LIFTED UP AND GLORIFIED: ISAIAH'S SERVANT

LANGUAGE IN THE GOSPEL OF JOHN

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by

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APPROVAL SHEET

LIFTED UP AND GLORIFIED: ISAIAH'S SERVANT

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To Anna, about whom I can say,

"an excellent wife who can find?

She is far more precious than jewels.

The heart of her husband trusts in her,

and he will have no lack of gain" (Prov 31:10-11)

TABLE OF CONTENTS

Appendix

LIST OF ABBREVIATIONS

AB   Anchor Bible

AcBib   Academia Biblica

ACCS   Ancient Christian Commentary on Scripture

ACT   Ancient Christian Texts

AGAJU   Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums

AJBI   *Annual of the Japanese Biblical Institute*

AnBib   Analecta Biblica

ANE   Ancient Near East

BBR   *Bulletin for Biblical Research*

BDAG   W. Bauer, W. F. Arndt, and F. W. Gingrich (3d ed.; rev. by F. W. Danker), Greek-English Lexicon of the NT

BECNT   Baker Exegetical Commentary on the New Testament

BETL   Bibliotheca Ephemeridum Theologicarum Lovaniensium

Bib   *Biblica*

BIS   Biblical Interpretation Series

BR   *Biblical Research*

BSac   *Bibliotheca Sacra*

BSL   Biblical Studies Library

BTNT   Biblical Theology of the New Testament

BZ   *Biblische Zeitschrift*

BZAW   Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft

BZNW   Beihefte zur Zeitschrift für die Neutestamentliche Wissenschaft

CBET   Contributions to Biblical Exegesis and Theology

CBR	*Currents in Biblical Research*
CBQ	*Catholic Biblical Quarterly*
ConBOT	Coniectanea Biblica, Old Testament
ConBNT	Coniectanea Biblica, New Testament
COQG	Christian Origins and the Question of God
CQR	*Church Quarterly Review*
CR	*Currents in Research*
CTJ	*Calvin Theological Journal*
CTR	*Criswell Theological Review*
CuTe	*Cuadernos de Teología*
ECC	The Eerdmans Critical Commentary
ECL	Early Christianity and its Literature
EQ	*Evangelical Quarterly*
EstEcl	*Estudios Eclesiásticos*
ET	*Evangelische Theologie*
EUST	European University Studies Theology
FAT	Forschungen zum Alten Testament
FB	Forschung zur Bibel
FC	Fathers of the Church
FFNT	Foundations and Facets: New Testament
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HAR	*Hebrew Annual Review*
HAT	Handkommentar zum Alten Testament
HBT	*Horizons in Biblical Theology*
HTCNT	Herder's Theological Commentary on the New Testament
HTKNT	Herders Theologischer Kommentar zum Neuen Testament
HTR	*Harvard Theological Review*

HTS	Harvard Theological Studies
HUCA	*Hebrew Union College Annual*
ICC	International Critical Commentary
ILPT	International Library of Philosophy and Theology
Int	*Interpretation*
JAJSup	Journal of Ancient Judaism Supplements
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JJS	*Journal of Jewish Studies*
JSNTSup	Journal for the Study of the New Testament, Supplement Series
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament, Supplement Series
JSSMon	Journal of Semitic Studies Monograph
JTS	*Journal of Theological Studies*
JTAK	*Journal of Theta Alpha Kappa*
JTS	*The Journal of Theological Studies*
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSSTS	Det Lærde Selskabs Skrifter: Teologiske Skrifter
MNTS	McMaster New Testament Studies
NA	Neutestamentliche Abhandlungen
NAC	New American Commentary
NCBC	New Century Bible Commentary
Neot	*Neotestamentica*
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NovT	*Novum Testamentum*

NovTSup	NovT, Supplements
NRT	*Nouvelle Revue Theologique*
NTD	Das Neue Testament Deutsch
NTM	New Testament Monographs
NTS	*New Testament Studies*
NTSI	New Testament and the Scriptures of Israel
OTL	Old Testament Library
PBM	Paternoster Biblical Monographs
PNTC	Pillar New Testament Commentary
PRS	*Perspectives in Religious Studies*
RB	*Revue Biblique*
RQ	*Restoration Quarterly*
RTR	*Reformed Theological Review*
SacPag	Sacra Pagina
SAC	Studies in Antiquity and Christianity
SBJT	*Southern Baptist Journal of Theology*
SBLit	Studies in Biblical Literature
SBLAIL	Society of Biblical Literature Ancient Israel and its Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLSymS	Society of Biblical Literature Symposium Series
SBT	Studies in Biblical Theology
ScEs	*Science et Esprit*
SD	Studies and Documents
SJOT	*Scandinavian Journal of the Old Testament*
SJT	*Scottish Journal of Theology*
SLNPNFCC	*Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*
SMRSHLL	Scripta Minora Regiae Societatis Humaniorum Litterarum Lundensis

SNTSMS	Society for New Testament Studies Monograph Series
SRB	Studies in Rewritten Bible
SSEJC	Studies in Scripture in Early Judaism and Christianity
ST	*Scripta Theologica*
STDJ	Studies on the Texts of the Desert of Judah
THS	Tyndale House Studies
TS	*Theological Studies*
TynBul	*Tyndale Bulletin*
VT	*Vetus Testamentum*
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZS	Zacchaeus Studies
ZTK	*Zeitschrift für Theologie und Kirche*

PREFACE

My interest in the use of the Old Testament in the New Testament began when I was a college student at Biola University. I was first exposed to the topic in two courses that I took under Dr. Jonathan Lunde—Jesus' Life and Ministry and the New Testament's Use of the Old Testament. I started to learn how invaluable understanding the Old Testament was for a proper interpretation and understanding of the New Testament. Dr. Lunde would later supervise my MDiv thesis on the New Testament's use of the Old in Romans, which furthered my grasp of the field. Dr. David Talley was also instrumental in helping me see the relevance of the Old Testament and its importance for understanding the New Testament. He taught Old Testament Survey when I was a freshman. This class was my first experience of reading the entire Old Testament. Dr. Talley encouraged in me an excitement for God's Word that has played a significant role in my spiritual and academic journey. Though I could never have imagined writing this dissertation while I was an undergraduate student, looking back I am thankful for the investment both of those professors made in me as a student and as a person.

The writing of this dissertation was the result of the encouragement and support of many people, only a few of whom can be mentioned here. Thanks are owed to Dr. Mickey Klink and Dr. Michael Thigpen for reading various drafts of this dissertation and offering their feedback, which has refined many of the ideas here. I am thankful for Richard and Nancyb Warner, who provided some financial assistance for my studies. It was a blessing to go to pay my tuition bill and unexpectedly learn that someone had covered the cost for several months. Their investment enabled me to work on this project

CHAPTER 1

INTRODUCTION AND HISTORY OF RESEARCH

Jesus' washing his disciples' feet (John 13:1-11) powerfully depicts his servant role in the Gospel of John. Though most Christians associate Jesus with the role of the servant, the servant figure has a rich history in the Scriptures of Israel. Several major figures in the history of Israel are referred to as God's Servant.[1] The servant motif reaches its climax in the book of Isaiah through the mysterious figure of the Servant of the Lord. In the course of describing Jesus' ministry and death, John provides hints that Jesus is the fulfillment of this figure from Isaiah. In this study, I will seek to demonstrate that John uses Servant language from Isaiah to describe Jesus as the Servant of the Lord from Isaiah. Because Jesus provides the ultimate example of servanthood, it is not altogether surprising that John utilizes Isaiah's portrait of the Servant of the Lord in his picture of Jesus. The importance of Isaiah to the Gospel of John is clear based on the four quotations to Isaiah (1:23; 6:45; 12:38; 12:40), but it is the allusions to Isaiah that will play a primary role in the study that follows, though selected quotations will be analyzed.[2]

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[1]Moses in Num 12:7; David in 2 Sam 3:18; Job in Job 1:8; Isaiah in Isa 20:3; Nebuchadnezzar in Jer 27:6). Moses is referred to as the "Servant of Yahweh" 17 times and "my servant" some 40 times. Joshua is called "Servant of Yahweh" 2 times, and the prophets are called my/your/his servant 17 times.

[2]Brendsel notes that Isaiah is the second most quoted book in John, other than the Psalms, and that Isaiah is the only prophetic writer mentioned by name. See Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52-53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 7.

John's Use of the Old Testament

Approximately twenty quotations of the Old Testament occur in the book of John.[3] Most agree that "the purpose of Old Testament quotations is to show that both Jesus' public ministry and his cross-death fulfilled scriptural patterns and prophecies."[4] Several studies have analyzed various Old Testament themes found in the Gospel of John,[5] while further studies analyze the use of specific Old Testament books in the Gospel.[6] Therefore, the importance of the Old Testament in understanding the Gospel of John is without dispute.[7]

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[3]The exact number of quotations is disputed. Carson states that there are 13 quotations introduced by a formula, 2 more direct quotations without introductory formula, 4 passages where no Old Testament text is cited though an introductory formula points readers to the Old Testament, and 6 passages where "the Scriptures" or some Old Testament person or persons speaks. Thus, Carson sees 25 references to the Old Testament (D. A. Carson, "John and the Johannine Epistles," in *It Is Written: Scripture Citing Scripture—Essays in Honour of Barnabas Lindars, SSF*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 246. Martin Hengel ("The Old Testament in the Fourth Gospel," *HBT* 12, no. 1 [1990]: 31) sees 19 Old Testament citations and 200 marginally noted allusions and parallels. Kostenberger sees 14 explicit OT quotations (Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 415. For an analysis of the various quotations formulas in John, see Craig A. Evans, "On the Quotation Formulas in the Fourth Gospel," *BZ* 26, no. 1 (1982): 79–83. Reim also analyzes the Old Testament quotations in John. See Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974), 88–96. Though the exact number of quotations is disputed, the 4 quotations of Isaiah are universally accepted as from the book of Isaiah.

[4]Köstenberger, "John," 416. See also J. Luzarraga, "Presentación de Jesús a la luz del A.T. en el Evangelio de Juan," *EstEcl* 51, no. 199 (1976): 501; Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 120 (Tübingen: Mohr Siebeck, 2000), 258; Carson, "John and the Johannine Epistles," 246; Richard L. Morgan, "Fulfillment in the Fourth Gospel : The Old Testament Foundations: An Exposition of John 17," *Int* 11, no. 2 (1957): 160; Evans, "Quotation Formulas," 83. Beutler argues that John is less interested in how Jesus fulfills specific Old Testament passages than in the fact that Jesus fulfills "Scripture." See Johannes Beutler, "The Use of 'Scripture' in the Gospel of John," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville: Westminster John Knox Press, 1996), 147.

[5]Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 (Leiden: Brill, 1967); Severino Pancaro, *The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus, Judaism and Christianity according to John*, NovTSup 42 (Leiden: Brill, 1975); Craig A. Evans, *Word and Glory: On the Exegetical and Theological Background of John's Prologue*, JSNTSup 89 (Sheffield: JSOT, 1993); Larry Paul Jones, *The Symbol of Water in the Gospel of John*, JSNTSup 145 (Sheffield, England: Sheffield Academic Press, 1997); Wai-Yee Ng, *Water Symbolism in John: An Eschatological Interpretation*, SBLit 15 (New York: Peter Lang, 2001); Stan Harstine, *Moses as a Character in the Fourth Gospel: A Study of Ancient Reading Techniques*, JSNTSup 229 (London: Sheffield Academic Press, 2002); Alan R. Kerr, *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (London: Sheffield Academic Press, 2002); Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, PBM (Waynesboro, GA: Paternoster, 2006).

[6]Robert Houston Smith, "Exodus Typology in the Fourth Gospel," *JBL* 81, no. 4 (1962): 329–42; Günter Reim, "Jesus as God in the Fourth Gospel : The Old Testament Background," *NTS* 30, no. 1 (1984): 158–60; Mary Katharine Deeley, "Ezekiel's Shepherd and John's Jesus," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A.

In addition to quotations of the Old Testament, John draws upon various images from the Old Testament as well (vine, water, good shepherd, etc.). Furthermore, Hengel notes that there are 200 marginally noted allusions and other parallels with the Old Testament, which offer further areas for exploration.[8] Through the myriad of Old Testament references, one book stands apart in the Gospel of John. Because John refers to Isaiah by name (12:38, 39) and quotes from Isaiah four times (1:23; 6:45; 12:38, 40), Isaiah is a central book for the understanding of the Gospel of John. A major figure in the latter portion of Isaiah that has received numerous scholarly attention over the years is the figure of the Servant of the Lord.[9] Although other works note some of John's allusions to the Servant, and commentators make passing reference to the allusions to the Servant of the LORD of Isaiah in John, there is only one monograph that focuses solely on John's presentation of Jesus as the Servant of the Lord from Isaiah.[10]

Previous Research

Because there are numerous sources on John's use of the Old Testament (which are cited above), I will survey only those works which focus on John's use of Isaiah.[11]

Sanders, JSNTSup 148 (Sheffield, England: Sheffield Academic Press, 1997), 252–64; Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGAJU 47 (Leiden: Brill, 2000); Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 158 (Tübingen: Mohr Siebeck, 2003); Gary T. Manning, Jr., *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, JSNTSup 270 (New York: T & T Clark International, 2004); John A. Dennis, *Jesus' Death and the Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the Light of John 11.47-52*, WUNT 217 (Tübingen: Mohr Siebeck, 2006); J Gerald Janzen, "'(Not) of My Own Accord': Listening for Scriptural Echoes in a Johannine Idiom," *Encounter* 67, no. 2 (2006): 137–60; Stefanos Mihalios, *The Danielic Eschatological Hour in the Johannine Literature*, LNTS 436 (London: T & T Clark, 2011); Wm. Randolph Bynum, *The Fourth Gospel and the Scriptures: Illuminating the Form and Meaning of Scriptural Citation in John 19:37*, NovTSup 144 (Leiden: Brill, 2012).

[7]Morgan comments that the "Old Testament is present at every crucial moment in the Gospel" ("Fulfillment in the Fourth Gospel," 156).

[8]Hengel, "OT in Fourth Gospel," 31.

[9]For research on the Servant in Isaiah, see chap. 3.

[10]Dominic Chukwunonso Obielosi, *Servant of God in John*, EUST 878 (New York: Peter Lang, 2008).

[11]Though many commentaries make passing reference to Jesus as the Isaianic Servant, commentaries will not be surveyed unless there is substantial treatment of Jesus as the Servant.

The works in the first set below contain a chapter within a larger work or are articles that focus on a different issue, but mention quotations or allusions to Isaiah. The second set of works contains either monographs or articles that focus exclusively on John's use of Isaiah. Lengthier treatment will be given to works that more closely pertain to this study.

**Chapters or Articles
on the Use of Isaiah in John**

Evans, *Word and Glory* **(1993).** Evans explores the background to the Johannine Prologue. He considers the Gnostic and Hermetic background as well as the biblical parallels (particularly, Gen 1-2; Exod 33-34; Sir 24; and other LXX and pseudepigraphical sources).[12] He concludes that the Johannine Prologue should be read against the OT background rather than the Gnostic background. He also notes that the provenance of the Gospel of John was the Diaspora synagogue and that it was not a response to any variety of Gnosticism.[13] Evans does not offer any method for proving his allusions or any systematic criteria. Rather, he comments on a few of Jesus' titles and on John the Baptist's reference to Jesus in the prologue. Evans observes that the Gospel of John presents Jesus as the Messiah, Servant of the Lord, King of Israel, and the Prophet.[14] John intensified and widened the scope of the Servant's suffering in his reference to Jesus taking away the sin of the world.[15]

Westermann, *The Gospel of John* **(1998).** The first portion of Westermann's work is devoted to an overview of the gospel. He discusses the witness-motif and the theme of Jesus being sent by God. He notes the close affinities between the Gospel of

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[12]Evans, *Word and Glory*, 77.

[13]Ibid., 188–89, 193.

[14]Ibid., 173.

[15]Ibid., 183.

John and Deutero-Isaiah,[16] particularly related to God's redemptive work.[17] He concludes that Jesus is not presented as a royal figure but that he is in line with the "servant" in Isaiah 52-53.[18] Westermann does not analyze John's use of the OT in a systematic way, but makes observations and connections with various themes in the gospel. For example, he states that Isaiah 40-53 deals with Yahweh's redemptive work while Isaiah 54-55 discusses his beneficent work.[19] The same structural theme is found in John where John 1-12 addresses Jesus' work while 13-17 presents Jesus' beneficent work.[20]

Menken, "Observations" (1999). Menken's contributions in this area are relatively brief. He comments that in John 12:41, Isaiah saw the pre-existent Jesus. He sees something similar occurring in John 8:58 where Jesus states that Abraham saw his day. Based on these passages in the Gospel of John, Menken concludes that John thought the OT figures (such as Isaiah) who saw Jesus' glory, saw God in Jesus. [21]

Hamid-Khani, *Revelation and Concealment* (2000). Hamid-Khani's work examines the elusive language of the Gospel of John and seeks to explain it in the context of John's theology, which is grounded in the Old Testament. He begins by examining the structure of John's enigmatic language, and John's use of language. He concludes that the purpose of enigmatic language in the Gospel of John is to demonstrate that God has

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[16]Here, as in other places where I use the term "Deutero-Isaiah," I am adopting an author's terminology and not indicating my own understanding of the dating or authorship of Isaiah.

[17]Claus Westermann, *The Gospel of John in the Light of the Old Testament*, trans. Siegfried S. Schatzmann (Peabody, MA: Hendrickson, 1998), 63.

[18]Ibid., 72.

[19]Ibid., 63.

[20]Ibid., 63–64.

[21]Martinus J. J. Menken, "Observations on the Significance of the Old Testament in the Fourth Gospel," *Neot* 33, no. 1 (1999): 137.

climactically revealed himself in Jesus, and that Jesus' words, work, and life confirm that he is the Messiah according to the witness of Israel's Scripture.[22] Hamid-Khani says that John emphasizes that Jesus is the one about whom Moses and the prophets wrote (1:45; 5:29).[23] Through these echoes and allusions to the Old Testament, John invites his audience to search the Scriptures and discover that they testify to Jesus' life and works.[24] In the course of his study, he notes several possible allusions to Isaiah in his larger work. First, he notes that the messianic banquet might function as the background to John 6, with possible allusions to several Isaianic passages (25:6-8; 49:9-10; 55:1-3; 65:13).[25] He primarily focuses on the Isaianic quotations in John 12:38-41. Here, he notes that the spiritual blindness that John mentions has its roots within the Isaianic tradition (29:10; 42:6-7; 43:8-10; 56:10; 59:9-11).[26] He sees a variety of connections to Isaiah not only in John 12:38-41, but also in the larger section of John. First, he notes that others have argued that John 12:38-41 identifies Jesus as the "Servant of the Lord" in Isaiah.[27] Second, Mary's anointing of Jesus' feet in 12:3-7 may be an allusion to Isaiah 52:7. Based on the quotations of Isaiah, Hamid-Khani contends that Isaiah's message does not cause obduracy, rather Isaiah appeals to his hearers to repent. Similarly, Jesus' mission in the Gospel of John is to bring life. Blindness is the consequence of refusing to come to Jesus.[28]

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[22]Hamid-Khani, *Revelation and Concealment of Christ*, 20, 408–9.

[23]Ibid., 91.

[24]Ibid., 122. Though my study does not directly build off of Hamid-Khani's work, it does provide additional evidence for his thesis, to which I will return in chap. 8.

[25]Ibid., 267.

[26]Ibid., 299.

[27]Ibid., 307.

[28]Ibid., 322–23.

Kerr, *The Temple of Jesus' Body* (**2002**). Kerr's study contends that the Johannine Jesus replaces and fulfills the Jerusalem Temple and its cultic activity."[29] He examines various passages in John which demonstrate that Jesus is replacing the Temple (1:14-18; 1:51; 2:13-22) and the four Jewish festivals. Jesus is now the new temple which will be fulfilled in his death and resurrection.[30]

Related to Isaiah, Kerr primarily sees the footwashing scene as revealing Jesus as the servant. The servanthood theme in 13:13-17 shows Jesus as the suffering servant of Deutero-Isaiah. [31] He sees echoes of Isaiah 49 in John 13 (13:31, Isa 49:3; 13:13, 16, Isa 49:4, 5; 13:16, Isa 49:5; 13:8, Isa 53:12a).[32]

Hoskins, *Jesus as Fulfillment of the Temple* (**2006**). Hoskins's work is similar to Kerr's. He argues that the Gospel of John portrays Jesus as the fulfillment and replacement of the Temple. Where he differs from Kerr is that he also explores the possibility that there is a typological relationship between Jesus and the Temple.[33] He begins by discussing the history and significance of the Temple in the OT and Second Temple Jewish literature. He then examines the passages that are most closely associated with Jesus' fulfillment of the Temple (2:18-22; 1:14; 1:51; 4:20-24) and Jesus' fulfillment of the Jewish feasts. He also develops the relationship between the Temple and Jesus' exaltation, focusing primarily on Isaiah 52:13.[34] Hoskins concludes that Jesus both fulfills and replaces the Temple, so that it is best to understand the relationship between the two as typological.[35] Hoskins mentions several parallels with the servant

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[29]Kerr, *The Temple of Jesus' Body*, 2.

[30]Ibid., 32.

[31]Ibid., 283.

[32]Ibid., 283n40.

[33]Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, 2.

[34]Ibid., 147.

[35]Ibid., 197.

and Jesus. First, God manifests his glory in the servant (Isa 49:3) and in Jesus (John 13:31-32). Jesus and the servant both gather God's people (Isa 49:5-6; Jn. 11:52). Nations come to David (Isa 55:5), which appears to be the same role as the servant in 49:5-6.[36]

Works Specific to the Gospel of John
and Isaiah

The following works are written specifically about John's use of Isaiah in contrast to the earlier works which included a section about Isaiah in John as a part of a larger work on a distinct topic. I will examine Young's work first since his article inaugurated investigation into John's use of Isaiah 40-55. After an analysis of Young's work, I will group works on similar themes together with the works most relevant to my investigation at the end.

Young, "A Study of the Relation" (1955). Young was the first to begin the scholarly resurgence in studying the use of the Old Testament in the Gospel of John. Young begins by discussing Isaiah in the Second Temple Literature and concludes that Isaiah played an influential role in that literature.[37]

In his second section, Young details several thematic parallels between Isaiah and John. First, he points out the theme in Isaiah in which those who serve God will be called by a new name (Isa 65:15; 55:13; 62:2). In John, Jesus comes in the name of God and keeps his followers in his name (17:3, 11, 25-26). Jesus' words in John 17:6 of making God's name known to the people appear to be a fulfillment of Isaiah 52:5.[38]

A second thematic similarity is the term "to bear tidings" which occurs throughout Isaiah (57 times). The term only occurs thirteen times in the NT and of those

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[36]Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, 156-57.

[37]Franklin W. Young, "Study of the Relation of Isaiah to the Fourth Gospel," *ZNW* 46, nos. 3-4 (1955): 221.

[38]Young, "Relation of Isaiah to the Fourth Gospel," 223.

four are in John. The usage of this term in John is unique among its occurrence in the

New Testament, and Young argues that Jesus' words again echo Isaiah 52:5.[39]

Finally, he notes the theme of the "word of God" which is used throughout the

latter portion of Isaiah. Jesus also speaks about his word (John 6). Young concludes by

noting that in John Jesus is the revealer of the name of God while in Isaiah God is the

revealer who reveals his name to others.[40]

The final section of Young's article argues that John was written under the

influence of a mystical strand of theology in Judaism. The use of Isaiah in the John

suggests the importance of Isaiah for this mystical movement.[41]

Painter, "Quotation of Scripture and Unbelief" (1994). Painter focuses on

the quotations of Isaiah in John 12:38-41. He observes that the events most damaging to

John's cause—namely, the rejection and death of Jesus—must be shown by John to be a

fulfillment of the Old Testament.[42] Thus, the unbelief of the Jews is a primary problem

for John since it was the reason the Jews rejected Jesus and the reason for Jesus'

crucifixion.[43] He contends that there is a case for seeing the power of darkness (namely,

the devil) as the cause for unbelief on the part of the Jews.[44] Painter finds support for this

view in the immediate context in John (e.g., casting out of the prince of the world,

coming hour of judgment on the world, etc.). He relates other passages in the NT to this

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[39]Young, "Relation of Isaiah to the Fourth Gospel," 225.

[40]Ibid., 231.

[41]Ibid., 233.

[42]John Painter, "The Quotation of Scripture and Unbelief in John 12.36b-43," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104 (Sheffield, England: Sheffield Academic Press, 1994), 430.

[43]Ibid., 431.

[44]Ibid., 439.

theme (2 Cor 4:4; 1 John 5:19) and concludes that "12:36b-43 informs the reader that the signs failed to be decisive in the assault on the darkness."[45]

Scacewater, "Predictive Nature" (2013). Scacewater argues that the New Testament authors viewed typology as predictive, which he shows based on John 12:37-43.[46] Both of the quotations listed in this passage focus on Isaiah as a type of Jesus in order to explain Israel's rejection of Jesus.[47] By quoting Isaiah 53:1, Scacewater contends that John is suggesting a typological relationship between the message of Jesus and Isaiah.[48] John quotes Isaiah 6:10 to demonstrate the means by which the Scripture is fulfilled and explain God's justice in the hardening of Israel.[49] He concludes by stating that "Isaiah's ministry was designed by God to point forward to the rejection of Israel's prophet *par excellence*, Jesus, who is the Servant of the Lord."[50]

Swancutt, "Hungers Assuaged" (1997). Swancutt comments that few studies of John 6 note the allusive play of Isaiah 55:2-3 in John 6:27.[51] She contends that the language and themes from Isaiah 55 overlap and intertwine with those of Psalm 78 and Isaiah 54 in John 6:22-71. She then moves through each passage noting the connections with Exodus 16 and Psalm 78. She explains that John 6:26 retains Isaiah's imperative ("listen to me and eat food") and the contrast of worthless and worthwhile labor. In

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[45]Painter, "The Quotation of Scripture and Unbelief," 458.

[46]Todd A. Scacewater, "The Predictive Nature of Typology in John 12:37-43," *WTJ* 75, no. 1 (2013): 130.

[47] Ibid., 134.

[48]Ibid., 136.

[49]Ibid., 139.

[50]Ibid., 142.

