “faith.” The evidence supporting the notion that ἔργα νόμου focuses on “boundary markers” separating Jews from Gentiles is unpersuasive as I argued at 3:20. The term embraces all that is contained in the Mosaic law. . . . Boasting is excluded because righteousness is obtained not by keeping the law but by faith in Christ.¹⁴²

With respect to boasting in 3:27, God’s salvation of the Gentiles (3:29) by their faith guides the flow of Paul’s argument.¹⁴³ He addresses the matter of “boasting” based on Romans 2:17–23, and he continues this topic in 4:1–8; 5:1–11; and 8:12–39.¹⁴⁴ The justification of Gentiles in Romans 3:29 runs through with the exclusivity of faith and the universality of the gospel.¹⁴⁵

Some scholars assert that this diatribe style supports a covenantal reading of Romans 4:1, but the key themes—being “καύχημα” and the justification “χωρίς ἔργων νόμου” in 3:27–28—are explained in 4:1–8.¹⁴⁶ Connections exist between 3:27–28 (καύχησις, 3:27) and 4:1–8 (καύχημα, 4:2), and “χωρίς ἔργων νόμου” is echoed in 4:6.¹⁴⁷ Paul’s most vital christological-eschatological perspective appears in this context, “both for the notion of ‘boasting’ and of ‘faith.’”¹⁴⁸ It is explicable as “faith-dependence upon a divine decision irrespective of inherent human worth.”¹⁴⁹ Romans 3:27–31, the thematic

¹⁴²Schreiner, *Romans*, 204.

¹⁴³Seifrid, “Romans,” 622.

¹⁴⁴Ibid.

¹⁴⁵Ibid.

¹⁴⁶Benjamin Schliesser, *Abraham’s Faith in Romans 4: Paul’s Concept of Faith in Light of the History of Reception of Genesis 15:6*, WUNT 2.224 (Tübingen: Mohr Siebeck, 2007), 311. Contra Wright, *Paul and the Faithfulness of God*, 1003. Wright opposes a soteriological understanding of faith and boasting in Rom 4:1. He follows Hays’ argument. Richard B. Hays, “‘Have We Found Abraham to Be Our Forefather according to the Flesh?’ A Reconsideration of Rom 4:1,” *NovT* 27, no. 1 (January 1985): 76–98. The description of Abraham, “our forefather according to the flesh,” is modified by the description of his lineage. However, his reading is difficult to explain the definite article “Ἀβραάμ τὸν προπάτορα.” It is not in accord with his assertion that this term “forefather” is a predicate. There are other objections. See Troeis Engberg-Pedersen, *Paul and the Stoics* (Edinburgh: T&T Clark, 2000), 363n3.

¹⁴⁷Barclay, *Paul and the Gift*, 482.

¹⁴⁸Schliesser, *Abraham’s Faith in Romans 4*, 332.

¹⁴⁹Barclay, *Paul and the Gift*, 482.

introduction of Romans 4, encourages justification as mainly connected with faith; a person can be justified by faith (3:27–28).¹⁵⁰ God justifies Jews and Gentiles, regardless of their covenantal membership (3:29–30). Vickers rightly proposes,

So the life of Abraham, rather than proving an exception to Paul’s discussion thus far as the Jewish interpretations of Abraham seem to argue, is the supreme example that verifies exactly what Paul is saying. The boasting Paul excludes in 3:27 is denied to Abraham as well. While acknowledging the difficulties in the conditional sentence, whether Abraham could boast of his works before men is not really the ultimate issue in this verse. The point seems to be that Abraham, the ungodly (v. 5), cannot be justified before God on the basis of works; therefore he has no grounds for boasting. Since Paul’s larger aim is to show that justification is on the basis of faith, and since “work(s)” are here contrasted with faith, and, moreover, since God is clearly the one who judges (reckons) a person’s status, it is fair to say that whatever respect works gain in the eyes of men is hardly the issue.¹⁵¹

Paul focuses on boasting in this passage, and the boasting before God is already excluded (3:27).¹⁵² The righteousness of God is a gift for the ungodly, which is through faith in the Messiah, as shown in Paul’s statements in Romans 3:21–26. In addition, God’s righteousness is a judgmental term, instead of a covenantal term in Romans 4.

Righteousness, gift by faith. Paul stresses that the justifying verdict has the characteristics of a gift.¹⁵³ The prominence of “faith” is critical in this passage (noun in 3:22, 25, 26; verb in 3:22).¹⁵⁴ This gift of justification supports the definition of faith as faith in the Messiah’s role within God’s plan for justification. The righteousness of God is related to “faith in Jesus Christ,” which explains God’s righteousness is a gift.¹⁵⁵

¹⁵⁰Barclay, *Paul and the Gift*, 482.

¹⁵¹Vickers, *Jesus’ Blood and Righteousness*, 92–93.

¹⁵²Ibid., 93.

¹⁵³Moo, *Romans*, 228.

¹⁵⁴Barclay, *Paul and the Gift*, 476.

¹⁵⁵Schreiner, *Romans*, 181.

According to Schreiner, “δικαιοσύνη θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ indicates that people experience God’s salvation through the faith in Jesus Christ.”¹⁵⁶

Because Paul never refers to Jesus as “faithful,” and he offers Abraham as the foundational and paradigmatic model of faith (not faithfulness) in Romans 4, *πίστις* in 3:21–26 is the faith of believers.¹⁵⁷ God’s righteousness affects sinners, who have faith while their condition is totally sinful and far from God, regardless of whether they are Jews or Gentiles.¹⁵⁸ John Barclay contends,

Human beings do not give the costliest gifts to worthless people; the death of Christ for the ungodly confounds the normal expectation of the congruous gift. Thus, as a divine gift, given to all in the death of Christ, an act of love for the wholly unworthy, Paul figures the Christ-gift as the ultimate incongruous gift.¹⁵⁹

All who believe—whether Jew or Gentile—despite their sinful status (3:22–23), demonstrate their dependence on God’s gift “without discrimination and without regard to worth.”¹⁶⁰ All sinners “can only receive by faith the gift of God offered in Christ Jesus.”¹⁶¹ Romans 3:22 clearly says that God’s righteousness is given by faith in the Messiah to “εἰς πάντας τοὺς πιστεύοντας.” Paul emphasizes faith of all believers, both Jews and Gentiles with this phrase.

The characteristic of the gift in God’s righteousness is suggested in 3:24: “justified by his grace as a gift through the redemption” (*δικαιούμενοι δωρεὰν τῆ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως*). Moreover, Schreiner writes,

The gift character of God's righteousness is communicated in the phrase *δωρεὰν τῆ αὐτοῦ χάριτι* (freely by his grace, v. 24). Those who place their faith in Christ are in the right before him, not on the basis of their own work but simply by virtue of their

¹⁵⁶Schreiner, *Romans*, 181.

¹⁵⁷Barclay, *Paul and the Gift*, 476; Dunn, *Romans 1–8*, 1:166.

¹⁵⁸Barclay, *Paul and the Gift*, 476.

¹⁵⁹*Ibid.*, 479.

¹⁶⁰*Ibid.*, 476.

¹⁶¹Schreiner, *Romans*, 181.

faith in Christ Jesus. Ἀπολυτρόσεως (v. 24) modifies the participle δικαιούμενοι. The gift of righteousness communicated by God's grace was accomplished through (διά, dia) redemption.¹⁶²

Paul highlights the gift-character of justification in this participle, “δικαιούμενοι”

(3:24).¹⁶³ He continues the theme of “righteousness by faith” from 3:22 in this participial clause. Bassler rightly observes,

Those being justified contribute nothing to their justification, though they receive it passively through faith, which too is a gift (see e.g., Rom 4:16; 9:16; Eph 2:8–9). The cause of their justification is not from within themselves but rather God’s “free grace.” Christ’s penal death accounts believers not guilty and not worthy of condemnation, and they are credited with God’s righteousness.¹⁶⁴

Because justification has the characteristic of total grace on God’s side, and Paul emphasizes the gift of justification, it requires faith on the human side.¹⁶⁵ Righteousness is provided through faith in Jesus, whose death “liberated from the slavery of sin and satisfied God’s judging righteousness.”¹⁶⁶ Hence, because the justification of God comes through his grace (δωρεάν τῇ αὐτοῦ χάριτι; 3:24), which is an absolutely free and unmerited gift, justification can be attained only through faith in the Messiah.

