

メシヤの義  
(詩 18:21 - 25)

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ABSTRACT Nobuyoshi KIUCHI, “The Righteousness of the Messiah (Ps 18: 21-25)”. David’s claim of righteousness in Psalm 18:21-25 has baffled commentators, partly because, if taken literally, the passage implies his sinlessness, and partly because he appears to talk of his own ‘merit’ before God whereas in vv.5-20 he has described the Lord’s merciful intervention in his plight. The majority of exegetes favour the view that here David talks of his righteousness only in a general sense, i.e. a right relationship with the Lord without implying sinlessness.

However, our reexamination of the context of vv.21-25, the *Torah*-terminologies therein and the idea of the righteousness of the king leads to the following results:

(1) The context indicates that a mutual personal relationship ought to be observed between David and the Lord, and that his observance of the law is the expression of his love to the Lord. Consequently the concept of ‘reward’, at least in this context, is something intrinsic and not peripheral to this personal relationship.

(2) From the title of Ps 18 (II Sam 22) and v.51 the psalmist is evidently David the king. The fact indicates, firstly, that his observance of the law is his duty and cannot be his merit, and secondly, that one should not read the Christian doctrine of ‘justification’ into this passage: whether justification is by work or by faith is not the primary concern of the passage.

(3) The righteousness of David, mentioned in this passage and II Sam 22, far exceeds the righteousness of the historical David presented in Samuel - Kings (except II Sam 22), in that the former does imply sinlessness whereas the latter is that of a good man. Hence it is inferred, firstly, that a distinction should be made between the David narrated in Samuel - Kings (except II Sam 22) and the David in this psalm, and therefore secondly, that

Ps 18 (II Sam 22) relates the righteousness of the King to come through the filter of the historical David.