

God's Judgment through
the Davidic Messiah:
Paul's Use of the Suffering Servant
in Isaiah 53

Myong Il Kim

(Zion Presbyterian Church, Associate Pastor,
New Testament Theology)

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[Abstract]

Nowadays the covenantal language in Romans 3:21–25 is controversial in New Testament scholarship. N. T. Wright’s Messiah Christology manifests the incorporated Christology and the faithfulness of the Messiah linked with significant arguments of Paul in Romans. The Messiah’s faithfulness is presented by “obedience” in his death on the cross. Especially, in Romans, several scholars stress the faithfulness of Christ based on God’s righteousness, which is his covenantal faithfulness, rather than faith in Christ. 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.

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. The majority of this work will be conducted through careful exegesis of Isaiah 53 concerning the Davidic Messiah in Romans. The exegetical approach is mainly performed following arguments regarding the Davidic messianic Christology in Romans 3:21–25 to examine the function of the Davidic Messiah and the Messiah’s faithfulness in Paul’s discourse in Romans.

Key Words: Faith of Christ, Suffering Servant, Isaiah 53, God’s Righteousness, Covenantal Faithfulness, Christ’s Faithfulness

I . 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. 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.

Nowadays the covenantal language in Romans 3:21–25 is controversial in New Testament scholarship. 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.¹ According to Wright,

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.²

The Messiah is “faithful” to God’s covenant plan, which is that

* This article is especially based on Myong Il Kim, “God’s Judgment through the Davidic Messiah: The Role of the Davidic Messiah in Romans 1:18–4:25” (Ph.D. diss., The Southern Baptist Theological Seminary, 2018), 84–100.

1 N. T. Wright, *Paul and the Faithfulness of God* (Minneapolis: Fortress, 2013), 844.

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

“Abraham’s seed would bless the world.”³ The Messiah’s faithfulness is presented by “obedience” in his death on the cross. Especially, in Romans, several scholars stress the faithfulness of Christ based on God’s 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.

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.

This work will be conducted through careful exegesis of Isaiah 53 concerning the Davidic Messiah in Romans. The exegetical approach is mainly performed following arguments regarding the Davidic messianic Christology in Romans 3:21–25 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 3:21–25 to illustrate judgment on the Davidic Messiah rather than his covenantal faithfulness, which suggests God’s righteousness language as forensic.

3 Wright, *Paul and the Faithfulness of God*, 942.

II. Messiah's Faithfulness in Romans 3:21–25?

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.⁴ The faith (πίστις) is faithfulness, which is always supposed to be the badge of Israel and the badge of Jesus.⁵ The answer in Romans 3:21–31 to the question 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.⁶ 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.⁷

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

4 Wright, *Paul and the Faithfulness of God*, 839.

5 Wright, *Paul and the Faithfulness of God*, 840.

6 Wright, *Paul and the Faithfulness of God*, 841.

7 Wright, *Paul and the Faithfulness of God*, 839.

within which ‘juridical’ and ‘participationist’ categories can be held together in proper Pauline relation.”⁸

Campbell feels that the faithfulness of Christ “fits smoothly into the downward martyrological trajectory in the story of Jesus’ passion.”⁹ His basis for this assertion is that faithfulness is an ingredient in the martyrdom theology.¹⁰ The image of a sacrificial death is employed in Isaiah 53 to describe the death of a martyr.¹¹ The sacrificial language of the atoning death of martyrs is used in 4 Maccabees 17:21–22.¹²

Romans 3:21–22 presents God’s deliverance through the faithful Christ for those who are faithful, a set of claims that establishes the argument of 3:27–4:22.¹³ 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.¹⁴

Wright connects the faithful Messiah to the “righteous one” and

⁸ Wright, *Paul and the Faithfulness of God*, 846.

⁹ Douglas A. Campbell, *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009), 611.

¹⁰ Campbell, *The Deliverance of God*, 611.

¹¹ Thomas R. Schreiner, *Romans*, BECNT (Grand Rapids: Baker Academic, 1998), 192.

¹² “And through the blood of those devout ones and their death as an atoning sacrifice (ἰλαστηρίου), 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.

¹³ Campbell, *The Deliverance of God*, 603.