Faithfulness of the Messiah? While Paul shows the righteousness of God “through faith in Jesus Christ” in Romans 3:22, many scholars interpret “faith of Christ” (πίστις Χριστοῦ) as the subjective genitive, “faithfulness of Christ.”¹⁶⁷ Recently, Richard

¹⁶²Schreiner, *Romans*, 189.

¹⁶³Moo, *Romans*, 227.

¹⁶⁴Bassler, *Impartiality*, 483–84.

¹⁶⁵Moo, *Romans*, 228.

¹⁶⁶Schreiner, *Romans*, 200.

¹⁶⁷Luke T. Johnson, “Rom 3:21–26 and the Faith of Jesus,” *CBQ* 44, no. 1 (January 1982): 77–90; Williams, “Righteousness of God’ in Romans,” 272–78; Hays, *The Faith of Christ*, 170–74; Campbell, *The Rhetoric of Righteousness in Romans 3:21–26*, 66; Wright, *Romans*, 469–77; Richard N. Longenecker, *The Epistle to the Romans: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 2016), 412.

Longenecker has asserted that the faithfulness of Christ is the meaning of “πίστις Χριστοῦ” in his commentary on Romans.¹⁶⁸ He writes,

All of these, as I’ve argued elsewhere, speak in a functional manner of Jesus’ faithfulness of the will of God in effecting human redemption through his earthly ministry, sacrificial death, and physical resurrection. Further, it may be postulated that as a Jewish believer in Jesus, whose faith was rooted not only in the person and work of Jesus Christ but also in the Jewish (OT) scriptures, Paul’s thought was impacted formatively by the messianic prophecy of Isa 11—particularly the words of Isa 11:5 regarding “The Branch from Jesse,” which affirm: “Righteousness (MT צדק) will be his belt and faithfulness (MT אמונה) the sash around his waist.”¹⁶⁹

Longenecker understands that Christ’s faithfulness is associated with Paul’s messianic Christology.

Campbell feels that the faithfulness of Christ “fits smoothly into the downward martyrological trajectory in the story of Jesus’ passion.”¹⁷⁰ His basis for this assertion is that faithfulness is an ingredient in the martyrdom theology.¹⁷¹ The image of a sacrificial death is employed in Isaiah 53 to describe the death of a martyr.¹⁷² The sacrificial language of the atoning death of martyrs is used in 4 Maccabees 17:21–22.¹⁷³ Desta Heliso explains,

The Mother of the Seven Brothers is referred to as ἡ δικαία τοῖς τέκνοις (4 Macc 18:7) and her seven children are also described as δίκαιοι, whose obedience to their Mother, their loyalty to the law and their faithfulness to God led them to martyrdom (15:10; 16:22; cf. 15:24; 17:22). In their faithful action, the martyrs not only became instrumental for the purification of their nation and punishment of the tyrant (17:17–22), but also they imitated Δαωιηλ ὁ δίκαιος, his three friends (16:21; cf. 18:15). ... All this seems to support the view that Jesus’ obedience-to-death probably is the same thing as his faithfulness-to-death.¹⁷⁴

¹⁶⁸Longenecker, *Romans*, 412.

¹⁶⁹Ibid.

¹⁷⁰Campbell, *The Deliverance of God*, 611.

¹⁷¹Ibid.

¹⁷²Schreiner, *Romans*, 192.

¹⁷³“And through the blood of those devout ones and their death as an atoning sacrifice (ἱλαστηρίου), divine providence saved Israel that previously had been suffered” (4 Macc 17:22). In addition, in 2 Macc 6:13–16; 7:18, 32–33, 37–38; 4 Macc 6:27–29; 9:20; 10:8.

¹⁷⁴Desta Heliso, *Pistis and the Righteous One: A Study of Romans 1:17 against the Background of Scripture and Second Temple Jewish Literature*, WUNT 2.235 (Tübingen: Mohr Siebeck,

Because numerous martyrologies mention faithfulness explicitly (see 4 Macc 15:24; 16:22; 17:2), Paul considers Jesus' death to be an essentially martyrological story, which includes the element of faithfulness.¹⁷⁵

Wright insists that the Messiah's faith in 3:22 must be defined as the Messiah's faithfulness to the divine plan for Israel, as well.¹⁷⁶ The faith (πίστις) is faithfulness, which is always supposed to be the badge of Israel and the badge of Jesus.¹⁷⁷ The answer in Romans 3:21–31 to the question in previous chapters is that the Messiah is faithful to death and, through his obedient death, God's faithfulness in the covenantal relationship with his people is displayed.¹⁷⁸ He notes,

Once we understand Christos as the Messiah, Israel's representative, Israel-in-person if you will, the logic works out immaculately. (a) The covenant God promises to rescue and bless the world through Israel. (b) Israel as it stands is faithless to this commission. (c) The covenant God, however, is faithful, and will provide a faithful Israel, the "faithful Israelite," the Messiah. It is the tight coherence of this train of thought, rather than any verbal arguments about subjects and objects, prepositions and case-endings on the one hand, or preferential theological positions on the other, that persuaded me many years ago that Romans 3:22 speaks of the Messiah's faithfulness.¹⁷⁹

In Wright's comprehension, covenantal faithfulness presents the larger category that includes God's judging righteousness. He maintains, "The covenantal perspective on election, and its redefinition through Jesus the Messiah, provides the larger category within which 'juridical' and 'participationist' categories can be held together in proper Pauline relation."¹⁸⁰

In addition, Wright connects the Messiah's faithfulness to martyrdom

2007), 226.

¹⁷⁵Heliso, *Pistis and the Righteous One*, 226.

¹⁷⁶Wright, *Paul and the Faithfulness of God*, 839.

¹⁷⁷Ibid., 840.

¹⁷⁸Ibid., 841.

¹⁷⁹Ibid., 839.

¹⁸⁰Ibid., 846.

theology:

Jesus' faithfulness unto death is here, as in some other Pauline passages, described in sacrificial terms (for the details, see the comments below). This is one of the trickiest passages in Paul in terms of precise nuances, but the context appears to be that reappropriation of the Levitical sacrificial language, particularly from the Day of Atonement scene in Leviticus 16, which we also find in, for instance, the Maccabean literature (4 Macc 17:22). . . . And, like the Maccabean passage, this one arguably carries overtones also of that other great reworking of Levitical themes, the fourth Servant Song of Isaiah (Isa 52:13–53:12).¹⁸¹

Paul's sacrificial terms are a rearrangement of the Levitical sacrificial terms from the Day of Atonement in Leviticus 16. This background is in accord with the Maccabean literature, which carries the fourth Song of Isaiah.

As noted above, some scholars recognize *ἱλαστήριον* as a hint of martyrdom theology for the Messiah's faithfulness based on Isaiah 53. The Messiah's faithfulness is suggested in the martyrdom theology. Although the idea of the "noble death" of the righteous was probably known to Paul,¹⁸² the date of 4 Maccabees makes it questionable that its martyrdom theology could have influenced Paul's writing, especially about "*ἱλαστήριον*." Klauck notes that 4 Maccabees was written about 90 or 100 AD.¹⁸³ Furthermore, "noble death" does not have a cultic meaning as in Romans 3:25.¹⁸⁴ Inserting the idea of martyrdom in Paul's thought is misguided "since *ἱλαστήριον* does not denote the act of sacrifice, nor are the martyrs compared with victims of sacrifice (such as those on the Day of Atonement)."¹⁸⁵ Marinus de Jonge holds,

Again the model of interpretation reflected in these accounts of the Maccabean

¹⁸¹Wright, "Romans," 467.

¹⁸²K. Haacker, *Der Brief des Paulus an die Römer*, ThHK 6 (Leipzig: Evangelische Verlagsanstalt, 1999), 91n40, 41. He understands that the pagan Roman conception suggests the idea of "noble death."