[51]Diana M. Swancutt, "Hungers Assuaged by the Bread from Heaven : ʿEating Jesus' as Isaian Call to Belief : The Confluence of Isaiah 55 and Psalm 78 (77) in John 6.22-71," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148; SSEJC 5 (Sheffield, England: Sheffield Academic Press, 1997), 219.

Isaiah, eating is equated with listening which brings permanent satisfaction, whereas in John only Jesus is the lasting food and giver.[52] The crowd is blind to two elements found in Isaiah—that earthly things cannot satisfy and that eating means believing in God.[53] Swancutt comments that in Isaiah 55 the call is to seek God, listen to, and believe him. If the reader hears Isaiah 55:2 behind John 6, he or she will realize that John is echoing the call to listen and eat from Isaiah, which in John is a call to believe.[54]

Lincoln, *Truth on Trial* (2000). Lincoln explores the cosmic lawsuit motif. He argues that the cosmic lawsuit motif is the most distinctive characteristic that holds the plot and discourses of the Gospel together.[55] He first studies the lawsuit motif in Isaiah 40-55 since he contends that Isaiah 40-55 is the background for John's narrative. He then examines how John reworks the lawsuits in Isaiah 40-55. He contends that John brings together the two lawsuits in Isaiah 40-55. The lawsuit between God and the nations becomes the lawsuit between God and the world in the Gospel of John. The lawsuit between Israel and God changes in that Israel becomes a representative of the world in the main plot of the Gospel.[56] The most explicit difference is that God is now represented by Jesus. Moreover, Jesus serves as the accuser, accused, and witness whereas in Isaiah 40-55 Yahweh is often accused by Israel.[57] Lincoln then examines the various lawsuits and their overall function in the narrative of John. He concludes by studying the lawsuit motif in a contemporary context and the positive values and objections to appropriating it.

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[52]Swancutt, "Hungers Assuaged," 236.

[53]Ibid., 242.

[54]Ibid., 246.

[55]Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000), 13.

[56]Ibid., 46.

[57]Ibid.

Lincoln explicitly draws upon Isaiah in his argument that Isaiah 40-55 serves as the background of John's cosmic lawsuit motif. He focuses on the lawsuits between Israel and Yahweh (41:1-5; 41:21-29; 44:6-8; 45:18-25). Though Israel, the servant-witness, was meant to bear Yahweh's glory, Jesus is the one who does so (13:31-32).[58] He argues that in Isaiah 40-55, Israel was meant to be a light to the nations, to open the eyes of the blind, and to lead people out of darkness. The Gospel of John presents Jesus as the one who is the light of the world and who prevents those who follow him from walking in darkness.[59] Thus, Jesus is the Isaianic servant who brings light to the world. Moreover, he notes connections between Jesus and the Davidic king in Isaiah 11:1-10. Lincoln also sees the connection between Jesus as the bearer of the Spirit and one who does not judge based on appearances as in Isaiah 11:1-10.[60]

Janzen "I am the Light of the World" (2006). Janzen discusses the background of Jesus' statement in 8:12, "I am the light of the world." Janzen states that Jesus alludes to an Isaianic passage about the coming of gloom, darkness (8:22), and then the light coming (9:1).[61] Jesus' pronouncement then is part of the theme of the Gospel of John, namely, that Jesus is the Messiah whose coming brings light in fulfillment of the royal birth mentioned in Isaiah 9.[62] He also mentions the other linguistic connections between John and Isaiah 9, demonstrating the importance of this passage for the gospel.

Coetzee, "Jesus' Revelation" (1986). Coetzee's chapter focuses on the similarities between John 8-9 and Isaiah 42-43. He discusses their similarities on the

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[58]Lincoln, *Truth on Trial*, 48.

[59]Ibid.

[60]Ibid., 51.

[61]J Gerald Janzen, "'I Am the Light of the World' (John 8:12): Connotation and Context," *Encounter* 67, no. 2 (2006): 129.

[62]Ibid., 130.

basis of the light motif, lawsuit motif, and the contents of the message. The light motif centers primarily around the Servant who is a light for the nations (42:4, 6-7) and Jesus being a light for the world (8:12; 9:5).[63] The lawsuit motif in Isaiah is between Yahweh and unbelieving nations (43:9-12) while in John the lawsuit is between Jesus and unbelieving Jews (John 8:13-18). Coetzee also posits that the basic contents of the message in Isaiah 42-43 and John 8-9 are similar. Both Yahweh (43:10) and Jesus bear witness (8:28) about themselves, and in regard to their own saving activity (Isa. 43:3; Jn. 8:24). Both Yahweh and Jesus are the way in which redemption occurs. In Isaiah the Servant is called a light to the nations (42:6) and operates in the midst of blind people (42:7). Coetzee comments that Jesus is the only light (John 8:12) and he operates in the midst of the spiritually blind (John 9:39-41).

Coetzee also observes the relationship between ἐγὼ εἰμί and Exodus 3:13-17. As Yahweh promises salvation and liberation from Egypt, so Jesus promises salvation and liberation from sin, identifying Jesus with Yahweh. The thematic and linguistic parallels between John 8-9 and Isaiah 42-43 and Exodus 3 lead him to conclude that Jesus claims to have unity with Yahweh, the God of the covenant, and identifies himself as the messianic servant of the Lord.[64]

Williams, *I am* (2000). Williams investigates *ego eimi* in Jewish traditions and attempts to bring Deuteronomy 32:39 back into the debate.[65] She demonstrates that "I am" does not act as a substitute for Yahweh, but actually has its own theological import. She analyzes the phrase in Jesus' encounter with the Samaritan woman (4:26),

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[63]J. C. Coetzee, "Jesus' Revelation in the Ego Eimi Sayings in John 8 and 9," in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986), 171.

[64]Ibid., 174.

[65]Catrin H. Williams, *I Am He: The Interpretation of Ȧnî Hû ʾin Jewish and Early Christian Literature*, WUNT 113 (Tübingen: Mohr Siebeck, 2000), 12.

confrontations with the Jews (8:24, 58), the Upper Room Discourse (13:19), and his

arrest (18:5-6, 8). She seeks to show the background of Isaiah 40-55 in each of these

passages by noting the thematic and linguistic parallels between the two books. She

concludes her study by arguing that the appropriation of "I am" is the way John expounds

the theme of Jesus as the definitive revelation from God, signifying his unity with the

Father.[66]

Ball, *I am* (1996). Ball's thesis is that the "I am" sayings in John allude to

particular passages and themes from the OT.[67] He first analyzes this phrase where it

occurs alone. In each passage, Ball notes what he calls the "thought world" of the

passage. He first cites John 4:26 and argues for its allusion to Isaiah 52:6 since the

language is similar and both speak of the light of Yahweh coming to Zion.[68] Second, he

posits that John 6:20 is related to Isaiah 43:5, 10 based on the close identification

between God and Jesus. Third, he cites Isaiah 43:10 as the background of John 8:18

based on the witness theme. Fourth, he cites Isaiah 43:10 as the background of John

13:19 and comments that Jesus plays the role of Yahweh himself rather than Yahweh's

servant.[69]

Ball then analyzes the "I am" sayings with accompanying images. First, he

analyzes the statement "I am the bread of life" from John 6 and notes its associations with

the law. Second, he analyzes "I am the light of the world" (John 8:12) and its

correspondence with Isaiah 42:6. Third, he proposes that "I am the gate" (John 10:7) and

"I am the good shepherd" (John 10:11) allude to Ezekiel 34. Fourth, "I am the way, the

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[66]Williams, *I am He*, 302-3.

[67]David Mark Ball, *"I Am" in John's Gospel: Literary Function, Background and Theological Implications*, JSNTSup 124 (Sheffield, England: Sheffield Academic Press, 1996), 21.

[68]Ibid., 179.

[69]Ibid., 200.

truth, and the life" (Jn. 14:4) alludes to several Old Testament passages (Isa. 40:3 being one of them). Finally, "I am the true vine" has a few Old Testament passages in mind (Ps 80:15; Isa 27:2-6; Jer 2:21).

Ball concludes by noting the close interaction between the "I am" sayings and the major themes of the Gospel. Furthermore, he contends that the "I am" with an accompanying phrase typically refers to the words of Isaiah. Because the words of Isaiah are found in an eschatological and soteriological context, Jesus' reference to them indicates that they continue to have this eschatological and soteriological force when applied to Jesus. Moreover, Yahweh exclusively spoke these words in Isaiah. By application to Jesus, there is identification with the words and salvation of God in Isaiah.[70] In addition, on the basis of the allusion to Isaiah 42:6 in John 8:12, Jesus implicitly takes on the identity of the Servant of the Lord. He also concludes that Isaiah 40-55 forms the foundation to understanding John's picture of Jesus.[71]

Kossen "Who were the Greeks of John xii 20?" (1970). Kossen argues in favor of the view that the "Greeks" in John 12:20 were non-Jews.[72] He sees Isaiah 49:3 as the background for this passage as it shows the scriptural basis for the identification of Jesus with the true Israel. In Isaiah 49, the Servant's task is to lead back the exiles and restore the world. The Greeks in John are representative of the Gentiles leading Jesus to realize that his hour had come (12:23). Jesus sees the arrival of his hour since Isaiah 49 indicates the task of the Servant is for the world.[73] Thus, the coming of the Greeks

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[70]Ball, *"I am" in John's Gospel*, 258.

[71]Ibid., 267-68.

[72]H. B. Kossen, "Who Were the Greeks of John Xii 20?," in *Studies in John: Presented to Professor Dr. J. N. Sevenster on the Occasion of His Seventieth Birthday*, NovTSup 24 (Leiden: Brill, 1970), 97.

[73]Ibid., 104.

indicates that the Servant's mission has now extended to the Gentiles in fulfillment of Isaiah 49.

Beutler "Greeks come to see Jesus" (1990). Beutler seeks to answer the question, what does the sudden appearance of the Greeks in John 12 have to do with the announcement of the "hour?"[74] He observes the influence of Isaiah 52:15 on the larger context of John 12:37-43 and Isaiah's influence in the context of 12:23-36. He argues that the wording of 12:32, 34 makes an explicit reference to the fourth Servant Song (Isa. 52:13-53:12). The first song (Isa 42) states that the Servant will be the hope for the nations. Since the Greeks come to see Jesus, John implies that Jesus is the hope for the nations in fulfillment of Isaiah 42. He contends John had Isaiah 52:15 in mind in John 12:20-22 on the basis of the allusions to the Gentiles, John's use of the term "seeing" (12:20-22) which is also used in Isaiah 52:15, and the near context (12:38-40) where Isaiah is quoted explicitly two times.[75]

Evans, "Voice from Heaven" (1981). Evans investigates the Isaianic background of the voice from heaven in John 12:28. He states that few see any significant influence that the last Servant Song has on John 12. Evans investigates whether this Servant Song plays a key role in John 12 on the basis of the language "lifted up" in John 12 and its connection with Isaiah 52:13.[76] He contends that the voice from heaven in John 12:28 is a conscious depiction of the context of the final Servant Song. In presenting his case, he states the similarities between John 12 and Isaiah 52—the passage in the immediate context of the final Servant Song. He notes the similarities between John 12:28 and Isaiah 52:6—the phrase "in that day" (similar to the Johannine "hour"),

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[74]Johannes Beutler, "Greeks Come to See Jesus (John 12:20f)," *Bib* 71, no. 3 (1990): 332.

[75]Ibid., 343–44.

[76]Craig A. Evans, "The Voice from Heaven : A Note on John 12:28," *CBQ* 43, no. 3 (1981): 407–8.

the theme of knowing Yahweh's name (cf. John 17:26), and the phrase "I am the one who is speaking" (John 4:26). In John, there is a "fulfillment" of the servant song in that the Lord actually does speak, but there is no citation as proof that the Scripture has been fulfilled. Evans's contention that John has the context of the final Servant Song in view in John 12 is developed more in his later study on obduracy.

Reim, *Studien Zum Alttestamentlichen Hintergrund* (1974). Reim's study is concerned with the OT background of John's gospel. He identifies around 50 connections between Isaiah and John.[77] He primarily focuses on the allusions that have no parallel in either the Sign source or the Synoptics source. Specifically, he sees "light of the world," the polemic against idols, "I am the one who speaks," the Servant's lifting up and glorification, and the Lamb of God as unique allusions in John to Isaiah.[78] Reim often omits evidence to demonstrate the allusion to Isaiah, though he makes many important observations on connections between Isaiah and John that will be developed further in this work. He sees John as being heavily influenced by Isaiah when he says, "Kein Buch des AT hat die Theologie des Johannes stärker geprägt als Dtjes und keiner der Verfasser neutestamentlicher Schriften ist von Dtjes so stark beeinflußt wie Johannes."[79]

Evans, "Obduracy" (1987). Evans begins his article by analyzing the broader question of John's use of the Old Testament, focusing on his quotation formulas. He then reviews the prominent place that Isaiah has in the Gospel on the basis of being mentioned by name three times. Finally, Evans examines the theme of obduracy and the Servant in John 12:38-41. He notes the theme of rejection in the gospel and comments that it

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[77]Reim, *Studien*, 162–64.

[78]Ibid., 164–79.

[79]Ibid., 183.

reaches its climax in 12:37-41. Both Isaiah 53:1 and 6:10 are about obduracy, but when read in their contexts, the themes of exaltation and glorification are present in both passages.[80] Evans's tentative hypothesis is that John 12:1-43 is a midrash on Isaiah 52:7-53:12.[81]

The evidence Evans presents for his hypothesis is cumulative.[82] He first notes that Jesus was to be glorified (12:16, 23), which could originate from Isaiah 52:13. Second, the theme of "lifting up" in John 12:32-34 and Isaiah 52:13 (LXX) is expressed with the same word (ὑψόω).   Third, Jesus' rejection is explained on the basis of the two quotations from Isaiah 53:1 and 6:10. And Isaiah's prophecy of obduracy is fulfilled in Jesus' life. Fourth, the voice from heaven may be an allusion to Isaiah 52:6, and he notes some linguistic parallels between Isaiah 52 and John 12. Fifth, there may be a parallel between "anointing" (a possible interpretation of the term in Isa 52:14) and Jesus' anointing at Bethany (John 12:1-8). Sixth, Mary's anointing of Jesus' feet may recall Isaiah 52:7. Seventh, the crowd going out to greet Jesus (John 12:12-13) may fulfill the command to go out from Jerusalem of Isaiah 52:11. Eighth, the shouting of John 12:13 might fulfill Isaiah 52:8-9, and the return of Yahweh to Zion in Isaiah might be fulfilled in Jesus' return to Jerusalem. Ninth, Jesus is hailed as king upon his return corresponding with Isaiah 52:7. Tenth, the Greeks requesting to see Jesus might echo Isaiah 52:10. Finally, Jesus' name means "Yahweh saves," corresponding with Isaiah 52:10. Evans comments that the implication of his study is that—if his hypothesis is convincing—it may be necessary for scholars to re-evaluate the influence of the Servant Songs on Johannine Christology.

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[80]Craig A. Evans, "Obduracy and the Lord's Servant: Some Observations on the Use of the OT in the Fourth Gospel," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring, Homage series 10 (Atlanta: Scholars, 1987), 230–31.

[81]Ibid., 232.

[82]Ibid., 232–36.

Hamilton, "The Influence of Isaiah" (2007). Hamilton proposes dozens of "resonations" of Isaiah in the gospel of John. He acknowledges that his proposed connections serve as preliminary work, and states that the aim of his study is to lay a foundation for future explorations of John's presentation of Jesus.[83] He categorizes the connections between Isaiah and John as direct fulfillments and thematic connections. He has a brief treatment of each connection and no methodology for identifying connections or demonstrating they are probable, and, he would likely state that this in-depth work is beyond the scope of what he attempts to do. His main purpose is to highlight the influence of Isaiah and John and encourages others to further explore and demonstrate these connections.

Williams, "Testimony of Isaiah" (2006). Williams seeks to explore how Isaiah influences Johannine Christology through an examination of the form, function, and location of the quotations of Isaiah, specifically 1:23 and 12:37-41.[84]

Williams begins by examining the quotation by John the Baptist.   The "way of the Lord" that John the Baptist proclaims is the coming of Jesus, meaning that Isaiah 40:3 has undergone a Christological interpretation. Moreover, the following pericopes indicate Isaianic influence on John the Baptist's testimony.[85] John the Baptist borrows Isaiah's themes and vocabulary in describing Jesus as the Lamb of God.[86] Furthermore, she argues for the textual variant "Chosen One of God" in John 1:34 and sees it as an allusion to Isaiah 42:1. Thus, she concludes her analysis of the first quotation by stating

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[83]James Hamilton, "The Influence of Isaiah on the Gospel of John," *Perichoresis* 5 (2007): 141.

[84]Catrin H. Williams, "The Testimony of Isaiah and Johannine Christology," in *"As Those Who Are Taught": The Interpretation of Isaiah from the LXX to the SBL*, ed. Claire Mathews McGinnis and Patricia Tull, SBLSymS 27 (Atlanta: Society of Biblical Literature, 2006), 108.

[85]Ibid., 109.

[86]Ibid., 111.

that John the Baptist embodies the Isaianic voice in the wilderness which alludes to prophecies about the Servant.[87]

In her examination of 12:41, she argues that phrase "he saw his glory" meant that Isaiah encountered the future earthly Jesus (according to John) as the exalted Servant in his death.[88] There are three reasons for Williams's position that Isaiah saw the glory manifested by Jesus as the Servant in his death. First, John 12:37-41 anticipates Jesus' rejection and crucifixion as the result of the rejection and unbelief by the Jews. Second, the quotations of Isaiah 53:1 and Isaiah 6 have verbal and thematic links with one another in their wider context. Specifically, in both contexts these passages use the language "exalted" and "lifted up" (Isa 6:1; 52:13). By reading these passages together—one passage depicting the Lord sitting on his throne while the other speaks of the Servant of God—John interpreted Isaiah's vision as a revelation of Jesus as Lord and Servant.[89] Third, if John 12:41 takes into account the larger context of Isaiah 6:10, then John possibly analyzes the larger context of Isaiah 53:1 as well. There are correspondences between John 12:12-36 and Isaiah 52:7-15 (also noted by Evans) which proclaim the return of God and can be seen as fulfilled in Jesus' coming to Jerusalem (Isa 52:6).[90] Moreover, she understands the structure of John 12 as dependent on the structure of Isaiah 52-53 where the nations see the Servant (Isa 52:15), corresponding with the Greeks requesting to see Jesus (John 12:20-36), followed by Jesus' declaration that he will be lifted up and glorified (12:23, 32), which corresponds with Isaiah 52:13.

Williams then asks the question "to what extent is the glorification of the Servant the manifestation of God's kingship and glory?"[91] She claims that the phrase

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[87]Williams, "Testimony of Isaiah," 112.

[88]Ibid., 116.

[89]Ibid., 118.

[90]Ibid.

[91]Ibid., 121.

"arm of the Lord" (John 12:38) provides a valuable clue. In its Isaianic context, the phrase forms a bridge between Isaiah 52:13-15 and the central portion of the song (53:2-12). Therefore, the "arm of the Lord" is made manifest in the humiliation and glorification of the Servant. Isaiah 52:10 and 52:13-53:12 should be interpreted in light of one another based on the similarities between "arm of the Lord" and its revelation to the nations. By comparing them, Williams contends that the arm of the Lord can be identified with the Servant. Another analogous text to Isaiah 52:10 and 53:1 is Isaiah 40:10 which is Deutero-Isaiah's first mention of the coming of the Lord to Zion. Furthermore, there are similarities in Isaiah 40 on the basis of the "glory of the Lord" which shall be seen by all flesh (40:5). Williams concludes that an interdependent reading of these passages (40:5-11; 52:7-10; 52:13-53:12), based on the shared language of "arm of the Lord" leads to the interpretation that "the glorified Servant, through his humiliation and exaltation, is the one in whom God's salvation and glory will be revealed in the sight of all the nations."[92]

When the above interpretation is juxtaposed with Isaiah's vision of God's glory (6:1-13), it enables John to understand the kingship of God as manifested in Jesus. Thus, the way of the Lord announced by John the Baptist is the manifestation of God's glory in the death and exaltation of Jesus, the Servant, who is the arm of the Lord.

Brendsel, *Isaiah Saw His Glory* **(2014).** Brendsel's work is a significant addition to studies of the Gospel of John's use of Isaiah. His primary purpose is to analyze how Isaiah 52-53 is used in John 12 to better understand Isaiah's influence on John. He contends that John 12 is filled with allusions to and echoes of Isaiah 52:7-53:1. These allusions are intended to identify Jesus as the Servant of Yahweh from Isaiah.[93]

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[92]Williams, "Testimony of Isaiah," 122.

[93]Brendsel, *Isaiah Saw His Glory*, 20.

He further claims that John 12:1-43 is modeled upon the progression found in Isaiah 52:7-53:1.

Brendsel begins by discussing introductory issues such as John's relationship to the Synoptics and then analyzes Isaiah 40-55. The bulk of his monograph is spent examining Isaiah 6 and 53. In the chapter on Isaiah 6, he views the climactic fulfillment of the Isaiah 6:10 judgment as located in Christ's ministry. In support of his view is that he sees Jesus as the speaker of the quotation of Isaiah 6:10 in John 12:40. He proposes that John has hope for Israel because of the juxtaposition of judgment and hope/salvation in Isaiah 6, where salvation arises after judgment.[94]

His next chapter analyzes John 12:38 and the quotation of Isaiah 53:1. He claims that Isaiah 6 and 52:13-53:12 are mutually interpretive, which is indicated in John's juxtaposition of Isaiah 53:1 and 6:10. The close proximity of the Isaiah quotations suggests that the judgment of blindness in Isaiah 6:9-10 is worked out most fully in the rejection of Jesus, who is the Servant of the Lord.[95] This blinding ensures that the Servant's rejection will end in his death. The judgment that Israel rightly deserved is then poured out on the Servant. The Servant's death is what enables people's blindness to be removed.

The subsequent chapter centers on the meaning of 12:41, where John says that Isaiah "spoke these things because he saw his glory." He argues that "these things" refers to both Isaiah quotations in John 12:38-40, the "glory" seen by Isaiah was the future incarnate glory of Jesus as the Servant, and a mutual interpretive reading of Isaiah 6 and 52-53 fueled John 12.

The third section of his monograph is devoted to the implicit references to Isaiah. John 12:20-36 has verbal links to Isaiah 52:13-15 and has influenced how John

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[94]Brendsel, *Isaiah Saw His Glory,* 95–96.

[95]Ibid., 121–22.

reports the interaction of the Greeks with Jesus' declaration that his hour has arrived.[96] In order for the Greeks to see as they must, Jesus must die. Understanding the background of Isaiah 52:15 enables the reader to make sense of the narrative here. Brendsel further notes connections between Isaiah 6:9-10 and 52:15.

Brendsel then argues that Jesus' entry into Jerusalem in John 12:9-19 mirrors Yahweh's return as king to Jerusalem in Isaiah 52:7-12. He further makes connectiosn between Isaiah's Servant and the king in Zechariah 9, proposing that Zechariah 9 is an interpretive development of the Servant.

In his final chapter, Brendsel argues that the anointing of Jesus' feet in John 12:1-8 is meant to echo Isaiah 52:7. The appearance of the beautiful and anointed feet in Isaiah 52 leading to the victorious return of the king to Jerusalem parallels the anointing of Jesus' feet in John 12:1-8 followed by the crowd hailing him as the king of Israel in 12:9-19.

Brendsel's work has many similarities with the present work. We both conclude that Jesus is presented as the Servant of the Lord in John 12:38, though our arguments are slightly distinct. We both see other allusions to the Servant elsewhere in John 12, such as the Greeks appearing to see Jesus as an allusion to Isaiah 52:15. The most notable difference between Brendsel's work and my own is that my work explores the Servant theme throughout John while Brendsel limits his work to John 12.

Obielosi, *Servant of God in John* (2008). Obielosi's study begins by stating, "in [John's] concern to give meaning to the personality of Jesus, he finds his answer in that part of the Deutero-Isaiah (DI) commonly known as the Songs of the Suffering Servant (SS). Among other Christological terms, Jesus for John is the Servant of God (SG)."[97] He comments that the Servant of God is not John's primary or only

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[96]Brendsel, *Isaiah Saw His Glory*, 151-53.

[97]Obielosi, *Servant of God in John*, 17.

Christological title. Though John does not use the term, he utilizes other terms to demonstrate that Jesus is the one who fulfills the role of the Servant of God. Obielosi does not detail a specific method by which he intends to discern allusions or echoes. Rather, he notes that he will investigate quotations, allusions, and echoes.

Obielosi then discusses the characteristics of the Servant of God in Deutero-Isaiah. He works through the Servant songs (42:1-7; 49:1-6; 50:4-6; 52:13-53:12), noting the attributes of the Servant. His third chapter highlights the theme of the Suffering Servant as a culmination of God's saving promises in the OT, and observes that Servant is a subject of interest in the NT in general.

Chapter 4 contains the primary arguments for Obielosi's thesis. He first surveys the only direct quotation of the Suffering Servant in John 12:38. He provides an exegetical analysis of the passage, and concludes that the passage portrays Jesus as the Servant of God because the quotation prophesies about the rejection of the Servant of God, which is fulfilled in the life of Jesus through Jewish unbelief.[98]

Obielosi then turns to analyze the allusions to the Suffering Servant. He first discusses the Lamb of God in John 1:29. He reviews the possible interpretations of this phrase concluding that the Servant of the Lord from Isaiah 53 is the primary referent of this phrase. He argues there are ideological and characteristic similarities between John 1:29-36 and Isaiah 53:7-12. He also comments that other NT authors saw this connection as well (Matt 8:17; 1 Pet 2:22-24; Heb 9:28).[99] He posits that John 3:14-15 (as well as 8:28 and 12:32) alludes to Isaiah 52:13 on the basis of linguistic and thematic similarities.[100] Another allusion that he notes is Jesus functioning as judge in John 5:27. He sees the concept of judgment connected with Isaiah 42:1 where the Servant brings

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[98]Obielosi, *Servant of God in John,* 179.

[99]Ibid., 196-97.

[100]Ibid., 212.

