

DANIEL M. I. COLE

# Isaiah's Servant in Paul

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*  
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Daniel M.I. Cole

# Isaiah's Servant in Paul

The Hermeneutics and Ethics of Paul's  
Use of Isaiah 49–54

Mohr Siebeck

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## Preface

This book started life as my 2018 PhD dissertation at Trinity Evangelical Divinity School, and has been revised for publication, mainly in the space given to and clarity of first and last chapters. Every dissertation is the product of scores of people working together to get one person over the line, and mine has been doubly the case, since I went to TEDS to work on a different topic area altogether. But among the many who have helped me along the way, a few deserve special thanks.

First, thank you to my dissertation advisor, Dr. D. A. Carson, who has been the model of what an evangelical scholar should be. I could not have dreamed of studying and writing under someone as knowledgeable, patient, and gospel-focused as you. Not only this work but my theological and hermeneutical framework (to say nothing of my writing style!) has been profoundly shaped by your input.

Second, thanks to my second reader, Dr. C. R. Campbell, who first inspired in me a love of Greek as a language and exegesis as a discipline, for whom I also had the privilege of working as his Teaching Assistant for 3 years. You taught me much about scholarship, research, teaching, and jazz. Also, thanks to Dr. R. E. Averbeck, the program chair, whose efforts in forming the PhD community at TEDS greatly nourished our family during our sojourn in Deerfield, IL.

To my current colleagues at Trinity Theological College in Perth, Australia, especially our Principal, Rev. Dr. D. S. West, who has given me the space to complete this work, and Dr. A. L. Chapple, whose insights and proof-reading have been invaluable: Thank you. It has been such a joy to work together for the cause of the gospel. Thanks must also go to all the students here who are so eager to learn the depths of God's word and then to go to teach and train others, who make teaching at Trinity such a joy and a privilege.

Thanks are also due to Prof. M. Bockmuehl for not only recommending this work into the WUNT II series but also offering kind and targeted feedback on the original manuscript of this work, and to Prof. J. Frey for its acceptance. Thank you also to the team at Mohr Siebeck, and especially Elena Müller, Tobias Stähler, and Tobias Weiß, for their feedback and guidance through the publishing process and for their patience during this most unusual year.

I owe a debt of gratitude to those who have partnered with me through this journey, especially the people at St. Mark's, Darling Point, and at Crosslife, Libertyville, who have been so generous in their support, both in prayer and finances. This thankfulness also extends to my study groups from Moore College and TEDS and so many other friends, who have provided both serious discussion and warm friendship over so many years.

Special thanks must go to my parents and parents-in-law, who have set such wonderful examples of Christian love for all their children and supported us in so many ways, even when it meant seeing their grandchildren only over FaceTime.

I am also grateful to my own children, Ashlyn, Rhianna, and Hamish, who mistakenly think that publishing a book will make their dad famous. You have embraced the joys and challenges of moving across the world for the sake of the gospel so well; I could not imagine the PhD process – or life in an academic teaching ministry afterwards – any other way, and you make us so proud.

And finally, special thanks must be given to my wife, Emily, without whom none of this would be possible. Your constant love for God and other people, your care for me and our family, and your warmth towards all have blessed me and so many others in so many ways. Thank you for all the sacrifices you have made to get our family to this point.

Daniel Cole  
Perth, Australia  
December, 2020

## Table of Contents

Preface .....	V
List of Abbreviations.....	XII
Chapter 1: The Intersection of Paul’s Ethics and Hermeneutics with Isaiah’s Servant.....	1
<i>A. Literature Review</i> .....	3
I. Foundational Works.....	3
II. Isaiah in All of Paul.....	5
III. Isaiah in Romans .....	7
IV. Isaiah in 2 Corinthians.....	10
V. Isaiah in Galatians .....	13
<i>B. Aim and Scope</i> .....	14
<i>C. Methodological Considerations</i> .....	15
I. Factors from the History of the Text.....	15
II. Factors from the History of the Method.....	18
III. Method .....	21
<i>D. Outline of the Argument and Conclusions</i> .....	22
Chapter 2: The Servant in Isaiah .....	26
<i>A. The Call of the Servant</i> .....	28
I. Context.....	28
II. 49:1 – The Election of the Servant.....	30
III. 49:4 – The Faith of the Servant.....	33
IV. 49:6 – The Task of the Servant .....	38
V. 49:8 – Divine Help for the Servant .....	41



VI. Summary .....	45
<i>B. The Victory of the Servant</i> .....	46
I. The Context – From Isa 49 to Isa 52 .....	46
II. 52:5 – Zion Desolate, God Reviled .....	47
III. 52:7 – The Herald of Victory .....	49
IV. 52:11 – The Command to Respond .....	51
V. 52:15 – The Servant and the Nations .....	53
VI. 53:1 – The Report and Its Reception .....	57
VII. 53:2–12 – The Servant Brings Forgiveness .....	60
VIII. 54:1 – Zion Restored, God Praised .....	60
<i>C. Isaiah, the Servant, the Servants, and Ethics</i> .....	63
I. The Characterization of the Servant .....	63
II. The Characterization of the Servants .....	65
 Chapter 3: The Second Temple Uses of Isaiah’s Servant .....	70
<i>A. The Servant in the Septuagint</i> .....	71
I. Methodology .....	72
II. Exegesis of Septuagint Texts .....	77
1. 49:1 .....	77
2. 49:4 .....	79
3. 49:6 .....	81
4. 49:8 .....	83
5. 52:5 .....	84
6. 52:7 .....	86
7. 52:11 .....	87
8. 52:15 .....	88
9. 53:1 .....	90
10. 54:1 .....	91
III. Septuagint Conclusions .....	91
 <i>B. The Servant in Second Temple Compositions</i> .....	94
I. 1 Enoch .....	96
II. The Psalms of Solomon .....	99
III. The Wisdom of Solomon .....	104
IV. Qumran .....	107
1. 11QMelch (11Q13) .....	108
2. The Hôdâyôt (1QH <sup>a</sup> ) .....	111

<i>C. The Servant in Targum Jonathan</i> .....	113
<i>D. Conclusions</i> .....	117

## Chapter 4: Paul's Use of the Servant in Romans..... 121

<i>A. Jews and the Servant: Isa 52:5 in Rom 2:24</i> .....	122
I. Paul and His Interlocutor .....	123
II. The Quote Itself.....	131
III. Warrants for Paul's Use of Isa 52:5 .....	134
IV. Implications for Paul's Use of Isa 52:5 .....	139
<i>B. Paul's Proclamation of the Servant: Isa 52 and 53 in Rom 10</i> .....	142
I. The Feet of the Messengers (Isa 52:7 in Rom 10:15) .....	143
II. The Disbelief of the Hearers (Isa 53:1 in Rom 10:16).....	150
III. Warrants for the Use of Isa 52:7 and 53:1 in Rom 10 .....	156
IV. Further Preliminary Implications .....	161
<i>C. Paul, Apostle to the Gentiles: Isa 52:15 in Rom 15:21</i> .....	163
I. Paul's Explanation of His Mission.....	163
II. The Quote Itself.....	173
III. Warrants for the Use of Isa 52:7 in Rom 15:21 .....	176
IV. Implications from Paul's Use of Isa 52:15 in Rom 15:21 .....	179
<i>D. Conclusions</i> .....	181

## Chapter 5: Paul's Use of the Servant in 2 Corinthians ..... 185

<i>A. Paul and the Day of Salvation: Isa 49:8 in 2 Cor 6:2</i> .....	186
I. The Broad Context.....	186
II. We Are Christ's Ambassadors: The Immediate Context .....	189
III. The Promise of God in the Day of Salvation: 6:1–2.....	195
IV. The Quote Itself.....	200
V. Warrants for Paul's Use of Isa 49:8 .....	204
VI. Preliminary Implications from Paul's use of Isa 49:8.....	211
<i>B. Paul's Servant Ministry in the Day of Salvation: 6:3–11</i> .....	213

<i>C. Paul's Vision of Corinthian Life in the Day of Salvation: 6:14–7:1</i> .....	220
I. The Place of 2 Cor 6:14–7:1 in the Letter .....	220
II. The Immediate Context .....	222
III. The Quote Itself in the Scriptural Catena .....	227
IV. Warrants for Paul's Use of Isa 52:11 .....	233
<i>D. Conclusions</i> .....	236
<b>Chapter 6: Paul's Use of the Servant in Galatians</b> .....	240
<i>A. Paul Set Apart in the Servant: Isa 49:1 in Gal 1:15</i> .....	241
I. Context .....	241
II. The Passage Itself .....	245
III. Warrants for Paul's Use of the Calling of the Servant.....	256
IV. Preliminary Implications.....	259
<i>B. The Free Children of the Servant: Isa 54:1 in Gal 4:27</i> .....	261
I. The Broad Context.....	262
II. The Immediate Context .....	265
III. The Quote Itself.....	272
IV. The Following Context .....	277
V. Warrants for Paul's Use of Isa 54:1 .....	280
<i>C. Conclusions</i> .....	287
<b>Chapter 7: Conclusions, Implications, and Further Directions</b> .....	291
<i>A. Paul's Hermeneutical Warrant for His Use of the Servant and Its Ethical Shape</i> .....	291
<i>B. Major Implications and Further Directions</i> .....	293
I. For the Study of the New Testament Use of the Old Testament.....	294
II. For Pauline Ethics.....	298
III. For the Church.....	301
<b>Bibliography</b> .....	305

*Table of Contents*

XI

Index of References.....	335
Index of Names .....	347
Subject Index.....	354

## List of Abbreviations

The following abbreviations are used in addition to those found in *The SBL Handbook of Style*, second edition (Atlanta: SBL Press, 2014):

AYB	Anchor Yale Bible
BibStL	Biblical Studies Library
BST	Bible Speaks Today
COQG	Christian Origins and the Question of God
<i>CovQ</i>	<i>Covenant Quarterly</i>
CSB	Christian Standard Bible
EBS	Encountering Biblical Studies
HerBibSt	Herders biblische Studien
HTANT	Historisch Theologischer Auslegung Neues Testament
IVPNTC	IVP New Testament Commentary
JCTCRSS	Jewish and Christian Texts in Contexts and Related Studies Series
JSJSupp	Supplements to the Journal for the Study of Judaism
<i>JSPL</i>	<i>Journal for the Study of Paul and His Letters</i>
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
NIVAC	NIV Application Commentary
NSBT	New Studies in Biblical Theology
PBM	Paternoster Biblical Monographs
PNTC	Pillar New Testament Commentary
SBEC	Studies in the Bible and Early Christianity
SBG	Studies in Biblical Greek
<i>SBJT</i>	<i>Southern Baptist Journal of Theology</i>
SBLSS	Society of Biblical Literature Symposium Series
SGNT	Story of God Bible Commentary: New Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament

## Chapter 1

# The Intersection of Paul's Ethics and Hermeneutics with Isaiah's Servant

Ethics has never featured as heavily in discussions of Paul's thought as his theology, even though he never cordons off his ethics, nor is it less systematic than other aspects of his thought.<sup>1</sup> The predominant method of examination of Pauline ethics within academic discussion has concentrated on the comparison of the content of his ethic with that of other contemporaneous sources. The older variant of this method examined the similarities of Pauline ethics to those of his Greco-Roman counterparts. Here, proponents point to the fact that Paul used the forms and content of Greco-Roman ethics,<sup>2</sup> as well as the fact that he does not quote Scripture as readily in the "ethical" sections of his letters as in the "doctrinal." This then leads to the portrayal of Paul as one who is very scriptural in his theology, yet also one who conforms to Greco-Roman morals in his ethical injunctions. This view still finds voice in many quarters today, whether in the rebuttal of works that seek to downplay the place of Greco-Roman ethics in Paul or in those who approach Paul's ethic through a sociological understanding of conversion and Christian living in a secular world.<sup>3</sup>

More recently, others have called for greater recognition of the influence of Second Temple Judaism on Paul's ethics. Here it is claimed that Paul takes the morality found within Jewish reflection on the Old Testament and applies this, albeit with a degree of reworking, to his gentile converts and the congregations to which he writes.<sup>4</sup> Connected to this, the complexities surrounding the understanding of the nature of Paul's Second Temple background have continued to develop, especially in the debates surrounding the New Perspective on Paul. Thompson has noted that many of the recent insights from these debates have

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<sup>1</sup> Victor Paul Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1978), 208–27.

<sup>2</sup> E.g. Abraham J. Malherbe, *Moral Exhortation: A Greco-Roman Sourcebook*, LEC 4 (Philadelphia: Westminster, 1986).

<sup>3</sup> E.g. Wayne A. Meeks, *The Moral World of the First Christians*, LEC 6 (Philadelphia: Westminster, 1986), 13.