¹⁸³H. J. Klauck, *4 Makkabäerbuch: Jüdische Schriften aus hellenistisch-römischer Zeit* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1989), 669.

¹⁸⁴Peter Stuhlmacher, *Reconciliation, Law, and Righteousness: Essays in Biblical Theology*, trans. Everett R. Kalin (Minneapolis: Fortress Press, 1986), 102–3.

¹⁸⁵Daniel P. Bailey, "Jesus as the Mercy Seat: The Semantics and Theology of Paul's Use of Hilasterion in Romans 3:25," *TynB* 51, no. 1 (2000): 158.

martyrs elucidates only certain aspects of Jesus' mission culminating in his death and resurrection. In his solidarity with others, Jesus died for their sins, and not for his own. He was not just a martyr bringing about reconciliation with God and peace for Israel on earth. He appeared as a unique servant of God, God's final envoy. His death brought a definitive turn in the relationship between God and those who truly serve him. His resurrection was not only a sign of his personal vindication and the beginning of a blessed life in heaven, it underscored that God's rule is about to be fully realized on earth. It meant the end of all oppression, enmity to God, sorrow and death. As one type of early formulas emphasizes: "Χριστός, the Messiah, died for us (our sins)."¹⁸⁶

The concept of the Messiah's obedience, which is expressed in *ἰλαστήριον*, misses the cost of its atoning significance, which is clearly related to God's judgment on the Messiah.

While the wording of Paul concerning the Messiah's death in Romans 3:25 corresponds to the Suffering Servant in the Old Testament, the Messiah's faithful obedience is not included in Paul's argument. Rather, the death of the Messiah is the place of God's wrathful judgment, and the Messiah himself is the propitiatory sacrifice, in which God provides the "solution" for his wrath over all human beings.

The Messiah—God's *Ἰλαστήριον*

In Romans 3:25, Paul moves to Christ's cross. Paul subsequently manifests the meaning of believing in the Messiah, especially *ἰλαστήριον* in 3:25. The Messiah is the object of belief, instead of the subject of faithfulness in his sacrificial death on the cross. In the interpretation of this passage, the Messiah's faithfulness is usually understood as his obedience on the cross related to *ἰλαστήριον*. *Ἰλαστήριον* functions, however, as the object of faith, which is the resolution of God's wrath.

The primary focus of the Messiah's atonement is the resolution of God's wrath. How is God's wrath suspended? God can neither accept sin, nor simply forgive it. His judicial righteousness, on the contrary, requires a punishment equivalent to the guilt.

¹⁸⁶Marinus de Jonge, "Jesus' Death for Others and the Death of the Maccabean Martyrs," in *Text and Testimony: Essays on New Testament and Apocryphal Literature in Honour of A. F. J. Klijn*, ed. T. Baarda et al. (Kampen, Netherlands: J. H. Kok, 1988), 151.

All human beings, as sinners and ungodly people, fall under God’s righteousness and his wrath.¹⁸⁷ While sinful man cannot accomplish this satisfaction, the Son of God comes to present himself to the holy God for atonement.¹⁸⁸ With his death on the cross, Jesus makes the indispensable satisfaction for God’s judging righteousness.¹⁸⁹ This interprets the Pauline concept of the righteousness of God in the sense of judicial justice.¹⁹⁰

Ἰλαστήριον. The righteousness of God is not, during Paul’s time, a new concept because the Davidic Messiah was expected as the royal, as well as the priestly, Messiah in terms of God’s judgment. Although the Davidic Messiah was mainly expected as the messianic king for the salvation of his people, he was expected as the High Priest with the atonement role, too. The atoning and judging functions are combined in the death of the Messiah in Romans. Jens Schröter relates, “In his interpretation, Paul places this cultic metaphor into the horizon of the simultaneous revelation of the wrath and righteousness of God, and thereby into a context that is characterized by judgment metaphors.”¹⁹¹ Paul proclaims this image of the Davidic Messiah in Romans 3:24–25, that “they are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as ἰλαστήριον by his blood by faith.”

The crucial point is that justification, the judicial verdict, has been accomplished with the ransom of Christ’s death, which is the atonement sacrifice. Paul, in turn, argues with a series of images—the lawsuit, the ransom, and the altar.¹⁹² The

¹⁸⁷Otfried Hofius, *Paulusstudien*, WUNT 51 (Tübingen: J. C. B. Mohr, 1989), 34.

¹⁸⁸Ibid.

¹⁸⁹Ibid.

¹⁹⁰Ibid.

¹⁹¹Jens Schröter, *From Jesus to the New Testament: Early Christian Theology and the Origin of the New Testament Canon*, trans. Wayne Coppins (Waco, TX: Baylor University Press, 2013), 195–96.

¹⁹²Matthew Black, *Romans*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1989), 65.

meaning of “ἀπολύτρωσις” (redemption) is “liberation through payment of a price.”¹⁹³ Applying this meaning to Christ’s death, Paul utilizes it for the ransom of blood to pay for the sins of all human beings under God’s wrath. The death of Jesus Christ is the apex of the fulfillment of redemption to atone for sins. Paul’s presentation of ἱλαστήριον denotes the redemption for the sins of all those who would be saved (3:24–25).¹⁹⁴

This chief emphasis is that God’s righteousness is satisfied through the ἱλαστήριον by punishing Jesus Christ. Schreiner contends, “Thus, through Jesus’ atoning sacrifice, God’s judging righteousness (Rom 3:25–26) has been vindicated.”¹⁹⁵ The ἱλαστήριον presents the ground for advocating that God is the righteous justifier because he did not taint his holiness by passing over sins in the old covenant and by forgiving sin in the present.¹⁹⁶ God maintains his righteousness as the righteous justifier through the ἱλαστήριον, which is the redemption of sinners.

The Day of Atonement. Ἱλαστήριον figures prominently in the role of the high priest on the Day of Atonement to atone for God’s people. Commentators have widely understood it as having the sense of “mercy seat,” although some scholars also support the idea of propitiation or of expiation.¹⁹⁷ The cultic image of “ἱλαστήριον” refers to the

¹⁹³Paul utilizes the theme of Israel’s exile, the Isaianic theme of redemption. Seifrid, “Romans,” 619; Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, 1965), 22–26.

¹⁹⁴Many scholars support the pre-Paul tradition (3:24–25a) theory. Even if Paul employs traditional language, he fashions this tradition with his own theological statement. See Moo, *Romans*, 220n7; Schreiner, *Romans*, 187–88.

¹⁹⁵Schreiner, *Paul*, 236.

¹⁹⁶Ibid.

¹⁹⁷Ἱλαστήριον denotes “mercy seat” and the operation of the cover of the ark in the LXX (Exod 25:17, 18, 19, 20, 21, 22; 31:7; 35:12; 38:5, 7, 8; Lev 16:2, 13, 14, 15; Num 7:89). Bailey understands this term in the context of the meaning, “mercy seat,” in Lev 16. See Daniel P. Bailey, “Jesus as the Mercy Seat: The Semantics and Theology of Paul’s Use of Hilasterion in Romans 3:25” (Ph.D. diss., University of Cambridge, 1999); Gathercole, “Justified by Faith, Justified by His Blood,” 178; Seifrid, “Romans,” 619–22. Some scholars understand ἱλαστήριον as “propitiation.” A. Deissmann, *Bible Studies*, trans. A. Grieve (Edinburgh: T&T Clark, 1901), 127; Morris, *The Apostolic Preaching of the Cross*, 144–78; Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 180–82; Cranfield, *Romans*, 1:214–18. It refers to a “propitiatory gift or offering,” or “gifts of appeasing,” in nonbiblical Greek literature. The suggestion of “propitiation” is supported through the idea that the “ἱλασ-” word group and “ἰλάσκεσθαι”

sacrificial blood of the Day of Atonement. “Ἰλαστήριον” should be recognized as the “mercy seat” as evinced by the LXX and Hebrews 9:5 in an allusion to the Day of Atonement.¹⁹⁸ It is effective by faith in the Messiah’s sacrificial blood (διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, 3:25). Schreiner comments,