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judgment to the nations. Obielosi sees the Servant's functions of suffering for others (Isa 52:13-53:12) and gathering the dispersed of Israel (Isa 49:6) in Jesus' purpose to die in order to gather God's children into one (11:49-52).[101] He then argues that the Greeks coming to see Jesus (12:20-22) fulfills Isaiah 42:4b and Isaiah 52:15 since the Servant's mission is to those outside the geographical boundaries of Israel. Likewise, Jesus' death and glorification results in salvation for all peoples.[102] Furthermore, Obielosi sees the title of Jesus as the light of the world (8:12; 12:46) as a reference to Isaiah 42:6 and 49:6 on the basis of conceptual similarities between John and Isaiah, namely, that the Servant is the harbinger of salvation to the whole world. The Servant as harbinger of salvation to the world is parallel to the role of Jesus who brings salvation to those estranged from God.[103]

Obielosi also details three echoes of the Servant of God in John. He first notes Jesus speaking of what he knows (3:11) as connected with Isaiah 50:4 where the Servant is given a disciple's tongue by God. Second, he argues that John 16:32 where God is ever present to help Jesus echoes Isaiah 50:7-8 where the Servant is confident in his vindication.[104] Finally, he sees the flogging of Jesus (19:1-3) as echoing Isaiah 50:6 and 53:2-3.[105]

Despite the overlap between Obielosi's work and my own, there are two primary ways in which my work will be distinct. First, there are a number of allusions that I propose that Obielosi does not mention, so my work will attempt to be broader in scope. Second, he does not define the method he uses to demonstrate the probability of

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[101]Obielosi, *Servant of God in John*, 240-42.

[102]Ibid., 252.

[103]Ibid., 263-64.

[104]Ibid., 273.

[105]Ibid., 276-77.

John alluding to Isaiah. Thus, my work attempts to provide a comprehensive picture of John's presentation as the Isaianic Servant of the Lord, and it will provide a method to determine the probability of John's various allusions.

Present Contribution

The above survey makes it likely that John was deeply indebted to Isaiah. Though space does not permit a thorough and careful analysis of each work, there is now a general consensus that John drew significantly on Isaiah in his Gospel. Brendsel makes this point in his monograph when he states that "Johannine scholarship acknowledges the need to examine Isaiah's influence in John, yet no book-length work has been devoted to the task of articulating the nature of that influence either in the gospel as a whole or in any major section of John."[106] Hence, the previous work forms a foundation for the more intensive work that will carry out here, though I hope to advance the discussion by specifically investigating John's reuse of the Servant of the Lord theme in Isaiah.

In light of this dearth of research on the Servant in the Fourth Gospel, there is a need for a work that systematically details and demonstrates the places where John alludes to the figure of the Servant of the Lord in the book of Isaiah.[107] Therefore, I will seek to demonstrate that John uses Servant language from Isaiah to describe Jesus as the Servant of the Lord from Isaiah.[108] Moreover, I intend to discuss the significance of

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[106]Brendsel, *Isaiah Saw His Glory*, 20. It appears that Brendsel is unaware of Obielosi's work, but his point is nonetheless valid.

[107]Brendsel identifies the need to view various themes in John—such as light and darkness, Jesus as the "Light of the world"—against an Isaianic background concerning the Servant's calling to be a light for the nations. This study seeks to develop this, and many other overlapping themes between Jesus in John and the Servant in Isaiah. See Brendsel, *Isaiah Saw His Glory*, 215.

[108]It is likely that Morna Hooker's 1960 study (Morna Dorothy Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* [London: S.P.C.K, 1959]) has influenced scholars away from finding the Servant theme in the Gospels. She argues that "there is little evidence that the Servant-Christology held any important place in Christian thought of the New Testament period" (128). In regard to the Gospel of John, she thinks that it is possible that Isa 52-53 is the foundation for John's exaltation and glory of Christ theme, though she states, "This, however, involves a radical reinterpretation of the original passage, and is certainly not dependent upon it" (151). Hooker later affirmed her position in Morna Dorothy Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and

John's allusions and echoes to Isaiah's Servant in the context of each passage of John. To

be clear, I am not arguing that the Servant is the primary portrait of Jesus in John. The

dominant portrayal of Jesus in John is his identity as the Messiah (John 20:31). However,

the Servant plays a significant role in Johannine Christology, though Jesus' identity as the

Messiah is the major key in the larger symphony of John's Christology. However, this

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William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 88–103. Some subsequent studies have confirmed her findings. For confirmation of Hooker's research related to the Gospel of Matthew, see Lidija Novakovic, "Matthew's Atomistic Use of Scripture: Messianic Interpretation of Isaiah 53.4 in Matthew 8.17," in *Biblical Interpretation in Early Christian Gospels: Volume 2: The Gospel of Matthew*, ed. Thomas R. Hatina, LNTS 310 (London: T & T Clark, 2008), 147–62. Like Hooker, Williams affirms that Jews before the Christian era did not have a belief in a suffering Messiah; see John Tudno Williams, "Jesus the Servant—Vicarious Sufferer: A Reappraisal," in *You Will Be My Witnesses: A Festschrift in Honor of the Reverend Dr. Allison A. Trites on the Occasion of His Retirement*, ed. R. Glenn Wooden, Timothy R. Ashley, and Robert S. Wilson (Macon, GA: Mercer University Press, 2003), 53–80. Various scholars dispute Hooker's findings in the Gospels and in the Second Temple Literature. Carroll cautions against the use of word studies since biblical concepts are usually too broad to be reduced to simple word studies (M. Daniel Carroll R., "If He Looks Like a Prophet and Talks Like a Prophet, Then He Must Be. . .: A Response to Daniel I. Block," in *Israel's Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. Hess and M. Daniel Carroll R. [Grand Rapids: Baker, 2003], 57–70.). For general disagreement with her findings in the Gospels, see R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: Inter-Varsity Press, 1971), 114–32. See also Peter Stuhlmacher, "Isaiah 53 in the Gospels and Acts," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 147–62; Stephen G. Dempster, "The Servant of the Lord," in *Central Themes in Biblical Theology: Mapping Unity in Diversity*, ed. Scott J. Hafemann and Paul R. House (Grand Rapids: Baker, 2007), 165–73. For evidence of Jesus as the Servant in Luke, see David Secombe, "Luke and Isaiah," *NTS* 27, no. 2 (1981): 252–59. For evidence of the Servant figure in Acts, see Mikeal C. Parsons, "Isaiah 53 in Acts 8: A Reply to Professor Morna Hooker," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 104–19; Darrell L. Bock, "Isaiah 53 in Acts 8," 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), 133–44. For evidence in Luke-Acts, see Peter Mallen, *The Reading and Transformation of Isaiah in Luke-Acts*, LNTS 367 (London: T & T Clark, 2008); Robert F. O'Toole, "How Does Luke Portray Jesus as Servant of YHWH," *Bib* 81, no. 3 (2000): 328–46. For evidence in Mark, see Rikki E. Watts, "Jesus' Death, Isaiah 53, and Mark 10:45: A Crux Revisited," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 125–51; James R. Edwards, ""The Servant of the Lord and the Gospel of Mark," in *Biblical Interpretation in Early Christian Gospels: Volume I: The Gospel of Mark*, ed. Thomas R. Hatina, LNTS 304 (London: T & T Clark, 2006), 49–63. For arguments from the Second Temple Literature that there is some notion of vicarious suffering, see David A. Sapp, "The LXX, 1QIsa, and MT Versions of Isaiah 53 and Christian Doctrine of Atonement," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 170–92; Michael L. Brown, "Jewish Interpretations of 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, 2012), 61–83; Martin Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 75–146. Van Groningen identifies the Suffering Servant with the Davidic Messiah from earlier in Isaiah (Gerard van Groningen, *Messianic Revelation in the Old Testament* [Grand Rapids: Baker, 1990], 643–47). The purpose of the present study is not primarily to offer a response to Hooker's work, though it has implications for Hooker's thesis. When weighing the evidence of the quotations and allusions to Isaiah's Servant in the Gospel of John, it implicitly argues against Hooker's contention that the Servant concept is not present in the New Testament period.

area has often been neglected in an understanding of John's portrait of Jesus. There are various places in the John where commentators have shown that John draws from Isaiah's language to portray Jesus as the Servant.

While many other works note allusions in John to Isaiah's Servant, there are a few reasons for proceeding with a study focusing on John's presentation of Jesus as the Isaianic Servant.[109] First, most argue for allusions in isolated verses of John (e.g., John 8:12 alluding to Isa 42:6; 49:6) while neglecting the larger themes that likely allude to Isaiah's Servant. Second, only Obielosi's work argues that John presents Jesus as the Isaianic Servant and attempts to catalogue all of the allusions in John to Isaiah's Servant to make this argument. However, Obielosi (among others) neglects several themes that contribute to this theme.

The Lack of Servant Terminology in John

My study raises the question, if John wanted to present Jesus as the Servant from Isaiah, why did he not use the term παῖς which Isaiah uses (42:1; 49:6; 50:10; 52:13)? Instead, sonship is the primary theme used for Jesus' relationship to God instead of "servant." If John makes thematic connections between the Servant and Yahweh in Isaiah, then why does he not refer to Jesus as the servant? There are a few possibilities for this. First, John is subtle in his incorporation of the Old Testament. As we saw above, there are around 20 citations but possibly 200 additional parallels and allusions. John typically uses imagery from the Old Testament (vine, water, temple, shepherd, etc.) rather than citing Old Testament texts. It is possible that he does the same thing with the

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[109]For a brief overview of works that argue that Jesus is identified as the Servant from Isaiah—though none argue for this view comprehensively throughout the gospel—see Reim, *Studien*, 174–75; Williams, "Testimony of Isaiah," 118; Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006), 382–83; 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), 164–70; D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: InterVarsity, 1991), 449–50; Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 2nd ed., NA 21, 1/2 Heft (Münster: Aschendorff, 1970), 36.

Servant. Instead of stating explicitly that Jesus is the Servant from Isaiah, he utilizes Isaianic imagery to describe Jesus and his ministry with themes and terms that are characteristic of the Servant.

Second, John intends to emphasize Jesus' sonship, so he refers to Jesus as the Son rather than as the Servant. This is not altogether different from Isaiah's presentation of the Servant. As others have shown, there are many connections between the Davidic king in the early portions of Isaiah (chaps. 9; 11; 32) and the Servant in the latter portions of the book (chaps. 42; 49; 50; 52-53; 61) that demonstrate Isaiah likely has one figure in view.[110] Despite these connections, Isaiah presents these figures distinctly, and he does so to emphasize different aspects of this figure. In presenting the figure as King, Isaiah highlights the Davidic lineage of this person. Isaiah refers to the figure as the Servant because he wants to emphasize that this figure fulfills Israel's role.[111] Likewise, John wants to emphasize the sonship of Jesus, so he clearly refers to Jesus as the Son.

Third, it is possible that John sees the inherent sonship that exists in both the figure of the Davidic king and the Servant in Isaiah. Isaiah prophesies of a future king from the Davidic line (9:7). The Old Testament refers to the Davidic king as God's son (2 Sam 7:14-15; 1 Chr 28:6; Pss 2:7; 89:26-27) which indicates that there is an inherent sonship when Isaiah speaks of a Davidic king. David is also called "servant" in Psalm 89:3, so there is also the concept of servant and son with the Davidic king. Furthermore, Israel also is referred to as God's son (Exod 4:22-23; Hos 11:1), so there is also an

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[110]It is beyond the scope of this work to argue for this conclusion, though it has been proposed by others. For proponents, see Richard Schultz, "The King in the Book of Isaiah," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, ed. P. E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham, THS (Grand Rapids: Baker, 1995), 141–66; H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*, Didsbury Lectures 1997 (Carlisle, England: Paternoster, 1998), 130–66; van Groningen, *Messianic Revelation in the Old Testament*, 643–47; Daniel I. Block, "My Servant David: Ancient Israel's Vision of the Messiah," in *Israel's Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. Hess and M. Daniel Carroll R. (Grand Rapids: Baker, 2003), 43–55; J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 13–16.

[111]It is not the purpose of this paper to speculate on the identity of the Servant. In light of the explicit naming of the Servant as Israel in 49:3, the Servant's role has, at minimum, some overlap with Israel's role.

essential sonship involved when speaking of the Servant (who is called Israel in 49:3). Therefore, both figures in Isaiah—the Davidic king and Servant—have an aspect of sonship intrinsic in their nature. John's desire to emphasize the sonship of Jesus as well as his understanding of the inherent sonship present in the Davidic king and Servant likely leads him to highlight the sonship of Jesus rather than his role as the servant.

Conventions

I will refer to the Fourth Gospel and its author as "John" or refer to the Fourth Gospel as "the Gospel of John," without making a claim about authorship. While the debate over authorship is important, it does not affect the present study of John's use of Isaiah (or the Old Testament). Furthermore, there is debate over the words of the historical Jesus in John, and this work will not enter into that debate either. I will use the terminology of "John's use of Isaiah" without implying any conclusions about the historical accuracy of Jesus' sayings in John's account. I will also refer to "Jesus' use of Isaiah" in places where the narrative contains words or allusions to Isaiah from Jesus' mouth, simply to retain the literary presentation.

Because John probably only had Isaiah in its canonical form, I will retain the convention of "Isaiah" to refer to the book and author, rather than "Deutero-Isaiah" or "Trito-Isaiah."[112] Again, the historical circumstances of the book and its authorship are important, though it is beyond the scope of this work to enter into the debate. I will refer to Isaiah 42:1-7; 49:1-12; 50:4-11; and 52:13-53:12 collectively as the "Servant songs."[113] Though I am expanding the passages beyond Duhm's proposal, and I do not

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[112]Translations of the New Testament, LXX, and MT are my own, though in most instances they will have similarities with the Revised Standard Version. Occasionally, I will diverge from that translation to show the parallels more closely. For the LXX version my translations come from see, Joseph Ziegler, ed., *Isaias*, 2nd ed.,.Septuaginta: Vetus Testamentum Graecum 14 (Göttingen: Vandenhoeck & Ruprecht, 1967). For Second Temple Literature, I will cite the translations on which I am dependent.

[113]Bernhard Duhm, *Das Buch Jesaia*, 4. neu durchgesehene Aufl., HAT Abt. 3, Bd. 1 (Göttingen: Vandenhoeck u. Ruprecht, 1922).

agree with Duhm that these songs were later interpolations into Isaiah, it is easiest to refer

to those passages with that terminology since it has been well-established.

CHAPTER 2

METHDOLOGY

Before proposing a specific method to identify allusions and echoes, I will first discuss the field of intertextuality as it pertains to biblical studies. After a brief discussion of the history of intertextuality, I will outline the method that will be followed for this study.

Intertextuality

Julia Kristeva, a literary theorist, first coined the term "intertextuality" in the 1960's.[1] Her term was later picked up and incorporated into the biblical studies field by Richard Hays.[2] Hays admittedly does not use the term in the same way that Kristeva and other modern literary theorists did. Instead, Hays utilizes intertextuality in a more limited sense, focusing on "[Paul's] actual citations of and allusions to specific texts."[3] Though Hays uses a term coined by Kristeva, he is primarily dependent on Hollander's concept of an "echo."[4] Though Hollander utilizes this method in finding echoes in Milton, Hays

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[1]Julia Kristeva, "Word, Dialogue and Novel," in *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University Press, 1986), 35–37. Cf. Alkier for a brief history of intertextuality; see Stefan Alkier, "Intertextuality and the Semiotics of Biblical Texts," in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), 3–21. Steve Moyise, "Intertextuality and Biblical Studies: A Review," *Verbum et Ecclesia* 23, no. 2 (2002): 418–19. For a discussion on the field of intertextuality, see Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66*, Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 1998), 6–10.

[2]Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 15.

[3]Ibid. Cf. Matthew W. Bates, "Beyond Hays's Echoes of Scripture in the Letters of Paul: A Proposed Diachronic Intertextuality with Romans 10:16 as a Test Case," in *Paul and Scripture: Extending the Conversation*, ed. Christopher D. Stanley, ECL 9 (Atlanta: Society of Biblical Literature, 2012), 266.

[4]Hays, *Echoes of Scripture in the Letters of Paul*, 18–21.

applies this method (though he describes it as a "sensibility") to understand Paul's intertextual allusions.[5] Hays's work inaugurated the study of echoes in the New Testament. Specifically, his work sought to move beyond the traditional questions asked about Paul's use of the Old Testament.[6] Hays argued that those questions were "either answered in full or played out to a dead end."[7] He sought to move beyond the impasse by introducing the concept of intertextuality from literary critical studies to biblical studies. Hays defines intertextuality as "the imbedding of fragments of an earlier text within a later one."[8] He saw the two main categories of intertextuality as allusions—which depend on authorial intention and the assumption that readers would recognize the source of the allusion—and echoes—which do not rely on conscious intention.[9] He proposes seven tests for identifying echoes since he does not advocate for a completely reader-centered approach.[10]

Many have followed Hays's example over the past twenty-five years.[11] Hays's study in many ways changed the trajectory of the New Testament use of the Old field to

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[5]Hays, *Echoes of Scripture in the Letters of Paul*, 21.

[6]According to Hays, the five questions were as follows: What form of the Old Testament text was known by Paul? Which OT books does Paul quote? What interpretive tradition influenced Paul? Does Paul twist the meaning of his Old Testament quotations? What was Paul's view of inspiration and authority of the Bible? See Hays, *Echoes of Scripture*, 9.

[7]Ibid., 10.

[8]Ibid., 14.

[9]Ibid., 29. Hays adds that he sees no systematic distinction between the terms, though he generally sees an echo as a more subtle intertextual reference.

[10]Ibid. His seven tests are availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation, and satisfaction (see Hays, *Echoes of Scripture in the Letters of Paul*, 29-32). See below for a further discussion on these criteria as well as where meaning should be located.

[11]For a brief list of those who have used Hays's criteria, see Gail R. O'Day, "Jeremiah 9:22-23 and 1 Corinthians 1:26-31: A Study in Intertextuality," *JBL* 109, no. 2 (1990): 259–67; Dale C. Allison, Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress, 1993); idem, *The Intertextual Jesus: Scripture in Q* (Harrisburg, PA: Trinity Press International, 2000); J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "in Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002); Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 158 (Tübingen: Mohr Siebeck, 2003). For those who have adapted Hays's criteria, see Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1-15.13*, JSNTSup 59 (Sheffield, England: JSOT Press, 1991); Rikki E. Watts, *Isaiah's New Exodus in Mark*, rev. ed., BSL (Grand Rapids: Baker, 2000); Timothy W. Berkley, *From a Broken Covenant to*

be less of a discussion of *midrash* or *pesher* and more of a discussion on various allusions or echoes of the Old Testament in the New. While many still utilize the method that Hays first pioneered, other works have moved into the field of semiotics for understanding the use of the Old Testament in the New.[12]

While Hays introduced the term "intertextuality" in the biblical studies field, it is has not been without controversy. One of the major issues with the term "intertextuality" is that it is not always used consistently, and it is used in a vague or imprecise manner.[13] Alkier also discusses the hermeneutical consequences of intertextuality and introduces specific categories into the discussion. Alkier sees the hermeneutical consequence of intertextuality as a decentralization of meaning as well as a pluralization of textual meaning (thus moving away from the traditional author-centered approach to finding meaning).

Intertextuality analyzes the relationships of the text in question to other texts. These textual relationships naturally lead to the questions, which textual relationships

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Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17-29, SBLDS 175 (Atlanta: Society of Biblical Literature, 2000); Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, BIS 96 (Leiden: Brill, 2008). Some have rejected Hays's criteria: see J. Christiaan Beker, "Echoes and Intertextuality: On the Role of Scripture in Paul's Theology," in *Paul and the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders, JSNTSup 83 (Sheffield, England: JSOT Press, 1993), 64–69; Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 70–96; idem, "Further Comments on the Use of the Old Testament in the New Testament," in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, ed. Thomas L. Brodie, Dennis Ronald MacDonald, and Stanley E. Porter, NTM 16 (Sheffield, England: Sheffield Phoenix Press, 2006), 98–110. For an evaluation of Hays's work through the years, see Kenneth D. Litwak, "Echoes of Scripture? A Critical Survey of Recent Works on Paul's Use of the Old Testament," *CR* 6 (1998): 260–88; David A. Shaw, "Converted Imaginations? The Reception of Richard Hays's Intertextual Method," *CBR* 11, no. 2 (2013): 234–45. For an analysis of intertextuality in Old Testament research, see Geoffrey David Miller, "Intertextuality in Old Testament Research," *CBR* 9, no. 3 (2011): 283–309.

[12]For two examples, see Leroy Andrew Huizenga, *The New Isaac: Tradition and Intertextuality in the Gospel of Matthew*, NovTSup 131 (Leiden: Brill, 2009); and Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, eds., *Reading the Bible Intertextually* (Waco, TX: Baylor University Press, 2009).

[13]Moyise ("Intertextuality and Biblical Studies," 429) notes that scholars use the term "intertextuality" in different and incompatible ways. See also Alicia D. Myers, *Characterizing Jesus: A Rhetorical Analysis on the Fourth Gospel's Use of Scripture in Its Presentation of Jesus*, LNTS 458 (London: T & T Clark, 2012), 13. Beker also questions what constraints curtail Paul's and Hays's imaginative freedom ("Echoes and Intertextuality," 64).

should be studied and how should scholars investigate them?[14] There are three primary

realms of investigation in semiotics.[15] First, there are intratextual relationships where one

asks what the reader experiences through the use of a text.[16]

Second, there are intertextual relationships. Intertextual relationships explore

the effects of meaning that at least two texts can have on one another. Alkier argues that

one should only use the term "intertextuality" when speaking of relationships between

two texts. Within this category there is limited intertextuality—which only investigates

those relationships that can be hypothesized from signs in the text—and unlimited

intertextuality—which investigates relationships in the entire universe of texts.[17] In

addition to the two types of intertextuality, there are also three perspectives on

intertextual work within semiotics. The production-oriented perspective "inquires. . .

about effects of meaning that result from the processing of identifiable texts within the

text to be interpreted."[18] A production-oriented perspective is the kind of study that Hays

investigates in *Echoes*, namely the effects of meaning produced by an Old Testament text

quoted or alluded to in the New Testament. A reception-oriented perspective "inquires

after the interweaving of at least two texts in historically verifiable readings."[19] The

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[14]Alkier, "Intertextuality and the Semiotics of Biblical Texts," 3.

[15]Larsson has proposed several different "textualities" in addition to intertextuality, paratextuality, metatextuality, hypertextuality, and architextuality. For more on his definitions and proposal, see Kristian Larsson, "Intertextual Density, Quantifying Imitation," *JBL* 133, no. 2 (2014): 312–14. In a 2001 work, Moyise suggests three different types of intertextuality: intertextual echo, dialogical intertextuality, and postmodern intertextuality. See Steve Moyise, "Intertextuality and the Study of the Old Testament in the New Testament," in *The Old Testament in the New Testament: Essays in Honour of J. L. North*, ed. Steve Moyise, JSNTSup 189 (Sheffield, England: Sheffield Academic Press, 2000), 14–41. In a 2002 work, Moyise proposed five categories for intertextuality: intertextual echo, narrative intertextuality, exegetical intertextuality, dialogical intertextuality, and postmodern intertextuality. See Moyise, "Intertextuality and Biblical Studies," 419–28. Bates proposes a model called "diachronic intertextuality." For further discussion of this model, see Bates, "Beyond Hays's Echoes," 271–74.

[16]Alkier, "Intertextuality and the Semiotics of Biblical Texts," 9.

[17]Alkier states that this could include comparing Paul and Homer (ibid., 10).

[18]Ibid.

[19]Ibid.

experimental perspective asks about the effects of meaning that can arise from reading two or more texts together regardless of their historical relationship or whether a reader makes a connection between these texts.[20]

Finally, there are extratextual relationships which are concerned with the effects of meaning of a text on other fields such as archaeology, cultural anthropology, economic policy, etc.

Investigation for this Study

While there are merits behind each of the above fields of study, it is the specific purpose of my work to analyze the intertextual relationship between John and Isaiah. As noted earlier, though scholarship has acknowledged Isaiah's influence on John, there are only two monographs on the topic, meaning there is room for further exploration of John's use of Isaiah. Consequently, I will focus on limited intertextuality since I am postulating that John contains signs (to use the semiotic term) that point to Isaiah.[21] Furthermore, I will include both production-oriented and reception-oriented perspectives. Since it is historically verifiable that John knew the book of Isaiah (based on his use of quotations), I am seeking to investigate the effects of the interweaving of two texts where there is a historically verifiable relationship. Because I think that John's use of Isaiah has further room for analysis, it seems best to follow an intertextually limited approach to better understand how John appropriates Isaiah in his presentation of Jesus.

Methodology

Since the thesis of this work is that John presents Jesus as the Servant from Isaiah, it is critical to present a method by which one can determine whether John is, in

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[20]Alkier, "Intertextuality and the Semiotics of Biblical Texts," 10.

[21]Following Moyise's advice ("Intertextuality and Biblical Studies," 429), I am specifying the type of intertextuality I am using and the theorists upon whom I am dependent.

fact, referring to Isaiah. Moreover, John is subtle in his use of the Old Testament. I

neither want to find too many parallels,[22] nor miss John's references to the Old Testament,

therefore a rigorous method is required. In general, the complexity of allusions in the

book of Revelation has required clearly detailed methods for detecting allusions, and thus,

studies of Revelation have been most valuable in developing criteria for detecting

allusions.[23] Detecting allusions is not an exact science since they are, by definition, more

subtle than quotations. In some cases, I have discovered allusions or echoes based on a

developed method for doing so. In other cases, allusions have arisen which did not fit my

method, so I have needed to revise my criteria to include such allusions. Because I am

dealing with "shades of certainty,"[24] I cannot apply an overly strict method. In applying

the following criteria, it is beneficial to heed Hays's warning, "precision in such

judgment calls is unattainable, because exegesis is a modest imaginative craft, not an

exact science."[25] Therefore, there is a delicate balance between strictly applying the

criteria to discover allusions and allowing allusions to arise out of a careful reading of

John and Isaiah.

Detecting Allusions and Echoes

Before detailing the method by which I will detect allusions and echoes, a brief

definition of an "allusion" and "echo" must be given. Generally, an allusion is defined as

"a tacit reference to another literary work."[26] Hays, and many others after him, defined

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[22]See Sandmel's caution (Samuel Sandmel, "Parallelomania," *JBL* 81, no. 1 [1962]: 1–13).