<sup>4</sup> E.g. Paula Fredriksen, "Judaizing the Nations: The Ritual Demands of Paul's Gospel," *NTS* 56 (2010): 232–52, doi:10.1017/S0028688509990294; Brian S. Rosner, *Paul, Scripture and Ethics: A Study of 1 Corinthians 5–7*, BibStL 3 (Grand Rapids: Baker, 1999).

not been integrated into Pauline ethics, and he attempts to do so.<sup>5</sup> His attempt, however, results in the division of the law into boundary markers, which can be discarded, and ethical norms, which must be maintained, which effectively transposes the problems associated with a tripartite understanding into a new bipartite key.<sup>6</sup> Thus although more recent work has corrected the earlier tendency to focus exclusively on Greco-Roman backgrounds, no consensus has yet been reached on the impact of Second Temple Judaism in Paul's ethic, let alone the place and nature of the role of the Old Testament in the formation of his Christian ethical program.

In both of these variants of modern scholarship that have considered Paul's ethics, the focus has generally remained on the correspondence of ethical *content*. This has created the problem of allowing surface similarities to dominate the discussion, even though Paul and the author of any particular parallel could command the exact same action for different reasons, even theoretically to the point where the two motivations for the identical behavior become antithetical to one another. Further, keeping the method of ethical investigation at the level of a comparison of content risks reducing the conception of Pauline ethics to deontology, as the action commanded becomes the fundamental locus of investigation into his ethic. Given that such a deontology also artificially limits the influence of the Old Testament on Paul's moral vision to specific commands, this may explain the relative paucity of exploration into the function of the Old Testament in Paul's ethics.<sup>7</sup> Few, however, have probed deeper to examine how Paul uses the ethical backgrounds that he does or why he does so. Yet if it is accepted that Paul is a scripturally integrated thinker, and that his ethics is the expression of his theology, then the influence of the Old Testament on his ethics must be explained at a level deeper than a deontological correspondence. Thus why Paul reads particular Old Testament texts in the way(s) that he does must be established prior to understanding the impact(s) that such texts have on his ethics. That is, any investigation of Paul's use of the Old Testament for his ethics must first be a hermeneutical exercise.

While many sections of either the Old Testament or the Pauline corpus could fruitfully be considered with respect to this question, Paul's use of Isaiah's prophecies about the servant of YHWH (Isa 49–54) suggest themselves as an

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<sup>5</sup> James Thompson, *Moral Formation According to Paul: The Context and Coherence of Pauline Ethics* (Grand Rapids: Baker Academic, 2011).

<sup>6</sup> For a detailed account of the problems associated with a tripartite view of the Mosaic law, see D. A. Carson, "The Tripartite Division of the Law: A Review of Philip Ross, *The Finger of God*," in *From Creation to New Creation: Biblical Theology and Exegesis; Essays in Honor of G.K. Beale*, ed. Daniel M. Gurtner and Benjamin L. Gladd (Peabody, MA: Hendrickson, 2013), 223–36.

<sup>7</sup> Richard B. Hays, "The Role of Scripture in Paul's Ethics," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 161.

ideal candidate for such an investigation for at least three reasons.<sup>8</sup> First, Paul's use of Isa 49–54 is hermeneutically complex. As seen in the next section, even though many have examined Paul's use of these chapters, no single work has brought all of the explicit uses together, much less considered the hermeneutical warrant by which Paul can read these passages in the way that he does. Also importantly, even a cursory glance at the explicit quotations and the widely accepted allusions to Isaiah's servant reveals that Paul appears to place himself within multiple parts of the prophecy, and this sets him apart from the way that other New Testament authors use these same chapters (especially Isa 53:4 in Matt 8:17, Isa 53:7–8 in Acts 8:32–35, and Isa 53:4, 5, 6, 9 in 1 Pet 2:21–25). Flowing out of this, second, Paul involves himself within his reading of Isaiah's servant. That is, these chapters play a fundamental role in shaping Paul's self-understanding and thus his mission as the apostle to the gentiles. Given that Paul understood that his mission necessarily involved moral transformation of those in his care,<sup>9</sup> his hermeneutics of the prophecies of the servant are likely to shape his ethics at the level of their framework. As confirmation of this, third, explicit ethical instruction from Paul is frequently found in the immediate context of his explicit uses of Isa 49–54. This again shows the opportunities to connect Paul's hermeneutics with his ethics.

Thus, although the influence of Isaiah on Paul's theology is generally well-accepted, the prophecies of the servant still present a rich opportunity for the exploration of his use of the Old Testament with a particular focus on his hermeneutics as it shapes the ethics involved in his mission. A more in-depth review of the scholarship of Paul's use of Isaiah's servant will further demonstrate the appropriateness of focusing on these chapters for this investigation and sharpen its aim.

## A. Literature Review

### *I. Foundational Works*

Many have investigated the ways in which the New Testament authors read the prophecies of Isaiah concerning the servant of YHWH and then interpret them in the light of their own experiences of Jesus of Nazareth, even within the Pauline epistles. Yet two scholars have particularly shaped the course of these investigations. The first is Bernhard Duhm. Although Duhm developed a

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<sup>8</sup> The choice to limit the prophecies of the servant as Isaiah's words in Isa 49–54 is due to Paul's choice of particular verses within his epistles, the particular shape of Isaiah's prophecy in Isa 40–55, and the chosen methodology of this project. All are discussed in more detail below.

<sup>9</sup> See especially Michael D. Barram, *Mission and Moral Reflection in Paul*, StBibLit 75 (New York: Peter Lang, 2006), 10.



complex hermeneutic to explain how his *religionsgeschichtlich-wissenschaftliche Kritik* could benefit the church of his day,<sup>10</sup> his most influential contribution to biblical scholarship is his identification and separation of four *Ebed-Jahve-Lieder* from Isa 40–55 (Isa 42:1–4; 49:1–6; 50:4–9; 52:13–53:12).<sup>11</sup> Because of the markedly different language used in these sections, Duhm concluded that a different, post-exilic hand composed these songs and a later redactor of Deutero-Isaiah included them to fill in gaps in the scroll.<sup>12</sup> Both Duhm's methodology and his idiosyncratic explanation for the presence of the so-called servant songs at their particular places in the text have long been rejected.<sup>13</sup> Yet the separation of these passages out from their Isaianic context has continued within scholarship and even appears entrenched in the thinking of the wider church. This had led many to approach this section of Isaiah with one fundamental question: who is the servant of the Lord?

The second is Morna Hooker. In her 1959 monograph she rejects the argument that the four songs of the servant stand apart from their literary context, since the songs evince the same theological emphases as their surrounding context in Deutero-Isaiah.<sup>14</sup> Yet she still asks the same fundamental question concerning the identity of the servant and comes to the answer that Deutero-Isaiah conceives of the servant as a corporate identity, in which any individual takes a secondary place to a collective referent.<sup>15</sup> Beyond this, Hooker also asks how influential the prophecies about Isaiah's servant were on the authors of the New Testament, particularly in their theology of the atonement.<sup>16</sup> Using the criteria that an author's description of the atonement must clearly rely on Isa 53 alone,<sup>17</sup> she concludes that no one within the Christian tradition conclusively drew from the servant prophecies for the significance of Jesus' atoning death until 1 Peter 2:21–25 at the end of the first century AD.<sup>18</sup>

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<sup>10</sup> The best summary of Duhm's hermeneutic and exegetical method is Charles E. Shepherd, *Theological Interpretation and Isaiah 53: A Critical Comparison of Bernhard Duhm, Brevard Childs, and Alec Motyer*, LHBOTS 598 (London: Bloomsbury, 2014), 9–48.

<sup>11</sup> Bernhard Duhm, *Das Buch Jesaja: Übersetzt und erklärt*, HKAT 3/1 (Göttingen: Vandenhoeck & Ruprecht, 1892), xiii.

<sup>12</sup> Duhm, *Das Buch Jesaja*, 285.

<sup>13</sup> For a treatment of the reception of the servant texts, see Herbert Haag, *Der Gottesknecht bei Deuterojesaja*, EdF 233 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985).

<sup>14</sup> Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (Eugene, OR: Wipf & Stock, 1959), 25–26.

<sup>15</sup> Hooker, *Jesus and the Servant*, 41–52.

<sup>16</sup> Hooker, *Jesus and the Servant*, 23–24.

<sup>17</sup> Hooker, *Jesus and the Servant*, 62–64.

<sup>18</sup> Hooker, *Jesus and the Servant*, 152.

Although Hooker later conceded that Paul might echo Isa 53 in Rom 4:25,<sup>19</sup> her conclusions cemented the idea that vicarious suffering lies at the core of the identity of the servant of YHWH. This rules out any identification between Isaiah's servant and the Apostle Paul on the grounds of the uniqueness of Christ's atoning work that Paul himself proclaims (e.g. Rom 4:25; 5:8; 6:10; 2 Cor 5:21; Gal 2:19–21; Col 1:21).<sup>20</sup> This question of the relationship between Paul and Jesus in the identity of the servant would become a defining feature of the scholarship that followed.

## II. Isaiah in All of Paul

Only one author has attempted to investigate and synthesize all of Paul's uses of Isaiah: Florian Wilk.<sup>21</sup> Wilk sets out in his monograph to investigate the objective instances of the thematic influence of the book of Isaiah within the "authentic" epistles of Paul.<sup>22</sup> Importantly, he does not conceive of Paul's epistles as disembodied theology but maintains a central place for Paul's self-understanding as the apostle to the gentiles within the teaching that Paul gives in his letters.<sup>23</sup> Wilk moves through three steps in his work: an investigation of Isaiah's words and phrases used by Paul in their original Isaianic context; consideration of the exegetical method and hermeneutics of Paul's use of these texts, which also allows for the identification of allusions; and synthesis of these uses to bring the significance of Isaiah for Paul to light.<sup>24</sup> With respect to Paul's text-type, Wilk concludes that it is unlikely that Paul used a variety of different sources but rather shaped each passage from a likely Septuagint text-

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<sup>19</sup> Morna D. Hooker, "Raised for Our Acquittal (Rom 4,25)," in *Resurrection in the New Testament: Festschrift J. Lambrecht*, ed. R. Bieringer, Veronica Koperski and B. Lataire, BETL 165 (Leuven: Leuven University Press, 2002), 340.

<sup>20</sup> Even when some connection between the Servant prophecies and Paul's ministry is considered, Jesus' uniqueness still forms the grounds for dismissing any identification between Paul and the servant. E.g. Craig A. Evans, "Isaiah 53 in the Letters of Peter, Paul, Hebrews, and John," 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, 2012), 161. Vicarious suffering cannot be removed from the characterization of the servant, as I demonstrate in chapter 2. Yet the question of the place of vicarious suffering in the prophecies concerning the servant is complex. This also highlights the question of vicarious suffering if Paul does identify himself with Isaiah's servant in some way.

<sup>21</sup> Florian Wilk, *Die Bedeutung des Jesajabuches für Paulus*, FRLANT 179 (Göttingen: Vandenhoeck & Ruprecht, 1998).

<sup>22</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 13. This judgment, on the basis of critical conservatism, rules 2 Cor 6:14–7:1 out of his investigation also, and with it, the use of Isa 52:11 in 2 Cor 6:17. Cf. Florian Wilk, "Isaiah in 1 and 2 Corinthians," in *Isaiah in the New Testament*, ed. Steve Moyise and M. J. J. Menken, NTSI (London: T&T Clark, 2005), 134.

<sup>23</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 13.

<sup>24</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 13–14.

type in order to bring out his own train of thought.<sup>25</sup> Thus, Wilk argues, Paul uses Isaiah with an awareness of its original context.<sup>26</sup> Regarding the overall influence of the book of Isaiah on Paul's thought, Wilk discerns four issues around which Paul's use of Isaiah centres: the message of Christ; Paul's apostolic self-understanding; the role of Israel; and the expectation of the Parousia.<sup>27</sup> With respect to Isaiah's prophecies concerning the servant, Wilk argues that these form the basis of Paul's self-understanding, as he identifies himself with the unique individual of the servant prophecies of Isa 42:6; 49:1–8; and 52:7–12 (as well as 61:1–3).<sup>28</sup> Wilk concludes that this self-understanding represents an intermediary, rather than final, step in the development of Paul's reading of Isaiah.

The great strength of Wilk's work is its comprehensiveness. This is seen in the sheer breadth of the passages in both Isaiah and Paul's letters that he considers as well as the coherence of Paul's reading of Isaiah across multiple books. While many will rightly question the assumption that Paul's letters demonstrate new developments in his theology from epistle to epistle, the distribution of Isaianic uses across Wilk's four categories shows the strong connection between Isaiah's prophecies of the servant and Paul's self-understanding. Yet the decision to exclude 2 Cor 6:14–7:1 from the research means that no one work has considered the breadth of Paul's use of Isa 49–55, and Paul's use of Isa 52:11 in the scriptural catena of 2 Cor 6:16–18 does not fit easily within Wilk's fourfold scheme.<sup>29</sup> Moreover, the nature of his work means that he cannot delve deeply into any given passage in either Isaiah or Paul. One of the implications of this is the choice not to consider the LXX of Isaiah as an entity in its own right.<sup>30</sup> The breadth of the investigation also limits any detailed consideration of the hermeneutical warrant for Paul's uses of Isaiah. Wilk therefore investigates both the exegetical method and hermeneutics of Paul and concludes that Paul both read Isaiah as a prophecy in line with ancient Jewish interpretive patterns and also fashioned the referents by his own experience of the Christ-event.<sup>31</sup> Yet this does not answer the question of the hermeneutical warrant for *why* Paul sees such a close connection

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<sup>25</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 58.