Such a notion was presumably not grotesque to Paul because he did not conceive of propitiation as the satisfaction of a law that was above God but the satisfaction of God’s own holy justice and anger. The presence of propitiation does not exclude the concept of expiation. Both are present in 3:25. The death of Jesus removed sin and satisfied God’s holy anger.¹⁹⁹

Paul presents ἰλαστήριον as the resolution of God’s wrath and justifying righteousness because ἰλαστήριον is the place of propitiation and expiation. The righteousness of God effects deliverance from God’s wrath (3:24); expiation is contingent on propitiation.²⁰⁰

While God’s wrath is propitiated with ἰλαστήριον, God forgives his people through the blood sprinkled on the “mercy seat” on the Day of Atonement. As Daniel Bailey notes:

The combination of God’s righteousness and redemption in Exodus 15:13 (ᾠδήγησας τῇ δικαιοσύνῃ σου τὸν λαόν σου τοῦτον, ὃν ἐλυτρώσω) closely parallels Romans 3:24 (δικαίω and ἀπολύτρωσις). Furthermore, Exodus 15:17 promises that the exodus would lead to a new, ideal sanctuary established by God himself. God’s open setting out of Jesus as the new ἰλαστήριον—the centre of the sanctuary and focus of both the revelation of God (Exod 25:22; Lev 16:2; Num 7:89) and

show the wrath of God. Morris, *The Apostolic Preaching of the Cross*, 145–47. “Expiation” has been maintained by several scholars against “propitiation” because they assert that there is no idea of placating the wrath of God in the Old Testament. Dodd, *Romans*, 54–55; C. H. Dodd, *The Bible and the Greeks* (London: Hodder & Stoughton, 1935), 82–95; Thomas H. Tobin, *Paul’s Rhetoric in Its Contexts: The Argument of Romans* (Peabody, MA: Hendrickson, 2004), 130–32; John A. Ziesler, *Paul’s Letter to the Romans* (London: SCM Press, 1989), 111–12; Fitzmyer, *Romans*, 348–50. In particular, these scholars argue that the verb “ἰλάσκεσθαι” does not have God as its object, but that sin is the object of this verb, and that כפר—that is translated “ἰλάσκεσθαι”—often has the meaning of “to cover,” or “to wipe off”; thus, “to conceal” or “to cleanse.” The chief emphasis of these scholars is that God does not capriciously show wrath to his people. However, Paul does not oppose the character of expiation and propitiation with “mercy seat” in ἰλαστήριον. The “mercy seat” could contain the “wiping out” of sins within the Day of Atonement because the cultic idea in the Old Testament has made it possible to “wipe away” sins, along with God’s wrath. Moo, *Romans*, 235; Seifrid, “Romans,” 620.

¹⁹⁸Seifrid, “Romans,” 619.

¹⁹⁹Schreiner, *Romans*, 192.

²⁰⁰Seifrid, “Romans,” 620.

atonement for sin (Leviticus 16)—fulfills this tradition.²⁰¹

On this day, the high priest entered the “holy of holies” to atone for God’s people by pouring blood on the “mercy seat.”²⁰² In the seventeenth chapter of Leviticus, the high priest sprinkled the sacrificial blood to accomplish the atonement for the sins of God’s people.²⁰³ The order of God’s justification originates from God’s new *ἱλαστήριον*. The forgiveness of sins is clearly related to the citation to the blood in Romans 3:25, in which “his blood” is connected with *ἱλαστήριον*.²⁰⁴ Because Paul elsewhere defines Christ’s blood as the price of redemption (Eph 1:7; cf. Acts 20:28; 1 Cor 6:20; 7:23), the blood of redemption is an allusion to the blood sprinkled on the “mercy seat” as the rite of the Day of Atonement in the Old Testament.

The sprinkling of blood can make believers, who were sinners and apart from the glory of God, to be in the presence of God. On the *ἱλαστήριον* the sacrificial blood was poured out, and Yahweh appeared (Lev 16:2).²⁰⁵ The fact is that the “כפרת” (mercy seat) represents, on the one hand, the place of the appearance and the presence of YHWH (Exod 25:22; 30:6; Lev 16:2; Num 7:89), and on the other hand, the Yom-Kippur place of atonement (Lev 16:14 ff.).²⁰⁶ The Messiah is the place God’s wrath is poured out against sinners, who deserve the condemnation of God.²⁰⁷

Additionally, the Messiah is the “propitiatory sacrifice” that is *ἱλαστήριον*

²⁰¹Bailey, “Jesus as the Mercy Seat,” 156.

²⁰²Moo, *Romans*, 232; Stuhlmacher, *Romans*, 60.

²⁰³According to Stuhlmacher in *Romans*, 58, “The Christian’s *kapporet* no longer exists hidden in the holy of holies of the temple, but is revealed to all in the form of Christ hanging on the cross.”

²⁰⁴Schreiner, *Romans*, 193–94.

²⁰⁵The “mercy seat” presents the present of the Lord. Peter Stuhlmacher, “Recent Exegesis on Romans 3:24–26,” in *Reconciliation, Law, and Righteousness*, 100.

²⁰⁶Wolfgang Kraus, *Der Tod Jesu als Heiligtumsweihe: eine Untersuchung zum Umfeld der Sühnevorstellung in Römer 3,25–26a*, WMANT 66 (Neukirchen-Vluyn: Neukirchener Verlag, 1991), 31.

²⁰⁷G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 489.

itself. Beale posits,

What was done in the old temple in the secrecy of the holy of holies is now “displayed publicly.” Part of the core of the temple, the mercy seat of the ark, is identified with Jesus, likely portrayed as the beginning of the eschatological temple, to which the old temple ark pointed (so that, perhaps, there is a nuance of Christ as the atonement, which consecrates the new temple). Likewise, the animal sacrifice, the blood of which was sprinkled on the mercy seat, pointed to the greater sacrifice of Christ. . . . This fits with the overall purpose of the Levitical sacrifices to keep Israel as a set-apart people for God (Exod 19:5–6) and to allow God to continue to dwell in his tabernacle among them (Exod 29:38–46).²⁰⁸

While the meaning of Jesus Christ’s death is expressed in the cultic image of blood sacrifice—which was a significant part of the Day of Atonement rite in the Old Testament—the cultic idea of the atonement sacrifice was widely spread in the diaspora churches.²⁰⁹ The Messiah’s death is a sin offering, in which God’s righteousness has been revealed. The sacrifice for sin, which is the substitutionary atonement, takes place under the judgment of God.²¹⁰ Romans 3:25 highlights the righteousness of God, which is not convincingly identified with God’s covenantal faithfulness.²¹¹

In addition, Jesus, the Davidic Messiah, assumes the role of the High Priest for God’s judgment in Romans. Moreover, he is the perfect sacrifice and the great High Priest.²¹² Paul presents Christ as the “sin offering” (Rom 8:3). Ἰλαστήριον has a cultic meaning in Romans 3:25,²¹³ as the phrase “through his blood” illustrates. Paul’s comparison of Jesus to a sin offering in Romans 8:3—which includes the phrase περί αμαρτίας, a reference to a “sin offering” in the LXX—supports this typological language

²⁰⁸Beale, *A New Testament Biblical Theology*, 489.

²⁰⁹Mark 14:24; Heb 9:11–14; 1 Pet 1:19; see Vincent Taylor, *The Atonement in New Testament Teaching* (London: Epworth Press, 1945), 63–64; W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (Philadelphia: Fortress Press, 1948), 236; Dunn, *Romans 1–8*, 171.

²¹⁰Vickers, *Jesus’ Blood and Righteousness*, 183.

²¹¹Ibid.

²¹²Ibid., 167n25. See 1 Pet 1:19.