[23]The idea for using methods developed in studies on the book of Revelation came from Gary T. Manning, Jr., *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, JSNTSup 270 (New York: T & T Clark International, 2004), 7.

[24]Hays, *Echoes of Scripture in the Letters of Paul*, 32.

[25]Ibid., 29. Though I agree that exegesis is not an exact science, I would hesitate to call it an "imaginative craft."

[26]Earl Miner, "Allusion," ed. Alex Preminger, *Encyclopedia of Poetry and Poetics* (Princeton, NJ: Princeton University Press, 1965), 18, quoted in Sommer, *A Prophet Reads Scripture*, 10.

an allusion as dependent on authorial intention.[27] An echo, according to Hays, is a subtle

literary reference and does not depend on conscious intention. Beetham adds that an

echo is not intended for public recognition and the author may echo a previous text either

contextually or non-contextually.[28] In general, I will refer to allusions as those likely

intended by the author for the audience to recognize. An echo is less clear and is likely

unconscious on the part of the author.

However, the idea that an allusion is conscious while an echo is unconscious

must be held loosely. As Manning cautions, "in most cases, it seems difficult for the

modern interpreter to read the mind of the author and discern between intended allusions

and unintended echoes."[29] Beale notes that "the 'validity' of an Old Testament reference

can be established without coming to a final decision concerning a writer's consciousness

of the reference."[30] Therefore, I will not seek to demonstrate in every case that an author

consciously intended an allusion or echo (or not). Rather, I will establish the strength of

a link with an Old Testament passage and conclude based on its strength whether it is an

allusion or echo.[31]

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[27]Hays, *Echoes of Scripture in the Letters of Paul*, 29; see also Thompson, *Clothed with Christ*, 30; Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and Interpretation of Revelation 8:7-12* (Berrien Springs, MI: Andrews University Press, 1988), 175; idem, "Elusive Allusions : The Problematic Use of the Old Testament in Revelation," *BR* 33 (1988): 39; Brian J. Abasciano, *Paul's Use of the Old Testament in Romans 9.1-9: An Intertextual and Theological Exegesis*, LNTS 301 (London: T&T Clark International, 2005), 16; Beetham, *Echoes of Scripture in the Letter of Paul*, 18. Contra Porter ("Further Comments," 109), who argues that an allusion may or may not be consciously intentional.

[28]Beetham, *Echoes of Scripture in the Letter of Paul*, 24. Cf. Jon Paulien, "Elusive Allusions in the Apocalypse: Two Decades of Research into John's Use of the Old Testament," in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, ed. Thomas L. Brodie, Dennis R. MacDonald, and Stanley E. Porter, NTM 16 (Sheffield, England: Sheffield Phoenix Press, 2006), 40.

[29]Manning, *Echoes of a Prophet*, 14.

[30]G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, MD: University Press of America, 1984), 307.

[31]See Beale (*Use of Daniel*, 307), who notes that a link may still be present based on the subconscious influence of a text from the writer's background; cf. Manning, *Echoes of a Prophet*, 14.

Step 1: Identify Passages
with Possible Allusions or Echoes

The first step in detecting Old Testament references is to identify the passages with possible allusions.[32] This step is a pre-step and the details of my search in locating passages in John which possibly contain Isaiah's influence will not be described at length here.[33]

After locating places in John which might refer to Isaiah, it is necessary to detail whether the author had access to the earlier work (known as availability).[34] The criterion of availability is necessary for either an allusion or an echo. Once an interpreter knows whether an author had access to an earlier work, then the investigation begins. An interpreter must then search for key words, themes, phrases, synonyms, etc. to discover similarities between two works. In addition, discovering allusions and echoes may come about based simply on a reader's familiarity with both texts which can be achieved by repeated reading. Furthermore, secondary literature suggests other parallels that might require analysis.[35]

In the case of my study, the criterion of availability is obviously satisfied. John quotes from four places in Isaiah (three of the quotations are from Isaiah 40-55), meaning that he had access to Isaiah, either a copy of the scroll or through memory. In either case, it is plausible that John references Isaiah based on Isaiah's availability to him. Isaiah's

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[32]I am utilizing Manning's first two steps here, though I will develop them in a different manner than he does. Manning proposes four steps in identifying allusions and echoes, though I incorporate steps three and four in the first two steps. For Manning's method, see *Echoes of a Prophet*, 8–19.

[33]Following Manning, *Echoes of a Prophet*, 8.

[34] Hays, *Echoes of Scripture in the Letters of Paul*, 29; See also Manning, *Echoes of a Prophet*, 8; Paulien, "Elusive Allusions," 41; Stanley E. Porter, Thomas L. Brodie, and Dennis R. MacDonald, "Conclusion: Problems of Method—Suggested Guidelines," in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, ed. Thomas L. Brodie, Dennis R. MacDonald, and Stanley E. Porter, NTM 16 (Sheffield: Sheffield Phoenix Press, 2006), 292; Dennis R. MacDonald, "Introduction," in *Mimesis and Intertextuality in Antiquity and Christianity*, ed. Dennis R. MacDonald, SAC (Harrisburg, PA: Trinity Press International, 2001), 2; Beetham, *Echoes of Scripture in the Letter of Paul*, 28.

[35] Manning, *Echoes of a Prophet*, 9.

availability does not necessarily mean that every allusion or echo I suggest is accurate, but it means allusions to Isaiah are plausible since John quoted the book several times.

Step 2: Establish Strength of Allusion

To establish the strength of an allusion, many scholars develop varying criteria for identifying allusions and echoes. Paulien suggests four basic criteria for an allusion: familiarity of an author with the proposed subtext, verbal similarities,[36] thematic similarities,[37] and structural parallels.[38] Hultberg suggests that Paulien also relies on additional criteria, though he does not cite them as such.[39] The fifth criterion is the degree of correspondence between John and the proposed subtext. Sixth, an allusion is likely when the thematic, structural and wording parallels are unique to the Old Testament and the New Testament passage. Seventh, when there is an aggregation of the thematic, structural, and verbal parallels then the likelihood of an allusion is increased. Hultberg notes that Beale adds an eighth criterion, which states that if an alleged allusion to a particular Old Testament book is found in a context where there are other, clearer allusions to that Old Testament book or passage, then the probability for the alleged allusion increases.[40]

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[36]For others who see verbal similarities as a criterion, see Hays, *Echoes of Scripture*, 30; Manning, *Echoes of a Prophet*, 9-11; Thompson, *Clothed with Christ*, 31; Allison, *The Intertextual Jesus*, 11; Susan Fournier Matthews, "A Critical Evaluation of the Allusions to the Old Testament in Apocalypse 1:1-8:5" (PhD diss., The Catholic University of America, 1987), 9; Berkley, *From a Broken Covenant*, 61; Porter, Brodie, and MacDonald, "Conclusion: Problems of Method—Suggested Guidelines," 294.

[37]See also Thompson (*Clothed with Christ*, 32), who also sees thematic similarities as important, though he uses the term "conceptual agreement"; Allison, *The Intertextual Jesus*, 11; Berkley, *From a Broken Covenant*, 63; Porter, Brodie, and MacDonald, "Conclusion: Problems of Method—Suggested Guidelines," 293.

[38]Paulien, *Decoding Revelation's Trumpets*, 180–85. See also Paulien, "Elusive Allusions," 41; Thompson, *Clothed with Christ*, 32, who similarly sees the value in structural parallels; Allison, *The Intertextual Jesus*, 11

[39]For his discussion of these additional criteria, see Alan David Hultberg, "Messianic Exegesis in the Apocalypse: The Significance of the Old Testament for the Christology of Revelation (PhD diss., Trinity Evangelical Divinity School, 2001), 38-39.

[40]Ibid., 39-40.

Before detailing additional criteria, it is helpful to pause and review Hultberg's summary of Paulien and Beale. Hultberg summarizes Paulien's first four criteria (familiarity, verbal, thematic, and structural parallels) into two criteria: familiarity and parallelism (verbal, thematic, and structural parallels).[41] Condensing verbal, thematic, and structural parallels into one criterion is important since verbal parallels do not necessarily prove an allusion because John might have alluded to or echoed a different Old Testament passage with the same words, or they might simply be stock religious vocabulary.[42] While there likely should be, at least, some shared language, ancient Near Eastern scholars have opposed extensive shared language as a criterion for an allusion. Christopher Hays contends that substantial shared language is not a requirement for an allusion, "it is predominantly the quieter echoes of the ancient Near East that remain to be noticed, and other criteria might outweigh sheer volume. . . . One should not despair or set the bar unduly high for 'commensurate terms.'"[43] As Christopher Hays argues, other criteria can outweigh verbal parallels. Thus, it is best to group shared language with thematic and structural similarities because verbal parallels, in and of themselves, do not prove an allusion. If a New Testament passage contains parallelism that is unique to an Old Testament book, then it becomes more likely that an allusion is present.

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[41]Hultberg, "Messianic Exegesis," 40. Beetham (*Echoes of Scripture in the Letter of Paul*, 29) sees word agreement or rare concept similarity in the same category, so he has some overlap with Hultberg. See also Watts, *Isaiah's New Exodus in Mark*, 8.

[42]Paulien ("Elusive Allusions," 44) sees verbal parallels as the weakest criterion, though it increases in strength as the number of parallel words increases. Hultberg ("Messianic Exegesis," 41) argues that the crucial question with parallelism is "whether there is a sufficient degree of parallelism to warrant the certainty that an allusion is, in fact, real."

[43]Christopher B. Hays, "Echoes of the Ancient Near East? Intertextuality and the Comparative Study of the Old Testament," in *Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids: Eerdmans, 2008), 37. Tigay also argues that we cannot apply the criterion too rigidly. See Jeffrey H. Tigay, "On Evaluating Claims of Literary Borrowing," in *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*, ed. Mark E. Cohen, Daniel C. Snell, and David B. Weisberg (Bethesda, MD: CDL Press, 1993), 251.

Hultberg then adds four more criteria: correspondence (criterion 5 above), uniqueness (criterion 6), aggregation (criterion 7), and concurrence (criterion 8).[44] Therefore, Hultberg's six criteria are as follows: (1) Familiarity, (2) Parallelism, (3) Correspondence, (4) Uniqueness, (5) Aggregation, and (6) Concurrence. Because of the similarities between correspondence and aggregation, I suggest grouping both of these criteria under correspondence, meaning that Hultberg contributes five distinct criteria for detecting echoes and allusions.

The above criteria for detecting allusions are useful in many ways. The first two criteria are necessary for any reference to an Old Testament text in the New. If an author did not have the Old Testament text available, then it is unlikely that there could be a conscious or unconscious reference.[45] Furthermore, if there are no parallels between the texts, there is no way to ascertain as to whether the proposed allusion or echo can truly be the Old Testament text in view.

However, the other three criteria are necessary as well. As Hultberg notes, neither familiarity nor parallelism goes far in eliminating the subjectivity that exists in detecting allusions.[46] Familiarity only proves that the author had knowledge of a prior text, but it does not demonstrate that he alluded to it in each passage at hand. Furthermore, parallelism can be manipulated on the basis of common words in both Old and New Testaments as well as themes that are found through the Old and New Testaments.

Though some level of subjectivity will always exist in finding Old Testament allusions or echoes, it is important, insofar as it is possible, to utilize criteria that will offer a compelling case for a proposed allusion. Parallelism provides likelihood that a

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[44]Hultberg, "Messianic Exegesis," 41.

[45]If doing a different study – such as that of unlimited textuality, this would not be the case, but since I am following a limited, intertextual approach, then it is necessary.

[46]Hultberg, "Messianic Exegesis," 41.

New Testament author alluded to the Old Testament, but other criteria will help strengthen the probability that an allusion or echo is present.

Correspondence (criterion 3) indicates that as more parallels occur in the same context, the more likely it is that an allusion or echo is present.[47] Therefore, the more themes, words, and structures that two passages have in common, the greater the likelihood that a reference to the precursor text is present. Uniqueness (criterion 4) is important in identifying allusions because themes, structure, and word(s) may be found in a variety of Old Testament contexts. If those themes, structures, or words are only present in one Old Testament text, then it increases the likelihood the author is dependent on that Old Testament book (or passage).[48] Finally, concurrence simply indicates that if a proposed allusion to a particular Old Testament book (or passage) is present in a context with clearer allusions to that same book or passage, then the probability that the allusion is present increases. This criterion aids an interpreter in places where the allusions or echoes to the Old Testament are subtle, so that the clearer allusions can help an interpreter find less obvious ones. Furthermore, if an author cites or alludes to a book (or passage) in another of his writings, it makes it possible that he alludes to that same Old Testament passage elsewhere in his writings.[49]

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[47]Hays calls this criterion "volume." See Hays, *Echoes of Scripture in the Letters of Paul*, 30. See also Wagner, *Heralds of the Good News*, 12; Porter, Brodie, and MacDonald, "Conclusion: Problems of Method—Suggested Guidelines," 294; MacDonald, "Introduction," 2.

[48]Manning (*Echoes of a Prophet*, 11) agrees with this when he states "If the two texts uniquely share the proposed parallel (i.e., no other proposed parallel text has the same material), then the allusion becomes stronger and more credible." He also notes that if the surrounding contexts of the Old and New Testament passages contain the same themes and ideas, the allusion might be strong (*Echoes of a Prophet*, 13).

[49]I will include with this Hays's view of recurrence—Hultberg sees concurrence and Hays's criterion of "recurrence" as the same, but they are a bit distinct. For Hays, recurrence is when an author—*in a different work*—cites or alludes to the same scriptural passage, not simply when there are clearer allusions in the same passage. See Hays, *Echoes of Scripture in the Letters of Paul*, 30. For others who agree with the criterion of recurrence, see Thompson, *Clothed with Christ*, 32; Allison, *The Intertextual Jesus*, 12; Berkley, *From a Broken Covenant*, 63; Wagner, *Heralds of the Good News*, 12; Beetham, *Echoes of Scripture in the Letter of Paul*, 33; Watts, *Isaiah's New Exodus in Mark*, 8.

Though Hultberg's criteria aids an interpreter in finding and confirming subtle allusions and echoes, other scholars propose additional criteria which will assist in the present study. First, Hays suggests that an analysis of the history of interpretation is beneficial,[50] but he notes that it is one of the least reliable guides for interpretation since later Gentile readers overlooked how Paul related the gospel to the Old Testament.[51] However, he notes that this test is a possible restraint against arbitrariness. I am in substantial agreement with Hays that there is limited value to historical interpretation, though, like Hays, I think it is useful. Beetham's study surveys the Church Fathers as part of the history of interpretation, which will be employed in the present study.[52] Second, a survey of the Second Temple Literature is profitable since the Second Temple tradition of an Old Testament text may have influenced New Testament authors.[53]

Though most of Hays's original criteria are included (although under different names), I will not be utilizing the criteria of thematic coherence and satisfaction. Specifically, Hays argues that if the proposed echo fits into the line of argument that Paul develops or if it helps illuminate the surrounding passage, then the echo is more probable. While I think there is some general value in both of these criteria—since the explanatory power of a proposed allusion or echo makes it more likely—they also leave room for perhaps too much scholarly ingenuity. In trying to demonstrate that the echo fits into a New Testament author's line of argumentation or that it illuminates the surrounding

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[50]See also Allison, *The Intertextual Jesus*, 10; Beetham, *Echoes of Scripture in the Letter of Paul*, 32.

[51]Hays, *Echoes of Scripture in the Letters of Paul*, 31.

[52]Beetham, *Echoes of Scripture in the Letter of Paul*, 39. Bates ("Beyond Hays's *Echoes*," 270) critiques G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), for neglecting to discuss this very issue, namely, how each NT text that cites an OT text was understood in the early church and how each OT quotation was received in the early church apart from its incorporation in the NT.

[53]See also Manning (*Echoes of a Prophet*, 15, 32) who argues that an analysis of the Second Temple Literature is necessary because an NT author might read an OT text through the lens of the Second Temple Literature.

discourse, scholars may alter the clearer wording of a New Testament author to fit the proposed echo. Hultberg suggests a negative criterion is probably best, that is, if a proposed allusion or echo has no explanatory power, then the probability of its presence is decreased.[54]

The strength, then, of an allusion or echo is found through applying the above criteria. Since it is clear that Isaiah was available to John, I will count this criterion of availability as satisfied and remove it from further discussion. The criteria for finding and detecting an allusion or echo to be applied in this study are as follows: (1) Parallelism (verbal, thematic, and structural); (2) Correspondence; (3) Uniqueness; (4) Concurrence; (5) History of Interpretation.

Before outlining the remainder of this study, I must pause and note that, even with the above criteria, when detecting allusions and echoes, we are dealing in probabilities.[55] Therefore, Beale's proposed classification of allusions as clear, probable, or possible allusions is beneficial for this study.[56] Clear allusions are those which have identical (or near identical) wording to the Old Testament source, share some common meaning, and could not have come from anywhere else. In addition, a clear allusion fits most of the criteria for detecting an allusion. A probable allusion is not as close in wording to the Old Testament text but has some verbal links to it and an idea or theme that is uniquely traceable to that Old Testament source. Finally, a possible allusion has parallel in wording or thought but of a more general nature. I will term possible allusions as "echoes" since they are more subtle references to the Old Testament. In addition, allusions will be assessed based on how closely they adhere to the above criteria.

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[54]Hultberg, "Messianic Exegesis," 39n65.

[55]Paulien, *Decoding Revelation's Trumpets,* 192; idem, "Elusive Allusions," 46.

[56] For the following definitions, see Beale, *The Use of Daniel*, 43n 62. See also G. K. Beale, *John's Use of the Old Testament in Revelation*, JSNTSup 166 (Sheffield, England: Sheffield Academic Press, 1998), 62.

Because of the subtlety of allusions and echoes, Allison's caution must be added, "the best reader is not one who mechanically or dogmatically observes indices, but one who has gained an instinct of artistry. . . subjectivity cannot be avoided. There is no 'scientific method of determining allusions.'"[57] Therefore, while I will make reference to the above criteria throughout this work, the proposed allusions and echoes will not be run through every criterion as though it is a scientific equation. Some proposed allusions and echoes are subjectively clearer than others, so I will try to strike a balance between rigidly adhering to the above criteria and allowing the text to "speak for itself" without falling into mere arbitrariness. By utilizing the above criteria in most places, I hope to make evident levels of probability for the various allusions and echoes to the Servant passages since the argument for the probability of an allusion or echo is a cumulative one.[58]

Location of Meaning

Relevant for the topic is the question of authorial intention, or, more broadly, where is the locus of meaning? Hays details five possibilities for where the echo occurs (which he calls a hermeneutical event).[59] First, the hermeneutical event occurs in Paul's mind (authorial intention). Second, the event occurs in the original readers. Third, the locus of meaning is in the text itself. Because we do not have access to the author or original readers, we can only make assertions about the implied author or readers. Thus, claims are only validated if they are in the text's own rhetorical or literary structure.

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[57]Allison, *The Intertextual Jesus*, 13. See also Thompson (*Clothed with Christ*, 36), who argues that criteria should be weighed since an interpreter should not be mechanical; and Paulien (*Decoding Revelation's Trumpets*, 192), who notes that there is a necessary element of subjectivity in evaluating the presence of allusions; Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 30.

[58]See Sommer (*A Prophet Reads Scripture*, 35), who states that "the argument that an author alludes, then, is a cumulative one."

[59]See Hays, *Echoes of Scripture in the Letters of Paul*, 26-29, for a discussion on the locus of meaning and the five possibilities.

Fourth, the hermeneutical event occurs in my act of reading. Fifth, the event occurs in a community of interpretation.

Though most scholars differentiate an allusion from an echo based on an author's intention, it may not be necessary to resort to intentionality to differentiate between echoes and allusions. If the reference to an Old Testament text is strong enough, then it is likely an allusion. If it is weak, it is either an echo or not present at all. The author has intentions, and it is possible based on the literary and historical contexts to make observations about those intentions, though one must be careful about basing too much of an argument on authorial intention. Manning aptly summarizes the quandary related to authorial intent in studies of the New Testament use of the Old, "it seems difficult for the modern interpreter to read the mind of the author and discern between intended allusions and unintended echoes. Furthermore, in most cases, it may not be necessary to determine whether the allusion was intended or not."[60] While Hays makes a valid case for holding in creative tension all five positions, the one that will most be followed in this study is a text-oriented approach, without denying the importance of authorial intention or the meaning in the community of faith.[61] A text-oriented approach focuses on the literary features of the text such as the context, theme(s), structure, and language, or what is also called a "close reading." It seeks to interpret a text without resorting to the historical or cultural backgrounds, primarily focuses on the features within the text itself. The historical and cultural backgrounds may assist an interpreter in determining authorial intent, but they are not entirely necessary in interpreting a text. The analysis of literary features is not diametrically opposed to the notion of authorial

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[60]Manning, *Echoes of a Prophet*, 14. See also Hays, who argues that "because the question of authorial intentionality is a slippery one, we should not place too much weight upon it" (*The Conversion of the Imagination*, 29). I am following Manning's work in seeing meaning as resident in the text itself. See Manning, *Echoes of a* Prophet, 14n47.

[61]For further discussion, see Hays, *Echoes of Scripture in the Letters of Paul*, 26-29; Steve Moyise, *The Old Testament in the Book of Revelation*, JSNTSup 115 (Sheffield, England: Sheffield Academic Press, 1995), 132–35.

intent, but it is possible for there to be literary connections between John and Isaiah that the author did not intend but are present in the text nonetheless.   I will retain the phrase "John's use of Isaiah" based on ease of expression rather than making a claim of authorial intention.

Outline

Since I am working from a limited set of texts (the Servant Songs), an exegesis of the four main passages will be in chapter 3. These interpretations will be revisited in the relevant discussions in John, but it seems best to summarize them first and discuss the differences between the Masoretic text and Septuagint at the beginning rather than in each passage. An excursus in chapter 3 surveys the use of the Servant figure in the Second Temple Literature. Chapter 4 discusses the quotations and clear allusions to Isaiah's Servant in John. Chapter 5 will propose several probable allusions to the Servant in John. Chapter 6 will explore possible allusions to Isaiah's Servant in John. Chapter 7 proposes that Jesus inaugurates the New Exodus in John, which is the same task as the Servant in Isaiah, thus demonstrating parallels between the two (probable allusions). Because the New Exodus theme is considerable in scope, I have given it a separate chapter. Chapter 8 will summarize the work and detail the contribution.

CHAPTER 3

ISAIAH'S SERVANT SONGS

Because we will utilize the Servant passages of Isaiah frequently in our

discussion of John's use of Isaiah, it is beneficial to first provide a summary of the

context of these passages within the book of Isaiah as well as a (brief) exegesis of each

passage. The goal of this chapter in the broader context of this work is to surface various

themes that relate to the description of the Servant, his mission, how he will accomplish

his mission, and how his mission fits into the broader purposes of Isaiah 40-55. I will

return to several of these themes in subsequent chapters connecting them with the

ministry of Jesus in the Gospel of John. I will first analyze the literary context of the

latter portion of Isaiah and then present an exegetical discussion of 42:1-9; 49:1-13; 50:4-

11; and 52:13-53:12. Though there are many debates surrounding several of the verses, I

will only discuss them insofar as they pertain to my larger purposes in connecting them

with John. I will primarily discuss the Masoretic text (MT) in this chapter, though since

it is likely that John utilized the LXX as well, I will make reference to the Isaianic texts

in Greek when it has significance for the interpretation of various passages. I do not

intend to focus on the identity of the Servant since that has been done elsewhere[1] but will

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[1] For discussion on the various theories of the identity of the Servant, see Christopher R. North, *The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study*, 2nd ed. (London: Oxford University Press, 1963); idem, "Suffering Servant : Current Scandinavian Discussions," *SJT* 3, no. 4 (1950): 363–79. Stern argues that the blind servant in 40-48 is the same figure as the Servant in 42; 49; 50; 52-53. See Philip D. Stern, "The 'Blind Servant' Imagery of Deutero-Isaiah and Its Implications," *Bib* 75, no. 2 (1994): 228–32. Berges contends that one cannot postulate the identity of an individual servant. See Ulrich Berges, "The Literary Construction of the Servant in Isaiah 40-55: A Discussion about Individual and Collective Identities," *SJOT* 24, no. 1 (2010): 35. Smillie contends that Isaiah intentionally chose to hold the identity of the Servant in suspense in 42:1. See Gene R. Smillie, "Isaiah 42:1-4 in Its Rhetorical Context," *BSac* 162, no. 645 (2005): 54. For the view that the Servant is a second Moses, see Gordon P. Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, ed. P. E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham, THS (Grand Rapids: Baker, 1995), 105–40; Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40-55*, ed. Peter Machinist, trans. Margaret Kohl, Hermeneia (Minneapolis: Fortress, 2001), 20;

instead understand the Servant passages within their context in Isaiah. Though Duhm

first proposed that these passages were later inserted by a redactor, most now recognize

that the Servant passages—whether they were composed later than the surrounding text

or not—are intended to fit into the flow of Isaiah's text and interpret the passages as

belonging to the surrounding context.[2]

Literary Context

Isaiah 40-66 can be broken down into two sections: 40-55 and 56-66.[3] Isaiah

40:1-11 serves as the prologue and introduces themes that will be discussed throughout

40-55, particularly the new exodus and the glory of the Lord being revealed.[4] Isaiah

55:6-13 serves as the epilogue for this section and forms an inclusio with 40:1-11 with its

discussion of the word of Yahweh.[5] Gignilliat argues that the canonical form of Isaiah

transcends historical reconstructions, and that the canonical intention of Isaiah 40-66 is

eschatological.[6] Though there are various historical figures and events that clearly play a

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Claude Lionel Chavasse, "Suffering Servant and Moses," *CQR* 165, no. 355 (1964): 152–63; Henri Blocher, *Songs of the Servant* (London: Inter-Varsity, 1975), 30. Though Paton-Williams and Wilcox believe there is no difference in identity in the Servant throughout the songs, they posit "all obstacles to identifying the servant consistently with Israel occur at or after Isa 49:4" (Peter Wilcox and David Paton-Williams, "The Servant Songs in Deutero-Isaiah," *JSOT* 42 [1988]: 81). Delitzsch argues that there must be fluidity in the identity of the Servant and proposed the idea of a pyramid where the base was the nation Israel, the central section was Israel according to the spirit, and the apex was the mediator of salvation who came from Israel. For further discussion, see Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin, vol. 2 (Grand Rapids: Eerdmans, 1950), 174.