¹⁴ Campbell, *The Deliverance of God*, 611.

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.¹⁵

Moreover, he relates the Messiah's death on the cross to martyrology.¹⁶ 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."¹⁷ 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."¹⁸ 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.

However, the Messiah Christology should be understood in the concept of the role of the Davidic Messiah, who is presented in the Old Testament, especially in Isaiah 53. The faithfulness of the Davidic

¹⁵ Campbell, *The Deliverance of God*, 611.

¹⁶ N. T. Wright, *Romans*, in vol. 10 of *New Interpreter's Bible*, ed. Leaner E. Keck (Nashville: Abingdon Press, 2002), 474–77.

¹⁷ Wright, *Paul and the Faithfulness of God*, 845.

¹⁸ Wright, *Paul and the Faithfulness of God*, 845–46.

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 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.

III. 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" (צַדִּיק) 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."

1. 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 53,¹⁹

¹⁹ See 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'"

whether he represents Israel,²⁰ the prophet himself,²¹ Moses,²² or the Davidic king.²³ 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

of Isaiah: A Second Moses Figure,” in Wenham, Hess, and Satterthwaite, *The Lord’s Anointed*, 105–40.

- 20** See 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*.
- 21** See E. W. Hengstenberg, *Christology of the Old Testament and a Commentary on the Messianic Predictions* (Grand Rapids: Kregel Publications, 1970), 234.
- 22** See P. D. Miller, “Moses My Servant: The Deuteronomical 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.
- 23** Joseph Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2002), 349–57; Daniel I. Block, “My Servant David,” in *The Lord’s Anointed: Interpretation of Old Testament Messianic Texts*, eds. Gordon J. Wenham, Richard S. Hess, and Philip E. Satterthwaite (Grand Rapids: Baker, 1995), 43–49; Schultz, “The King in the Book of Isaiah,” in *The Lord’s Anointed: Interpretation of Old Testament Messianic Texts*, eds. Gordon J. Wenham, Richard S. Hess, and Philip E. Satterthwaite (Grand Rapids: Baker, 1995), 141–65; John Goldingay, *A Critical and Exegetical Commentary on Isaiah 40–55*, ICC (London: T&T Clark, 2006), 2:289.

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).²⁴ 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,” 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.”²⁵

The Servant is compared to a young “shoot” (יִזְקָה) and a “root” (שֵׁרֶשׁ), as is the Davidic Messiah in 11:1–10.²⁶ 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.”²⁷ 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.²⁸

²⁴ He is the “Anointed Conqueror,” in Isa 59:21; 61:1. Moreover, Isa 52:14 is read as in 1QIs^a מְשֻׁחָרִי (‘I anointed’). See Schultz, “The King in the Book of Isaiah,” 155.

²⁵ Shirley Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity* (London: T&T Clark, 2011), 99–100.

²⁶ Isa 4:2; Jer 23:5; Zech 3:8; 6:12. Baltzer, *Deutero-Isaiah*, 402.

²⁷ Baltzer, *Deutero-Isaiah*, 402.

²⁸ J. Stromberg, “The ‘Root of Jesse’ in Isaiah 11:10: Postexilic Judah or Postexilic Davidic King?” *JBL* 127, no. 4 (2008), 655–69.

(1) 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.²⁹ 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" (יִשְׁכִּיל; 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).³⁰ Jan. L. Koole asserts similarities between David and the Servant, with the term "shall succeed" (יִשְׁכִּיל, 1 Sam 18:5-14; Isa 52:13).³¹ The *hiphil* of the term שָׁכַל (52:13) is employed as well to denote the Davidic Messiah "in Jer 23:5 f., where שָׁכַל parallels the making of 'justice and righteousness' in the world."³² This verb, "act wisely," additionally can be rendered as "succeed, be successful, or have good fortune."³³ Also, Goldingay says,

²⁹ Later, 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).

³⁰ Goldingay, *Isaiah 40-55*, 2:289. LXX Isaiah 53:12 reads, "Ἰδοὺ σπυρήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα."

³¹ Jan L. Koole, *Isaiah III*, trans. Anthony P. Runia (Leuven: Peeters, 1998), 2:251.