<sup>26</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 265.

<sup>27</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 364–71.

<sup>28</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 406. Cf. Florian Wilk, "Paulus als Interpret der prophetischen Schriften," *KD* 45 (1999): 299. Wilk signals the possibility of a development in Paul's use of Isaiah from his literature review. Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 12–13.

<sup>29</sup> The integrity of 2 Cor 6–7 is addressed in 5.C.I.

<sup>30</sup> Cf. Moisés Silva, review of *Die Bedeutung des Jesajabuches für Paulus*, by Florian Wilk, and of *Heralds of the Good News: Isaiah and Paul in Concert in the Letter to the Romans*, by J. Ross Wagner, *WTJ* 66 (2004): 436–37.

<sup>31</sup> Wilk, *Die Bedeutung des Jesajabuches für Paulus*, 379–80.

between himself and the servant of Isaiah's prophecy, let alone the ethics that flow from this.

### III. Isaiah in Romans

Shortly after Wilk published his monograph, J. Ross Wagner completed his doctoral dissertation, which would be published as *Heralds of the Good News: Isaiah and Paul in Concert in the Letter to the Romans*.<sup>32</sup> It remains the most comprehensive examination of Paul's use of Isaiah in Romans. Wagner sets out to uncover the reciprocal relationship between Isaiah's prophecies on the one hand and Paul's understanding of the gospel and his own apostolic mission on the other.<sup>33</sup> Even phrasing his investigation in this way betrays his close reliance on the work of Richard Hays,<sup>34</sup> and although Wagner takes a more restrained and systematic approach to his investigation than Hays, he still aims, like Hays, at illuminating the hermeneutics driving Paul's use of Isaiah.<sup>35</sup> He concludes overall that Isaiah has a profound influence on the theology of Paul, since Paul reads Isaiah as a prophecy – currently being fulfilled in his ministry – about the eschatological salvation of God that extends to the gentiles.<sup>36</sup> Importantly, by reading Isaiah, Wagner means both that Paul gives a radical re-reading of the text with attention to particularities within the text and also that he interprets the verses that he uses within their Isaianic narrative frame and their broader Old Testament scriptural context.<sup>37</sup> With particular respect to Isaiah's servant, Wagner finds that, although never explicit, "Servant = Christ ... lingers behind the text as a virtually unavoidable implication of Paul's larger reading of Isaiah",<sup>38</sup> in this scheme Paul heralds the gospel as the fulfilment of Isaiah 52:7–53:1.

Wagner provides a careful, rigorous, and detailed exegesis of Paul's use of Isaiah in Romans. Whereas Wilk considered the breadth of Isaianic material, Wagner's choice to focus on Romans allows for a deeper investigation of the Isaianic material in both its original context and Paul's use of it while still providing enough breadth to formulate conclusions regarding Paul's approach to the book of Isaiah as a whole. Like Wilk, moreover, he concludes that Paul

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<sup>32</sup> J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "in Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002).

<sup>33</sup> Wagner, *Heralds of the Good News*, 3.

<sup>34</sup> See especially Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

<sup>35</sup> Wagner, *Heralds of the Good News*, 14–17.

<sup>36</sup> Wagner, *Heralds of the Good News*, 32–33, 356–57.

<sup>37</sup> Wagner, *Heralds of the Good News*, 41.

<sup>38</sup> Wagner, *Heralds of the Good News*, 335. In this, he also follows Hays, who likewise sees the equation between Jesus and Isaiah's servant as an example of metalepsis. Hays, *Echoes of Scripture in the Letters of Paul*, 63.

reads the prophecies of Isaiah as a coherent whole and each particular prophecy within its particular context. Beyond Wilk, however, Wagner construes this coherence as a narrative whole.<sup>39</sup> This allows him to delve more deeply into the hermeneutics of Paul's use of Isaiah, although the question of hermeneutical warrant is answered only in a broad and expansive manner. Further, because of his choice to restrict his main investigation to Romans, Wagner does not deal with those passages in which Paul appears to give an even closer connection between the servant and himself. Elsewhere, he downplays the significance of this question as something that runs against Paul's interpretive method of Isaiah,<sup>40</sup> yet this does not answer the *why* of the hermeneutical warrant by which Paul can possibly see both Jesus and himself as the fulfilment of the servant at various points. Finally, Wagner's focus means that he can only deal with the ethics that flows from Paul's use of Isaiah in passing.<sup>41</sup>

In the same year as Wagner, Shiu-Lun Shum also completed his doctoral work on Paul's use of Isaiah in Romans.<sup>42</sup> Yet Shum takes a very different methodological approach to either Wagner or Wilk. Shum starts from the conviction that Paul's use of scripture can be understood only in comparison to that of other Jewish readers of the Hebrew Bible at the time.<sup>43</sup> Thus Shum spends a significant amount of his research considering the use of Isaiah in the Third and Fifth books of the Sibylline Oracles and selected documents from Qumran (especially 1QS, CD, and 1QH), which leaves him less than 100 pages to consider all of the quotations, allusions, and echoes of Isaiah in Romans. He concludes that each of the authors show an awareness of the original Isaianic context, although Paul alone uses Isaiah within a framework that has an openness towards the gentiles within God's plan of salvation.<sup>44</sup> Moreover, in contradistinction to Wagner, he concludes that none of these authors viewed Isaiah's servant as a messianic figure, although Paul likely begins the process

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<sup>39</sup> Wagner, *Heralds of the Good News*, 353–54.

<sup>40</sup> "The question as to whether Paul understood the 'Servant' figure to be Christ or himself is somewhat beside the point. Paul's allusive appropriations of Isaiah 49 derive not from a sifting of Isaiah for forgotten prophecies patiently awaiting fulfilment, but from a sustained, careful reading of the prophetic oracles in the conviction that he has been crucified with Christ, that Christ now lives in him, and that Christ's mission has become Paul's own. (Gal 2:20)." J. Ross Wagner, "Isaiah in Romans and Galatians," in *Isaiah in the New Testament*, ed. Steve Moyise and M. J. J. Menken, NTSI (London: T&T Clark, 2005), 132.

<sup>41</sup> Wagner, *Heralds of the Good News*, 336–40.

<sup>42</sup> Shiu-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).

<sup>43</sup> Shum, *Paul's Use of Isaiah in Romans*, 1.

<sup>44</sup> Shum, *Paul's Use of Isaiah in Romans*, 270, 273.

of drawing an identification between the servant and Jesus.<sup>45</sup> For the purposes of this investigation, Shum sounds a clear reminder that exegetes must situate Paul's use of the Old Testament within his Second Temple context, something that neither Wilk nor Wagner make a distinct methodological step, even though they both venture into that world at various points. Yet Shum must introduce numerous assumptions about the reading of both Isaiah and Romans in his work because of the lack of depth at which any one instance is considered. Moreover, Shum does not cast his vision wider than Romans, nor does he consider any hermeneutical warrant operating underneath Paul's use of Isaiah.

Although they do not directly consider Paul's use of Isaiah in Romans – and hence the question of hermeneutical warrant is not explicitly considered – several other works merit brief review. Foremost amongst them is Lionel Windsor's investigation of Paul's theological understanding of his own Jewish identity.<sup>46</sup> Not only does Windsor examine Paul's uses of Isaiah in Rom 2, 10, and 15 as part of his consideration of Paul's self-understanding of his Jewishness, he also draws a direct connection between Paul's self-description as *δοῦλος Χριστοῦ Ἰησοῦ* (Rom 1:1) and Isaiah's prophecies of the servant.<sup>47</sup> From this Windsor concludes that Paul conceives of his ministry as a fulfilment of national Israel's ministry to the nations.<sup>48</sup> Yet this implicitly introduces an ethical dimension to Paul's hermeneutical warrant – something not seen in any of the other examinations into Paul's use of Isaiah – for seeing himself in connection with Isaiah's servant: since Paul sees his mission to the gentiles as the fullness of his Jewish identity, his Jewish identity becomes bound up in his fulfilment of Isaiah. Beyond Windsor, several other authors have also argued for connections between Paul's mission plans and his reading of Isaiah. Many of these attempt to forge a link between the geography of Paul's mission and his reading of Isaiah, although no particular explanation has gained wide acceptance.<sup>49</sup> In none of these cases, however, do these scholars consider the hermeneutical question of why Paul reads Isaiah, and especially the servant prophecies, in the particular way that he does.

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<sup>45</sup> Shum, *Paul's Use of Isaiah in Romans*, 271, 273.

<sup>46</sup> Lionel J. Windsor, *Paul and the Vocation of Israel: How Paul's Jewish Identity Informs His Apostolic Ministry, with Special Reference to Romans*, BZNTW 205 (Berlin: de Gruyter, 2014)

<sup>47</sup> Windsor, *Paul and the Vocation of Israel*, 99–12.

<sup>48</sup> Windsor, *Paul and the Vocation of Israel*, 111–12, 254.

<sup>49</sup> E.g. Allan Chapple, "Why Spain? Paul and His Mission Plans," *JSPL* 1 (2011): 193–212; Richard J. Gibson, "Paul the Missionary, in Priestly Service of the Servant-Christ (Romans 15:16)," in *Paul as Missionary: Identity, Activity, Theology, and Practice*, ed. Trevor J. Burke and Brian S. Rosner, LNTS 420 (London: T&T Clark, 2011), 51–62; Rainer Riesner, *Paul's Early Period: Chronology, Mission Strategy, Theology*, trans. Doug Stott (Grand Rapids: Eerdmans, 1998), 245–53.

#### IV. Isaiah in 2 Corinthians

The most comprehensive examination of Paul's use of Isaiah in 2 Corinthians comes from Mark S. Gignilliat.<sup>50</sup> Yet two other works must be considered first, since he writes in part to interact with each of them; both concern the place of the so-called "interpolation" in 2 Corinthians (2 Cor 6:14–7:1). The first is a 1989 article from G. K. Beale on 2 Cor 5–7.<sup>51</sup> Beale writes with a twofold aim: first to investigate the conceptual background to Paul's doctrine of reconciliation; and second to situate 2 Cor 6:14–7:1 relative to this background as a measure of the integrity of these chapters as a whole.<sup>52</sup> By considering both the new creation and restoration language of 2 Cor 5:17–6:2, he concludes that Paul's theology of reconciliation comes from the conceptual world of Isa 40–66,<sup>53</sup> and thus Paul draws from this section of Isaiah, which is also demonstrated in the explicit quote from Isa 49:8.<sup>54</sup> He also finds the same themes in the scriptural catena, and therefore concludes that 2 Cor 5:14–7:1 presents a literary unity.<sup>55</sup> Within this, Beale argues that Paul uses Isa 49:8 (2 Cor 6:2) as scriptural proof of his God-given authority as the fulfilment of the promise to the servant.<sup>56</sup> He notes that this seems to contradict with the identification of the servant with Jesus elsewhere in the New Testament, and explains this through the notion of corporate representation, in which Paul can take on the promise even though this was not his understanding of Isaiah's original intention.<sup>57</sup> Yet because of the restricted scope of the article, Beale can neither consider Isaiah on its own terms, nor is it clear from whence Paul takes this hermeneutical warrant of corporate representation in appropriating the servant prophecies for his own ministry.

A few years later, William J. Webb picks up the insights of Beale's article and considers the question of the place of 6:14–7:1 within the letter in a more detailed manner.<sup>58</sup> Beyond Beale, he aims to show not only a theological connection between the "fragment" (as he calls it) and the surrounding context of 2 Corinthians, but also verbal and linguistic links between the two. Thus, Webb

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<sup>50</sup> Mark S. Gignilliat, *Paul and Isaiah's Servants: Paul's Theological Reading of Isaiah 40–66 in 2 Corinthians 5:14–6:10*, LNTS 330 (London: T&T Clark, 2007).

<sup>51</sup> Gregory K. Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7 and Its Bearing on the Literary Problem of 2 Corinthians 6:14–7:1," *NTS* 35 (1989): 550–81.

<sup>52</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 551.

<sup>53</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 559.

<sup>54</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 561–62.

<sup>55</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 579.

<sup>56</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 563.

<sup>57</sup> Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7," 564.

<sup>58</sup> William J. Webb, *Returning Home: New Covenant and Second Exodus as the Context for 2 Corinthians 6.14–7.1*, JSNTSup 85 (Sheffield: JSOT Press, 1993).