[2]Bernhard Duhm, *Das Buch Jesaia*, 4. neu durchgesehene Aufl., HAT Abt. 3, Bd. 1 (Göttingen: Vandenhoeck u. Ruprecht, 1922). For those who think the Servant passages must not be viewed in isolation from their context, see Tryggve N. D. Mettinger, *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom*, SMRSHLL 3 (Lund: C.W.K. Gleerup, 1983), 45; Berges, "The Literary Construction of the Servant in Isaiah 40-55," 32; William J. Dumbrell, "The Role of the Servant in Isaiah 40-55," *RTR* 48, no. 3 (1989): 105. For the view that Isaiah 40-48 are Deutero-Isaiah's oracles and 49-55 are with Trito-Isaiah, see Julian Morgenstern, "Isaiah 49-55," *HUCA* 36 (1965): 1–35.

[3]Though I will argue for a different structure to Isaiah, see Robert H. O'Connell, *Concentricity and Continuity: The Literary Structure of Isaiah*, JSOTSup 188 (Sheffield, England: Sheffield Academic Press, 1994).

[4]Arvid S Kapelrud, "The Main Concern of Second Isaiah," *VT* 32, no. 1 (1982): 51. Dumbrell sees the return of Yahweh as a prominent theme in this section, and also argues that the redemption of Jerusalem is the focus of the Servant, see Dumbrell, "The Role of the Servant in Isaiah 40-55," 105–6.

[5]Gary V. Smith, *Isaiah 40-66*, NAC 15B (Nashville: B & H, 2009), 25.

[6]Mark S. Gignilliat, *Paul and Isaiah's Servants: Paul's Theological Reading of Isaiah 40-66 in*

role in the interpretation of Isaiah 40-66, it seems that there are other themes and events which are meant to be eschatologically-focused rather than oriented toward the immediate events of the return from Babylon.[7]

Isaiah 40-55 introduces the figure of the Servant into the theme of Yahweh's redemption on behalf of Israel. Gignilliat rightly sees Isaiah 40-55 as centered "on the Servant as mediator of God's new redemptive activity for Zion and the nations."[8] Isaiah 40-55 consists of two smaller sections, Isaiah 40-48 and 49-55. Isaiah 40-48 contain similar themes in distinction from 49-55.[9] For example, only Isaiah 40-48 contain references to Cyrus and Babylon (these themes are not found after the conclusion of chap. 48) and after 48:5 there are no further references to either false gods or idols.[10] Isaiah 40-48 discusses how the Lord will lead his people home through Cyrus.[11] In addition, Jacob/Israel appears throughout chapters 40-48 while Zion/Jerusalem features more prominently in 49:14 and onward.[12] The discussion of "former things" versus "new things" also fades after chapter 48. Moreover, there are hints that something beyond the

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2 Corinthians 5:14-6:10, LNTS 330 (New York: T&T Clark, 2007), 67.

[7]I will note these as they appear in the text.

[8]Mark Gignilliat, "2 Corinthians 6:2: Paul's Eschatological 'Now' and Hermeneutical Invitation," *WTJ* 67, no. 1 (2005): 154.

[9]Blenkinsopp sees an inclusio with 40:3-5 and 48:20-22, though the themes of these verses seem sufficiently distinct to question whether they should be called an inclusio. For his view see Joseph Blenkinsopp, *Isaiah 40-55: A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2002), 59. Abma contends that based on the mention of Babylon or Zion in the speeches, Isaiah 49-55 reflects either the situation in Babylon or Zion. See Richtsje Abma, "Travelling from Babylon to Zion : Location and Its Function in Isaiah 49-55," *JSOT* 74 (1997): 3–28.

[10]Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 81.

[11]Paton-Williams and Wilcox comment that "raising up Cyrus to conquer Babylon, the Lord will soon lead his people home. . . this is the thrust of chs. 40-48 only" ("The Servant Songs in Deutero-Isaiah," *JSOT* 42 [1988]: 81). Watts argues that the purpose of chaps. 40-48 is to explain how Israel's blindness led to the rejection of Yahweh's choice of Cyrus to lead them home. See Rikki E. Watts, "Consolation or Confrontation : Isaiah 40-55 and the Delay of the New Exodus," *TynBul* 41, no. 1 (1990): 31. While Watts's thesis has some merit, ultimately, it does not seem clear that Israel has rejected Cyrus as their deliverer.

[12]Christopher R. Seitz, "The Book of Isaiah 40-66," in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 6 (Nashville: Abingdon, 2001), 327.

destruction of Babylon is in view. Isaiah 45:15-17, 22-23 indicate that Yahweh has in mind something beyond the release of Israel from captivity. In addition, Cyrus is described differently from the Servant indicating that the Lord will raise Cyrus to remedy one problem and the Servant to remedy a different one. It appears that this section indicates that Israel is both in physical and spiritual bondage.[13] Isaiah repeatedly mentions the sin of the people (42:18-25; 43:24-28; 48:1, 4, 18-19) meaning that Israel is not only in exile physically, but also in spiritual bondage.[14] Cyrus's coming will bring the Israelites out of Babylonian captivity (44:24-28), thus answering the first of Israel's needs. However, chapter 48 indicates that Israel continued to be stubborn. Cyrus's liberation accomplishes freedom from exile, but there is a further solution necessary.[15] Chapters 49-55 discuss how the Servant's arrival will bring Israel out of spiritual bondage.[16]

In Isaiah 49-55, all mentions of Cyrus, the "new things" the Lord will do, and Babylon cease. This section is not about the uselessness of idols or Yahweh as first and last. The language of captivity and deliverance persist, but the Servant and Zion rise to

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[13]Goldingay argues that the sequences of 42:18-45:7 make explicit that Israel is in both physical and spiritual bondage, and, hence, unable to fulfill the servant role. See John Goldingay, "The Arrangement of Isaiah 41-45," *VT* 29, no. 3 (1979): 298. Watts also notes that the increasingly hostile tone found in chaps. 40-48 indicates to the prophet that the people's old sins still persist and that the exile had not changed anything about the people ("Consolation or Confrontation," 48–49). Gentry also sees the spiritual and physical bondage when he states the "literary structure of Isaiah 38-55 shows that the return from exile involves two distinct issues and stages," namely, a release from exile (42:18-43:21) and forgiveness (43:22-44:23), see "The Atonement in Isaiah's Fourth Servant Song (Isaiah 52:13-53:12)," *SBJT* 11, no. 2 (2007): 22.

[14]Motyer also states that "Isaiah has diagnosed a double need in the Lord's people, national bondage (42:18-43:21) and spiritual sinfulness (43:22-44:23)" (J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* [Downers Grove, IL: InterVarsity, 1993], 352). Cf. Torsten Uhlig, "Too Hard to Understand? The Motif of Hardening in Isaiah," in *Interpreting Isaiah: Issues and Approaches*, ed. David G. Firth and H. G. M. Williamson (Downers Grove, IL: InterVarsity, 2009), 72.

[15]Motyer, *The Prophecy of Isaiah*, 352.

[16]See also Goldingay ("The Arrangement of Isaiah 41-45," 298) who says that half of Israel's deliverance is through Cyrus's conquest of Babylon while the other half is a spiritual deliverance. Gentry also notes that corresponding to the return from Babylon and spiritual deliverance from sin are the agents of redemption—Cyrus and the Servant, respectively. See Gentry, "The Atonement in Isaiah's Fourth Servant Song," 23.

prominence.[17] It appears that the section is structured around the Servant songs (49:1-12;

50:4-11; 52:13-53:12), which are then followed with proclamations of salvation (49:13-

50:4; 51:1-52:12; 54:1-55:13).[18]

Isaiah 42:1-9

Isaiah 42 flows out of concerns in 40:12-41:29.[19] In 40:12-31, Isaiah details

the dispute Israel had with Yahweh. The main issue of this section is found in 40:27

where Yahweh indicates that Israel questioned him by stating "my way is hidden from

Yahweh, and my justice (מִשְׁפָּטִי) is disregarded by my God" (40:27).[20] Isaiah 41 then

details a trial scene where Yahweh's supremacy over the foreign gods is presented.

Childs sees this chapter as a response to Israel's complaint in 40:27, and the chapter

indicates that no power can withstand Yahweh and that he alone is sovereign over

history.[21] Therefore, the primary context of Isaiah 42:1-9 is found with the introduction

of the coming of Yahweh in a new exodus (40:1-11), Israel's claim that their justice (מִשְׁפָּט)

is overlooked by Yahweh (40:27), and Yahweh's claim of supremacy over the foreign

gods (41:1-29).

The Servant passage is properly located in verses 1-9 based on the inclusio

formed by the הֵן in verse 1 and the הִנֵּה in verse 9.[22] Moreover, both Isaiah 42:1-9 and

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[17]John Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 286.

[18]Smith argues that the structure is: servant poem (49:1-12), salvation for Zion (49:13-50:3), servant poem (50:4-11), salvation for Zion (51:1-52:12), servant poem (52:13-53:12), salvation for Zion (54:1-17), conclusion (55:1-13). See Smith, *Isaiah 40-66*, 337. See also F. Duane Lindsey, "The Commission of the Servant in Isaiah 49:1-13," *BSac* 139, no. 554 (1982): 129.

[19]Gignilliat comments that "Isaiah's canonical form presses the reader to observe the central role of the Servant in the developing and revelatory event of redemption" (*Paul and Isaiah's Servants*, 70). See also Dumbrell, who notes that the call of the Servant in 42:1 is meant to offset the problems introduced in 40:12-41:29, see Dumbrell "The Role of the Servant in Isaiah 40-55," 106.

[20]William A. Beuken, "Mišpāt : The First Servant Song and Its Context," *VT* 22, no. 1 (1972): 8.

[21]Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox, 2001), 322. See also Beuken, "Mišpāt," 12.

[22]S. D. (Fanie) Snyman, "A Structural-Historical Exegesis of Isaiah 42:1-9," in *Interpreting*

49:1-13 conclude with an exclamation of praise to Yahweh (42:10; 49:13), delineating the primary portion of the Servant passages.[23] Motyer also notes that each of the Servant songs has confirmatory comments after them (42:5-9; 49:7-13; 50:10-11; 54:1-55:13).[24]

The Servant is then introduced in verse 1 with the phrase הֵן עַבְדִּי which serves both as an introduction to a new figure as well as a reference back to 41:28.[25] In 41:28, Yahweh notes that there is "no one" while in 42:1 Yahweh presents his Servant in contrast to "no one."[26] עֶבֶד is a title given to many Old Testament figures.[27] It is a title given to patriarchs (Gen 24:14), Levites (Ps 113:1), prophets (1 Kgs 14:18), or Israel (Jer 30:10).[28] The term עֶבֶד יְהוָה is used 22 times in the Old Testament.[29] Of those times, it is used of Moses 17 times, Joshua 2 times, and David 2 times. Moses is designated Yahweh's servant ("my servant") some 40 times (e.g., in Exod 14:31; Josh 1:1-2, 7, 13, etc.). Prophets are also called my/your/his servant seventeen times in the Old

Isaiah: Issues and Approaches, ed. David G. Firth and H. G. M. Williamson (Downers Grove, IL: InterVarsity, 2009), 153. He also notes a chiasm in vv. 3-4: A) וּפִשְׁתָּה כֵהָה B) קָנֶה רָצוּץ לֹא יִשְׁבּוֹר A¹) לֹא יָרוּץ B¹) לֹא יִכְהֶה. However, the inclusio is only present in the MT as there is no "behold" in the LXX. See Eugene Robert Ekblad, *Isaiah's Servant Poems according to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven: Peeters, 1999), 57.

[23]Contra Snaith who does not think that 42:5-9 forms one section with 42:1-4. See Norman H. Snaith, "Isaiah 40-66: A Study of the Teaching of the Second Isaiah and Its Consequences," in *Studies on the Second Part of the Book of Isaiah*, NovTSup 14 (Leiden: E. J. Brill, 1967), 167. Ekblad sees a chiasm in vv. 1-4 with v. 3b as the center "He will bring forth judgment to truth." He argues that the center is more clearly defined in the LXX than in the MT because of v. 1 and v. 4b as the A and A¹ of the chiasm. See Ekblad, *Isaiah's Servant Poems*, 58.

[24]Motyer, *The Prophecy of Isaiah*, 321.

[25]The LXX makes it explicit that the "servant" is Jacob with the phrase Ιακωβ ὁ παῖς μου.

[26]Smillie, "Isaiah 42," 54. Snyman argues that "look" suggests a new unit. See Snyman, "A Structural-Historical Exegesis of Isaiah 42:1-9," 251; George A. F. Knight, *Deutero-Isaiah: A Theological Commentary on Isaiah 40-55* (New York: Abingdon, 1965), 71.

[27]παῖς is used in the LXX, and elsewhere in Isaiah it refers to Isaiah (20:3), Eliakim (22:20), David (37:35), and to an ordinary servant (24:2; 36:11; 37:5). See Ekblad, *Isaiah's Servant Poems*, 62.

[28]Gignilliat, *Paul and Isaiah's Servants*, 70. See also Dumbrell notes the correspondence with David who is both called servant and chosen one in Ps 89:4 ("The Role of the Servant in Isaiah 40-55," 108).

[29]Searches were conducted using *BibleWorks 9 Software for Biblical Exegesis & Research*. Norfolk, VA: BibleWorks, 2011.

Testament.[30] The term is used in Isaiah often in apposition with Israel (41:8; 44:1, 21;

45:4, etc.).[31] Yahweh places his "spirit" on the Servant. The "spirit" serves to equip the

Servant for an office and to fulfill a particular task.[32]

The Servant will bring forth מִשְׁפָּט. מִשְׁפָּט is used 3 times in 4 verses (vv. 1, 3, 4),

so understanding the meaning of this term is central to understanding the Servant's task.

There are several proposals for its meaning. First, it can mean the result of a trial,

specifically the trial in Isaiah 41.[33] Second, it could mean Yahweh's supremacy in the

course of history.[34] Third, it might refer to the course of history that is due God's

people.[35] Fourth, it could refer to societal order.[36] Fifth, Smith contends that it means the

proclamation of just laws.[37] Finally, Laato suggests it means how God will redeem his

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[30]Walter C. Kaiser Jr., "The Identity and Mission of the 'Servant of the Lord,'" 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), 88. Others who are called "servant" are Isaac, Jacob, Caleb (Num 14:24), and Eliakim (Isa 22:20).

[31]U. Rüterswörden, H. Simian-Yofre, and Helmer Ringgren, "עֶבֶד," in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott, vol. 10 (Grand Rapids: Eerdmans, 1977), 396.

[32]Baltzer, *Deutero-Isaiah*, 127.

[33]John D. W. Watts, *Isaiah 34-66*, rev. ed., WBC 25 (Nashville: Thomas Nelson, 2000), 119. See also Motyer, *The Prophecy of Isaiah*, 319; James M. Kennedy, "Consider the Source: A Reading of the Servant's Identity and Task in Isaiah 42:1-9," in *The Desert Will Bloom: Poetic Visions in Isaiah*, ed. A. Joseph Everson and Hyun Chul Paul Kim, SBLAIL 4 (Atlanta: Society of Biblical Literature, 2009), 191; Baltzer, *Deutero-Isaiah*, 128. Motyer specifically notes that the Servant carries the message that there is only one God. Leclerq also notes that it likely refers back to the legal decision, but he adds that it also refers to Yahweh's universal rule and so he agrees also with Dumbrell's view (see below). See Thomas L. Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress, 2001), 108–9.

[34]Dumbrell bases his interpretation on 41:1-4 where *mispat* relates to Yahweh's case against the nations. See Dumbrell, "The Role of the Servant in Isaiah 40-55," 108.

[35]Beuken, "Mišpāt," 30.

[36]Blenkinsopp, *Isaiah 40-55*, 210; Oswalt, *Isaiah: Chapters 40-66*, 110; H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*, Didsbury Lectures 1997 (Carlisle, England: Paternoster, 1998), 137. Cf. Hanson who calls it an "order of compassionate justice." See Paul D. Hanson, *Isaiah 40-66*, Interpretation (Louisville: John Knox, 1995), 42. Mowinckel calls it "right religion" (*He That Cometh: The Messiah Concept in the Old Testament and Later Judaism*, trans. George W. Anderson (Grand Rapids: Eerdmans, 2005), 190. Knight (*Deutero-Isaiah*, 72) sees it as a conception of a rule or law for life. Marcus's view is similar where he sees it as the suppression of immorality and idolatry. See Ralph Marcus, "The 'Plain Meaning' of Isaiah 42.1-4," *HTR* 30, no. 4 (1937): 251.

[37]This view is similar to the fourth possibility since a proclamation of just laws would lead to a just societal order. See Smith, *Isaiah 40-66*, 162.

people from Babylonian exile based on its use in 40:27-31.[38] While all of these proposals

have their merits, it seems that the Servant bringing מִשְׁפָּט is directly related to Israel's

complaint in 40:27.[39] Indeed, Israel's complaint is not completely answered in 41:1-29,

setting the stage for the Yahweh to introduce the Servant who will be able to bring מִשְׁפָּט

to Israel. Israel's cry means that they longed for justice or proper conduct and order

which they felt was being neglected in Yahweh's treatment of Israel.[40] In the LXX,

מִשְׁפָּט is rendered as κρίσις. Most often in Isaiah κρίσις refers to "justice" or "right" (1:17;

5:7; 10:2; 35:4; 40:27), so taking it as the proclamation of just laws or societal order fits

best with the LXX usage as well as its meaning in the MT.[41] Thus, Isaiah 42 fits directly

in the context of 40:12-41:29—it both answers Israel's cry for מִשְׁפָּט in 40:27 and flows

directly out of the trial scene in 41:1-29.

     The next two verses indicate what the Servant will not do. They primarily

speak of the gentle manner in which the Servant will carry out his task.[42] He will not

raise a battle cry (v. 2) or destroy a lowly person (v. 3).[43] The Servant's gentle manner is

in contrast with the ruler that Yahweh raises in 41:2, 25 who tramples and crushes kings

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[38]Antti Laato, *The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55*, ConBOT 35 (Stockholm: Almqvist & Wiksell International, 1992), 75. He also notes the parallels with Isa 2:2-4 demonstrates that the Servant's work includes the nations (ibid., 80).

[39]Gignilliat notes that "one is left in suspense with regard to the cry for *mispat* in 40:27 until the beginning of 42:1" (*Paul and Isaiah's Servants*, 69).

[40]Childs notes that God answers Israel's question from 40:27 in chap. 42. See Childs, *Isaiah*, 324.

[41]Ekblad, *Isaiah's Servant Poems*, 64.

[42]Kennedy contends that Isaiah is contrasting the Servant with cultic statues, so that instead of lifting up his voice, the Servant will not lift up a cult statues. See Kennedy, "Consider the Source," 192. It seems hard to substantiate this view since cult statues do not seem to be present in the passage. While ch. 41 discussed idols, the context is primarily concerned with bringing מִשְׁפָּט rather than addressing cultic statues. In addition, Kim sees the "crushed reed" as a reference to Egypt and the "dim wick" as a reference to Babylon. While Isaiah does elsewhere refer to Egypt (19:6; 36:6) and Babylon with these terms (42:14-21), it seems that their usage here is simply meant to describe the manner of the Servant's conduct rather than speaking about Egypt or Babylon. For further discussion of this intertextual reading, see Hyun Chul Paul Kim, "An Intertextual Reading of 'A Crushed Reed' and 'A Dim Wick' in Isaiah 42.3," *JSOT* 83 (1999): 113–24.

[43]Smith, *Isaiah 40-66*, 162. The reason for interpreting the Servant's cry in v. 2 as a battle cry is the contrast between the ruler in ch. 41 who wages war against kings by trampling them down.

and turns them into dust.[44]　The Servant will be faithful to his task (v. 3b, לֶאֱמֶת יוֹצִיא

מִשְׁפָּט).[45]

The Servant's task will present challenges, but he will persevere until he has

completed his mission of bringing מִשְׁפָּט to the earth (v. 4).[46]　Isaiah further tells the reader

that the coastlands wait for the Servant's תּוֹרָה.　The meaning of תּוֹרָה is also disputed.

Clements views it as Yahweh's purpose.[47]　Dumbrell argues that it hearkens back to

Isaiah 2:2-4 and means that the Servant "shows the way."[48]　Williamson contends that it

cannot mean the Mosaic Law and means "instruction."[49]　The technical meaning of the

"Mosaic Law" should probably be rejected since it does not seem likely that the

coastlands awaited the Mosaic Law.　Furthermore, Dumbrell and Williamson are correct

in cross-referencing this passage with Isaiah 2:2-4 since the term is used in a similar

manner.　As a result of the similarities between Isaiah 2 and 42, it is likely that תּוֹרָה has

the meaning of "instruction."　In Isaiah 42, the Servant himself will bring the

"instruction" to the nations that 2:2-4 described as "Yahweh's instruction."　The LXX, in

contrast with the MT, states ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.　There are many

reasons for the change between the MT and LXX.　Ekblad notes that the main reason is

likely to avoid identifying Yahweh's law with that of the Servant.[50]

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[44]See also Smith (*Isaiah 40-66*, 163), who notes that these characteristics exclude the identification of the Servant with Cyrus.

[45]As Ekblad states, "The Lord's right will finally come about as a result of the servant's work" (*Isaiah's Servant Poems according to the Septuagint*, 67).

[46]Ekblad notes that the LXX implies that the Servant will eventually be shattered (ibid., 59).

[47]Ronald E. Clements, "Beyond Tradition-History : Deutero-Isaianic Development of First Isaiah's Themes," *JSOT* 31 (1985): 107.

[48]"The Role of the Servant in Isaiah 40-55," 109.

[49]Williamson, *Variations on a Theme*, 138. See also Oswalt, *Isaiah:　Chapters 40-66*, 112.

[50]Ekblad, *Isaiah's Servant Poems*, 70.

The passage continues by demonstrating that Yahweh's lordship is over all of creation (v. 5). His lordship over the heavens and earth indicate that the Servant's call is not meant to merely be focused on Israel, but on the whole world.[51]

Yahweh assists the Servant in his task (v. 6a) and makes him a לִבְרִית עָם. The meaning of this phrase is debated as well.[52] It could either mean the covenant people of God, meaning it would be translated as "covenant-people."[53] The other possibility is for to be translated as "covenant of the peoples" (or nations).[54] The latter seems to be the case here in light of its parallelism with the following phrase (לְאוֹר גּוֹיִם).[55] In addition, עָם is used in verse 5 as a reference to all people on the earth, so it would be odd for it to change referents in the space of a verse.[56] While the Servant does have a task pertaining to Israel (49:5), his task is also for the nations.[57] While 42:1-9 is a response to Israel's cry for justice (40:27), Isaiah here is demonstrating to Israel that Yahweh's purpose is

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[51]Dumbrell, "The Role of the Servant in Isaiah 40-55," 110.

[52]For a more in-depth discussion on the possibilities of this phrase, see Mark S Smith, "Běrît 'am/běrît 'ôlām: A New Proposal for the Crux of Isa 42:6," *JBL* 100, no. 2 (1981): 241–43.

[53]It could also mean "covenant for the people" referring to Israel. See Dumbrell, "The Role of the Servant in Isaiah 40-55," 110. Cf. Paul who sees it as a twofold mission: a national one, and then as a light to the nations. See Shalom M. Paul, *Isaiah 40-66: Translation and Commentary*, ECC (Grand Rapids: Eerdmans, 2012), 189. See also Oswalt, *Isaiah: Chapters 40-66*, 118.

[54]Blenkinsopp, *Isaiah 40-55*, 212; Childs, *Isaiah*, 326; Motyer, *The Prophecy of Isaiah*, 322; Smith, "Běrît 'am/běrît 'ôlām," 243. Hillers suggests that the term can also mean "bright" or "pure" though none have followed his interpretation. See Delbert R. Hillers, "Berit ' Am : 'Emancipation of the People,'" *JBL* 97, no. 2 (1978): 176.

[55]Knight, *Deutero-Isaiah*, 75.

[56]Hanson, *Isaiah 40-66*, 47. Cf. Baltzer, *Deutero-Isaiah*, 132; Smith, *Isaiah 40-66*, 167. While the parallel with 49:6 is possible, it seems best to allow the immediate context to interpret 42:6 in which case, it seems that עָם refers to all people on earth as in v. 5. Oswalt argues that the context of v. 5 is different than v. 6 and that in synonymous parallelism, it is normal to have a progression from the first to the second member (*Isaiah: Chapters 40-66*, 118). Though v. 5 is speaking of something different, it is still in the same context, and seems that Isaiah would have used a different word if he intended to convey "Israel" (or a different word for "people" on the earth in v. 5) in such a near context.

[57]Ekblad argues that the use of γένος means it is a referent to Israel since the term elsewhere in Isaiah refers to Israel (22:4; 43:20). While in Isa 22:4 and 43:20 this term refers Israel, it is also used in 49:6 where it is inserted in the LXX and is parallel with "light of the nations" as in 42:6. Because 49:5 addresses the Servant's role toward Israel, it seems unlikely that there would be a repetition of this idea in 49:6, so it seems that διαθήκην γένους is parallel with φῶς ἐθνῶν. Thus, the usage of the phrase in 49:6 lends support to its reference to the "nations" in 42:6. For his argument, see Ekblad, *Isaiah's Servant Poems*, 74.

greater than simply Israel's release from Babylon. Yahweh's Servant will bring justice to more than just Israel, he will bring it to the nations. Thus, 42:6 indicates that the Servant will establish a covenant, not merely with Israel, but with the peoples of the earth.[58] He will be the means by which they come into a relationship with God.[59]

The Servant will not only establish a covenant with the peoples of the earth, but he will be לְאוֹר גּוֹיִם. The "light" can be correlated with the "light" found in Isaiah 9:2 and 60:1-3 where light is a metaphor for the salvation of humanity, so it is a salvific light that the Servant brings to the nations.[60] Verse 7 explains the light that the Servant brings. While this verse contains metaphors (opening the eyes of the blind, bringing out prisoners from the dungeon) as well, it is debated as to what these metaphors refer. Some take them as metaphors for the Babylonian exile, meaning that the Servant will free the Israelites from Babylonian captivity.[61] Others argue that these are metaphors for spiritual darkness, so the Servant will free the Israelites (and the nations) from spiritual darkness.[62]

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[58]Smith notes that the terminology suggests that the Servant is the embodiment of the covenant. See Smith, *Isaiah 40-66*, 168.