³² Koole, *Isaiah III*, 2:264. Koole says, "The Davidic king shall reign as king and deal wisely (יִשְׁכִּיל), 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 צִלַּח 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' (הַשְׁכִּיל מִשְׁפָּט וְצִדְקָה) in the world: for מִשְׁפָּט, cf. 42:4 (and 49:4; 50:8) and for צִדְקָה, 53:11." Koole, *Isaiah III*, 2:264.

³³ Baltzer, *Deutero-Isaiah*, 394.

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.³⁴

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.”³⁵ 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 theologoumenon of Judah.”³⁶ 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.’”³⁷ The anointing is through the endowment of the Spirit of the Lord, which is a feature of the Davidic Messiah in Psalm s.³⁸ Isaiah shows the dazzled attention of the nations and kings to the Servant as in Psalms 2 and 89 (see Isa 52:15).³⁹ With the knowledge that is given with God’s Spirit, the Davidic Messiah in Isaiah 52:13–

³⁴ Goldingay, *Isaiah 40–55*, 2:289.

³⁵ Baltzer, *Deutero-Isaiah*, 394.

³⁶ P. 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.

³⁷ Goldingay, *Isaiah 40–55*, 2:291.

³⁸ J. H. Christopher Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004), 278.

³⁹ Hanson, “The World of the Servant of the Lord in Isaiah 40–55,” 16.

53:12 attains the role of agent of God's judgment.

2. 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 (וְנִלְמַדְהוּ; *piel* of לָמַד) a way of “justice” (מִשְׁפָּט; κρίσις) and “understanding” (דַּעַת; σύγχεσις). The judgment idea is significant—corresponding to the knowledge of the Servant in Isaiah 53. The phrase, “through his knowledge,” is strongly stressed in 53:11.⁴⁰ With the result of this knowledge, the Messiah makes “the many” justified.⁴¹ It is the climax of the judgment scene.⁴²

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.⁴³ 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.⁴⁴ Andrew Lincoln attests,

⁴⁰ Baltzer, *Deutero-Isaiah*, 425.

⁴¹ The 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. Goldingay, *Isaiah 40–55*, 2:326.

⁴² Goldingay, *Isaiah 40–55*, 2:325.

⁴³ Andrew 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 κρίνω, ‘to judge,’ appears in 49:25; 50:8; 51:22.

⁴⁴ B. 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.

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 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.⁴⁵

YHWH summons nations to the courtroom for conducting a trial, in which God's sovereignty over history is manifested.⁴⁶

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.⁴⁷ He is "indeed the one who has brought about their plight as an expression of justified wrath at their disobedience (cf. 42:22-25)."⁴⁸ 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."⁴⁹ 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.⁵⁰ The frame

⁴⁵ Lincoln, "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.

⁴⁶ Childs, *Isaiah*, 317.

⁴⁷ Lincoln, "A Life of Jesus as Testimony," 150.

⁴⁸ Lincoln, "A Life of Jesus as Testimony," 150.

⁴⁹ Lincoln, "A Life of Jesus as Testimony," 150.

⁵⁰ H. 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

of the fourth song (52:13–15; 53:11b–12) is closely related to the first song in style and in speaker.⁵¹

In Isaiah 52:13–15, which is paralleled with 42:1, the Servant is “introduced with the mission to bring *טִשְׁבֵּת* (‘justice’) to the nations.”⁵² In this verse, Yahweh himself designates “the office and reward of his Servant,”⁵³ who in Isaiah 40–55 would establish justice, which is the first thing of God’s commandment in Isaiah 42:3.⁵⁴ While the Servant will faithfully bring justice (*טִשְׁבֵּת יוֹצִיא לְאֶרֶץ*, *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 (*טִשְׁבֵּת*) in the earth.”⁵⁵ The courtroom scene is manifested in Isaiah 53, which is in accord with God’s judgment in the heavenly courtroom in Isaiah 40–55.⁵⁶ There are terms of judgment after Yahweh places the guilty verdict on the Messiah. In Isaiah 53:8, “oppression” (*עֲצָר*), which can be more accurately rendered as “restrained,”⁵⁷ suggests

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 Belling and Farmer, *Jesus and the Suffering Servant*, 25.