# Index of References

## Old Testament

<i>Genesis</i>		25:6–13	245
1:2	35, 39		
1:3	39	<i>Deuteronomy</i>	
2:2	69	9:4	156
3:6	267	28	216
6:5–8	40	28:53	216
6:11–13	40	28:55	216
6:17–18	40	28:27	216
10	170	30:1–5	81
11:30	62	32:10	36
14:8	110	<i>Judges</i>	
15	167	13:2	62
15:2–3	62	<i>1 Samuel</i>	
16–21	265, 267, 277, 280, 286	1:2	62
16:1–4	267	<i>2 Samuel</i>	
17	262, 264	7:5	103
17:18–21	267	7:8	103
17:24	266	7:14	228
21:1–3	267	<i>1 Kings</i>	
21:2	62	11:31–39	103
21:4	264	18:40	245
21:11–13	278	19:1–18	254
25:21	62	<i>Job</i>	
29:31	62	5:16	56
<i>Exodus</i>		<i>Psalms</i>	
29:21	54	31:22	35
34	185	82	110
<i>Leviticus</i>		89:3	103
19:14	216	93	51
<i>Numbers</i>		97	51
8:7	54	99	51
8:10–11	54		
12:7–8	35		



107:42	56	41:8	33
117:17-18	217	41:26	32
137	48	41:27	29, 36
<i>Isaiah</i>		41:29	36
1	75	42	126, 127, 138, 140, 141, 142, 161, 181, 247, 254, 298
1:1	31	42:1-4	4, 24, 26, 29, 30, 33
2:11-18	64	42:1-3	38
3:16-26	64	42:1	12, 32, 36
5:3	68	42:4	32, 35, 36, 79, 126
5:15-16	64	42:5	43
6	251	42:6	6, 39, 43, 82, 138, 141, 183, 247
6:5	256	42:11	254
6:9-13	57, 59	42:16	39
6:9-10	59	42:19	29
6:10-12	157	42:22-24	29
6:10	68	43:8-13	29, 32
8	216, 236	43:8-10	48
8:11-22	216	43:8	29
8:14	215	43:9-19	190
8:22	216	43:10	29
9	75	42:23-24	29
10:12-19	64	44:1-2	29
11	167	44:1	33
11:10	167	44:2	32, 78
14:13-15	64	44:9	36
24-27	75	44:18-19	68
25:1-5	72	44:20	105
33:8	73	44:21	29, 33
36-37	28	44:24	32, 78
38-39	28	44:26	29
40-66	10, 11, 12	44:28	32
40-55	4, 28, 140, 142, 297, 298	45:4	29, 33
40-48	11, 29, 30, 32, 35, 39	45:23	56, 215
40	51, 158	46:7	32, 39
40:1-11	29	46:10	33
40:1-9	101	48	45
40:1	28, 51	48:6	57
40:8	80	48:8	78
40:9	49, 86, 87, 101, 247	48:11	12
40:17	36	48:16-22	30
40:23	36	48:16	30, 32
40:27-31	94	48:17-22	138
40:27	65	48:18-21	77, 78
40:28-31	8	48:18	283
40:28	37	48:19	77
41:8-9	27, 41	48:20-21	93

48:20	29, 51, 53, 78	49:12	43
49-55	6, 69, 275, 289	49:13	44
49-54	2-3, 13, 14, 15, 20, 21, 23, 294	49:14	46
49-53	11, 31, 63, 91	49:15-50:3	46
49	13, 23, 31, 45, 63, 64, 67, 77, 83, 84, 91, 92, 96, 97, 99, 161, 163, 174, 184, 195, 200, 203, 204, 205, 206, 207, 210, 211, 233, 236, 237, 247, 250, 255, 256, 257, 259, 288, 289, 297	49:18-23	61
49:1-9	92	49:18	163, 215
49:1-8	6, 66, 259	49:19-21	274
49:1-6	4, 26, 29, 66, 170	49:21	40
49:1-2	34, 36, 97	50:1	61
49:1	15, 21, 24, 30-33, 34, 35, 40, 51, 77- 78, 79, 88, 93, 240, 241-261, 288, 289	50:4-9	4, 26, 64, 66
49:2-3	79	50:4	66
49:2	30, 32, 56, 97	50:5-9	64
49:3-6	102	50:5-8	47
49:3	33, 37, 41, 79, 244	50:6	41
49:4	33-37, 38, 64, 65, 66, 79-80, 82, 83, 91, 93, 112, 199, 258	50:10-11	46, 59, 91, 92, 159
49:5-9	66	50:10	46, 66
49:5-6	35	50:11	46, 62
49:5	37, 38, 41, 81, 244	51:1-8	47
49:6-8	61, 259	51:2	62, 281
49:6	20, 34, 38-41, 42, 43, 52, 81-82, 92, 93, 94, 138, 176, 233, 244, 297, 298	51:9-52:6	47, 135
49:7	41, 42, 83, 92, 244	51:9	51, 58
49:8-9	52, 94	51:10	275
49:8	10, 15, 21, 24, 41- 45, 46, 58, 83-84, 93, 98, 103, 185, 186-213, 219, 229, 232, 236	51:11	79
49:9	60, 84, 232	51:13	48
49:9a	44	51:16	82, 93, 136
49:9b-12	44	51:17-52:6	135
		51:17	51
		51:18-20	61
		51:20	135
		52-53	92, 105, 157, 158, 159, 160, 162, 175, 181, 182, 183, 185
		52	14, 23, 64, 101, 132, 136, 140, 141, 142, 158, 167, 230, 232, 237, 293
		52:1	51, 53, 101, 135
		52:2	275
		52:3	135
		52:4	47, 60, 84
		52:5-6	50
		52:5	15, 21, 24, 46, 47, 48, 64, 84-86, 89, 94, 121, 122-42, 147, 181, 182, 183, 287, 288, 294
		52:6-7	88, 94
		52:6	47, 86, 87, 93, 135, 146, 158

52:7-54:17	46	53:2-12	60, 64
52:7-53:1	7	53:2-6	68, 105
52:7-15	158	53:2-3	59
52:7-12	6	53:2	49
52:7-8	88	53:4-12	35, 40, 59
52:7	15, 21, 24, 46, 49- 51, 56, 86-87, 92, 101, 109, 110, 111, 121, 136, 138, 142- 62, 181, 182, 206, 233, 247	53:4-6	66
52:8-10	51	53:4	3, 163
52:8-9	51	53:5-6	59
52:9-10	61	53:5	3
52:10-12	51	53:6-8	59
52:10	52, 58, 59, 69	53:6	3, 142, 173, 190, 211
52:11	6, 11, 13, 15, 21, 24, 51-53, 55, 68, 87-88, 90, 213, 220-35, 237, 238, 247, 300	53:7-12	288
52:12	52, 53	53:7-8	3
52:13-53:12	4, 5, 13, 21, 26, 54, 75, 105, 106, 113, 114, 136, 142, 160, 184, 190, 195, 202, 210, 233, 259, 289, 297, 298	53:7	65, 66
52:13-53:1	275	53:9	3, 65, 195
52:13-15	89, 93, 173	53:10	60, 61, 67, 195
52:13	12, 53, 115, 173, 202	53:11-54:1	273
52:14-53:3	41	53:11	195
52:14-53:1	159	53:12	60, 66, 67
52:14-15	92, 105	54-66	11
52:14	55, 89, 92, 115, 173	54	275, 276, 289
52:15	15, 21, 24, 53-57, 66, 67, 88-90, 98, 102, 121, 154, 159, 163-81, 182, 184, 185, 212	54:1-3	136
53	<i>see</i> 52:13-53:12	54:1	15, 21, 24, 40, 60- 63, 91, 105, 149, 240, 261-87, 288, 289
53:1-12	48, 136, 153, 158	54:3	60
53:1-6	66	54:5-8	61
53:1	15, 21, 24, 53, 55, 57-59, 66, 69, 87, 90-91, 92, 121, 142-62, 181, 182, 233	54:9-10	44
		54:11-15	277
		54:17	12, 233
		55-66	13, 201
		55:1-13	69
		55:3	44
		55:10-11	80
		56-66	69
		56:1-7	69
		56:1	69
		56:3-5	105
		56:3	94
		56:6	69
		56:8	69
		57:14	216
		59:16-17	202
		59:21	219
		60:4b	219
		60:5	218, 219, 237
		61	110, 165

61:1–3	6	3:20	215
61:2	110	7:19	215
61:6	166	14:3–4	215
65:1–2	86, 145	14:7	215
66	166, 167, 170, 174, 273	18:30	215
66:7	273	21:20	215
66:17	91	36	132, 137
66:18–23	166	36:20	131
66:18–20	170	44:12	215
66:22	91, 166	<i>Daniel</i>	
<i>Jeremiah</i>		2:36	206
1	249, 250	7	99
1:5	30, 112, 249	9	110
1:6	250, 256	9:25	110
6:21	215	9:26	110
9	137	<i>Joel</i>	
9:24	167	3:5	143
31:31	44	<i>Nahum</i>	
39:20 LXX	124	2:1	50, 70
<i>Lamentations</i>		<i>Malachi</i>	
4:15	53	1:11	169
<i>Ezekiel</i>			

## Second Temple Works

<i>1 Enoch</i>		2:23–28	245
37–71	71	2:54	245
45:3	98	2:58	248
48	96, 97	<i>1QIsa<sup>a</sup></i>	
48:2–3	97	49:6	108
48:3	97	52:7	108
84:4	98	53:11	107
48:5	98		
48:6	97		
48:7	98		
48:8–10	98		
58:1–6	99	<i>1QIsa<sup>b</sup></i>	
63:1–11	98, 99, 116	52:11	108
71:14	96	<i>1QS</i>	
<i>1 Esdras</i>		8:5–16	108
4:60	124	<i>11Q13 (11QMelch)</i>	
<i>1 Maccabees</i>		2:1–7	109

2:10–11	109	11:4	101
2:12	109	11:7	101
2:15b–16	109, 158	12	119
2:17–25	109	13:7	102
2:17	109	17	100
2:24	110, 111	17:11	100
2:25	110	17:21	103
		17:28	102, 104
		17:37–38	104
<i>IQH<sup>a</sup> (The Hôdâyôt)</i>			
15:12	119		
15:17	112	<i>Sirach</i>	
15:32	111	13:11–20	226
16:35–36	112	13:17–18	226
17:29–30	112	48:10	95
		48:20–25	95
<i>Antiquities of the Jews</i>		50:1	165
12.11–118	16	50:12–17	165
		50:14	165
<i>Baruch</i>			
2:11	124	<i>Testament of Benjamin</i>	
4:36–5:9	101	11:2	95
<i>Daniel (Theodotian)</i>		<i>Wisdom of Solomon</i>	
9:15	124	1:1	106
		2–5	105, 106
<i>Letter of Aristetas</i>		2:10–20	106
310–312	16	2:10–16	105
		2:12	106
<i>Life of Moses</i>		2:13	104
2.25–44	16	2:16	104
		2:18	104
<i>Psalms of Solomon</i>		3:9	105
2	119	5	119
3:7	102	5:2–13	104, 106
8	100	5:2	105
8:11–13	129	8:19	104
9:4	102	9:4–5	104
9:6–7	102	12:7	104
9:8–11	102	12:20	104
10:1–2	102	12:25	104
10:7–8	102	14:22–27	119
11	100, 101, 102, 103, 119, 149, 158	15:10	105
11:1	100, 101	18:9–10	104
11:2	101	19:6	104

## New Testament

<i>Matthew</i>		2:17-24	122, 136, 139
5:17-48	128	2:17-23	131
8:17	3, 298	2:17-20	126
12	298	2:17-18	125
12:18-21	298	2:17	123, 133
13:1-23	199	2:18-20	125
14:31	37	2:19-20	131
26:26-28	45	2:19	126, 183
26:36-46	37	2:21-24	132
		2:21-23	127
<i>Mark</i>		2:21b-22	130, 139
4:1-20	199	2:23	124, 129, 130, 131, 132
<i>Luke</i>		2:24	15, 24, 121, 122- 42, 150, 182, 183, 288, 294
8:4-15	199		
<i>John</i>		2:25-29	128, 134, 137
7:22	265	2:27	134, 139
12:38	145, 154, 298	2:29	123, 139
		3:1-2	133
<i>Acts</i>		3:1	128
8:32-35	3	3:4	150
8:32-33	298	3:9	124, 127, 138
8:34	291	3:0	150
10:1-11:18	178	3:19-20	122, 138
13:47	95, 176, 211, 250, 297	3:20	129
15:36	171-72	3:21-31	142
22:3	17, 71	3:21	129, 135, 139, 140, 142
		3:27-4:2	142
<i>Romans</i>		3:27	139, 167
1:1	9, 164, 247	4:17	150
1:5-6	174	4:25	5, 142, 154
1:5	152	5:1-8:38	143
1:8-12	241	5:8	5
1:11-12	172	5:11	167
1:15	171, 172	5:12-21	140
1:16-17	153	6:1-23	140
1:17	150	6:3-4	45
1:18-3:20	122	6:10	5
1:18-32	122, 138	7:1-25	139
1:18	122	8	143
2	9, 133, 137, 138	8:31-34	207
2:1-16	122	8:36	150
2:1	122	8:38	143
2:17-29	138	9:6-29	143