[59]Motyer, *The Prophecy of Isaiah*, 322. Admittedly, my statement that the Servant is not establishing a covenant with Israel is assuming that the Servant is someone other than Israel. Though the immediate context of 41:8 calls the "servant" Israel—and no other figure in the surrounding context is called Yahweh's servant other than Israel—there seems to be a distinction between Israel and the Servant since the gentle manner described in 42:2-3 as characteristic of the Servant is not what one would expect of Israel whom God "toughened" in 41:9-16. Moreover, as Smillie observes, nowhere in this context is Jacob or Israel mentioned ("Isaiah 42," 59). Since the Servant is responding to Israel's call in 40:27 for justice, it seems that Yahweh has raised another figure to answer Israel's call rather than making Israel a means by which their own cry is answered.

[60]Orlinksy, however, argues that the Servant being a light means that Israel will "dazzle the nations with her God-given triumph and restoration" (Harry Meyer Orlinsky "The So-Called 'Servant of the Lord' and 'Suffering Servant in Second Isaiah," in *Studies on the Second Part of the Book of Isaiah*, ed. Harry Meyer Orlinsky and Norman H. Snaith, VTSup 14 (Leiden: E.J. Brill, 1967), 167.

[61]Paul, *Isaiah 40-66*, 189. Ekblad contends that "blind" and "darkness" in Isaiah are typically a reference to Israel, so his view would likely fit here, though he does not state whether he thinks it is metaphorical for leading Israel out of exile. While he is generally correct in noting that these terms typically refer to Israel, there are places where they do not (e.g., 47:5, which speaks of Babylon going into the darkness), so we must interpret it based on its use in context. See Ekblad, *Isaiah's Servant Poems*, 76–77.

[62]Oswalt, *Isaiah: Chapters 40-66*, 118. Smith argues that since the people were not living in prisons while in Babylonian exile, it cannot be rendered literally. See Smith, *Isaiah 40-66*, 168. Even though the people likely were not in dungeons in Babylon, one does not need to take it literally to view it as a reference to the exile. Taking the phrases metaphorically does not necessitate that it refers to spiritual darkness. Rather, one can take the phrases metaphorically while still seeing it as a reference to release from exile.

Seitz notes that because of the previous phrases, "covenant for the people, as a light to the nations," the opening of blind eyes and freeing from the dungeon must apply "to humanity in the most general sense."[63] Thus, if the light in 42:6 refers to salvific light, then verse 7 further clarifies that the Servant will deliver the people from the blindness and darkness of sin by releasing them from their "captivity" to sin and rebellion.[64]

The subsequent verses (vv. 8-9) conclude with Yahweh predicting new things that will come about, specifically referring to the Servant's work as the "new things" that Yahweh will bring forth.[65] The final portion (vv. 10-13) concludes with a hymn of praise to Yahweh.

Several elements of this passage bear repeating since they pertain to our study of John. First, the new exodus is a prominent theme of Isaiah 40-55 as it is first introduced in 40:1-11. This passage details that Israel faces a two-fold problem: both physical captivity and spiritual captivity. Moreover, Israel also cries out concerning her lack of justice from the hand of Yahweh (40:27).

The Servant's role has direct implications for both of these themes. Yahweh places his Spirit on the Servant so that he will bring forth justice to the nations (v. 1b). While Israel's cry is to receive justice for herself, Yahweh indicates that his concern is to bring justice to the entire world. Though the Servant will encounter opposition (v. 4a), he will succeed in establishing justice in all the earth (v. 4b). Moreover, the Servant does not simply bring salvation (i.e. light) for the people of Israel, but the Servant brings it for the nations (v. 6b).[66] Furthermore, he opens blind eyes, and releases prisoners from the

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[63]Seitz, "The Book of Isaiah 40-66," 6:364.

[64]Smith notes that God will make spiritual transformation possible by sending the Servant. See Gary V. Smith, "Spiritual Blindness, Deafness, and Fatness in Isaiah," *BSac* 170, no. 678 (2013): 176.

[65]Motyer, *The Prophecy of Isaiah*, 322.

[66]See also Kapelrud who notes that elsewhere in Isaiah (45:15-17, 22, 23) salvation has cosmic dimensions, so the prophet has a larger goal than immediate salvation for the deported people ("The Main Concern of Second Isaiah," 54-55).

darkness of sin. In doing so, the Servant releases Israel from the spiritual captivity that they are in, but he also releases the nations from their own captivity to sin, namely, their futile trust in idols (41:5-7, 21-24). In completing this task, the Servant brings forth תּוֹרָה from Yahweh. This means that the Servant will bring Yahweh's rule from Jerusalem (2:2-4) to fruition.[67] Though the task of the Servant fits within the context of Israel's need, Yahweh's presentation of the Servant indicates that the Servant's mission has been broadened beyond Israel. Gignilliat notes that the Servant passages speak of "God's redemption of his people and the nations through the work of. . . the Servant."[68]

Isaiah 49:1-12

Though chapter 49 begins a new section in Isaiah, it is intricately connected with the previous chapters.[69] Chapter 48 declares that Israel continues its stubbornness and sinfulness (48:4, 18). There is an invitation to join the new exodus and God's redemption of Israel from captivity (48:20-21) and to leave behind wickedness.[70] Isaiah 49 then introduces the Servant in the context of an obstinate Israel and a summons for the new exodus. Isaiah 49:1-12 details the appointment and commissioning of the Servant. In contrast with 42:1-7, which spoke about the Servant, 49:1-6 is a first person address by the Servant. Moreover, the first verses (vv. 1-4) are a retrospective report by the Servant, though the later verses refer to the present and future.[71]

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[67]Dumbrell, "The Role of the Servant in Isaiah 40-55," 110.

[68]*Paul and Isaiah's Servants*, 62.

[69]Motyer sees a parallel between 44:24-48:22 and 49:1-53:12. Though there is some validity to the parallels he sees, the parallel he notes between 48:1-22 and 52:13-53:12 does not seem to be present. He also segments off Isa 54-55 from 49-53, even though chaps. 54-55 flow directly out of 49-53 and have many similar themes. For more on his outline, see Motyer, *The Prophecy of Isaiah*, 352.

[70]Childs, *Isaiah*, 382.

[71]Seitz, "The Book of Isaiah 40-66," 6:428. For a structure of vv. 1-6, see Baltzer, *Deutero-Isaiah*, 306.

The first verse begins with the announcement by the Servant to the אִיִּים which

likely refers back to 42:4 which indicates that the Servant has a mission to the

"coastlands."[72] The Servant announces that Yahweh called him from the womb, which is

similar to both Jeremiah's call (Jer 1:5) as well as Israel's (Isa 44:2).[73] Blenkinsopp also

notes that this call to the foreign nations echoes the call from 41:1.[74]

The Servant continues by describing how Yahweh intended to use him. The

Servant's primary "weapon" is his mouth and the words that Yahweh gives to him. He

will not subdue nations as Cyrus does (41:2, 25; 45:1), but his words will be used by

Yahweh, as Oswalt states, "[the Servant] will accomplish God's will not by military force

but by a revelation of God's word."[75] The comparison of the Servant to a polished arrow

(v. 2b) emphasizes both the effectiveness of his word and its hidden nature.[76]

Verse 3 is a source of much debate related to the identity of the Servant. Many

scholars who see the Servant as Israel find evidence for their view here since the Servant

is addressed directly as "Israel."[77] Others, who argue that the Servant is an individual,

interpret the naming of Israel in various ways. Some have argued that "Israel" is a textual

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[72]Ekblad notes that the LXX of 49:1 indicates that it is Yahweh and not the Servant who addresses the islands, though this is not particularly significant for our purposes. See Ekblad, *Isaiah's Servant Poems*, 89.

[73]Seitz, "The Book of Isaiah 40-66," 6:428; Childs, *Isaiah*, 383. Cf. Ekblad (*Isaiah's Servant Poems according to the Septuagint*, 93), who notes the connection with 46:3. Oswalt (*Isaiah 40-66*, 289) states that the assigning of a name from mother's womb argues against any collective idea. However, Isa 44:2 seems to argue against his conclusion, though the assigning of a name is not specifically mentioned, but Israel is said to be formed in the womb by Yahweh, which is typically used of individuals like Jeremiah, but there is used of Israel collectively.

[74]Blenkinsopp, *Isaiah 40-55*, 299.

[75]Oswalt, *Isaiah: Chapters 40-66*, 290. Seitz says that the Servant has a "speech-filled vocation" (Seitz, "The Book of Isaiah 40-66," 6:429). See also John Goldingay and David F. Payne, *A Critical and Exegetical Commentary on Isaiah 40-55*, ICC (London: T&T Clark, 2006), 157; Smith, *Isaiah 40-66*, 342–43; Claus Westermann, *Isaiah 40-66: A Commentary*, OTL (Philadelphia: Westminster Press, 1969), 208. Lindsey also notes that "the Servant functions as 'the mouthpiece of Yahweh'" ("The Commission of the Servant," 132).

[76]Ekblad, *Isaiah's Servant Poems*, 94.

[77]Snaith, "Isaiah 40-66," 188; Hanson, *Isaiah 40-66*, 128; Paul, *Isaiah 40-66*, 325; Knight, *Deutero-Isaiah*, 181.

variant, though this view is not widely accepted.[78] Others argue that the individual

Servant is given a new identity here, i.e., "you are my servant, you are Israel."[79] Others

argue that the Servant fulfills the *function* of Israel, but not its *identity*. Oswalt bases his

view on the numerous indications of individuality (the "I" statements in vv. 1, 4; the

Servant having a mouth, being called from the womb, etc.) in this passage which means

that those indications should interpret this phrase. Thus, the phrase then means the

Servant will function in Israel's role. Oswalt contends that Israel's task is to be the means

by which the nations would come to know Yahweh.[80] Choosing among the

interpretations will obviously lead to a decision about whether the Servant is collective

Israel or an individual. Though the Servant is 42:1-7 is more ambiguous, it seems that

the Servant in 49:1-12 is described more as an individual, as Paton-Williams and Wilcox

note "all the obstacles to identifying the servant consistently with Israel occur at or after

Isa. 49.4."[81] Though there are arguments in favor of each of the interpretations of 49:3

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[78]Lohfink argues that "Israel" is not a secondary addition to Isaiah, see Norbert Lohfink, "'Israel' in Jes 49,3," in *Wort, Lied und Gottesspruch: Festschrift für Joseph Ziegler*, ed. Joseph Ziegler and Josef Schreiner, FB 2 (Würzburg: Echter Verlag, 1972), 226. See also Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 127; Motyer, *The Prophecy of Isaiah*, 385.

[79]Childs points that that something in v. 3 appears to be happening now that was not previously true. Moreover, the new identity of the Servant explains how he can be described with individualized imagery. See Childs, *Isaiah*, 384. See also Gignilliat, *Paul and Isaiah's Servants*, 73; Williamson, *Variations on a Theme*, 150. However, it does not appear that anything new has happened to the Servant. Rather, the Servant is explaining his call from Yahweh in vv. 1-3, so he is recounting a past event instead of a new event.

[80]Oswalt, *Isaiah: Chapters 40-66*, 291. Westermann also notes that anyone who reads chapter 49 without prejudice would read the "I" statements in v. 1 and v. 4 as a reference to a single person. He identifies additional individual elements of the text. See Westermann, *Isaiah 40-66*, 209. Smith's view does not fit into any of the above categories since he bases it off the placement of the athnach. He argues that the phrase should be translated "you are my servant, Israel in you I will glorify myself." This translation means that Israel refers to the people in whom God would glorify himself through the work of the Servant. See Smith, *Isaiah 40-66*, 346.

[81]Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 81. For additional arguments that the Servant is an individual see Seitz, "The Book of Isaiah 40-66," 6:428; Goldingay and Payne, *Isaiah 40-55*, 160; Childs, *Isaiah*, 384; Smith, *Isaiah 40-66*, 346; Gignilliat, *Paul and Isaiah's Servants*, 73; Motyer, *The Prophecy of Isaiah*, 386; Westermann, *Isaiah 40-66*, 208; Dirk H. Odendaal, *The Eschatological Expectation of Isaiah 40-66 with Special Reference to Israel and the Nations*, ILPT (Nutley, NJ: Presbyterian and Reformed, 1970), 135.. For others who argue that the Servant is collective Israel, see Paul, *Isaiah 40-66*, 327; Blenkinsopp, *Isaiah 40-55*, 304; Knight, *Deutero-Isaiah*, 184; Hanson, *Isaiah 40-66*, 128; Richard J. Clifford, *Fair Spoken and Persuading: An Interpretation of Second Isaiah* (New York: Paulist, 1984), 153; Michel Remaud, "Le Serviteur: Jesus et Israel," *NRT* 103 (1981): 665; Rosario P. Merendino, "Jes 49:1-6 : ein Gottesknechtslied?," *ZAW* 92, no. 2 (1980): 248.

for how an individual interpretation fits, I tend to agree with Oswalt that verse 3 indicates

that the Servant has the function of Israel, not necessarily that the Servant is given a new

identity here. Finally, verse 3 indicates that it is in this Servant that Yahweh will be

glorified. Elsewhere, Yahweh is glorified by what he does for his people (44:23; 60:21),

but, here, he is glorified by what is done for him through an individual.[82]

The Servant then speaks of the difficulty and despair he encountered in his

mission. This difficulty is hinted at in 42:4, but becomes clearer here. The question that

is raised in 49:4 is, what brought about the Servant's discouragement? It is likely that the

source of the discouragement is found in chapters 40-48, specifically in chapter 48. As

mentioned above, Isaiah 48 mentions Israel's continued stubbornness and sinfulness. In

particular, 48:18 indicates that the people did not pay attention, which may partially

explain the difficulty the Servant encounters in the completion of his mission.[83]

Gignilliat argues that the Servant finds frustration in delivering the message of the new

exodus from exile, which, based on 48:20-21, seems likely.[84] Though the Servant is

discouraged, he knows that God will ultimately vindicate him.

The subsequent verse details the Servant's original mission, to bring Israel

back to Yahweh. The Servant has a task toward Israel.[85] The Servant's task indicates

more than simply leading the return from exile. Rather, the Servant is to שׁוּב Jacob back

to Yahweh (v.5), indicating that the Servant's task is to bring Israel back spiritually to

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[82]Motyer notes that Yahweh being glorified by what is done for him is unique when he states "this is never said to any prophet or individual, or to Israel or to any group within Israel. Isaiah says a unique thing about a unique person" (*The Prophecy of Isaiah*, 386).

[83]Smith, *Isaiah 40-66*, 339.

[84]Gignilliat, "2 Corinthians 6," 152. Seitz argues that the Servant's frustration comes from not being a light to the nations as he was called to be, see Christopher R. Seitz, "'You Are My Servant, You Are the Israel in Whom I Will Be Glorified': The Servant Songs and the Effect of Literary Context in Isaiah," *CTJ* 39, no. 1 (2004): 130.

[85]As a result of the Servant's task toward Israel, Oswalt argues that these verses pose difficulty for a collective understanding of the Servant. See Oswalt, *Isaiah: Chapters 40-66*, 293. Watts proposes that vv. 5-12 present a new Servant, namely, Darius. He sees Cyrus as the first Servant and then Darius is introduced in v. 5. For more on his view, see Watts, *Isaiah 34-66*, 186.

Yahweh.[86] Verse 6a parallels verse 5 and indicates that the Servant will קוּם the tribes of

Jacob and also שׁוּב the "preserved of Israel," meaning that he will restore them to

Yahweh.[87]

However, verse 6 indicates that the Servant's mission is not simply exhausted

in his restoration of Israel.   Rather, the Servant is also to extend the salvation of Yahweh

to the ends of the earth. As in 42:6, the Servant is also called to be a אוֹר גּוֹיִם (49:6).[88]

Thus, the Servant's mission extends beyond Israel and his purpose is to bring יְשׁוּעָתִי.[89]

This term is used frequently throughout Isaiah, and the idea extends beyond the return of

Israel from exile. Though 42:6 hinted at the extension of the Servant's task, 49:6 makes

it explicit that the Servant's task is not exhausted with Israel. Rather, the Servant is

meant to spiritually restore Israel to Yahweh as well as restore the nations of the world to

relationship with Yahweh. The language used here (לִהְיוֹת יְשׁוּעָתִי) suggests that the

Servant is not merely to be the mediator or means by which Yahweh's salvation goes to

the nations. Instead, the Servant is to *be* Yahweh's salvation.[90] The LXX also appears to

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[86]Smith comments that "the nation's central problem that God was attempting to solve through the Servant was the people's personal relationship to God" (*Isaiah 40-66*, 347). See also Motyer, *The Prophecy of Isaiah*, 387; Lindsey, "The Commission of the Servant," 136; Mowinckel, *He That Cometh*, 192; Odendaal, *The Eschatological Expectation of Isaiah 40-66*, 126. Van Groningen notes that שׁוּב is also used in Isa 10:21 to speak of the spiritual return of Israel to Yahweh. See Gerard van Groningen, *Messianic Revelation in the Old Testament* (Grand Rapids: Baker, 1990), 601. Contra Laato who argues that שׁוּב refers to a political return of the people to Zion (based on 44:21-24), see Laato, *The Servant of YHWH and Cyrus*, 114.

[87]The "preserved (נָצִיר or διασπορά) of Israel" is likely a reference to the remnant of the people based on Isa 10:21.

[88]Seitz comments that the task that was Israel's in 42:5-8 has now been taken over by the individual servant in 49:1-6. See Seitz, "The Book of Isaiah 40-66," 6:430.

[89]Motyer notes that the noun יְשׁוּעָתִי appears only twice in the OT outside of Isa (in Jonah 2:9 and Hab 3:18), but 19 times in Isaiah. For further discussion of this, see Motyer, *The Prophecy of Isaiah*, 388n3.

[90]Oswalt, *Isaiah: Chapters 40-66*, 294. See also Motyer who notes that there is parallelism between "that you should be my servant" and "that you should be my salvation." He argues that this means that the Servant "is in his own person the salvation the world needs" (*The Prophecy of Isaiah*, 388).

identity the Servant as the embodiment of Yahweh's salvation (τοῦ εἶναί σε εἰς σωτηρίαν).[91]

The passage continues by describing the Servant as one despised—undoubtedly by the rulers in verse 7b—who is eventually exalted by kings and princes. Baltzer comments that this passage "already points toward the final servant of God text."[92]

Yahweh's answer to the Servant is described with language reminiscent of the Jubilee. The phrase בְּרִית עָם is also found in 42:6, where I argued that the phrase refers to the nations of the world. Furthermore, when it says the Servant is לְהָקִים אֶרֶץ this does not necessarily indicate that it is the establishment of the land of Israel. The term אֶרֶץ is used 25 times in 40:1-49:13, and none of those have referred to the land of Israel. The term is used in 42:4, and it is clear that it means the world and not simply the land of Israel.[93] Though some find this as a clearer reference to Israel,[94] it seems that in light of the context, it is best to see it as a reference to the nations of the world.[95] The second half of verse 6 speaks of the Servant being a light for the nations. Verse 7 then says that kings (presumably, non-Israelite kings) will eventually prostrate themselves before the Servant. Thus, the subject since verse 6b has not yet changed—Yahweh is still speaking of the

[91]Ekblad, *Isaiah's Servant Poems*, 112.

[92]Baltzer, *Deutero-Isaiah*, 313.

[93]Goldingay and Payne, *Isaiah 40-55*, 174. Goldingay and Payne state that it makes sense for the Servant to restore the world because many have had their lands devastated by the Babylonians. However, they concede that it is difficult to maintain focus on foreign nations in the rest of the chapter since the language of vv. 8-11 is typically used of Israel. Though 49:14-50:3 seem to clearly discuss Israel (and v. 19 uses "land" to refer the land of Israel), it seems that contextually it makes best sense to take 49:8-11 as a reference to foreign nations. Contra Lindsey who sees the land as a reference to the land of Israel. See Lindsey, "The Commission of the Servant," 141.

[94]Motyer, *The Prophecy of Isaiah*, 391; Lindsey, "The Commission of the Servant," 141. Orlinsky says that this phrase is "utterly nationalistic." See Harry Meyer Orlinsky, "'A Covenant (of) People, A Light of Nations'—a Problem in Biblical Theology," in *Essays in Biblical Culture and Bible Translation* (New York: Ktav, 1974), 168.

[95]Smith, *Isaiah 40-66*, 353; Elmer A. Martens, "Impulses to Mission in Isaiah: An Intertextual Exploration," *BBR* 17, no. 2 (2007): 225. The LXX also stresses salvation for the nations by using διαθήκην ἐθνῶν. See Ekblad, *Isaiah's Servant Poems*, 124.

Servant's role for the nations of the world. His task of establishing the land and leading

prisoners out (vv. 8b, 9a) must then be viewed metaphorically and not as a reference to

restoring Israel to the land and calling them out of exile since the other nations of the

world were not in exile. The Servant has a task to restore the peoples of the world to

relationship with Yahweh.[96]

The subsequent verses (vv. 9b-11) use language that echoes the Exodus from

Egypt[97] to speak of the Servant leading the people back to Yahweh.[98] The Servant will

lead the new exodus to which God summoned Israel in 48:20-21.[99] Furthermore, as verse

6 expands the Servant's role beyond Israel, 49:12 also indicates that those who will

gather for the new exodus are not simply those from Israel, but those from all over the

compass (v. 12).[100] Therefore, Isaiah 49:6-7, 12 relates the Servant's work to Yahweh's

eschatological plans for Israel and all the nations.[101] If the conclusion (v. 12) indicates

those gathered are other nations, then it explains why the Servant calls the nations to

listen to his speech in 49:1.[102] If the return is simply for Israel (in v. 12), then it is not

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[96]Smith sees the Servant's mission as Yahweh's deliverance from the prison of spiritual darkness through the Servant (*Isaiah 40-66*, 354). Oswalt argues that the physical imagery of spiritual blindness and desolation and goes beyond any physical release. See Oswalt, *Isaiah: Chapters 40-66*, 298. See also Motyer, *The Prophecy of Isaiah*, 391. Contra Beale who argues that the Servant is to restore Israel to the land. See G. 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, no. 4 (1989): 562.

[97]Blocher, *Songs of the Servant*, 39–40. Oswalt notes that there is a combination of language from the Shepherd of Ps 23 and the Exodus where God leads the people (v. 10 with Exod 13:21), and people are lead to water (v. 10b; Exod 17:6). See Oswalt, *Isaiah: Chapters 40-66*, 299. Paul comments that Ps 78:52—a text recounting the exodus—has similar language to 49:10, see Paul, *Isaiah 40-66*, 330.

[98]Laato, *The Servant of YHWH and Cyrus*, 121. Contra Barstad who argues that there are no allusions to the exodus here, see Hans M. Barstad, *A Way in the Wilderness: The "Second Exodus" in the Message of Second Isaiah*, JSSMon 12 (Manchester: University of Manchester, 1989), 59.

[99]Seitz, who sees the Servant as a prophet, compares the Servant with Moses in his role in leading the new exodus as well as cutting a covenant and apportioning inheritances in a new land. See Seitz, "The Book of Isaiah 40-66," 6:430.

[100]For those who see this as a reference to a universal gathering beyond Israel, see Oswalt, *Isaiah: Chapters 40-66*, 299; Smith, *Isaiah 40-66*, 354; Knight, *Deutero-Isaiah*, 189. For those who see this as a gathering of Israel, see Watts, *Isaiah 34-66*, 190; Paul, *Isaiah 40-66*, 331; Snaith, "Isaiah 40-66," 189.

[101]Smith, *Isaiah 40-66*, 353.

[102]Oswalt, *Isaiah: Chapters 40-66*, 299.

entirely clear why the Servant calls the nations to pay attention since it is not a trial speech as are the other places where the coastlands are called to listen. Those in all corners of the earth will experience Yahweh's salvation as brought by the Servant. It does not indicate that these nations will come to Jerusalem (as in Isa 2:2-4). Instead, the focus is their coming to Yahweh.[103]

The second Servant song gives the reader new information about the Servant. First, the Servant's primary power is in his words and the revelation he receives from Yahweh. Second, the Servant will glorify Yahweh (v. 3). He encounters frustration in the completion of his task (v. 4). Part of the Servant's mission is to spiritually lead the "preserved of Israel" back into a relationship with Yahweh (vv. 5-6a). However, Yahweh gives him a larger task than simply gathering Israel back—the Servant is meant to be salvation for the entire world (v. 6). Finally, the Servant's task includes leading people who come from all over the globe (v. 12) on a new exodus (vv. 9-11).

Isaiah 50:4-11

Isaiah 49:14-50:3 provide a contrast with the third Servant song. Yahweh's address to Zion begins by comforting Zion because he has not forsaken them (49:14). Moreover, Yahweh tells Zion that those who formerly destroyed Zion will be sent away (49:17-18). Isaiah 50:1 begins with a set of questions from Yahweh to Zion's children, pointing out that the people of Israel went into exile as a result of their sins.[104] Yahweh then in 50:2 asks, "why, when I called, was there no one to answer?" Yahweh's question is answered by the Servant in 50:4.[105] Though Zion is sinful and does not respond to

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[103]Smith, *Isaiah 40-66*, 355.

[104]Oswalt, *Isaiah 40-66*, 317.

[105]Seitz argues that the question of v. 2 anticipates the positive response of the servant in 50:4. See Seitz, "The Book of Isaiah 40-66," 6:436.