51 Belling and Farmer, *Jesus and the Suffering Servant*, 25.

52 Childs, *Isaiah*, 412.

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

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

55 H. 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.

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

57 Smith, *Isaiah 40–66*, 453.

the Messiah's arrest and imprisonment.⁵⁸ 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)."⁵⁹ The last verdict in this passage (Isa 53:11) is presented on the Servant in the Judgment scene, which is "צַדִּיק עֲבָדִי לְרַבִּים:" (my servant, the righteous one, shall make many righteous).⁶⁰ As noted above, the *hiphil* of צַדִּיק 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).⁶¹ For this reason, the Servant can acquit them in the judicial sense before the divine justice.

(1) 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

⁵⁸ Smith, *Isaiah 40–66*, 453.

⁵⁹ Lincoln, "A Life of Jesus as Testimony," 151.

⁶⁰ Baltzer, *Deutero-Isaiah*, 424; Goldingay, *Isaiah 40–55*, 2:325.

⁶¹ Robert 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; Hägglund, *Isaiah 53*, 74–77; R. N. Whybray, *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53* (Sheffield: Sheffield Academic, 1978), 68–69 suggest the meaning of "leading righteous" as in Dan 12:3.

God's imminent judgment over God's people. Moreover, it should be considered that liberation (דרור) of the wicked people from exile requires forgiveness of the sins of God's people to execute just judgment. Liberation (דרור) serves as representation for "the redemption of the individual, and particularly for the forgiveness of sins."⁶² 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.⁶³ 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)."⁶⁴ Isaiah 1:27 reads, "Zion shall be redeemed by justice, and those in her who repent, by righteousness (בצדקה)." God's justice and righteousness connote his vindication and salvation.⁶⁵

The Servant bearing the sins of the many plays a substitutionary role,⁶⁶ and he is described as atoning sins and assuaging God's wrath.⁶⁷ It echoes the scapegoat ritual (Lev 16), in which one is sacrificed as an atonement offering (הקטורת).⁶⁸ The other carries

⁶² Moshe Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Minneapolis: Fortress Press, 1995), 210.

⁶³ Schultz, "The King in the Book of Isaiah," 159.

⁶⁴ John N. Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 565.

⁶⁵ Smith, *Isaiah 1-39*, 115; Childs, *Isaiah*, 22; Blenkinsopp, *Isaiah 1-39*, 187.

⁶⁶ Hermann 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.

⁶⁷ Concerning the cultic idea in Isa 53, see Williams, *Christ Died for Our Sins*, 35-73.

⁶⁸ Blenkinsopp, *Isaiah 40-55*, 351.

iniquities of all, and it is “cut-off land.”⁶⁹ It recalls the Davidic Messiah, who is the Suffering Servant, being cut off from the land of the living (נָגַר מְאָרֶץ חַיִּים in 53:8b).⁷⁰ Indeed, the term אָשָׁם (“guilt offering”) is described as an atoning sacrifice for sin in Lev 4–5, 7.⁷¹ God accepts the Servant as “a substitute for the sacrificial guilt offering.”⁷² 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).⁷³ It is the sacrifice for the removal of guilt and liability for punishment.⁷⁴ 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 Leviticus 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7.⁷⁵

The high priest’s role in the atonement is implied with the term, יָדָה in Isaiah 52:15. The meaning of “sprinkling” is frequently offered for the translation of this term.⁷⁶ The sprinkling is the activity that the high priest carries out on the Day of Atonement. The Servant

⁶⁹ Blenkinsopp, *Isaiah 40–55*, 351.

⁷⁰ Blenkinsopp, *Isaiah 40–55*, 351.

⁷¹ Blenkinsopp, *Isaiah 40–55*, 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.

⁷² Blenkinsopp, *Isaiah 40–55*, 118.

⁷³ Richard 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, “אָשָׁם,” in *TDOT*, 1:433.

⁷⁴ Blenkinsopp, *Isaiah 40–55*, 351.

⁷⁵ Allen, “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: נֶפֶשׁ (“soul” or “life”), and the conjunction וְאִם.”