9:6	143, 145	15:9	150
9:13	150	15:12	167
9:30–10:21	143	15:13	163
9:31–32	129	15:14	168, 172
9:33	150	15:15–16	167, 177
10	9, 136, 156, 157, 158, 162, 182	15:15	179
10:4	140, 143	15:16	164, 165, 173
10:5–13	144	15:17	167, 179
10:8	156	15:18b–19a	168
10:9–13	144, 150	15:18	179, 253
10:9–10	143	15:19b–20	168
10:9	152	15:19	169
10:12	143, 145	15:20	173, 180
10:13	143, 145, 152	15:21	15, 24, 121, 150, 163–81, 212, 302
10:14–17	145, 156, 161, 162, 184	15:22–24	174
10:14–15	130, 150	15:23–24	172
10:14–15a	162	15:23	168
10:14	152	16:3	196
10:15	24, 121, 136, 142– 62	16:9	196
10:16	15, 24, 121, 142– 62, 167	16:21	196
10:17	155, 156	16:26	152
10:18–21	155		
10:18–19	145	<i>1 Corinthians</i>	
10:8	155, 156	1:2	169
10:19	151	1:4–9	241
10:20–21	86	1:11–31	203
10:20	150	1:18–31	215
11:8	150	1:31	167
11:25	171	3:5–6	179
11:26	150	3:9	196
11:30–36	163	5:1–5	224, 225
12:1–2	163, 165	5:9–11	224
12:3–8	163, 184	5:1	128
12:8	150	8:1–11:1	224
12:9–13:7	163	8:5–6	203
13:6	164	10:20	198
13:8–10	139, 140	11:1	239
13:11–15:6	163	15:31	167
14:11	163		
14:20–21	215	<i>2 Corinthians</i>	
15	9, 166, 167, 172, 177, 179, 261	1:1–7	186
15:3	150, 163	1:3–7	241
15:4	302	1:5	203, 218
15:7–13	163	1:8–7:16	186
		1:8–2:13	186
		1:8–10	186
		1:8–9	37
		1:9–10	187

1:10	205	5:14	189, 194
1:15–2:2	186	5:15–16	190
1:17–22	187	5:15	189
1:19–20	235	5:16–17	195
1:24	196	5:16	190, 211, 217
2:3–11	186	5:17	190, 208, 210, 226
2:11	198	5:18–21	203
2:14–16	187, 218	5:18–20	188, 210
2:16–17	187, 199	5:18	214
3	185	5:19	191, 212
3:1–6	186	5:20–21	232
3:1–3	186	5:20	192, 197, 214, 218
3:1	215	5:21	5, 192, 195, 202, 208, 210, 216
3:2–3	187	6	12, 185, 194, 196, 200, 214, 220, 239
3:2	209	6:1–3	216
3:3	187	6:1–2	203
3:4–5	187	6:1	196, 197, 200, 201, 210
3:5–6	199	6:2	10, 15, 20, 24, 186– 213, 229, 233
3:6	188	6:3–13	187
3:7–18	208	6:3–12	232
3:9	188	6:3–10	186
3:13–16	205	6:3	213, 214, 215
3:17–18	188, 199	6:4	213, 215, 216
3:18	12, 190	6:9	217, 218
4:1–2	187	6:11	219
4:2	215	6:13	219, 220, 222
4:4	198, 216	6:14–7:16	188
4:6	188	6:14–7:1	6, 10, 22, 185, 198, 206, 220–35, 237
4:7–18	187	6:14–16	226
4:7–16	186	6:14	194, 222, 226, 229
4:10–12	187	6:15	226
4:10–11	216	6:16–18	6
4:10	203, 218	6:16b–18	185
4:13	188	6:16	227
4:14–17	187	6:17	11, 15, 108, 209, 219, 220–35, 247, 300
4:16	218	7:1	231
4:18	187	7:2–16	186
5–7	10	7:2	222
5–6	204	7:11	215
5	12, 185, 201, 203	7:12–13	231
5:7	187	8–9	232
5:9–11	231	8:1–5	232
5:10–11	212		
5:12–21	189		
5:12	186, 187, 189, 215		
5:13	189, 196		
5:14–7:1	10		
5:14–21	12		
5:14–15	190, 193, 210		



8:9	217	2:8	254
8:23	196	2:11–21	262, 285
10–13	223	2:12	221
10:8	167	2:15–17	275
10:12–18	186	2:15–16	265
10:12	215	2:19–21	5
10:17	167	2:20	252, 258, 295
10:18	215	3–4	12
11:5	186	3	242
11:6–12	186	3:1–4:7	262, 263
11:10	167	3:1–13	240
11:13–15	197	3:1	265
11:13–14	225	3:2–6	281
11:22–23	186	3:11–14	265
12:7–10	186	3:15–29	262
12:7	216	3:15–18	264
12:9	167	3:16	17
12:11–13	186	3:23	251
12:11	186	3:26	288
		3:28	285
<i>Galatians</i>		3:29	288
1–4	13	4	262, 280
1–2	259	4:4–6	288
1	248, 249, 251, 255, 257, 261	4:7–9	270
1:1	241	4:8–20	262
1:6–9	241	4:8	251
1:6–7	243	4:11	258, 263
1:6	251	4:12–20	265
1:7b–8	241	4:12	251, 261
1:9	243	4:20	262, 264, 265
1:10	243, 245	4:21–5:1	149, 219, 263, 284, 286, 287
1:11–12	243	4:21–27	274
1:12	252, 253	4:21	265, 275, 280
1:13–2:14	241	4:22–27	279
1:13–17	258	4:22–26	272
1:13–14	258	4:22	266
1:13	244	4:23	266
1:14a	244	4:24	272
1:15–17	252	4:24a	267–269
1:15–16a	253	4:24b–27	267, 275
1:15	15, 24, 177, 212, 240, 241–261, 287	4:24b	269–70
1:16	251	4:25	270, 271
1:16b–17	246, 254	4:25b–26	272
1:16b	253	4:26	271, 272, 275
2:1–12	274	4:27	15, 24, 62, 240, 261–87
2:2	258, 263	4:28–30	267
2:6–10	262	4:28	277

4:29	245	1:21	5
4:30	266, 278, 280	1:22	253
5–6	13	1:24	297
5:1	265, 270, 275, 279, 283, 288	4:11	196
5:2–12	263	<i>1 Thessalonians</i>	
5:2	265	1:2–10	241
5:6	289	3:2	196
5:11	245	5:1–11	212
5:13–26	286	<i>2 Thessalonians</i>	
5:14	285	1:3–8	241
6:12	245, 261, 278	1:8	152
6:14	167	<i>1 Timothy</i>	
6:15	289	1:20	225
<i>Ephesians</i>		4:13	302
1:3–14	241	<i>2 Timothy</i>	
1:10	296	3:15	302
2:8–10	151	3:16	269, 302
4:28	128	4:2	302
6:13–17	202	4:6	164
<i>Philippians</i>		<i>Philemon</i>	
1:3–8	241	1	196
1:26	167	24	196
2:5–11	297	<i>Hebrews</i>	
2:12–13	197	7:2	110
2:16b–17	297	<i>1 Peter</i>	
2:17	164	2:4	204
2:25	166, 196	2:21–25	3, 4
3:3	167	2:22	298
3:5	17, 95	2:24	298
4:3	196	2:25	298
4:15–16	176		
<i>Colossians</i>			
1:3–8	241		
1:7	180		

## Rabbinic Texts

<i>b. Meg.</i>		10:27	114
3a	114	11:1	114
		11:6	114
<i>Isaiah, Targum Jonathan</i>		14:29	114
4:2	114	16:1	114
9:6	114	28:5	114

42:1	114	52:13	114, 115, 116
43:10	114	52:14	116
49	115	53:2	115
49:1-5	115	53:4	115, 116
49:1	116	53:5	115, 116
49:4	116	53:6	115
49:6-9a	115	53:7	115
49:6	115	53:8	115
49:7	115	53:9-12	116
49:8-9	115	53:9	115
49:8	115, 116	53:12	115
52:7	116	54:1b	117

## Index of Names

Abernethy, A. T.	28, 40, 64, 302	Beers, H.	14, 297
Abma, R.	51	Bell, R. H.	125, 144, 147
Achenbach, R.	109	Belleville, L. L.	186, 193, 197, 210
Adewuya, J. A.	217	Bercovitz, J. P.	247
Ådna, J.	21, 114, 115	Berges, U.	29, 31, 41, 57
Aernie, J. W.	201, 203, 208, 223	Berkley, T. W.	126, 127, 132, 134, 137
Aitken, J. K.	104, 106	Betz, H. D.	221, 245, 256, 267, 270, 273, 278
Aletti, J.-N.	122, 128, 227, 230, 245	Beuken, W. A. M.	11
Allo, P. E.-B.	196	Beyer, B.	42
Ambrose, K.	135	Bieringer, R.	192, 218
Arichea, D. C.	244	Billerbeck, P.	128
Arnold, Bill T.	54, 56	Bird, M. F.	127, 128, 145, 161, 164, 166, 193, 243
Atkinson, K.	100, 101, 102	Black, M.	97, 108
Avermarie, F.	151	Blackwell, B. C.	193, 194, 195
Averbeck, R. E.	60	Blank, S. H.	34, 38, 48, 57
Aytoun, R. A.	114, 115	Blenkinsopp, J.	29, 34, 40, 43, 47, 56, 58, 60, 61, 64, 67, 93, 108, 111
Bachmann, D. P.	196	Blocher, H. A. G.	54, 148, 300
Balla, P.	207, 229, 234	Boakye, A.	187, 190
Baltzer, K.	43, 49	Bony, P.	252
Barclay, J. M. G.	82, 134, 197, 223, 239, 242, 264, 279	Borchardt, F.	16, 74
Barnett, P.	179, 193, 197, 199, 201, 212, 218, 223, 227, 230	Borgen, P.	271
Barram, M. D.	3, 19, 220, 238	Bowers, P.	168, 180
Barrett, C. K.	128, 164, 194, 264	Brauch, M. T.	205, 211
Barstad, H. M.	27	Brawley, R. L.	276
Barth, K.	124, 128, 156, 165, 202	Bray, G. L.	193
Bates, M. W.	108, 110, 111, 143, 153, 154, 157, 158, 159, 160, 161, 162	Breed, G.	214
Bauckham, R.	37, 64, 202, 297	Breytenbach, C.	21, 193
Bauer, W.	167, 223, 226	Brink, L.	191
Beale, G. K.	10, 11, 12, 13, 190, 191, 203, 208, 210, 295	Brooke, G. J.	220
		Brooks, J. A.	213
		Brownlee, W. H.	108, 206
		Bruce, F. F.	146, 154, 155, 217, 249, 251, 252, 256,

- 266, 273, 280, 281,  
 283, 284, 295  
 Brueggemann, W. 36, 44, 52  
 Bultmann, R. 125  
 Bunine, A. 254  
 Burton, E. de W. 244  
 Byrne, B. 137  
  
 Calvin, J. 55, 131, 145, 155,  
 162, 180, 210, 250,  
 263  
 Campbell, C. R. 133, 140, 153, 168,  
 179, 197, 211, 225,  
 230, 244, 245, 247,  
 253, 267, 279  
 Caneday, A. B. 153, 263, 266, 276,  
 284  
 Carlson, S. C. 270  
 Carmignac, J. 109, 112  
 Carras, G. P. 125, 133  
 Carson, D. A. 2, 22, 153, 155,  
 157, 243, 292, 301  
 Ceresko, A. R. 58, 60  
 Chambers, C. 258  
 Chapple, A. 9, 168, 170, 171  
 Charles, R. H. 97  
 Charlesworth, J. H. 96  
 Cheon, S. 106  
 Childs, B. S. 30, 35, 37, 51, 54,  
 57, 59, 62  
 Chilton, B. D. 113, 114, 115, 116  
 Chipman, T. R. 204  
 Choi, J. H. 54, 56  
 Christensen, D. L. 70  
 Christensen, S. 295  
 Chrysostom, J. 196  
 Churgin, P. 114  
 Ciampa, R. E. 169, 250, 251, 254  
 Clarke, E. G. 104  
 Clements, R. E. 27  
 Clines, D. J. A. 27, 58, 59  
 Cole, R. A. 250, 252, 269  
 Collins, A. Y. 110  
 Collins, J. J. 106, 110, 111, 112  
 Collins, J. N. 214, 219  
 Conroy, C. 26  
 Cosgrove, C. H. 134, 264, 274, 277  
 Coste, J. 72  
  
 Cranfield, C. E. B. 124, 126, 144, 151,  
 156, 164, 165, 177  
 Cruise, C. E. 285  
 Cullmann, O. 171  
 Culy, M. M. 171  
 Cunha, W. de A. 74  
  
 Das, A. A. 249, 275  
 Davies, G. N. 137  
 Davis, A. 268  
 de Boer, M. 244, 249, 264, 270,  
 272, 273, 282  
 de Jonge, M. 95, 110  
 DelRio, D. 132  
 Derrett, J. D. M. 220  
 DeSilva, D. A. 222, 224  
 Di Lella, A. A. 95  
 Di Mattei, S. 268, 269, 276  
 Dickson, J. P. 155, 172  
 Docherty, S. 22  
 Dodd, B. J. 260  
 Dodd, C. H. 127, 128, 145, 150  
 Donaldson, T. L. 176  
 Driver, G. R. 54  
 Duhm, B. 3, 4, 26, 27, 29, 30,  
 41, 60  
 Dumbrell, W. J. 50, 57  
 Dunn, J. D. G. 125, 127, 128, 151,  
 164, 166, 169, 173,  
 244, 252, 263, 280  
 Dunne, J. A. 243  
 Dupont-Sommer, A. 112  
  