²¹³As mentioned above, while some scholars support “expiation” and “propitiation” for ἰλαστήριον, these include the cultic idea with ‘by his blood’ within Romans 3:25. Wright, *Romans*, 474.

in Romans 3:25.²¹⁴ Additionally, the heavenly Messiah is our intercessor (8:34), along with the sacrifice for our sin. The portrayal of the exalted Davidic Messiah, who sits at God's right hand, as such is consistent with the account of our intercessor, the High Priest in Hebrews 7:25.²¹⁵ According to Hengel,

This formulation (Rom 3:25) comes close to the cultic terminology and the ideational world of Hebrews, where only *ἱλαστήριον* in the sense of *kapporet* in the earthly sanctuary appears again (Heb 9:5). For Hebrews the "place of expiation" in the heavenly sanctuary and the "throne of grace" (4:16) are connected with one another: in a similar fashion Christ as the once-for-all atoning sacrifice and the heavenly high priest, who is enthroned at the right hand of God, are identical.²¹⁶

The resurrected Christ, who is the High Priest at God's right hand, brings to the forefront the Day of Atonement symbolism.²¹⁷

According to the story, the Davidic priest-king enters the heavenly Temple as a high priest par excellence. He offers a sacrifice for sins and sprinkles blood upon the mercy seat. After this the priest-king is enthroned on the very same seat, God's throne of Glory in the heavenly Holy of Holies.²¹⁸

Christ completes the Old Testament, specifically its sacrificial system.²¹⁹ The Old Testament ritual is fulfilled in Christ's "once-for-all" sacrifice.²²⁰

The atonement of the Messiah Jesus consistently appears with early exaltation Christology. Paul implements a reference to Psalm 110 in his cultic interpretation. God exalted the Messiah, who is the High Priest, to the heavenly throne in Romans 4:25.²²¹ The themes of atonement by the Davidic Messiah, and believing in one who atones and

²¹⁴Bailey, "Jesus as the Mercy Seat," 156.

²¹⁵Käsemann, *Romans*, 248; J. Behm, "παράκλητος," in *TDNT*, 5:809–14; Martin Hengel, *Studies in Early Christianity* (Edinburgh: T&T Clark), 160–61.

²¹⁶Hengel, *Studies in Early Christianity*, 161.

²¹⁷Eskola, *Messiah and the Throne*, 253.

²¹⁸*Ibid.*, 261.

²¹⁹Vickers, *Jesus' Blood and Righteousness*, 167n25.

²²⁰Moo, *Romans*, 232.

²²¹Eskola, *Messiah and the Throne*, 267.

justifies sinners, are allusions to Isaiah 53. They correspond to the main themes in Romans 3:21–26: righteousness and atonement. Schreiner attests, “There is an allusion to Isaiah 53, since through the atoning sacrifice of the Davidic Messiah, sinners are justified.”²²² Furthermore, Hebrews 9 mentions Christ’s death as representing the blood in the Spirit (9:14), and Jesus is considered of both as sacrifice and as high priest.²²³ This corresponds to the Davidic Messiah in Isaiah 53, who shall sprinkle many nations and is an offering for guilt (ἄψις, *περὶ ἁμαρτίας*). As noted above, it is employed in Romans 8:3, too. The Davidic Messiah is described in Isaiah 53 as causing many to be accounted righteous.

In addition, while the faithfulness of the Messiah in the covenantal relationship is presupposed in the Messiah’s obedience in his sacrificial death, no clear language depicts the faithfulness of the Davidic Messiah in his agency within judgment and atonement. Again, the Messiah’s faithfulness does not appear in God’s judgment through the Davidic Messiah, even in the Messiah’s suffering for atonement. Instead, God’s righteousness is in view in his judgment through the Davidic Messiah. Similarly, Paul emphasizes God’s judgment on the Davidic Messiah for the justification of God’s people, especially as in Isaiah 53. From this perspective, faith in the Davidic Messiah related to the Suffering Servant in Isaiah 53 corresponds to Paul’s argument in the next chapter.

Consequently, Paul stresses the righteousness in the Messiah’s atonement, rather than God’s or the Messiah’s covenantal faithfulness in Romans 3:21–26, in which God’s judgment on the cross is shown as the place for solving God’s wrath. The Davidic messiahship, in the Old Testament and the Second Temple Jewish writings, can fully explain the cultic and judgment concepts in Romans 3:21–26. God’s righteousness is accomplished through the *ἱλαστήριον*. Christ’s death is punitive in Paul’s understanding

²²²Schreiner, *Paul*, 236.

²²³Kraus, *Der Tod Jesu als Heiligtumsweihe*, 154.

that the Davidic Messiah “bore the act of divine condemnation of sin in his own death.”²²⁴ The Davidic Messiah’s atoning death is full payment for human sins because he bore God’s wrath and judgment through his death. In the context of Isaiah 53, the atoning death for the justification of sinners is related to sinners’ belief in the Messiah in the gospel, instead of to the Messiah’s faithfulness. As a result, the justification of sinners is God’s gift for those who believe in the Messiah’s atoning death to resolve God’s wrath. The fourth chapter of Romans clearly shows this connection between faith in the Messiah and his justification of sinners.

Justification through the Davidic Messiah: Romans 4:25

The passage treated in the previous section indicates that the prominent role of the Davidic Messiah, Jesus, is the execution of God’s judgment (3:21–26). The theme of God’s judgment through the Messiah coherently continues in Romans 4. In this role, the Messiah’s faithfulness is not Paul’s concern. Paul delineates justification through the death and resurrection of the Messiah (4:25) with the Messiah’s justifying work in view.

The Justifying Messiah

Paul’s language in Romans 4:25 is clearly punitive in his description of God’s judgment through the Davidic Messiah.²²⁵ Concluding his discourse about God’s wrath toward sinners (Rom 1:18–4:25), both Jews and Gentiles, Paul plainly utilizes judgmental wording to support his contention. While some scholars suggest that the Suffering Servant in Isaiah 53 related to Romans 4:25 is employed to manifest the Messiah’s faithful obedience to God’s covenantal promises, Paul’s argument of justification by faith continues with his emphasis on the justifying Messiah in Romans 4.

²²⁴Jonge, “Jesus’ Death for Others and the Death of the Maccabean Martyrs,” 179.

²²⁵Gathercole, “Justified by Faith, Justified by His Blood,” 182.

Handing over His Son. At the end of Romans 1:18–4:25, Paul presents God’s handing over of the Messiah for the justification of sinners in Romans 4:25. Because the term “*handing over*” (παράδιδωμι) refers to “handing over to execution,” Paul’s usage of this term has the “ironic sense in which Jesus receives punishment because of our sins.”²²⁶ “Handing over” for our trespasses (παραπτώματα) is a punitive idea pertaining to Christ’s death. The word “transgressions,” rather than “sins,” additionally fits Paul’s rhetorical purpose, which covers violations of both Jews and Gentiles in 1:18–3:20. And παράπτωμα occurs six times “in the subsequent discussion of Adam’s transgression (5:15–20).”²²⁷ It evokes “the wider context of the servant’s receiving punishment on behalf of the people.”²²⁸ Paul underlines the punishment of the Messiah for the people’s sins with his reference to LXX Isaiah 53.²²⁹ The language of death—“handing over” (παράδιδωμι)—with “for our trespasses” (διὰ τὰ παραπτώματα ἡμῶν), is a strong reference to LXX Isaiah 53:5 and 53:12.²³⁰

Wright declares that God has done this through the Messiah’s faithfulness, and

²²⁶Gathercole, “Justified by Faith, Justified by His Blood,” 182; BDAG, 762; W. Popkes, “παράδιδωμι,” in *EDNT*, 3:18.

²²⁷Jewett, *Romans*, 343.

²²⁸Gathercole, “Justified by Faith, Justified by His Blood,” 182.

²²⁹*Ibid.*, 153.