Yahweh's call, the Servant stands in contrast to Zion by answering Yahweh's call and obediently following him.[106]

The Servant is the speaker in Isaiah 50:4-9.[107] In verse 4, he indicates that Yahweh has given him the tongue of לִמּוּדִים. This term is relatively rare, occurring in Isaiah 8:16 and 54:13. It can be translated as "tongue of those who are taught" or a "tongue of disciples." Since he has the "disciple's tongue," the Servant speaks based on the words of Yahweh.[108] Moreover, this speech comes out of his "intimate association with the Lord."[109] This verse confirms and goes beyond 49:2, by indicating that the Servant declares Yahweh's words to the world.[110] Thus, the servant "says exactly what Yhwh says."[111] The purpose of the Servant speaking the words of Yahweh is to sustain those who are יָעֵף. Because the term likely is drawn from 40:27-30 (the only other place it occurs is 44:12), it likely refers to Israel—those who are the "weary" of 40:30.[112] From the context (49:14-50:3), it seems that some Israelites were weary of waiting for Yahweh

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[106]Smith also notes that this passage shows the many contrasts between Israel and the Servant. See Smith, *Isaiah 40-66*, 379. See also Seitz, "The Book of Isaiah 40-66," 6: 436. Motyer notes that the charge of unresponsiveness is found in 50:1-3 where it is in contrast with the responsiveness of the Servant in 50:4-9 (*The Prophecy of Isaiah*, 393). Motyer identifies several contrasts between the Servant and Zion: Zion does not heed Yahweh's call (50:2) while the Servant listens to the Lord (50:4); Zion is unconvinced of Yahweh's love and power (49:14, 22) while the Servant is confident in Yahweh's aid (50:7a, 9a); Zion suffers for iniquity (50:1) while the Servant suffers because of his obedience (50:5-6). For further discussion of these contrasts, see ibid., 398. Goldingay also notes contrasts between 49:14-50:3 and 50:4-11, see John Goldingay, *The Message of Isaiah 40-55: A Literary-Theological Commentary* (London: T&T Clark, 2005), 401.

[107]Contra Watts who argues that the speaker is the leader from 48:16 and 62:1-3. He contends that the speaker is Darius's advocate in Jerusalem. See Watts, *Isaiah 34-66*, 197. Schwarz also seeks to restore the original structure of the text since he thinks it is corrupted. There is no concrete evidence that this is the case, so his argument is difficult to substantiate. See Gunther Schwarz, "Jesaja 50:4-5a : Eine Emendation," *ZAW* 85, no. 3 (1973): 356–57.

[108]Hanson notes that "the servant's strength lies in his tongue" (*Isaiah 40-66*, 350). Smith states that the Servant was well equipped to speak persuasively. See Smith, *Isaiah 40-66*, 380. See also F. Duane Lindsey, "The Commitment of the Servant in Isaiah 50:4-11," *BSac* 139, no. 555 (1982): 219.

[109]Oswalt, *Isaiah 40-66*, 324. See also Blocher, *Songs of the Servant*, 47.

[110]Oswalt, *Isaiah 40-66*, 323.

[111]Goldingay, *The Message of Isaiah 40-55*, 406. See also Roger N. Whybray, *Isaiah 40-66*, NCBC (Grand Rapids: Eerdmans, 1975), 151.

[112]Blenkinsopp, *Isaiah 40-55*, 319. Cf. Lindsey, though he also notes that it may refer to Israel as well as to the Gentiles. See Lindsey, "The Commitment of the Servant," 220.

to act.[113] Thus, the words that the Servant hears enlightens him as to how to sustain the

weary.[114] Therefore, the people of Israel are strengthened (in fulfillment of 40:29-30) by

the words of the Servant. On a daily basis, the Servant listens to and obeys Yahweh who

opens his ear. Baltzer notes that this passage indicates the servant "is not just any teacher;

he has a direct relationship to God himself."[115]

Isaiah 50:5 repeats the assertion that Yahweh opens the Servant's ears to hear

and obey him, and the Servant adds that he is obedient to Yahweh's will and does not turn

away from him as the people of Israel have. The "awakening of the Servant's ear" means

that he could hear what Yahweh said to him.[116] In contrast to Israel who did not have

their ears open to Yahweh (48:8), the Servant listens and responds to Yahweh.[117] As

Oswalt states, "the openness of the ear has to do with complete obedience."[118]

In verse 6, the Servant speaks of the violence done against him. There is a

progression in an understanding of the difficulty the Servant will face in his task. The

difficulty in his task was hinted at in 42:4. In 49:4, the Servant voices the complaint that

his mission was in vain and then reaffirms his confidence in Yahweh. In 50:6 for the first

time, the audience learns that the Servant was physically harmed as a result of Yahweh's

mission for him.[119] The Servant gives his back to those who strike him,[120] his cheeks to

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[113]Smith, *Isaiah 40-66*, 381.

[114]Seitz, "The Book of Isaiah 40-66," 6:437.

[115]Baltzer, *Deutero-Isaiah*, 339.

[116]Ekblad notes that in the LXX, the "Servant interprets his suffering as the means by which the Lord opens his own ear." See Ekblad, *Isaiah's Servant Poems*, 139.

[117]Smith, *Isaiah 40-66*, 381. See also Jim W. Adams, *The Performative Nature and Function of Isaiah 40-55*, LHBOTS 448 (New York: T & T Clark, 2006), 166.

[118]Oswalt, *Isaiah 40-66*, 324.

[119]Smith, *Isaiah 40-66*, 381. Adams argues that because of the text's silence, it is best not to speculate on the identity of the attackers and simply see them as those who resist the word of Yahweh in a general sense. See Adams, *Performative Nature*, 167. See also Lindsey, "The Commitment of the Servant," 216.

[120]The LXX states that the Servant gave his back for μάστιγας.

those who pull out his beard,[121] and he receives shame and spitting. This verse tells us

that the Servant willingly undergoes humiliation in his obedience to Yahweh.[122] Verse 7

explains how the Servant undergoes this suffering.[123] He is confident that Yahweh helps

him, and because of Yahweh's help, he will not ultimately be disgraced. Verses 8-9

continue this theme with the Servant expressing confidence in Yahweh's vindication of

him. Oswalt states "the point here is to make clear in the most unmistakable terms that

although the Servant's adversaries might think he had deserved the humiliation and abuse

he received (see 53:4), God would be the Servant's witness that no such charges could be

justified."[124]

Some consider 50:10-11 as a separate section.[125] However, as we have seen in

previous Servant songs (42:5-9; 49:7-13), each has a summary or comments following it,

which is the case with verses 10-11. Isaiah 50:10-11 does not simply provide divine

confirmation of the Servant's work, it provides an exhortation to follow the Servant's

example.[126] Here, the speaker is uncertain, though it is likely Yahweh as a result of "my"

in verse 11 being a reference to Yahweh. In either case, the speaker equates fearing

Yahweh with obeying the voice of the Servant, as Knight states, "the voice (i.e. words) of

the Servant *is* the Word of God; he who obeys the voice of the Servant finds himself

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[121]In the LXX, the Servant gave his cheeks to ῥαπίσματα.

[122]Westermann contends that since the Servant allowed himself to be struck that he saw the attacks as justified and sees God as on the side of the Servant's opponents. See Westermann, *Isaiah 40-66*, 230. However, it is difficult to sustain Westermann's assertion when taking 50:7-9 into account as they indicate the Servant expects vindication by Yahweh, meaning that his insults are not justified.

[123]Knight, *Deutero-Isaiah*, 203.

[124]Oswalt, *Isaiah: Chapters 40-66*, 327.

[125]Meredino sees it as an interpolation by a later preacher who was trying to awaken the people from indifference. See Rosario P. Merendino, "Allein und einzig Gottes prophetisches Wort: Israels Erbe und Auftrag für alle Zukunft (Jesaja 50:4-9a,10)," *ZAW* 97, no. 3 (1985): 353. Oswalt sees vv. 10-11 as connected with 51:1-8, (*Isaiah: Chapters 40-66*, 328). For a discussion of scribal errors in this section, see Richard W. Corney, "Isaiah 50:10," *VT* 26, no. 4 (1976): 497–98.

[126]Motyer, *The Prophecy of Isaiah*, 401. See also Childs, *Isaiah*, 395.

leaning upon—*God*" (emphasis original).[127] Moreover, there is encouragement to follow the example of the Servant, who walked in darkness and yet trusted in Yahweh. There is a contrast between those in verse 10 who trust Yahweh, even though they have no light, with those in verse 11 who try to light their own fires rather than trusting in Yahweh. The latter will perish by Yahweh's hand while the former will follow the Servant's path of vindication by Yahweh for their obedience.

Isaiah 50:4-11 adds to our understanding of the Servant's ministry by seeing an increasing level of hostility toward the Servant as he seeks to fulfill his mission.[128] In 50:6, the reader learns of the Servant's physical abuse as a result of his obedience to Yahweh's mission. Seitz notes that the Servant's sufferings—rather than being in vain or outside of Yahweh's purposes—"belonged to the central aim of God in commissioning the servant to be 'light to the nation.'"[129] In addition, there are similarities between 50:4-5 and 49:2 where the Servant's primary equipping is found in his words.[130] Isaiah 49:2 tells the reader that Yahweh supplied the Servant with the words he would speak. Isaiah 50:4-5 reaffirms that the Servant speaks words that he was given directly by Yahweh and that he speaks what he has previously heard and learned from Yahweh. Furthermore, the third Servant song equates listening and obeying the Servant's words with fearing Yahweh. Gignilliat aptly summarizes this song: "The Servant speaks of himself as one who has submitted fully to the will of his God resulting in suffering and humiliation."[131]

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[127]Knight, *Deutero-Isaiah*, 205. See also Oswalt (*Isaiah 40-66*, 329), who states that a person demonstrates fear of the Lord by obeying the Servant's words. Beuken also argues that godliness is seen in those who trust God in the midst of darkness. See W. A. M. Beuken, "Jes 50:10-11: Eine kultische Paranese zur Dritten Ebed-Prophetie," *ZAW* 85, no. 2 (1973): 182.

[128]Though Motyer says that we are not told in 50:5 what Yahweh called the Servant to do, it is likely the task of 42:1-4 and 49:1-6. For Motyer's comments, see *The Prophecy of Isaiah*, 399.

[129]Seitz, "The Book of Isaiah 40-66," 6:435.

[130]Ekblad further argues that the use of ἔθηκέν in the LXX of 50:4 intertextually alerts the reader back to 49:2 where ἔθηκέν is also used. See Ekblad, *Isaiah's Servant Poems*, 138.

[131]Gignilliat, *Paul and Isaiah's Servants*, 75.

In addition, this Servant song connects with the theme of hardening in Isaiah. The hardening of the people that was inaugurated in Isaiah's ministry (6:9-10) is now being reversed by the Servant who has his ear opened.[132] The people of Israel are depicted as unwilling to listen to Yahweh (8:11-9:6; 30:8-14; 42:18-25; 48:1-11) in contrast to the Servant who is able to hear and begins to overcome the inability to perceive.[133]

Isaiah 52:13-53:12

Isaiah 52:13-53:12 (which I will shorten to Isaiah 53, for ease) is one of the most controversial passages in the Old Testament. As one author put it, "the historical and theological understanding of this great text will remain controversial until kingdom come."[134] There are questions about textual issues,[135] exegetical issues, and the identity of the Servant.[136] To discuss each of the questions that arise from this passage in detail would take us far afield from the purpose of our study. As with the other Servant passages, I will focus on how Isaiah 53 fits into the larger context of Isaiah and pertinent exegetical issues that relate to the later study of John.

Isaiah 51 begins after the third Servant Song, and Yahweh announces that his arm will go forth in salvation (51:6, 9-11). Isaiah 52 further notes that Yahweh will

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[132]As Uhlig states "the servant says that Yhwh has started to overcome the restrictions on perception he inaugurated through Isaiah (Isa 6:9-10)." See Uhlig, "Too Hard to Understand?," 74.

[133]Ibid., 74-75.

[134]Hans-Jurgen Hermission, "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), 17.

[135]Karl Elliger, "Nochmals Textkritisches zu Jes 53," in *Wort, Lied und Gottesspruch: Festschrift für Joseph Ziegler*, ed. Josef Schreiner, FB 2 (Würzburg: Echter Verlag, 1972), 137–44.

[136]Clines argues that the poem is intentionally ambiguous in regards to many of the interpretational difficulties. See David J. A. Clines, *I, He, We and They: A Literary Approach to Isaiah 53*, JSOTSup 1 (Sheffield, England: JSOT, 1976). Walton argues that if one reads the passage in light of the substitute king ritual from Mesopotamia then many of the obscurities can be resolved. See John H. Walton, "The Imagery of the Substitute King Ritual in Isaiah's Fourth Servant Song," *JBL* 122, no. 4 (2003): 734–43. For Jewish interpretations of Isa 53, see Adolf Neubauer and S. R. Driver, trans., *The "Suffering Servant" of Isaiah, according to the Jewish Interpreters* (New York: Hermon Press, 1969).

return to Zion in salvation (52:7-8) and bare his arm in the sight of all the nations so that all the earth will see his salvation (52:10). Isaiah 54 details how Yahweh will restore Israel (54:8) and establish his covenant of peace with Israel (54:10). However, neither of these passages addresses the issue in Isaiah 48 (vv. 8, 18-19): how can Yahweh restore his people who are still trapped in their sin?[137] While the people bore punishment for their sins in exile, the exile did not solve the problem of sin. As the post-exilic prophets indicate, the exile did not change the people to make them less likely to sin.[138] Isaiah 53, then, serves as the explanation as to how Yahweh can return to Zion in salvation (chap. 52) to restore his people (chap. 54). Specifically, it is the Servant's work that enables a sinful people to be restored to Yahweh's favor.[139]

Isaiah 52:13-53:12 is comprised of five stanzas: 52:13-15; 53:1-3; 53:4-6; 53:7-9; and 53:10-12.[140] The passage emphasizes two great contrasts: the Servant's humiliation and exaltation and the contrast between what the people thought about him and what was truly the case.[141] Yahweh is the speaker in the first and final stanzas while an unnamed "we" are the speakers in the middle three stanzas. The first stanza summarizes the fulfillment of the Servant's work by indicating that he is exalted in the

[137]Goldingay states that 52:13-53:12 provides the resolution of 48:22, which has still not been resolved. He further adds the "prophet has proclaimed peace (52:7), but has not indicated how it can be a reality for the kind of people to whom the message is addressed" (*The Message of Isaiah 40-55*, 465).

[138]Ibid., 486. See also Heskett, who argues that the homecoming and rebuilding have not provided restoration because the sins of the people still persist. He sees an eschatological tension within which 52:13-53:12 functions. See Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah*, LHBOTS 456 (New York: T&T Clark, 2007), 173.

[139]Gignilliat comments about the importance of Isa 53, "One senses within the narrative flow of Isaiah 40-55 the climactic nature of the poem" (*Paul and Isaiah's Servants*), 76.

[140]Goldingay sees a chiasm with the center at 53:4-6. For further description, see Goldingay, *The Message of Isaiah 40-55*, 469. Orlinsky argues that 52:13-15 are distinct from 53:1-12, though this view is no longer held widely. See Orlinsky, "The So-Called 'Servant of the Lord' and 'Suffering Servant in Second Isaiah," 21–23. For further discussion on the structure, see Odil Hannes Steck, "Aspekte des Gottesknechts in Deuterojesajas 'Ebed-Jahwe-Liedern,'" *ZAW* 96, no. 3 (1984): 38–45.

[141]Oswalt, *Isaiah: Chapters 40-66*, 376. See also Raabe, who notes that there are 19 keywords repeated to highlight these contrasts. See Paul R. Raabe, "The Effect of Repetition in the Suffering Servant Song," *JBL* 103, no. 1 (1984): 77.

fulfillment of his work, causing the nations to be astonished at what occurred. Isaiah later returns to the success of the Servant's mission in the final stanza (vv. 10-12) which indicates the reason as to why the Servant succeeds.

The poem begins with the refrain from 42:1, "behold, my servant" (v. 13).[142] This phrase bookends the Servant songs to show that the Servant's task has reached its completion.[143] Isaiah 42 details the mission of the Servant and Isaiah 53 details the completion of the Servant's mission. The passage begins with the success of the Servant's mission so the last event is highlighted prior to a description of how the Servant accomplishes the mission.[144] The three terms—יָרוּם וְנִשָּׂא וְגָבַהּ—that Yahweh uses indicate the success of the Servant's mission. These three terms are only elsewhere used of Yahweh in 6:1, 33:10, and 57:15, establishing a close connection between the Servant and Yahweh.[145] Moreover, Isaiah announces the going up of heralds in 40:9 and again in 52:7. Seitz notes that the exaltation of the Servant could be the "going up" which brings about the return of Yahweh as promised in 40:9.[146] Verses 14-15 speak of the astonishment of Israel and the nations that someone with the appearance of the Servant could prosper in his mission. The Servant's mission has a worldwide impact as previously alluded to in the previous Servant poems (42:4, 6; 49:6). In verse 15, נזה has been translated either "sprinkle" or "startle." Though consensus has differed in the past century, it seems that "sprinkle" best fits the context.[147] "Sprinkle" is indicated through

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[142]Watts argues that Cyrus or Darius is the Servant in this passage, but 53:1-10 has a figure that is distinct whom he calls the "sufferer." He contends that the "sufferer" is a leader in Jerusalem who was executed before Darius's authorities arrived. For more on his argument, see Watts, *Isaiah 34-66*, 228–32.

[143]See also Westermann, who notes that 42:1-4 shows the origin of the Servant's work while 52:13 shows its culmination (*Isaiah 40-66*, 258).

[144]Hermission, "The Fourth Servant Song in the Context of Second Isaiah," 31.

[145]Ekblad sees a link and a possible identification between Yahweh and the Servant with this language (*Isaiah's Servant Poems*, 181). Adams sees in this passage the Servant as elevated to Yahweh's position (*Performative Nature*, 195).

[146]Seitz, "The Book of Isaiah 40-66," 6:463.

[147]For a full discussion of the issues and an argument for "sprinkle," see Edward J. Young,

the cultic connections seen elsewhere in Isaiah 53 (vv. 10-12). Additionally, Gignilliat

argues that the new Moses imagery related to the new exodus paradigm in Isaiah 40-55

demonstrates that "sprinkle" is the correct translation.[148]

In the second stanza (vv. 1-3), the speaker changes to "we." There are a

variety of possibilities as to who this is, though it seems that the prophet speaking on

behalf of the believing community is the best option[149] since elsewhere in the book, "we"

normally refers to the prophet speaking Israel (16:6; 24:16; 42:24; 64:4-5). In addition,

"my people" in 53:8 is more naturally spoken of an individual rather than a group. Also,

the speaker understands the meaning of the Servant's ministry, so representing the

believing community makes most sense. Verse 1 opens with a rhetorical question,

implying the answer that no one would have believed what the speaker told them. The

"report" likely is what follows—the suffering, humiliation, and subsequent exaltation of

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"The Interpretation of YZH in Isaiah 52:15," *WTJ* 3, no. 2 (1941): 125–32. See also Motyer, *The Prophecy of Isaiah*, 426; Blocher, *Songs of the Servant*, 61; Goldingay, *The Message of Isaiah 40-55*, 492; van Groningen, *Messianic Revelation in the Old Testament*, 622; Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 186; Gentry, "The Atonement in Isaiah's Fourth Servant Song," 28. Goldingay argues for "sprinkle" by noting that portions of 52:13-15 hint at elements that will be further explained later in the poem, and 53:4-6, 10-12 explain what it means for the Servant to sprinkle the nations (v. 15). For those arguing for "startle" see, Paul, *Isaiah 40-66*, 400; Westermann, *Isaiah 40-66*, 259; Childs, *Isaiah*, 412; Hermission, "The Fourth Servant Song in the Context of Second Isaiah," 29; Whybray, *Isaiah 40-66*, 170; S. R. Driver, "Isaiah 52:13-53:12: The Servant of the Lord," in *In Memoriam Paul Kahle*, ed. Matthew Black and Georg Fohrer, BZAW 103 (Berlin: Alfred Töpelmann, 1968), 92.

[148]Gignilliat, *Paul and Isaiah's Servants*, 79. See also Hugenberger who notes that Moses' work as mediator of the Sinaitic covenant serves as a background here (Exod 29:16; Lev 8:19). See Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," 137. Gentry also notes that "there are instances where the liquid that is sprinkled is omitted if it can be assumed from the context (Exod 29:21; Lev 14:7; Num 19:19)" ("The Atonement in Isaiah's Fourth Servant Song," 28).

[149]Paul, *Isaiah 40-66*, 401; Clifford, *Fair Spoken and Persuading*, 178; Hanson, *Isaiah 40-66*, 155; Goldingay, *The Message of Isaiah 40-55*, 494; Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 176; Adams, *Performative Nature*, 193; Laato, *The Servant of YHWH and Cyrus*, 133; Mowinckel, *He That Cometh*, 199. There are a number of variations on who "Israel" is, such as the believing people of Israel (Smith, *Isaiah 40-66*, 442; Gentry, "Atonement in Isaiah's Fourth Servant Song," 32); the Judeans (Laato, *The Servant of YHWH and Cyrus*, 162). For the view that "we" are the offspring or followers of the Servant (from 53:10), see Blenkinsopp, *Isaiah 40-55*, 349; Seitz, "The Book of Isaiah 40-66," 6:460; Gignilliat, *Paul and Isaiah's Servants*, 81; Hermission, "The Fourth Servant Song in the Context of Second Isaiah," 33. For the view that it is the "nations" (or Gentiles), see Roy F. Melugin, *The Formation of Isaiah 40-55*, BZAW 141 (Berlin: Walter de Gruyter, 1976), 167; Mettinger, *A Farewell to the Servant Songs*, 38; Christopher R. North, ed., *The Second Isaiah* (Oxford: Clarendon, 1964), 236. For the view that it is the rulers of nations, see Michael L. Brown, "Jewish Interpretations of 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, 2012), 68. For the view that it is a speaker from the heavenly law court, see Baltzer, *Deutero-Isaiah*, 401.

the Servant. Moreover, the "arm of the Lord" is identified with the Servant here. In

52:10, Isaiah reveals that the Lord will bare his arm in the sight of the nations and 53:1

reveals what Yahweh's arm is.[150] It is the Servant through whom the salvation of

Yahweh will come.[151] Verses 2-3 describe the shocking demeanor of the Servant and

why he was considered unworthy of attention.

The third stanza (vv. 4-6) surfaces the question, does this stanza describe the

Servant suffering vicariously for others? The phrase חֳלָיֵנוּ הוּא נָשָׂא is cultic language

where a sacrificial animal carries the sins of the one offering the sacrifice away (Lev 5:1;

16:22). The language of verse 4 indicates that the Servant bore what rightfully belonged

to the people.[152] The Servant carried not only the sins of others, but also the punishment

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[150]Smith, *Isaiah 40-66*, 434.

[151]As Motyer states, "In the Servant the Lord fulfills his coming to Zion after he bared his arm in salvation" (*The Prophecy of Isaiah*, 424). See also David L. Allen, "Substitutionary Atonement and Cultic Terminology 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, 2012), 174–75. Adams identifies the work of the Servant as the arm of Yahweh (*Performative Nature*, 197). Goldingay (*The Message of Isaiah 40-55*, 465) also notes that Isaiah 53 describes the implications of 52:7-10 such as what Yahweh's arm looks like. In his comments on the LXX, Ekblad sees 52:10 as preparing the reader to interpret the Servant as Yahweh's holy arm and salvation in 53:1. He further contends that both the MT and LXX identify the arm of the Lord as the Servant. For further discussion about the comparisons between the arm of the Lord and the Servant, see Ekblad, *Isaiah's Servant Poems*, 193, 197. For further arguments that the "arm of the Lord" is the Servant, see ch. 4 below.

[152]For others who see the Servant's suffering as vicarious or substitutionary, see Knight, *Deutero-Isaiah*, 235; Adams, *Performative Nature*, 200; Walther Zimmerli and Joachim Jeremias, *The Servant of God*, SBT 20 (Naperville, IL: A. R. Allenson, 1957), 34; Motyer, *The Prophecy of Isaiah*, 429; Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 96; Smith, *Isaiah 40-66*, 448; Gignilliat, *Paul and Isaiah's Servants*, 82; van Groningen, *Messianic Revelation in the Old Testament*, 639; Mowinckel, *He That Cometh*, 203; Martin Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher (Grand Rapids: Eerdmans, 2004), 71. Westermann notes the vicarious element in that the Servant bears both "the sins of the others and the punishment which results upon them" (*Isaiah 40-66*, 263). For those who do not see vicarious suffering in this passage, see Clifford, *Fair Spoken and Persuading*, 178; John Tudno Williams, "Jesus the Servant—Vicarious Sufferer: A Reappraisal," in *You Will Be My Witnesses: A Festschrift in Honor of the Reverend Dr. Allison A. Trites on the Occasion of His Retirement*, ed. R. Glenn Wooden, Timothy R. Ashley, and Robert S. Wilson (Macon, GA: Mercer University Press, 2003), 56, 78; Orlinsky, "The So-Called 'Servant of the Lord' and 'Suffering Servant in Second Isaiah," 56; Otto Betz, "Jesus and Isaiah 53," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 28; Whybray, *Isaiah 40-66*, 171. Though Goldingay sees the Servant's suffering as substitutionary and vicarious, he contends that it is substitutionary in that the offering of the Servant substitutes for any sacrifice the people could offer. It is representative in that the Servant shares in the people's suffering in Babylon or in Jerusalem, though the Servant is persecuted by them. He does not think it is vicarious or substitutionary in the same sense as the above authors do because he does not see the penalty of Israel falling on the Servant since they had already suffered in exile (40:1-2). For a further description, see Goldingay, *The Message of Isaiah 40-55*, 488, 503-4, 511. Though Goldingay is correct that the people did suffer in exile, it seems that their penalty for sin in general is falling on the Servant. As Goldingay earlier

of those sins (v. 5).[153] Those who do not see the Servant suffering vicariously for the

people note that "bearing sin" in other Old Testament passages (Lev 19:17; 20:2; Num

9:13; Lam 5:7) refers to a person bearing the consequences of his or her own sin.[154]

Whybray states that Lamentations 5:7 speaks of "bearing sins" but there is clearly not

vicarious suffering in this passage since it refers to the consequences of sin the exiles

bore.[155] Laato thinks that Lamentations 5 and Isaiah 53 are distinct because the people

confess their guilt which the Servant bore in Isaiah 53, whereas in Lamentations 5 the

people bear the consequences of their fathers' sins. In addition, the suffering in

Lamentations 5 is ongoing while the suffering in Isaiah 53 belongs to the past. Laato

thinks that Whybray does not respect the distinctive contexts of Lamentations 5 and

Isaiah 53 as it pertains to sin.[156] It is substitutionary if the Servant suffers in place of and

instead of others.

     A further problem with Whybray's view that the Servant suffers with the

people of Israel because of their sin, is that it violates the broader context of Isaiah 53.