 Eastman, S. G. 264, 265, 273, 276,  
 278, 279, 283, 286  
 Ekblad, E. R., Jr. 21, 76, 78, 80, 81,  
 82, 83, 88, 89, 90,  
 92  
 Ellis, E. E. 20, 160, 205, 206  
 Emerson, M. Y. 269  
 Enns, P. 106  
 Evans, C. A. 5  
  
 Fantin, J. D. 229  
 Fee, G. D. 221, 246, 252, 265,  
 268, 273  
 Fitzmyer, J. A. 144, 153, 164, 173,  
 176, 221, 226  
 Flint, P. W. 108

Flowers, M.	110, 111	Guthrie, G. H.	185, 191, 193, 196, 215, 223
Foster, P.	20		
Fowl, S. E.	263, 268, 281	Haag, H.	26, 95
Fox, T. L.	188, 222	Hafemann, S. J.	163, 186, 187, 188, 189, 193, 208, 212, 214, 215, 218, 227, 235
Fredriksen, P.	1, 170, 227	Han, P.	188, 200, 201, 217
Freney, S. J.	17	Hannah, D. D.	21
Fresch, C. J.	83	Hansen, G. W.	254, 278, 286
Friedrich, G.	158	Hanson, P. D.	44, 49, 57
Fung, R. Y. K.	246, 247, 250, 252, 254, 268, 275, 278, 286	Hardin, J. K.	242
Furnish, V. P.	1, 194, 197, 197, 198, 200, 221	Harmon, M. S.	13, 14, 240, 244, 248, 252, 253, 254, 257, 259, 263, 271, 276, 279, 289, 296
Gaiser, F. J.	29, 36	Harris, M. J.	190, 192, 193, 194, 195, 222, 223, 229, 232, 252
Garland, D. E.	191, 193, 197, 223, 226	Hartog, P. B.	16
Gathercole, S. J.	124, 126	Hays, R. B.	2, 7, 19, 20, 135, 136, 161, 178, 199, 244, 250, 252, 253, 256, 266, 268, 272, 273, 275, 281, 294, 295, 301
Gaventa, B. R.	172, 241, 242, 253, 255	Headlam, A. C.	164
Gentry, P. J.	17	Heard, C.	278, 284
George, T.	245, 246, 251, 252, 254, 264, 265, 267, 268, 270, 272, 278	Hegermann, H.	114
Geyer, J.	107	Heil, C.	221
Gibson, R. J.	9, 163, 166	Heliso, D.	96
Gignac, A.	122, 130, 133, 150, 251	Hengel, M.	70, 89, 90, 93, 94, 107, 245, 254
Gignilliat, M. S.	10, 11, 12, 64, 195, 201, 202, 203, 214, 215, 262, 276, 283	Holland, T.	124, 128, 195
Ginsberg, H. L.	70	Hollander, H. W.	95
Goldingay, J.	26, 31, 41, 47, 49, 50, 51, 53, 56, 57, 58, 60, 62, 86	Holm-Nielsen, S.	113
Goldsworthy, G.	296	Holtz, T.	249
Gorman, M. J.	162, 190, 192, 193, 195	Hooker, M. D.	1, 70, 142, 173, 192, 217
Gosse, B.	12	Horbury, W.	106
Grabbe, L. L.	105	Horn, F. W.	163
Grassi, F.	167	Horrell, D. G.	298
Greenwood, K. R.	48	Hughes, P. E.	191
Greever, J. M.	230	Huizenga, L. A.	284
Grelot, P.	77, 79, 81, 82, 83, 114, 144	Hultgren, A. J.	144, 153, 157, 164, 165, 166, 172, 253
Grieb, A. K.	189, 194, 238	Humphrey, E. M.	207, 215
Grindheim, S.	249, 256	Hunn, D.	242, 253
Gupta, N. K.	242		
Guthrie, D.	244		

- Instone-Brewer, D. 129  
 Jeremias, G. 26, 27, 111  
 Jewett, R. 125, 126, 153, 164,  
 166  
 Joachimsen, K. 27  
 Jobes, K. H. 89, 90, 272, 276,  
 281, 282  
 Johnson, N. C. 103  
 Joüon, P. 36, 42  
 Jung, S. 19  
  
 Kahl, B. 278  
 Kaiser, W. C. 34  
 Käsemann, E. 124, 144, 164  
 Keener, C. S. 264, 268, 273  
 Keiser, T. A. 36  
 Kim, H. C. 101  
 Kim, S. 205, 241, 248, 253,  
 254, 255  
 Kirchhevel, G. D. 57  
 Kistemaker, S. J. 193, 197, 206  
 Klein, G. 172, 269  
 Knohl, I. 108  
 Knox, J. 168, 169, 174, 251  
 Koch, D.-A. 146, 147, 148  
 Koch, K. 114  
 Koehler, L. 39, 48, 53  
 Koenig, J. 73  
 Koole, J. 30, 32, 35, 36, 37,  
 42, 47, 48, 50, 57  
 Köstenberger, A. J. 43, 168, 196, 244  
 Krentz, E. 126  
 Kruse, C. G. 125, 143, 144, 154,  
 157, 164, 172, 173  
 Kujanpää, K. 132  
 Kvanvig, H. S. 97  
  
 Laato, A. 21, 29, 70  
 Lalleman, H. 249  
 Landy, F. 27  
 Lange, A. 15, 16, 18  
 LaPine, M. A. 37  
 Larcher, C. 104, 105  
 Lee, M. 190, 197  
 Légasse, S. 246, 256, 264  
 Lessing, R. R. 36  
 Lietaert Peerbolte, B.-J. 238  
 Lim, K. Y. 197, 206, 217, 220  
  
 Lim, T. H. 17, 18  
 Lincoln, A. T. 264, 272  
 Lohse, E. 126  
 Longenecker, R. N. 124, 127, 144, 157,  
 164, 245, 247, 249,  
 252, 256, 267, 268,  
 270, 278  
 Lowe, B. A. 142  
 Luo, L. 229, 234  
 Luther, M. 263  
 Lyons, M. A. 14, 70  
  
 Macaskill, G. 140  
 Magda, K. 170  
 Malcolm, M. R. 205, 219  
 Malherbe, A. J. 1  
 Manus, Ch. U. 218  
 Martens, E. A. 40, 68  
 Martin, R. P. 194, 197, 199, 201,  
 205, 215, 222, 223,  
 230, 239  
 Martyn, J. L. 245, 250, 252, 254,  
 264, 266, 270, 274,  
 278  
 Matera, F. J. 197, 198, 223  
 McKenzie, J. L. 53  
 McKnight, S. 127, 245, 254, 264,  
 278  
 Meeks, W. A. 1  
 Merkle, B. L. 168, 196, 244  
 Mettinger, T. N. D. 31, 34, 38, 57  
 Metzger, B. M. 125, 145, 246, 270  
 Michel, O. 144, 150  
 Middendorf, M. P. 151  
 Miner, D. F. 109  
 Mininger, M. A. 139  
 Moo, D. J. 21, 127, 129, 144,  
 145, 146, 149, 151,  
 154, 164, 167, 173,  
 188, 247, 249, 251,  
 252, 264, 266, 271,  
 276, 278  
 Morgenstern, J. 26  
 Morris, L. L., 164, 169, 193, 244,  
 254, 270, 278  
 Motyer, J. A. 32, 33, 34, 37, 38,  
 41, 43, 45, 47, 51,  
 52, 53, 54, 56, 58,  
 61, 166

- Moyise, S. 132, 134, 136, 137,  
 141, 197  
 Müller, P. 177  
 Munck, J. 250  
 Muraoka, T. 36, 42  
 Murray, J. 164  
 Myers, A. D. 263, 282  
  
 Naselli, A. D. 21  
 Nathan, E. 221  
 Nickelsburg, G. W. E. 97, 98,  
 99  
 Nicklas, T. 250, 256  
 Nida, E. A. 244  
 Novenson, M. V. 167  
  
 O'Brien, P. T. 43, 164, 165, 171,  
 174, 179, 180, 247,  
 253, 254  
 O'Connor, M. P. 34  
 Oakes, P. 245, 250, 251, 254,  
 278  
 Olson, R. C. 126, 138, 141, 296  
 Origen 123  
 Oropeza, B. J. 143, 198, 239  
 Osborne, G. R. 144, 148  
 Oswald, J. N. 28, 32, 33, 34, 35,  
 36, 37, 38, 39, 43,  
 45, 49, 52, 53, 54,  
 56, 57, 58, 61  
 Ottley, R. R. 72, 80, 81, 85  
  
 Paton-Williams, D. 27, 32, 34, 58  
 Payne, D. F. 50, 56, 57, 60  
 Pearson, B. W. R. 72  
 Peirce, F. X. 27, 33  
 Pennington, J. T. 300  
 Perlitt, L. 70  
 Perriman, A. C. 264, 266, 276, 278,  
 279  
 Pesch, W. 101  
 Peterson, D. 125, 164, 165  
 Pevarello, D. 100, 101  
 Philonenko, M. 95  
 Plummer, A. 221  
 Plummer, R. L. 168, 196, 244  
 Ponthot, J. 164  
 Portenhauser, F. 191  
  
 Porter, S. E. 20, 72, 83, 125,  
 153, 224  
 Puech, É. 108, 110  
 Pulikottil, P. 16  
 Punt, J. 264, 268, 278  
  
 Rabens, V. 216, 218, 219, 220,  
 224, 225, 231, 233,  
 238, 301  
 Radl, W. 199  
 Rainbow, P. A. 108, 109  
 Räisänen, H. 128, 130, 134, 135  
 Reese, J. M. 104  
 Ridderbos, H. N. 254  
 Riesner, R. 9, 164, 170  
 Robertson, A. T. 271  
 Robinson, D. W. B. 158, 163, 165, 275  
 Robinson, H. W. 67  
 Roetzel, C. J. 219  
 Rohde, J. 248, 256  
 Rosner, B. S. 1, 125, 129, 169,  
 285  
 Rowley, H. H. 42  
 Rudolph, M. 243  
 Runge, S. E. 80, 131, 151, 167,  
 171, 192, 196, 200,  
 213, 222, 226, 243,  
 266, 275, 277  
  
 Sampley, J. P. 298  
 Sanday, W. 164  
 Sanders, E. P. 130  
 Sanders, J. A. 17  
 Sandnes, K. O. 246, 247, 250, 256,  
 257  
 Saner, A. D. 276  
 Schaberg, J. 105  
 Schaper, J. 76  
 Schlier, H. 164, 256, 273  
 Schmeller, T. 221, 232  
 Schmitt, A. 104  
 Schnabel, E. J. 126, 149, 169, 170,  
 179  
 Schneider, W. 38  
 Schreiner, T. R. 130, 164, 165, 166,  
 168, 172, 177, 244,  
 250, 256, 261, 266,  
 275  
 Schütz, J. H. 197