⁷⁶ Contra Spieckermann, “The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament,” 1–15.

will expiate for the many nations. The verb **זָרַק** 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, 19.⁷⁷ 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.”⁷⁸ In addition, this is a cultic concept, in which the Servant’s atoning role is suggested.⁷⁹ 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.”⁸⁰ 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.”⁸¹ Thus, the Suffering Servant will achieve what the kings of Israel and priests had failed to achieve.⁸²

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

⁷⁷ The ESV, NIV, NASB, HCSB render **זָרַק** as “sprinkle.”

⁷⁸ Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 110.

⁷⁹ Lucass, *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 110.

⁸⁰ J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 42.

⁸¹ Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah* (London: T&T Clark, 2007), 158.

⁸² Hanson, “The World of the Servant of the Lord in Isaiah 40–55,” 17.

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.

3. 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 4:25.⁸³ 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).”⁸⁴ 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 2:4.⁸⁵ Wright understands Isaiah 40–55, which includes the Suffering Servant idea, to deal “specifically with divine faithfulness.”⁸⁶ 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 expression of what it means that YHWH, Israel’s One God, has at last returned in glory to Zion.”⁸⁷ Through the Messiah’s faithfulness,

⁸³ Roy 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.

⁸⁴ Hays, *Echoes of Scripture in the Letter of Paul*, 63.

⁸⁵ Hays, *Echoes of Scripture in the Letter of Paul*, 135.

⁸⁶ Wright, *Paul and the Faithfulness of God*, 882.

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.⁸⁸ 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."⁸⁹ 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."⁹⁰ Although Israel is not faithful, the Messiah has been faithful, so that "the Abraham covenant is fulfilled."⁹¹

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.⁹² 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)."⁹³ Because of God's vindication for the righteous Messiah, the Davidic

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

88 Wright, *Paul and the Faithfulness of God*, 999.

89 Wright, *Paul and the Faithfulness of God*, 999.

90 Wright, *Paul and the Faithfulness of God*, 999.

91 Wright, *Paul and the Faithfulness of God*, 999.

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

93 Joshua Jipp, *Christ Is King: Paul's Royal Ideology* (Minneapolis: Fortress Press, 2015), 230. See Lucass *The Concept of the Messiah in the Scriptures of Judaism and Christianity*, 108–9.

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.⁹⁴

The vindication for the righteous Davidic king in Psalms is paralleled with the righteous Davidic Messiah in Isaiah 53.⁹⁵ 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

⁹⁴ Jipp, *Christ Is King*, 230.

⁹⁵ Goldingay, *Isaiah 40-55*, 2:231.

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).⁹⁶ Considering the context of the previous chapters (Isa 49-53), God's restoration of Israel is accomplished with his power ('his arm or hand,' 50:2; 51:5, 9; 52:10).⁹⁷ 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."⁹⁸

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.⁹⁹ The speaker's statement is an incredible report (שמורעה, 53:1).¹⁰⁰ 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.¹⁰¹ The anticipation of the Messiah is totally different from the thought of the people. Blenkinsopp explains,

⁹⁶ Baltzer, *Deutero-Isaiah*, 400.

⁹⁷ Oswalt, *The Book of Isaiah*, 376.

⁹⁸ Goldingay, *Isaiah 40-55*, 2:297.

⁹⁹ Westermann, *Isaiah 40-66*, 257.

¹⁰⁰ Blenkinsopp, *Isaiah 40-55*, 349.

¹⁰¹ Oswalt, *The Book of Isaiah*, 376.

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 (הַגִּיד . . . עֲבָדֵי . . .) is reminiscent of 42:1 (הוֹן עֲבָדֵי), 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).¹⁰²

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 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.¹⁰³

The new aspect of this report that people never dreamed comes with the Servant's bearing, and being burdened in, his suffering.¹⁰⁴ Westermann holds, "In this connection it should be noticed that two

¹⁰² Blenkinsopp, *Isaiah 40–55*, 349.

¹⁰³ Oswalt, *The Book of Isaiah*, 380–81.

¹⁰⁴ Westermann, *Isaiah 40–66*, 263.