²³⁰Stuhlmacher attests that handing over “Jesus our Lord” to death διὰ τὰ παραπτώματα ἡμῶν and raising him from the dead διὰ τὴν δικαίωσιν ἡμῶν (4:25) are from the Hebrew text of Isaiah 53:5, 11. Peter Stuhlmacher, “Isaiah 53 in the Gospels and Acts,” in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 154. He explains that if the LXX had been the basis of 4:25, “it would have suggested speaking of ἁμαρτίαι, ‘sins,’ instead of παραπτώματα, ‘transgressions’ (which goes back to the transgressors, עֲוֹנוֹת of Isa 53:12), and of the justification of the Servant himself (cf. 1 Tim 3:16) instead of the justification of the many.” *Ibid.* For the differences between the Hebrew and Greek, see David Sapp, “The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement,” in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger Jr. and William R. Farmer (Harrisburg, PA: Trinity Press, 1998), 173–76. Some scholars insist that Semitic structure and Aramaic parallel of παρεδόθη διὰ τὰ παραπτώματα “delivered because of our transgressions” appear in the Targums of Isa 53:5b. F. F. Bruce, *The Letter of Paul to the Romans: An Introduction and Commentary*, TNTC (Grand Rapids: Eerdmans, 1985), 113; Joachim Jeremías, *New Testament Theology*, trans. John Bowden (New York: Scribner, 1971), 296–97.

the Messiah is the figure in Isaiah 40–55.²³¹ He explains,

His obedience leads to a shameful and shocking death, shocking partly because of its shameful nature, partly because of its vicarious character and partly because, uniquely in Israel's scriptures, it constitutes a human sacrifice (Isa 53:10). . . . This highlights once more the theme we saw earlier: the faithfulness of the Servant Messiah as the quality through which all this has been accomplished.²³²

Wright connects the Servant's death to a greater "exile" envisioned in Isaiah 49.²³³ From this view point, God's righteousness—which is questioned by Israel's failure—is effective through the Messiah's faithfulness in the covenantal relationship.²³⁴

However, while the Messiah's death and resurrection are explicated in echoes of the Suffering Servant in Isaiah 53, Paul presents the Messiah as the solution for God's judgment on sinners through his death and resurrection. This is completely in accord with the Davidic Messiah, the agent of God's judgment, as shown in the previous chapters.

Fitzmyer rightly states, "The clause alludes to Isa 53:4–5, 11–12 and reveals the vicarious character of Christ Jesus' suffering in his role as the Servant of Yahweh who takes away human sin and achieves justification for human beings."²³⁵ Stuhlmacher says, as well,

When Isaiah 53:10–12 stands in the background of Paul's Christological texts ... then the point is that Christ effects justification for sinners as the vicariously Suffering Servant. He bore their iniquities and punishment vicariously and went to death for them while they were still ungodly (cf. Rom 4:25; 5:6–8).²³⁶

Paul's conclusion in Romans 1:18–4:25 is that for the justification of sinners, God punished his Son, the Davidic Messiah, by "handing him over" to deal with human sin.

²³¹Wright, *Paul and the Faithfulness of God*, 999.

²³²Ibid.

²³³Ibid., 1000.

²³⁴Ibid.

²³⁵Fitzmyer, *Romans*, 389.

²³⁶Peter Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective* (Downers Grove, IL: InterVarsity Press, 2001), 58.

Resurrection of the Messiah. Resurrection necessarily implies enthronement and judgment in the heavenly court in Romans 4:25. His resurrection cannot be separated from Christ's cross, by which the Messiah's vindication for believers is proclaimed in 4:25.²³⁷ Paul instructs that "he was handed over for our trespasses and raised for our justification" (4:25).²³⁸ This verse is "so formulated in a literary parallelism; both effects are to be ascribed to the death and the resurrection."²³⁹ The resurrection of Jesus is dependent on Isaiah 53, because Isaiah 53:11 in the LXX and at Qumran says that the righteous Messiah "will see light" (δείξει αὐτῷ φῶς). This verse is considered to refer to the resurrection.²⁴⁰ Moreover, it is in accord with the righteous Messiah in Isaiah 52:13 that "he shall be high and lifted up, and shall be exalted."

The Messiah justifies sinners by his death and resurrection. This act quenches God's wrath on their behalf. The royal and priestly Messiah, who is clearly portrayed in 3:25, appears too in 4:25. While he is characterized as the Davidic Messiah, his death, resurrection, and enthronement are additionally linked with the High Priest described in 8:34—an allusion to Psalm 110:1 and 5. His enthronement "at the right hand" of God, in 8:34, illustrates his function in God's judgment. As mentioned above, Acts 17:31 alludes to Christ enthroned as a heavenly judge because "he has fixed a day on which he will judge the world in righteousness by the man whom he has appointed, and of this he has given assurance to all by raising him from the dead" (Acts 17:31). The enthroned Messiah is now participating in God's judgment at the right hand of God (Rom 8:34). Judicial images continue to appear in 8:34. Christ's intercession means "ensuring that the

²³⁷Schreiner, *Romans*, 462.

²³⁸For the meaning of διὰ in Rom 4:25, see Michael F. Bird, "'Raised for Our Justification': A Fresh Look at Romans 4:25," *Colloquium* 35, no. 1 (May 2003): 39–46. I follow Schreiner's understanding of causal sense, "because of." Schreiner, *Romans*, 243–44.

²³⁹Fitzmyer, *Romans*, 389.

²⁴⁰Schreiner, *Paul*, 190.

justifying verdict for which he died is applied to us in the judgment.”²⁴¹ Christ’s intercession should be seen alongside his resurrection. His intercession first proves his priestly ministry as in Psalm 110, and it is demonstrated as well in the Davidic Messiah of Isaiah 53:12. The new Davidic Messiah was resurrected and enthroned to execute the priestly role, according to the order of Melchizedek, as described in Psalm 110.

For this reason, Paul teaches that Jesus was “handed over” for our trespasses and raised for our justification (Rom 4:25), which corresponds to the suffering of the Servant, the Davidic Messiah in Isaiah 53. All this is due to God’s judgment. In other words, Paul stresses the judgment of God through the Davidic Messiah against sinners and the solution to God’s wrath in Romans 1:18–4:25, rather than the Messiah’s faithfulness, although some scholars think that Messiah’s covenantal faithfulness is manifest because it is based on his obedience in his suffering. These scholars feel that in Romans 5:19, Paul’s focus is that Jesus’ death is primarily the ultimate act of obedience.²⁴² But Christ’s obedience cannot be identified with his covenantal faithfulness itself. Schreiner writes,

Granted, the obedience of Christ is an important element in Pauline theology. But there is not a shred of evidence anywhere else that he speaks of that obedience as Christ’s πίστις. The parallel between Rom 5:15–19 and πίστις Ἰησοῦ Χριστοῦ is hardly as strong as proponents of the subjective interpretation claim.²⁴³

Paul does not draw attention to Christ’s covenantal faithfulness with his obedience. Instead, the central issue is that God’s righteousness operates over all humanity. Paul concentrates on all human beings—whether Jew or Greek, as in 3:22.²⁴⁴ Paul observes that Christ’s “one act of righteousness results in justification leading for all men” (5:18).

²⁴¹Moo, *Romans*, 542.

²⁴²Ibid., 344; Vickers, *Jesus’ Blood and Righteousness*, 148.

²⁴³Schreiner, *Romans*, 185.

²⁴⁴Vickers, *Jesus’ Blood and Righteousness*, 113. The universal dominion of death is described as apart from the presence of the law in Rom 5:13–14. Moo, *Romans*, 332.

“One act of righteousness” is identified as a verdict that is just.²⁴⁵ Paul connects this forensic idea with the next verse. Romans 5:19 reads that Christ’s “obedience makes many righteous” (5:19).²⁴⁶ Christ’s obedience as one righteous act makes all human beings righteous, including Jews and Gentiles, beyond the covenantal relationship.

Thus, while some believe Messiah’s covenantal faithfulness, which is obedience, the Messiah’s obedience cannot be identified as covenantal faithfulness. Rather, this is righteous conduct that results in a forensic verdict. Vickers rightly remarks, “While Christ’s life and death cannot be separated, it does seem that Paul’s main focus is on Christ’s death as the supreme act of righteousness, his act of obedience that secures the status of ‘righteousness’ for those identified with him.”²⁴⁷ While Christ’s obedience can be the grounds for justification, it cannot be identified with covenantal faithfulness itself. Paul suggests Christ’s obedience as redemptive death, which is the consummation of redemptive history.²⁴⁸

The Messiah’s resurrection is the main point in these verses, so πίστις summarizes the narrative of the Messiah’s resurrection. The Messiah’s death is presented for the justification of the ungodly in Romans 4:25, which is in allusion to Isaiah 53. This verse is connected to Isaiah 53:1: “Who has believed what he has heard from us?”²⁴⁹ The juxtaposition of Romans 10:16 and Isaiah 53 concerns the report of the Messiah.²⁵⁰ As an apostle, he encounters the unbelief of Jews. With Isaiah 53:1, Paul points out Isaiah’s

²⁴⁵Fitzmyer, *Romans*, 420; Moo, *Romans*, 345; Schreiner, *Romans*, 287.