- Scott, J. M. 150, 170, 198, 228  
 Seeligmann, I. L. 73, 78, 85  
 Seidelin, P. 114  
 Seifrid, M. A. 122, 124, 132, 133,  
 135, 148, 157, 173,  
 186, 191, 192, 194,  
 196, 200, 210, 222,  
 224, 229, 234  
 Seitz, C. R. 11, 35, 44  
 Seufert, M. 49, 50  
 Shead, A. G. 42  
 Shepherd, C. E. 1  
 Shum, S.-L. 8, 9, 143, 144, 156  
 Silva, M. 6, 71, 79, 83, 89,  
 90, 241, 246, 251,  
 255, 274  
 Sim, D. C. 255  
 Skehan, P. W. 95  
 Smith, D. L. 22, 209  
 Smith, G. V. 34, 37, 38, 39, 41,  
 42, 47, 48, 54, 56,  
 57, 59, 62, 173  
 Smith, M. S. 44  
 Snaith, N. H. 26  
 Snodgrass, K. R. 130  
 Spitaler, P. 124, 125  
 Stanley, C. D. 134, 141, 147  
 Starling, D. I. 127, 186, 187, 206,  
 208, 224, 225, 234,  
 235, 264, 266, 275,  
 276, 278, 280, 282,  
 283, 286, 287  
 Stendahl, K. 250, 251  
 Story, C. 40  
 Stowers, S. K. 131, 133  
 Strack, H. D. 128  
 Strüder, C. W. 238  
 Stuhlmacher, P. 150, 155  
 Suggs, M. J. 105, 107  
 Suter, D. W. 96  
 Theobald, M. 151  
 Thiessen, M. 123, 129, 265, 267,  
 269, 271  
 Thompson, J. 1, 2, 230  
 Thorsteinsson, R. 126, 132, 136, 137  
 Thrall, M. E. 189, 190, 194, 200,  
 213, 223  
 Tilling, C. 202  
 Tobin, T. H. 122, 133  
 Tov, E. 17, 18, 72  
 Trafton, J. L. 103  
 Trick, B. R. 265, 267, 269, 270,  
 273, 275, 279  
 Troxel, R. L. 72, 74, 75, 77, 93  
 Tsang, S. 243  
 Ulrich, E. 18, 117  
 van der Kooij, A. 73, 74, 75  
 van der Vorm-Croughs, M. 76, 77, 79,  
 81, 88, 90  
 van der Woude, A. S. 15, 110  
 van der Woude, A. 51, 59  
 VanderKam, J. C. 97, 98, 99  
 Vegge, I. 186  
 Verseput, D. J. 242, 252  
 von Rad, G. 35  
 Vos, J. S. 242, 260  
 Wagner, J. R. 7, 8, 9, 75, 136,  
 149, 153, 154, 157,  
 163, 164, 168, 173,  
 183, 258  
 Walck, L. W. 96  
 Walker, W. O., Jr. 222  
 Wallace, D. B. 164, 168, 226  
 Walters, J. E. 144  
 Waltke, B. K. 34  
 Wardlaw, T. R., Jr. 40  
 Waters, G. P. 17  
 Watson, F. 21, 75, 145, 174,  
 267, 286  
 Watts, J. D. W. 30, 34, 35, 37, 50  
 Watts, R. E. 22, 30, 33, 56, 214  
 Webb, B. G. 28, 41, 56, 57, 62  
 Webb, W. J. 10, 11, 12, 208,  
 209, 210, 215, 218,  
 219, 222, 223, 227,  
 231, 296  
 Wegner, P. D. 17  
 Weima, J. A. D. 164  
 Weir, T. H. 26  
 Wellhausen, J. 100  
 Westerholm, S. 188, 271, 285  
 Westermann, C. 34, 47, 55, 58, 61  
 White, J. R. 14, 297

Whybray, R. N.	26, 32, 36, 43, 44, 48, 60, 67	Wolff, C.	189
Wilckens, U.	126	Wolff, H. W.	70
Wilcox, P.	27, 32, 34, 58	Wolter, M.	274
Wilder, W. N.	263	Wolters, A.	16
Wilk, F.	5, 6, 7, 8, 9, 11, 174, 222, 248, 249, 257, 271	Wright, B. G.	16
Willitts, J.	266, 271, 273, 276, 277, 283	Wright, C. J. H.	19
Wilshire, L. E.	26	Wright, N. T.	19, 44, 124, 126, 130, 137, 154, 156, 162, 167, 169, 173, 193, 194, 195, 208, 254, 263, 264, 268, 270, 273, 278
Winbery, C. L.	213	Wright, R. B.	100, 101, 103
Windsor, L. J.	9, 11, 122, 123, 124, 126, 129, 130, 132, 134, 145, 150, 154, 158, 159, 160, 214	Young, E. J.	54
Winston, D.	105	Young, F. M.	167
Winter, B. W.	225	Zeilinger, F.	231
Wöhrle, J.	264	Ziegler, J.	82, 104
		Zimmermann, R.	299

## Subject Index

- Abraham 43, 142, 262–67, 271, 275, 277–79, 288
- actualization 73–77, 84, 93
- adoption 62, 274, 276, 284, 286, 288–89
- adoptive testament 267
- agitators, *see* opponents of Paul
- Alexandria 73, 74, 82, 88, 92, 93, 104, 106, 107, 268
- allegory 263, 267–69, 284
- allusion 3, 8, 13, 14–15, 19, 20, 22, 24, 79, 93, 94, 95, 96–97, 100–101, 117, 138, 142–43, 146, 174, 183, 188, 190, 199, 206, 209, 216–18, 236, 240–61, 273, 276, 284, 287–88, 296
- definition of 20
- identification of 5
- ambassador 164, 191, 197, 198, 210, 212, 214, 236
- analogical correspondence 161, 199, 206–7, 218
- anxiety 65, 116, 258
- apocalyptic framework 97–99, 102, 107, 118, 125, 206, 207, 226, 234, 237
- Apollos 179
- apostles 24, 42, 150, 153, 155, 159, 175, 178–79, 180, 191, 203, 255, 260, 302
- apostle to the gentiles 3, 5, 142, 145, 163–81, 184, 212, 247, 258, 261
- apostolate, apostolicity 24, 162, 186, 218, 239, 241, 244, 256, 297–98
- apostolic foundation 172
- Arabia 254, 260
- arm of YHWH, the 48, 58–59, 66, 154, 160, 174, 175, 179
- Assyria 28, 47, 84
- atonement, *see* death, atoning
- “authentic” epistles of Paul, the 5
- authorial intent 19, 148
- authority 10, 48, 51, 56–57, 58, 90, 102, 157, 172–73, 175–76, 180, 183, 241, 243, 255, 256, 260, 280, 281, 285, 302
- Babylon 26, 28, 30, 47–48, 50–53, 77–78, 88, 93, 101, 113, 158, 219, 223–24, 229–30, 234–35, 238–39, 273
- Barnabas 176, 201, 298
- barrenness 61–62, 105, 116–17, 272–74, 280, 282–83, 285–88
- Baruch 101
- benefaction 198, 239
- blamelessness 220
- blasphemy 85–86, 132–35, 137, 140, 181
- blessing 45, 227, 278
- blindness 29, 32, 39, 126, 134, 206, 216, 281
- blood of Christ 55
- boasting 124–26, 133, 151, 167, 179, 187
- body of Christ 45, 163, 180, 228, 239, 295, 297, 303
- boundary markers 2, 139, 230, 265–66
- Caligula 96
- calling
- Isaiah’s 260
- Israel’s 11, 142, 161, 182
- Jeremiah’s 250
- pre-creation 97
- Paul’s 162, 179, 247, 251–61
- prophetic 112
- the servant’s 22, 30–46, 66, 77–78, 159
- characterization of the servant 23, 63–65, 96, 202
- anonymous 32, 257

- collective 117
- individual 97, 117
- prophetic 24, 31, 45, 63, 257
- septuagintal 75–94
- trusting 33–37
- childlessness, *see* barrenness
- christology 163, 165, 178, 202, 292
- Christophany 254, 259, 261
- circumcision 24, 123, 128, 134, 137, 139, 263–67, 270–71, 276–79, 281–82, 284–85, 287–90
- citational formula 20, 132, 146–47, 149–50, 153, 173, 206, 227, 245, 266, 272
- comfort 28–30, 101, 158, 248
- commendation 189, 214–15
- commission, *see* calling
- competence, reader 129, 140–41, 260, 282, 292
- condemnation 98, 106, 130, 156, *see also* judgment
  - ministry of 188
- confession 58–59, 68, 91, 102, 105–6, 113, 156, 199
- consequentialist ethics 212, 301
- context 6, 294
  - extent of 137, 141, 150, 183
- conversion
  - Paul’s 250–51, 256, 260, 261, 262, 288, 302
  - sociological understanding of 1
- Corinth 168, 169
- Cornelius 178
- corporate identity 4
- corporate representation 10
- corporate solidarity 124, 210
- counter-cultural reading 268
- covenant 43–45, 63, 83, 111, 115, 188, 227, 263, 280, 300
  - Abrahamic 262, 265–67, 271–72, 276, 279, 280–81, 284, 286
  - breaking of the 216
  - community of the 108
  - “covenant faithfulness” instead of 44, 194, 208
  - curses of the 29, 81, 236, 275
  - Davidic 44
  - death of the Servant and the 60
  - everlasting 61, 219
  - Mosaic 264, 269, 275
  - new 11, 63
  - Noahic 44
  - purification of the 112
  - the servant as 43, 46, 52, 64, 83, 94, 208
- “covenant-like relationships” 231–32
- creation 36, 39, 208, 209, *see also* new creation
- criticism 31, 63
  - form 257, 294
  - literary 19
  - modern historical 27, 58, 60
  - redaction 41, 51, 185
  - source 294
- cross, crucifixion, *see* death – atoning culpability 46, 68, *see also* guilt
- Damascus 244, 248, 250–51, 253–55, 258–61, 296
- David 35, 44, 113, 228
- Day of the Lord, the 180
- death
  - atoning 4, 35, 142, 144, 150, 160, 178, 193, 211, 217–18
  - Jesus’ 204, 210
  - realm of 218
  - sacrificial 204, 283, 289
  - Servant’s 182, 293, 301
  - substitutionary 189, 203
  - vicarious 60, 130
  - victorious 150, 161, 259, 303
- demons 198
- deontology 2, 290, 299–301
- Descriptive Translation Studies 75
- Deutero-Isaiah 4, 35
- development of theology 6
- diaspora of Israel 69, 74, 77, 81, 82, 84, 88, 92, 107, 118, 127
- diatribe 123, 161
- disbelief 150–55, 158
- discipline 102
- disobedience 77
- division amongst people 59
- doubt 35
- Ebed-Jahve-Lieder*, *see* Servant Songs
- ecclesiocentric hermeneutics 19, 180, 281, 294–95

- echo 5, 8, 13, 14, 20, 32, 33, 35, 81,  
     101, 105, 126, 137, 143, 163, 169,  
     189, 195, 199, 240, 248, 251, 253,  
     282, 296, 301  
 – definition of 19  
 “echomania” 20, 22  
 Egypt 47, 52, 84, 269  
 election 30–33, 34, 37, 45, 143, 179,  
     249  
 Elijah 95, 245, 254  
 emendation 54  
 emotion 37, 54, 209  
 enscription 302  
 Epaphras 180  
 Epicureanism 106  
 eschatology 45, 50, 74, 77, 87, 93, 95,  
     102, 109, 113, 142, 149, 157–58,  
     201–2, 204–5, 208, 209, 272  
 ethnicity 40, 66, 124, 159, 230, 285, *see*  
     *also* identity – ethnic  
 evangelism 238  
 exaltation 37, 54, 56, 64–65, 106, 115,  
     116, 118, 202  
 exclusion 102, 163, 278–79, 287  
 exegetical techniques 6, 20–22, 261,  
     284–85, *see also* proof-texting  
 – Alexandrian 268  
 – peshar 21, 109, 205–6  
 – prosopological 153, 159–60  
 – rabbinic 268  
 – targumist 114  
 exemplar, *see* imitation  
 exile 33, 38, 46, 47, 84, 88, 130, 135,  
     137, 142, 158, 223, 275, 283, 287  
 – punishment as 216  
 – return from 50, 51, 52, 87, 102, 207–  
     8, 218, 283, *see also* exodus, second  
 exodus  
 – first 44, 208, 209  
 – second 11, 22, 44, 52, 84, 88, 93, 103,  
     118, 190, 207, 209, 211, 227–30,  
     233, 234, 237  
  
 faith 29, 36, 46, 55, 59, 65, 66, 68, 80,  
     84, 91, 92, 106, 120, 129, 142, 143,  
     152, 155, 159, 162, 163, 184, 236,  
     243, 258, 275, 281, 293, 295, 300  
 faithfulness, covenant 44  
 false teachers, *see* opponents of Paul  
  
 fellowship, *see* partnership  
 fertility cult 61  
 figural reading 287  
 flesh 267, 270–71, 274, 276, 278–80,  
     286, 287, 290, 296, 303  
 fluidity, textual 15–18, 132  
 forgiveness 50–51, 52, 54, 59, 60, 99,  
     102, 106, 118–19, 195, 203, 295  
 formlessness 35–37, 39–40, 79  
 free, freedom 24, 46, 118, 242, 271,  
     275, 277–78, 280, 286, 288–90  
 fulfillment 201, 291  
 futility 35–37, 79–80, 97, 112, 197–200,  
     205, 236, 258, 263, 296–97  
  
 Gamaliel 17, 71  
 gentleness 29  
 gentiles, exclusion of the 102, 104  
 geography 9, 33, 50, 51, 61, 68, 116,  
     166–70, 230, 270–71  
 glory 12, 28, 39, 89, 101, 134, 187–88,  
     199  
 gloss, textual 34, 270  
 gospel 6, 7, 23, 144, 150–55, 161–62,  
     164–65, 168–73, 178–80, 182, 187,  
     225, 230, 232, 241–44, 253, 255,  
     260–61, 262, 287–288, 292–93, 297,  
     299–300  
 grace 140, 176, 179–80, 182, 184, 191,  
     197–200, 205, 209, 239, 245–47,  
     250–51, 255, 258, 261, 262, 274,  
     282, 284–85, 288  
 Greco-Roman ethics 1  
 Greco-Roman philosophy 214, 225  
 guilt 124, *see also* culpability  
  
 Hagar 149, 263, 266, 269–74, 276–78,  
     280, 282, 284–88  
 halakah 245  
 Hannah 62  
*hapax legomenon* 81, 215, 221, 267  
 hearing 151, 155, 184  
 heart 218, 222, 237  
 Hellenism 74, 82, 94, 106  
 herald 49–51, 70, 86, 100, 142–62, 206,  
     233, 293  
 hermeneutical dialectic 11  
 hermeneutical warrant 3, 6–14, 19, 21–  
     22, 23–25, 99, 102–3, 106–7, 111,