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.”¹⁰⁵ 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.”¹⁰⁶ Until the “punishment” (מוֹצָא, 53:5; cf. Job 5:17; Prov 22:15; 23:13), Israel’s restoration never occurs.¹⁰⁷ The Servant must endure being subjected to this punishment, which is a legal attack, judgment (טִשָּׁנָה, 53:8).¹⁰⁸ The context of a court of law is assumed in speaking of others’ violent action (53:8).¹⁰⁹ The contempt and abhorrence that the Servant experiences, smitten by God, indicates God’s wrath on him.¹¹⁰ 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.¹¹¹ In addition, the speaker suggests an expiatory sacrifice with the term (אָשָׁא), as noted above. This means that guilt and liability for the punishment of people are removed.¹¹²

From this perspective, the Messiah’s faithfulness is not the speaker’s concern 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 אָשָׁא bearing condemnation. While the speaker employs similar language

¹⁰⁵ Westermann, *Isaiah 40-66*, 263.

¹⁰⁶ Westermann, *Isaiah 40-66*, 263.

¹⁰⁷ Oswalt, *The Book of Isaiah*, 388.

¹⁰⁸ Goldingay, *Isaiah 40-55*, 2:312.

¹⁰⁹ Westermann, *Isaiah 40-66*, 262.

¹¹⁰ Westermann, *Isaiah 40-66*, 265.

¹¹¹ Oswalt, *The Book of Isaiah*, 388.

¹¹² Blenkinsopp, *Isaiah 40-55*, 354.

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."¹¹³ Yahweh causes the suffering falling on him (53:6). The Messiah's condition is "the result of divine punishment for sin."¹¹⁴ He is passively smitten by God.¹¹⁵

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" (שמיעה). The intention of this employment concentrates on the "believing in" of the people. Westermann notes,

For them the event is a שמיעה, 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.¹¹⁶

The devout hear, believe, and confess that the Servant is smitten by God; he takes their iniquity upon himself; and he procures healing

¹¹³ Blenkinsopp, *Isaiah 40–55*, 350.

¹¹⁴ Blenkinsopp, *Isaiah 40–55*, 350.

¹¹⁵ Westermann, *Isaiah 40–66*, 263.

¹¹⁶ Westermann, *Isaiah 40–66*, 260.

and peace.¹¹⁷ 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 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.

IV. Conclusion

The features of the Davidic Messiah, who is the agent of God's judgment, have been surveyed in this article. 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 kings of Israel 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

¹¹⁷ Westermann, *Isaiah 40-66*, 263.

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.

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.

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[초록]**다윗계열의 메시아를 통한 하나님의 심판:
이사야 53장에 나타난 고난 받는 종에 대한 바울의 사용**

김명일(시온성 교회, 부목사, 신약신학)

오늘날 로마서 3:21-25의 언약적 언어는 신약성경 학자들 사이에서 논란이 되고 있다. N. T. Wright의 메시아 기독교론은 합체적 기독교론과 메시아의 신실성으로 특징지어진다. 이는 로마서의 바울의 중요한 주장들과 연결된다고 주장한다. 메시아의 신실함은 십자가에서의 그의 죽음에서 나타난 '순종으로 드러난다. 특히 여러 학자들은 로마서의 이 부분에서 그리스도에 대한 믿음보다는 언약적 신실함으로 이해되는 하나님의 의에 근거한 그리스도의 신실함을 강조한다. 신실한 그리스도의 고난과 죽음은 이사야 53장의 고난 받는 종을 반향하며 순교자신학의 궤적에 부합한다. 이는 로마서 1:18-4:25의 바울의 메시아 기독교론에 적용된다.

그러나 이 구절에서 바울의 강조는 메시아의 언약적 신실함을 통한 하나님의 의가 아니다. 오히려 메시아에 대한 믿음을 통한 하나님의 의가 로마서 3:21-25에서의 바울의 중요한 주장이다. 하나님의 진노의 심판은 죄인을 구원을 위한 십자가에 실행된다. 이들은 언약적 관계에 있는 사람뿐만 아니라 언약적 관계를 벗어난 모든 사람을 포함한다(1:18-3:20). 이 연구는 로마서의 다윗 계열의 메시아와 관련하여 이사야 53장의 주의 깊은 주해를 통해서 이루어질 것이다. 주해적 접근은 주로 로마서 3:21-25에서의 다윗 메시아의 기능과 메시아의 신실함을 다루기 위해서 연구될 것이다.

키워드: 그리스도의 믿음, 고난 받는 종, 이사야 53장, 하나님의 의, 언약적 신실함, 그리스도의 신실함