²⁴⁶Forensic meaning for “καθίστημι,” see Fitzmyer, *Romans*, 421; Moo, *Romans*, 344–46; Schreiner, *Romans*, 223–24; J. A. Bühner, “καθίστημι,” in *EDNT*, 2:225–26.

²⁴⁷Vickers, *Jesus’ Blood and Righteousness*, 147–48.

²⁴⁸*Ibid.*, 150–52. Jesus Christ’s obedience is a different idea from the faithfulness of Wright’s Messiah.

²⁴⁹Otto Betz, “Jesus and Isaiah 53,” in Bellinger and Farmer, *Jesus and the Suffering Servant*, 75.

²⁵⁰Betz, “Jesus and Isaiah 53,” 75.

proclamation of the gospel, calling for faith: “But they have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed what he has heard from us?’” (Rom 10:16).²⁵¹ Now, Paul’s point is inverted in Romans 15:21.²⁵² In the context of Isaiah 52, in which “nations” and “kings” have not heard Yahweh’s Word, they who have not heard Yahweh’s Word will now see and understand.²⁵³ The death and exaltation of the Davidic Messiah of Isaiah 53 make this possible. Paul uses the cultic and judgmental action of the Davidic Messiah in Romans 15:16–21 for his apostolic mission. His mission fulfills the pattern of the Gentiles’ salvation through the Davidic Messiah that appears in 52:15.

In addition, continuity between the faith of Abraham and believers is emphasized in 4:24 (τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν).²⁵⁴ Like the believing of Abraham, which is in the resurrecting power of God (17, 19), Christians trust in the risen Christ. This trust is a common creed in early Christianity (Acts 3:15; 4:10; 13:30; Rom 7:4; 8:11; 10:9; 1 Cor 15:4–7, 11, 12, 20; Gal 1:1; Eph 1:20; Col 2:12; 1 Thess 1:10; 1 Pet 1:21).²⁵⁵ Seifrid comments,

In his third and final characterization of God in this passage, Paul equates the faith of Abraham with that of those who “believe on the one who raised Jesus our Lord from the dead” (4:24). In fact, he underscores the identity of their faith and its object (‘the justifier of the ungodly’ and ‘the one who raised Jesus’) by means of diction which otherwise is unusual for him: πιστεύουσιν ἐπὶ. The material link with the previous characterization is likewise obvious. In both cases, faith grasps God as the Creator, who makes the dead alive—a reversal of the rejection of the Creator which Paul describes in Romans 1.²⁵⁶

The faith of believers in the Messiah is the power of salvation for those who believe. This

²⁵¹Seifrid, “Romans,” 691.

²⁵²Ibid.

²⁵³Ibid.

²⁵⁴Schreiner, *Romans*, 424.

²⁵⁵Ibid.

²⁵⁶Mark A. Seifrid, “Paul’s Use of Righteousness Language,” in *Justification and Variegated Nomism*, vol. 2, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, WUNT 2.140 (Grand Rapids: Baker, 2004), 62.

is manifest in the flow of Paul's argument in Romans 4. Therefore, Paul emphasizes the Messiah's death and resurrection for justification of the ungodly, who are following the pattern of Abraham's faith. It surpasses the covenant boundary, and Paul emphasizes the faith of the ungodly in the Messiah of the ungodly.

Conclusion

In response to the question of the Messiah's faithfulness, it was contended that the statement of Paul in 1:18–4:25 is mainly focused on God's judgment over sinners. The main flow of Paul's argument is that God's judgment is accomplished through the Davidic Messiah in his death and resurrection. Paul weaves his argument with the thread with the strand that is the Davidic-messianic language. The entire thread of Romans 1:18–4:25 is God's wrath and the resolution for his wrath, which is justification by faith in the Messiah. Paul stresses that the Davidic Messiah is the agent of God's judgment (2:16), the place of God's judgment, *ἰλαστήριον*, (3:25), and the justifying Messiah (4:25). The Davidic Messiah, the agent of God's judgment, justifies all believers. The Messiah justifies them by his death and resurrection in righteousness. This simultaneously shows the Davidic Messiah's main role as the agent of God's judgment as in the Old Testament and Jewish literature. Paul emphasizes the resolution of God's wrath through the Davidic Messiah's bearing sins and receiving God's judgment. In other words, the Davidic Messiah's atonement is God's solution for God's wrath over sins. Paul concentrates on God's righteousness, rather than on the Messiah's faithfulness in the covenantal relationship. The Davidic Messiah's faithfulness does not fully support his role as the agent of God's judgment. Instead, perceiving faith in the execution of God's judgment is a more suitable understanding of Paul's writing, even though several scholars recently have maintained that the meaning of "faith of Christ" is the "faithfulness of the Messiah." In light of Paul's recognition of the Davidic Messiah's role, and Jesus as the agent of God's judgment, excluding the Messiah's faithfulness better fits Paul's Davidic Messiah

description in his letter to the believers in Rome.

CHAPTER 6

SUMMARY AND CONCLUSION

Summary

Chapter 1 introduced the thesis and provided a history of research within which to place the question of the Davidic Messiah and his covenantal faithfulness. Many modern scholars describe the faith of Christ as Christ's covenantal faithfulness. The analysis of the Davidic Messiah in Jewish tradition, though, is to unearth the ubiquitous ideas about the Davidic Messiah in the Old Testament and Second Temple writings. It is undeniable that in the concept of the eschatological Davidic Messiah developed in the Old Testament, especially in the post-exilic period, his main role is to carry out God's judgment. In general, second Temple Jewish literature maintains this same emphasis. The consistent features, which are manifest in his executing God's judgment, are closely related to equity and righteousness, rather than the Davidic Messiah's covenantal faithfulness.

Chapter 2 investigated a continual expectation for the Davidic Messiah in the Old Testament. Genesis 49 and Numbers 24 are the basis for the expectation of the Davidic Messiah in the Old Testament. The expectation of the Davidic Messiah, which is based on Genesis 49 and Numbers 24, continues throughout the Old Testament. The Davidic Messiah, within the prophets, includes the expectation of the Davidic Messiah, whose main role will be that of the agent of God's judgment. He will administer righteousness and justice as David and Solomon did (2 Sam 8:15 and 1 Chr 18:14). God's judgment through the Davidic Messiah shows retributive and impartial righteousness. In addition, the Suffering Servant in Isaiah 53 can be characterized as the Davidic Messiah, who bears God's judgment in the heavenly courtroom (Isa 40–55). This fact corresponds

to his role as the agent of God's judgment. The text focuses on executing of God's judgment through his suffering, and exaltation is emphasized, rather than his covenantal faithfulness. Thus, the Old Testament maintains a consistent witness that the main role of the expected Davidic Messiah is the executor of God's judgment.

In chapter 3, our attention turned to the Davidic Messiah in the Second Temple Jewish literature, often described as the executor of God's judgment. Contrary to scholars who maintain that either various messiahs exist in the Jewish writings, or that there is no concept for the Davidic Messiah, the Davidic Messiah, however, is clearly characterized as the figure in Genesis 49 and Numbers 24. The Second Temple Jewish writings present this figure consistently as the Davidic Messiah.