- 115–16, 119, 134–39, 156–61, 176–79, 181–84, 204–11, 233–35, 236–39, 256–59, 280–84, 287–89, 291–92
- definition of 15
  - hermeneutics-ethics relationship 189
  - Herod the Great 96, 100
  - Hexapla, the 146
  - Hezekiah 95
  - history 98
    - YHWH’s interaction 99, 119
  - Holy Spirit, the, *see* Spirit of God, the
  - humanity, Adamic 138
  - humiliation 54, 56, 115
  - humility 65, 68
  - hypocrisy 130–31
- identity 136
- “creation” 37
  - divine 12, 36–37, 64, 202
  - ethnic 40
  - marker of 139
  - Paul’s 9, 174, 181, 202, 258
- idolatry, idols 32, 33, 39, 53, 122, 198, 223–26, 230–31, 237
- Illyricum 169
- imitation 66, 106, 218, 239, 251, 260–61, 302
- impartiality 122
- incarnation 193
- inclusion 287
- indicative-imperative structure of ethics 163, 229, 299
- information flow 132
- inheritance 267, 274, 279
- inerrancy 148
- “interchange text” 192–93
- interlocutor, Paul’s 24, 123–31, 133–34, 136–40, 142, 161, 167, 181, 182, 184
- “interpolation” (of 2 Cor 6:14–7:1) 10, 220–22
- interpolations, Christian 95, 101
- intertextuality 19–20, 22, 282, 301
- Isaac 264, 267, 274, 277–78, 286, 288
- Ishmael 267, 277–78, 285–86
- Israel 145, 206, 208
- ethnic 143
  - mission of 9
  - national 86
  - role of 6
  - Servant as 29
- James 274
- Jeremiah 30, 44, 248–50, 256, 257, 258
- Jerusalem 47, 49, 100, 117, 169, 274, 287–89, *see also* Zion
- church in 262
  - collection for 217
  - heavenly 272–73, 275–77, 280, 283–84, 287–90
  - present 270–73, 276
- Jewish identity of Paul 9
- jubilee 109–10
- judgment 90, 122, 181, 212, *see also* condemnation
- justice 32–33, 35, 65, 69, 122
- justification 35, 129, 163, 242, 265, 289–90
- kingship of God 28–29, 39, 50, *see also* sovereignty of God
- political understandings of the 51
- kingship Psalms 51
- lament 35, 48
- last days, *see* eschatology
- law, 125–28, 129, 134, 140, 161, 181, 184, 262, 265–66, 269, 280, 285–86, 299
- covenantal ability of the 285
  - dual senses of 265
  - ethical dimension of the 125
  - fulfilment of the 139
  - giving of the 264
  - Mosaic 122
  - new creation and the 69
  - telos of the 143
  - tripartite understanding of 1
  - works of the 265
- letter/Spirit distinction 188
- Levites 165–67, 230
- liberation 71, 118, 281, *see also* free, freedom
- lineage, physical 24, 266–67, 270, 275–76, 279, 284–85, 288
- light 39, 42–43, 63, 92, 98, 107, 126, 131, 134
- literacy rates 140

- Lord of Spirits, the 97  
 love 140  
 Lucanic recension 146–47
- Marduk 48  
 marriage 231  
 mediatory agent 214  
 Melchizedek 108–10  
 mercy 81, 101, 163  
 messenger, *see* herald  
 message, *see* gospel  
 metalepsis 7, 173, 282  
 metaphor 268, 273  
 messiah 8, 95, 107, 110, 114, 116, 208  
 – Davidic 103  
 – Melchizedekian 108  
 ministry, nature of Paul's 186, 196, 199,  
 201, 203, 206, 210, 212, 214, 217  
 mirror-reading 186, 223–24, 241–43,  
 264, 266, 268  
 missional hermeneutics 18–19, 208  
 mission practice of Paul 163–81, 183  
 mission to the gentiles 3, 9, 82, 112  
 – Alexandrian 82, 88, 92  
 – attractional 40  
 – eschatological impetus for 170  
 – Jewish 127  
 – Paul's 9, 19, 145, 149–50, 163–81,  
 182, 209, 262, 300  
 mockery 48–49, 85, 93, 104, 278  
 Moses 43, 116, 188, 208, 216, 265  
 mountains 49, 50  
 mouths, stopping of 55–56  
 mystery 259, 296
- narrative 8, 202, 207  
 name, the significance of, 30  
 nationalism 107, 118  
 new creation 10, 39, 40–46, 82, 91, 93,  
 98, 102, 111, 190–91, 195, 204,  
 210–11, 212, 226, 283, 292, 293,  
 296, 302–3  
 – epicentre of the 46, 63  
 – inauguration of the 50, 60  
 – Law and the 69  
 New Perspective on Paul, the 1  
 Noah 43, 170  
 nothingness 36
- obedience 151, 162, 163, 167, 176, 260,  
 293, 300  
 offering 165, *see also* sacrifice  
 Onias III 93  
 opponents of Paul 186, 221, 223, 224–  
 25, 230, 232, 237–39, 241–45, 261,  
 264, 278, 279, 281, 288  
 oppression of Israel 23, 47, 49, 52, 71,  
 79, 98–99, 106, 116, 118–20
- parousia, the 6, 205, 212  
 partnership 121, 173, 176, 180, 181,  
 184, 196, 293, 300  
 peace 50, 70, 98, 110, 233  
 perfection 113, 139  
 persecution 106, *see also* oppression of  
 Israel  
 pervasive interpretive pluralism 27  
 perichoresis 64, 202  
 pesher exegesis, *see* exegetical tech-  
 niques – pesher  
 Peter 178  
 Pharisees, the 17, 100  
 Philip 291  
 Philo 268  
 Phineas 245  
 Pompey 100  
 poverty 217, 232  
 praise 44, 60–63, 139, 186, 232, 239,  
 253  
 prayer 24, 37, 90, 152, 200, 238  
 pre-existence 97  
 priesthood 163–65  
 priests 88  
 proclamation 29, 40, 46, 50, 55, 66, 68,  
 92, 102, 103, 106, 134, 144, 154,  
 292, *see also* herald  
 promise, the 264, 267, 269, 274, 277–  
 78, 286  
 proof-texting 134, 156, 176–77, 205  
 prophecy 7, 109, 111, 234, 235, 285  
 prophetic warrant 177–78  
 prophetic blurring, 40  
 prophetic continuation 209  
 proto-Masoretic tradition 15, 16, 71, 72  
 provinces, Roman 169  
 punishment 216  
 purification 52, 64, 88  
 – covenant 112

- Qumran 8, 15, 17–18, 22, 72, 107–13,  
205–6, 221, 222, 226
- rabbinic exegesis, *see* exegetical techniques – rabbinic
- rabbinic traditions 113–17, 278
- Rachel 62
- ransacking of temples 128–29, 133
- Rebekah 62
- rebellion 33, *see also* sin
- recitation formula 78, 85
- reconciliation 10, 186, 191, 192, 198,  
200–201, 207, 209, 212, 214, 218,  
220, 226, 229, 236–37, 300
- redemption 79, 102, 103, 130, 142, 212,  
287, *see also* salvation  
– political 102
- reign of God, *see* kingship of God
- rejection of God 122, 157
- relational framework for ethics 212,  
300–301
- remnant 30, 33, 34, 38, 77, 78, 89
- repentance 57
- rereading 7, 90, 224
- resignification of texts 17
- resurrection 55, 67, 204, 210
- revelation 87, 88, 90
- reversal 56, 80, 89, 94, 134  
– political 104
- rewritten Scripture 74
- righteousness 142, 192, 196, 198, 210,  
227, 238  
– ministry of 188
- righteous sufferer, the 56, 105–6
- Rome 117, 118
- root fallacy 151–52
- Sabbath observance 69, 299
- sacrifice 55, 67, 105  
– atoning 184, *see also* death – atoning  
– non-atoning 165
- salvation 7, 83, 89, 97, 197, 205, 216,  
265, 292, 293, 295  
– gentile 39  
– the law and 127  
– the servant as 94
- salvation history 22, 23, 63, 99, 139,  
141, 161, 182, 201, 208–9, 211–13,  
215, 219, 224, 229, 234–37, 249,  
253, 257, 260, 261, 262, 283–88,  
290, 292, 295–96, 299–303
- Samson, mother of 62
- sanctification 53, 165, 247, 249
- Sarah 62, 149, 263, 266, 271–74, 276–  
80, 282, 284–88
- Scripture  
– authorship of 148, 269  
– nature of 148
- second exodus, *see* exodus, second
- Second Temple Judaism 1, 9, 14, 70–  
120, 202, 208, 244
- self-determination 68
- self-understanding of Paul 3, 5, 6, 9, 15,  
163, 177, 258, 291–92
- separation 229, 237, *see also* exclusion  
– secondary 232
- Septuagint of Isaiah 6, 16, 21, 70–94  
– messianism in the 75  
– scholarship on the 72–77
- Sermon on the Mount, the 128
- servants, the 11–12, 23, 60, 65–69, 95,  
102, 106, 113, 115–16, 141, 155,  
160–62, 174, 182, 184, 201, 204,  
210, 215, 216, 233–35, 237–39, 259,  
283, 292, 296
- Servant Songs 4, 26, 41, 54, 60, 76  
– coherence of the 8
- sexual immorality 119, 122, 128–31,  
133, 138
- Sheol 99, 116
- Sibylline Oracles 8
- sight 174
- Simon, son of Onias 165
- sin, sinfulness 38, 40, 55, 91, 92, 98,  
102, 113, 116, 119, 130, 137, 138,  
194, 292, *see also* confession  
– flagrant 127  
– Jesus as 192–93  
– slavery to 122
- Sinai 40, 254, 269–70, 272, 279, 283,  
300
- slavery, slaves 122, 269–71, 279–80,  
286, 287
- social location 75
- Solomon 100
- Son of Man, the 96–99
- soteriology 299, *see also* salvation



- sovereignty of God 65, 102, 189, 284–85, *see also* kingship of God
- Spain 171, 184
- Spirit of God, the 30, 32, 110, 112, 123, 139, 162, 165, 187, 188–89, 199, 228, 235, 262, 269, 281, 301
- sprinkling 54–56, 89, 179
- status, social 266–67
- Stichwort 110, 148
- stumbling block 215–16, 220, 233, 236
- submission 56–57, 65, 98, 258, 265, 270, 300
- substructure 13
- suffering 29, 64, 213, 215, 216, 218, 219, 293
- the faithful’s 115
- purpose of 217
- vicarious 5, 35, 60, 68, 70, 107, 112, 116
- YHWH’s involvement in 91
- synagogue 151
- leader of the 124
- tabernacle 228
- Targumim 21, 113–17
- tax, temple 129
- teleology 301
- thanksgiving 241
- theft 128
- thematic parallel 13, 14
- Theological Interpretation of Scripture, the 292
- Teacher of Righteousness, the 108, 111
- temple 50, 115
- church as 226–35
- destruction of the 113
- rebuilding of the 116
- text-type 5
- textual fluidity, *see* fluidity, textual
- Torah 69, 126, 230, *see also* law
- transcendence 113
- transformation
- glorious 190
- moral 3, 301
- “traditions bridge” 11
- trajectories, Old Testament 286
- triumphalism, eschatological 219
- trust, *see* faith
- typology 154, 156–57, 161, 177, 203, 208, 209, 210, 228, 230, 234, 255, 256–57, 268, 279, 285–86, 298
- clashes of 12
- union with Christ 13, 14, 23, 167, 181, 182, 184, 187, 194, 198, 203, 210–13, 215, 216, 218, 219, 220, 226, 232–33, 235–37, 239, 253, 258, 265, 288–89, 292, 295–96, 301–3
- definition of 140
- particularity within 179
- uniqueness
- Jesus’ 5, 12, 202–4, 211–12, 217
- Paul’s 179–80, 181, 302–3
- unity 163
- universalism 193
- unrighteousness 98
- urgency, eschatological 205, 212, 236
- vanity, *see* futility
- verbal aspect 83, 133, 153, 168, 197, 225, 230, 244–45, 247, 267, 280
- vindication 36, 60, 199, 209, *see also* justification
- vocation 97, *see also* calling
- Israel’s 283
- Paul’s 142, 145, 158–59, 161–62, 164–67, 175, 176, 178 *see also* apostle to the gentiles
- prophetic dimension of 31, 112
- the interlocutor’s 136, 140
- the servant’s 283
- volition 37
- Vorlage*
- Paul’s 145
- Septuagint of Isaiah’s 23, 71, 72, 78, 81, 86, 87, 89, 90
- warfare 49
- weakness 36, 186, 220, 225
- wisdom 46, 92, 97, 226
- worldly 187, 190
- works 143
- worship 52, 69
- wrath 135
- zeal 245, 254–56, 258, 262

Zion 26, 40, 49, 53, 61, 69, 86, 88, 110,  
149, 156, 160, 166, 219, 275, 286,  
293, *see also* Jerusalem – heavenly

– desolation of 47–49, 85, 135–36