In *Psalms of Solomon*, the Davidic Messiah is expected as the executor of God's righteousness and justice in the seventeenth chapter. The righteousness in executing God's judgment is realized as impartial righteousness for God's just judgment. The Davidic Messiah's judgment of secret things in 1 *Enoch* is similar to Paul's statement in Romans 2:16. The Son of Man—the messianic figure—possesses the characteristics of the Davidic Messiah as the agent of God's judgment, although it is debatable whether Enoch can be identified with the Davidic Messiah. The political circumstances of the date of composing the Qumran writings should be considered, and the date of writing could influence the Davidic Messiah features. The Davidic Messiah's main role is that of the agent of God's judgment, though. While he has the characteristics of the victorious warrior in the eschatological war, he can be designated as the executor of God's judgment. The term “righteous one” is primarily employed when writers concentrate on the execution of God's judgment through the Davidic Messiah. When he is described as the suffering messianic figure of Isaiah as interpreted in Qumran writings, his role is the resolution of God's judgment, rather than faithfulness to God's promises. In Jewish literature, the “faithfulness” language of the faithful Messiah in suffering is sparse in describing God's judgment through the Davidic Messiah.

Chapter 4 centered on Romans 1:3–4; the consistent wording of the gospel characterized by the Davidic Messiah in the Old Testament and Jewish literature appears in the opening of Romans. Messianic allusions are closely related to the Davidic Messiah's features as the agent of God's judgment, rather than to features of the Messiah's faithfulness. The Davidic Messiah, who is described with judgmental language in 15:12, can be particularly paralleled with the gospel statement in 1:3–4.

Then, what is stressed in Paul's letter to the Romans: the Messiah as the agent of God's judgment, or the Messiah as the faithful One? Paul consistently argues God's judgment through the Davidic Messiah in his gospel. He asserts God's judgment in the next chapter of Romans, in which judgment through the Davidic Messiah is stated (Rom 2:16).

Chapter 5 provided examinations of the Davidic Messiah in Romans 1:18–4:25. The Messiah Jesus, in Paul's preaching of his gospel, is the agent of God's judgment. The Davidic Messiah was expected in the Old Testament and Jewish writings. The language of these expectations is implemented in Romans to state the theme of God's judgment in 1:18–4:25. The Messiah Jesus is the agent of God's judgment. This is the basis of Paul's contention regarding God's wrath and his justification of sinners. God's wrath is paralleled with retributive righteousness in 1:17–18. The execution of God's judgment is impartial, and it is identified with God's judgment through the Davidic Messiah in the Old Testament and Second Temple Jewish writings.

The Messiah Jesus accomplishes God's impartial judgment as described in 3:21–26. In his judgment of all sinners, God put him forth as *ἰλαστήριον*. The Davidic Messiah is bearing sins, receiving God's punishment, and justifying sinners as the suffering Messiah in Isaiah 53. The language of this judgment emphasizes the impartial or just nature of the judgment to resolve God's wrath over sinners. It cannot be identified with the faithfulness language, although it can be supposed that God or the Messiah is the faithful one in the covenantal relationship.

The Davidic Messiah in Romans 4:24–25 alludes to the suffering Messiah in Isaiah 53. The Psalm 110 language is presupposed in the enthronement and exaltation of the Davidic Messiah in Romans 8. He is the priestly Messiah as in Psalm 110 and 11Q13, who makes atonement for his people and justifies the many as in Isaiah 53. Belief is the believers' faith in Isaiah about the suffering Messiah, with the role of a sacrificial offering in Isaiah. It is likewise the trusting of Abraham, which is believing in the resurrecting God.

Conclusion

This dissertation began with my question concerning Christ's faithfulness in executing God's judgment. After researching the Davidic Messiah in Jewish tradition, I conclude that Christ's faithfulness is an unfamiliar idea in Romans 1:18–4:25. Affirming that the Davidic Messiah informs Paul's Christology does not require the belief that the Old Testament and Second Temple writings do not inform Christ's faithfulness in Romans. The Davidic Messiah is the agent of God's judgment in Romans; Paul's description of him parallels the concept of the agent of God's judgment in Jewish tradition—both Old Testament and Second Temple Jewish literature. However, his covenantal faithfulness for the faith of Christ is irrelevant in his role, God's judgment. Several scholars emphasize the Messiah's faithfulness in the covenantal relationship based on Jewish tradition. This theme is sparse in the Old Testament and Jewish tradition. Rather, equity and justice are stressed in the Davidic Messiah's execution of God's judgment. Also, when the royal and priestly language related to the agent of God's judgment is utilized in Romans 3:25 and 4:25, the Messiah is to be understood as the object of God's wrath in Romans 1:18–3:20. Paul's attention in Romans 1:18–4:25 is on God's wrath over sin and on the fulfillment of God's judgment that is executed on the Messiah, Jesus, instead of on sinners. In Paul's discourse, the Messiah's faithfulness is unfamiliar because God judges sinners through the Davidic Messiah in Paul's gospel

(Rom 2:16).

The agent of God's judgment, the Davidic Messiah, receives God's judgment. He is the resolution of God's wrath. It demonstrates that God's judgment should be recognized as just and impartial judgment. In this way, God's judgment is executed in Paul's understanding of the Davidic Messiah, who assumes the role of both priestly and royal Messiah. I fully concur with Bavinck's reference to Christ:

But the miracle of the gospel consists in that God manifests his righteousness apart from the law in a way that enables him to remain righteous and in virtue of (not in spite of) that righteousness justifies those who believe in Jesus and who in themselves, judged according to the law, are ungodly (4:5). And that has now been made possible by God's putting Christ forward as an expiation, by faith, in his blood.¹

In this emphasis, Christ's faithfulness is unfamiliar in God's judgment through the Davidic Messiah in Romans 1:18–4:25 because Paul's understanding with respect to the role of the Davidic Messiah is as the agent of God's judgment. Several scholars, especially in the New Perspective, stress God's faithfulness in covenantal relationship with his people, namely, that is Paul's main narrative in Romans. In God's faithfulness, the faithfulness of the Messiah, Jesus, is additionally emphasized, rather than faith in the Messiah. This dissertation shows that Christ's faithfulness is an unfamiliar idea within his role in Romans. When he is presented as the agent of God's judgment (Rom 2:16), faith in the Messiah is a more prominent idea than is faithfulness.

¹Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker Academic, 2003–2008), 3:370.

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ABSTRACT

GOD'S JUDGMENT THROUGH THE DAVIDIC MESSIAH: THE ROLE OF THE DAVIDIC MESSIAH IN ROMANS 1:18–4:25

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This dissertation examines the role of the Davidic Messiah, who is the agent of God's judgment in Romans 1:18–4:25. It may be summarized in two theses: First of all, the Davidic Messiah was expected in the Old Testament and the Second Temple Jewish writings, which establish the foundation for Paul's Davidic Messiah Christology in Romans. Second, the language in the role of the agent of God's judgment cannot be identified with the term faithfulness.

Chapter 1 introduces the thesis and presents a history of research. Chapter 2 investigates the Davidic Messiah in the Old Testament, and the Davidic Messiah who executes and accomplished God's just judgment in righteousness. I contend that the faithfulness language is unfamiliar in God's judgment through the Davidic Messiah.

Chapter 3 explores the Davidic Messiah in the Second Temple Jewish writings. Continuously, the Davidic Messiah is described as the agent of God's judgment. In his execution of God's judgment, righteousness is focused on, rather than the Messiah's faithfulness.

Chapter 4 examines the Davidic Messiah, Jesus, who is preached in Paul's gospel in Romans 1:3–4. While some scholars assert the Messiah's faithfulness in the gospel of God related to Romans 15:12, Paul stresses God's righteous judgment through the Davidic Messiah in Romans 15:12. Paul focuses on God's judgment in his gospel in Romans, and the Davidic Messiah is the agent of God's judgment in the context of

Romans 15. In Paul's emphasis, the Messiah's faithfulness does not appear. Instead, the Messiah's judgment in equity and righteousness can be found.

Chapter 5 seeks the Davidic Messiah in the flow of Paul's argument in Romans 1:18–4:25. He is the agent of God's impartial judgment as in Romans 2:16. The Davidic Messiah executes the justifying righteousness (1:17), which is God's wrath (1:18). Furthermore, while the Messiah Jesus offers himself as the once-for-all sacrifice to atone for sinners (Rom 3:25), it suggests that the Davidic Messiah accomplishes God's righteousness through faith in him (3:22). Moreover, he justifies sinners in his suffering and resurrection (4:25). In this discourse, the righteous judgment over sinners through the Davidic Messiah is Paul's main concern, rather than the Messiah's obedient faithfulness.

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