Chapters 49-52 anticipate the coming of salvation for the people, while chapters 54-55

invite the people to participate in that salvation. Thus, Isaiah 53 links these chapters

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mentioned, the problem of the people's sin and inability to change (as indicated in 48:8) has not been resolved and would not be resolved through their punishment in exile. The Servant bears more than the exilic penalty of the people, he bears the penalty for their sins. Clements sees the Servant suffering both for and with the people. See Ronald E. Clements, "Isaiah 53 and the Restoration of Israel," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 54. Wolff contends that Israel pays double for her sins (40:2) because she is bearing the sins of the world. See Hans Walter Wolff, "Wer ist der Gottesknecht in Jesaja 53," *ET* 22, no. 6 (1962): 340.

[153]Westermann, *Isaiah 40-66*, 263.

[154]Williams, "Jesus the Servant—Vicarious Sufferer," 65.

[155] Whybray, *Isaiah 40-66*, 181. For a comprehensive treatment by Whybray of why the phrase "bear sins" does not mean vicarious suffering, see R. N. Whybray, *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah Chapter 53*, JSOTSup 4 (Sheffield, England: University of Sheffield Press, 1978), 29–57.

[156]Laato, *The Servant of YHWH and Cyrus*, 143. He further notes that Whybray's interpretation is controlled by 53:6b which Whybray argues refers to the Babylonian exiles (ibid., 146.).

together by identifying that the atonement of the Servant on behalf of the people is the *means* of salvation that is anticipated in 49-52.[157]

Whybray also argues that there cannot be vicarious death since there is no precedent in the OT of a person being offered on behalf of sin.[158] Laato responds that "there is a clear difference between the actual practice of human sacrifice and the use of the sacrificial language in order to theologically explain the innocent suffering of the righteous."[159] He was innocent (v. 11), but he suffered on behalf of the people. The LXX even more clearly states that the Servant bore our sins (οὗτος τὰς ἁμαρτίας ἡμῶν φέρει).[160] While it is possible that the Servant suffered alongside the people, it seems that this view does not appropriately capture the language used in the passage.[161] Verse 4 in particular has cultic overtones with the language of נָשָׂא and סָבַל.[162] These terms refer back to bearing sin in Leviticus 5:1, 17 and 10:17. When an Israelite sinned, the sacrificial animal was to carry their sins away. Verses 5 and 6 emphasize the Servant's punishment for the people (v. 5a), how his punishment brought healing to the people (v.

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[157]Allen, "Substitutionary Atonement and Cultic Terminology in Isaiah 53," 174.

[158]Whybray, *Isaiah 40-66*, 171. Contra Spieckermann who sees Isa 53 as a "singular text in the Old Testament" (Hermann Spieckermann, "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament," 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], 15). It is a text with no prehistory or posthistory. Though Spieckermann does not see any pre- or post-history to Isa 53, he nevertheless sees the vicarious element present in the text. Ibid., 5–7, 15. Heskett agrees that this is a "new and revolutionary concept that a human sufferer would have the power to be a substitute and atone for human sin" (*Messianism within the Scriptural Scroll of Isaiah*, 192).

[159]Laato, *The Servant of YHWH and Cyrus*, 149.

[160]See also Ekblad, who states "The LXX of Isaiah 53:4-12 quite possibly presents the Servant as one through whom the Lord deals with human sins" (*Isaiah's Servant Poems*, 213) and "Isaiah 53 is clearly the first place in the entire Old Testament where a human being is described as bearing sin on behalf of others" (ibid., 214). Contra Sapp who contends that the "LXX translators stopped short of seeing the Servant's actions as an atoning sacrificial death" ("The LXX, 1QIsa, and MT Versions of Isaiah 53 and Christian Doctrine of Atonement," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer [Harrisburg, PA: Trinity, 1998], 186).

[161]Whybray argues that the Servant identifies with the people in their suffering, and "there is nothing to suggest that he suffered in their place" (*Isaiah 40-66*, 175).

[162]Oswalt, *Isaiah: Chapters 40-66*, 386. Smith (*Isaiah 40-66*, 448) also notes the connection with Lev 5:14. See also Baltzer, *Deutero-Isaiah*, 421.

5b), and, finally, the guilt of the people (v. 6). Westermann summarizes the vicarious element when he states "the healing gained for the others (v. 5) by his stripes includes as well the forgiveness of their sins and the removal of their punishment, that is to say, their suffering."[163] Therefore, the Servant suffers vicariously for the people, bearing both the guilt and the punishment for their sins.

The fourth stanza tells the reader that the Servant never opened his mouth while in his affliction (v. 7). Instead, the Servant was treated unjustly. Seitz notes that there are parallels with 42:2 where the Servant does not cry aloud or lift his voice. Likewise, Isaiah 53 repeats the fact that the Servant did not open his mouth (v. 7a, 7b).[164] Here, the Servant does not offer any verbal resistance to his accusers.[165] The Servant whose task is to bring justice (42:4) has his life unjustly ended.[166] There is disagreement over whether the Servant died in the following verse. The language in the passage appears to describe the Servant's death (vv. 8-9), as Blenkinsopp states, "the language points unmistakably to physical violence resulting in death."[167]

The final stanza further explains the success of the Servant's mission found in 52:13-15.[168] Verse 10 elaborates on 53:4-5 and speaks of the Servant's soul being an אָשָׁם.

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[163]Westermann, *Isaiah 40-66*, 263.

[164]Seitz, "The Book of Isaiah 40-66," 6:466.

[165]Motyer, *The Prophecy of Isaiah*, 432. See also Smith, *Isaiah 40-66*, 452.

[166]Leclerc, *Yahweh Is Exalted in Justice*, 123; Seitz, "The Book of Isaiah 40-66," 6:466.

[167]Blenkinsopp, *Isaiah 40-55*, 353. See also Childs, *Isaiah*, 416; Seitz, "The Book of Isaiah 40-66," 6:466; Laato, *The Servant of YHWH and Cyrus*, 141; North, *The Second Isaiah*, 241; Oswalt, *Isaiah: Chapters 40-66*, 395; Smith, *Isaiah 40-66*, 454; Wilcox and Paton-Williams, "The Servant Songs in Deutero-Isaiah," 96; Adams, *Performative Nature*, 202; Hermission, "The Fourth Servant Song in the Context of Second Isaiah," 37; David F. Payne, "Servant of the Lord : Language and Interpretation," *EQ* 43, no. 3 (1971): 138; Kenichi Kida, "Second Isaiah and the Suffering Servant," *AJBI* 5 (1979): 65. Contra Sapp who does not think the Servant's death in the LXX is clear. See Sapp, "The LXX, 1QIsa, and MT Versions of Isaiah 53 and Christian Doctrine of Atonement," 177. Whybray also notes that the phrase in v. 8 interpreted literally means the Servant dies, "but a literal translation is not mandatory" (*Isaiah 40-66*, 177). For others who do not think the Servant died, see Driver, "Isaiah 52:13-53:12: The Servant of the Lord," 104; J. Alberto Soggin, "Tod und Auferstehung des Leidenden Gottesknechtes, Jesaja 53:8-10," *ZAW* 87, no. 3 (1975): 346–55; Michael L. Barré, "Textual and Rhetorical-Critical Observations on the Last Servant Song (Isaiah 52:13-53:12)," *CBQ* 62, no. 1 (2000): 18.

[168]See also Motyer, *The Prophecy of Isaiah*, 437.

Scholars debate how much the role of Leviticus, particularly the scapegoat ritual (Lev 16), should be considered in understanding this passage. Verse 11 plays a role in analyzing the background of Leviticus as well when it says וַעֲוֹנֹתָם הוּא יִסְבֹּל. While Janowski thinks that Leviticus 16 does not play a role,[169] the language of the passage appears to be cultic in nature (vv. 4-6, 10-12), so understanding what the אָשָׁם is in Leviticus is essential to interpreting this passage.[170]

The אָשָׁם or "guilt offering" indicates that the language in Isaiah 53 is sacrificial or cultic in nature. The guilt offering is detailed in Leviticus 5:14-26 and 7:1-10, and it was offered to make reparation or restitution (e.g., Lev 5:15-16). It removed guilt and liability for punishment, particularly in cases of encroachment on holy places and objects (Lev. 5:14-26).[171] Here in Isaiah, the concept of restitution is present, but the Servant is offering restitution on behalf of Israel to Yahweh rather than on his own behalf. Specifically, "Isaiah is explaining here how restitution is made to God for the covenant disloyalty of Israel and her many sins against God."[172] In this case, the Servant was restitution to Yahweh for Israel's breach of the covenant. Furthermore, the entire purpose of the sacrificial system was to provide atonement for the people, with Leviticus 17:11 indicating that the shedding of blood is what brought atonement. Elsewhere in Leviticus, atonement and forgiveness are juxtaposed (4:20, 26, 31; 5:10, 13; 6:7) so the "guilt offering" not only provides atonement for the people, but forgiveness as well. Therefore,

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[169]Janowski does not see any cultic vocabulary in Isa. 53. See Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," 67. Contra Heskett who sees "guilt offering" as a cultic term. See Heskett, *Messianism within the Scriptural Scroll of Isaiah*, 202.

[170]Gignilliat warns against the totality transfer of Levitical concepts of "guilt-offerings" but also warns against the danger of overlooking the cultic imagery (*Paul and Isaiah's Servants*, 85-86). Reventlow argues that there is no cultic offering here since it is the restitution of damages. See Betz, "Jesus and Isaiah 53," 29. Fohrer sees cultic language present when he says, "Auch das Blut des »Knechtes Jhwhs« war bei seiner Hinrichtung vergossen worden, und diese Hinrichtung wird in Jes 53 10 mit der Opferhandlung gleichgesetzt" (Georg Fohrer, "Stellvertretung und Schuldopfer in Jes 52,13-53,12," in *Studien zu alttestamentlichen Texten und Themen (1966-1972)*, BZAW 155 [Berlin: de Gruyter, 1981], 41).

[171]Blenkinsopp, *Isaiah 40-55*, 355.

[172]Gentry, "The Atonement in Isaiah's Fourth Servant Song," 37.

the "guilt offering" and scapegoat ritual are substitutionary in that "a person lives who otherwise would have died and an animal dies that would otherwise live."[173] While Hugenberger sees the cultic background as well, he thinks this passage moves beyond the cultic language because a "sacrifice greater than that described in Leviticus 4-5 was required because atonement was needed for the willful sin of a nation, not merely sins of inadvertence."[174]

Though the term אָשָׁם is not used in Leviticus 16, the Servant is depicted in terms reminiscent of the scapegoat ritual in Leviticus 16. The terms used for the goat bearing sin are נָשָׂא and עָוֹן (Lev 16:21-22), which are similar to the terms used for the Servant (v. 4 uses נָשָׂא and v. 11 uses עָוֹן). When taking into account the language of verses 4-6, it appears that the language of verses 10-12 is cultic as well. As in verses 4-6, the emphasis is on the Servant bearing *their* iniquities, and Leviticus 16 is one of the few places in the Old Testament where one figure bears the guilt for another.[175] Furthermore, there is also a similar context between Leviticus 16 and Isaiah 53. Leviticus 16:1-22 is concerned with the cleansing of the people (16:19), and this would fit in the context of the command for the people to purify themselves in Isaiah (52:11).[176] Thus, there is merit for understanding the Servant's work in Isaiah 53 in relation to the ritual of Leviticus 16. The live goat on which the high priest places the iniquities of the people (Lev 16:21-22) has similarities with the Servant. Just as the scapegoat was sent into the desert to carry

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[173]Allen, "Substitutionary Atonement and Cultic Terminology in Isaiah 53," 182. Allen further notes that the many allusions in Isaiah 53 to the sacrificial system "make it impossible to view the nature of the suffering as anything less than substitutionary" (175).

[174]Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," 137. See also Allen, who argues that "punishment for sin in view in Isaiah 53 is not temporal punishment but spiritual (eternal) punishment" (Allen, "Substitutionary Atonement and Cultic Terminology in Isaiah 53," 175). Contra Whybray who argues that "nowhere else does the OT say that a man's life can be a guilt-offering, either in a literal or metaphorical sense" (*Isaiah 40-66*, 179).

[175]Lam 5:7 does as well, see above for discussion of why that passage does not contextually fit with Isa 53.

[176]Goldingay, *The Message of Isaiah 40-55*, 511.

away the sins of the people, the Servant also bore the sins of the people and annulled them through his suffering.[177] The sacrificial animal died in the place of the people to make atonement for them, and the Servant bears the punishment that the people deserved.[178]

The passage continues by stating that "the will of Yahweh will prosper in the [Servant's] hand" (v. 10). This phrase means that the Servant will accomplish Yahweh's purposes for his life (specifically seen in 42:4 and 49:5-6). The Servant accomplishes the work that Yahweh gave him. The subsequent passage indicates that the "righteous one" will make others righteous because he bore their iniquities (v. 11).[179] The passage concludes with Yahweh describing the reward he will give his Servant for bearing the sin of the "many."[180]

Isaiah 53 details for the reader how Israel (and the nations) is reconciled with Yahweh—the Servant bears their sins and takes on a punishment that he did not deserve in order to bring healing to the people (v. 5).[181] The Servant's suffering on behalf of the

[177] Antti Laato, *Who Is the Servant of the Lord? Jewish and Christian Interpretations on Isaiah 53 from Antiquity to the Middle Ages*, SRB 4 (Winona Lake, IN: Eisenbrauns, 2012), 31. See also Arvid Schou Kapelrud, "Second Isaiah and the Suffering Servant," in *God and His Friends in the Old Testament* (Oslo: Universitetsforlaget, 1979), 129.

[178]Allen, "Substitutionary Atonement and Cultic Terminology in Isaiah 53," 175. See also Heskett, who sees a connection with the scapegoat who carries away the sins of the people, and the Servant who bears the consequences of the people's sin (*Messianism within the Scriptural Scroll of Isaiah*, 188–89.

[179]Motyer says that "53:11 is one of the fullest statements of atonement theology ever penned" (*The Prophecy of Isaiah*, 441).

[180]Chisholm argues that the "many" likely refers to Israel since the suffering then is the desolation of Jerusalem and the suffering of exile. If it is the nations then it is not as clear what the suffering is. See Robert B. Chisholm Jr., "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, 2012), 205. See also Hans-Jürgen Hermission, "Israel und der Gottesknecht bei Deuterojesaja," *ZTK* 79 (1982): 23; Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," (eds. Bernd Janowski and Peter Stuhlmacher), 62. Others see the "many" as both Israel and the nations who are mentioned in 52:15, see Gignilliat, *Paul and Isaiah's Servants*, 79; Ekblad, *Isaiah's Servant Poems*, 256. Others see the "many" as a reference to only the nations (and kings), see Laato, *The Servant of YHWH and Cyrus*, 163; Spieckermann, "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament," 14. Though every argument has merit, it seems more likely that it refers to both Israel and the nations. Since the Servant's work is for both (49:5-6), and both are referenced in the beginning of the song (52:15; 53:1), it is best to see the "many" as Israel and the nations.

[181]Chisholm argues that healing is more than deliverance from exile and is linked with 57:18-

people explains how Yahweh deals with Israel's sin and establishes a covenant of peace with them (54:10). Gentry notes that the "guilt offering" satisfies "every kind of sin, whether inadvertent or intentional. That is why Isaiah in 54:1-55:13 can demonstrate that the death of the Servant is the basis of forgiveness of sins and a New Covenant not only for Israel but also for all the nations."[182] Thus, the salvation of Yahweh comes to Zion through the death of the Servant leading to a restored relationship with Yahweh for both Israel and the nations. Ekblad comments that through his death and bearing of other people's sins, the "Servant of the Lord fulfills the Servant's mission to save both Israel and the ends of the earth (49:5-6)."[183] Isaiah 53 details events at which the previous songs had hinted (e.g., Isa 42:4; 49:7; 50:6-7).[184] Furthermore, Westermann notes that the Servant's death is a once for all, meaning that his expiatory sacrifice is as well, and "because it is a one for all act, it takes the place of the recurrent expiatory sacrifice, and so abolishes this."[185] Therefore, the Servant's act not only reestablishes the covenant with Yahweh, but it also abolishes the need for the people to offer sacrifices in reparation for their guilt because the Servant has taken that guilt upon himself.

After understanding the four Servant songs, there are several progressions in them. First, there is the movement of increasing opposition to the Servant. In the first song, the reader hears hints of opposition (42:4). In the second song, the Servant

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19 where the promised peace is spiritual healing and moral transformation. See Chisholm, "Forgiveness and Salvation in Isaiah 53," 203. Westermann understands healing as the forgiveness of sins and the removal of punishment (*Isaiah 40-66*, 263). Adams sees the righteousness that the Servant brings as resulting in forgiveness of sin, wholeness, health, and a restored relationship with Yahweh (*Performative Nature*, 208).

[182]Gentry, "The Atonement in Isaiah's Fourth Servant Song," 37.

[183]Ekblad, *Isaiah's Servant Poems*, 266. See also Laato, who states that the suffering of the Servant enables the nations to take part in the salvation of Yahweh, and "in this way the hope of universal salvation (Isa 49:6; 51:4-8) will be realized in the world" (*The Servant of YHWH and Cyrus*, 151). Hermission sees 52:13-15 as taking place "when the new exodus reaches its goal and the nations also receive a share in salvation" ("The Fourth Servant Song in the Context of Second Isaiah," 34).

[184]Blocher, *Songs of the Servant*, 66.

[185]Westermann, *Isaiah 40-66*, 268. See also Spieckermann, "The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament," 5.

encounters frustration in the accomplishment of his task (49:4). In the third song, the Servant encounters opposition to his task and is beaten, though he remains confident that Yahweh will assist him (50:6-7). The final song concludes with the death of the Servant (53:8). Second, we see an increasing specification as to how the Servant will accomplish his task. The first two songs tell the audience what the Servant's mission is (42:4, 6-7; 49:5-6, 8-9) while the latter two songs tell how the Servant will accomplish this mission, namely, through his suffering and death (50:4-9; 53:1-12).

To better understand the usage of the Servant passages in the Gospel of John, we must first turn to analyze the Second Temple literature and its understanding of the Servant. The primary reason behind this analysis is to ascertain as to whether John utilized any tradition or interpretive trajectory in his understanding of Jesus as the Servant.

Excursus: The Servant in the Second Temple Literature

References to the Servant from Isaiah are relatively rare in the Second Temple Period, but they do provide some insights into how the Servant passages were interpreted in the period preceding the New Testament.[186] I will first survey the Old Testament apocryphal and pseudepigraphal literature, then the Dead Sea Scrolls, and finally, the Targums. An analysis of the individual books themselves moves beyond the scope of this section, so I will focus primarily on the texts themselves and how it contributes to our understanding of the development of the Servant tradition in the Second Temple period.[187]

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[186]Lange and Weigold have no references to the fourth Servant Song in Second Temple Literature. See Armin Lange and Matthias Weigold, *Biblical Quotations and Allusions in Second Temple Jewish Literature*, JAJSup 5 (Göttingen: Vandenhoeck & Ruprecht, 2011), 137.

[187]For the translation of the Isaiah Targum, see Bruce Chilton, trans., *The Isaiah Targum*, vol. 11, The Aramaic Bible (Wilmington, DE: Michael Glazier, 1987). For an extensive bibliography on Isa 53 in the Second Temple period, see Wolfgang Hüllstrung and Gerlinde Feine, "Bibliographie zu Jes 53," in *Der leidende Gottesknecht: Jesaja 53 und seine Wirkungsgeschichte: mit einer Bibliographie zu Jes 53*, ed. Bernd Janowski and Peter Stuhlmacher, FAT 14 (Tübingen: J. C. B. Mohr, 1996), 264–67.

Apocryphal and Pseudepigraphal Literature

In addressing the apocryphal and pseudepigraphal literature, I will proceed with texts that have some information regarding the Servant, but offer the least amount of assistance in ascertaining an interpretive trajectory and will conclude the most significant works. The first text, I will address is 2 Baruch.[188] Second Baruch 70:9 states, "All these things aforesaid will be delivered into the hands of My servant Messiah." In this text, the Messiah is addressed as "servant," demonstrating a connection between the two terms, though there is no evidence that the author derives this concept from Isaiah.[189]

Second Maccabees 7 details the deaths of seven brothers who are tortured by Antiochus because they refused to eat pig's flesh. These brothers (and their mother) eventually are martyred for their unwillingness to disobey the Torah. Some argue that the language of these martyrs mirrors the language of the Servant in Isaiah 50 and 53. Laato sees a parallel between the scourging of the brothers in 2 Maccabees 7:7 and the Servant in Isaiah 50:6. He also notes when the second brother states that his tongue came from heaven (2 Macc 7:10), he alludes to the Servant's tongue in Isaiah 50:4.[190] Laato argues that the suffering servant then provides a model for the righteous martyr.[191] While it is possible that Isaiah 53 provides a model for righteous martyrs, it is not entirely clear that 2 Maccabees is dependent on Isaiah 53 since 2 Maccabees 7 lacks linguistic parallels

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[188]All translations for 2 Baruch, 4 Ezra, 1 Enoch, and Sirach come from James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 1 (Garden City, NY: Doubleday, 1983); idem, *The Old Testament Pseudepigrapha*, vol. 2 (Garden City, N.Y.: Doubleday, 1985).

[189]It is possible that "servant" is interpreted as a messianic title based on the link with David and the anointed one in Ps 89:20, 38-39, 50-51. See Peter Mallen, *The Reading and Transformation of Isaiah in Luke-Acts*, LNTS 367 (London: T & T Clark, 2008), 34. See also Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1988), 126. Ginsberg argues that the oldest interpretation of the Servant from Isa 53 is found in Dan 11-12 where the author identifies the Servant with the Enlightened of his day (Dan 11:33, 34). For more on this view, see Harold Louis Ginsberg, "Oldest Interpretation of the Suffering Servant," *VT* 3, no. 4 (1953): 402.

[190]Laato, *Who Is the Servant of the Lord?*, 60. See also George W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, HTS 26 (Cambridge, MA: Harvard University Press, 1972), 103.

[191]Laato, *Who Is the Servant of the Lord?*, 61. He also argues (ibid., 69) that 4 Macc 9:8 has the same belief as Isa 53 that the martyrs are suffering according to the will of God.

and exhibits few thematic parallels with Isaiah 53. Thus, it is difficult to draw many conclusions about whether 2 Maccabees drew these parallels from Isaiah 53 or the suffering righteous in the Psalms.

Fourth Ezra (Esdras)[192] is a late work (probably the end of the first century C.E.) that speaks of the death of the Messiah. Fourth Ezra 7:29 states, "And after these years my son the Messiah shall die, and all who draw human breath." The main issue with this text is that, though it speaks of the death of the Messiah, there are no indicators that Isaiah 53 has influenced this passage. Thus, it has limited value for understanding the interpretive trajectory of the Servant of Isaiah. The Testament of Benjamin likewise speaks of the death of the Messiah (3:8) and utilizes similar themes to Isaiah 53—a figure being called a "lamb" and the sinlessness of one who dies for the ungodly—but it, too, cannot be used for our purposes. The primary difficulty with using Testament of Benjamin is the probability of extensive Christian influence on the text. Indeed, it is difficult to tell whether the Old Testament or the New Testament plays a more significant role in the language used in 3:8.[193] In any case, the Christian influence on this text prevents us from drawing conclusions from it regarding the interpretation of the Servant during the Second Temple period.

The Wisdom of Solomon 2:10-5:23 has a variety of parallels with Isaiah 53.[194] For example, the righteous man gives himself the name παῖς κυρίου (2:13), the same name as the Servant (Isa 42:1). Like the Servant, the righteous man's appearance does not strike others as noticeable (2:15). The astonishment of the righteous man's persecutors (5:2) mirrors that of kings and rulers in their reaction to the Servant (Isa.

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[192]Translations of the Apocrypha come from the RSV, unless otherwise noted.

[193]Sydney H T. Page, "The Suffering Servant between the Testaments," *NTS* 31, no. 4 (1985): 483.

[194]For the argument that Wisdom of Solomon 2:10-5 is based on the fourth Servant song, see M. Jack Suggs, "Wisdom of Solomon 2:10 - 5: A Homily Based on the Fourth Servant Song," *JBL* 76, no. 1 (1957): 26–33.

52:15).[195] The significance of the Wisdom of Solomon is that it avoids references to the

vicarious atonement of the Servant, but it also shows how Isaiah 53 was interpreted

during this time period. Wisdom of Solomon almost exclusively uses the language of

Isaiah 53 to refer to the suffering of the righteous man and his persecution by the

wicked.[196] Thus, this passage does not show evidence that the Servant was understood as

a messianic figure, but it does show that the sufferings in the passage were generally

applied to the righteous who suffered.

Sirach states that Isaiah was viewed as a seer and, consequently, many portions

of his book were interpreted eschatologically (48:22-25).[197] Therefore, it is not out of

character for Sirach to speak of Isaiah in an eschatological context. Sirach states that the

mission of the eschatological Elijah is "to calm the wrath of God before it breaks out in

fury, to turn the heart of the father to the son, and to restore the tribes of Jacob" (48:10).

Sirach merges the mission of the messenger in Malachi 4:6 ("turn the heart of the father

to the son") and the Servant of Isaiah 49:6 ("to restore the tribes of Jacob").[198] In the

merging of these texts, Sirach either gives Isaiah 49:6 a messianic interpretation, or, at

minimum, an individual interpretation (or both) rather than a collective interpretation.[199]

Thus, there is evidence of an individual interpretation of, at least, one of the Servant texts.

Furthermore, this interpretation is the earliest eschatological interpretation of the Isaianic

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[195]For further parallels, see Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, 62.

[196]Hengel argues that Daniel, Jeremiah, and the Psalms contribute almost as much to this theme as Isaiah, so he does not view Isa 53 as central to understanding the theme of the righteous and wicked in Wisdom of Solomon. See Martin Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, eds. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 132. Laato also sees the Servant of Isaiah as the model of the righteous man in Wisdom of Solomon (*Who Is the Servant of the Lord?*, 88–89).

[197]Cf. Franklin W. Young, "Study of the Relation of Isaiah to the Fourth Gospel," *ZNW* 46, nos. 3-4 (1955): 217.

[198]Page, "The Suffering Servant between the Testaments," 482.

[199]Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," 83.

Servant and his mission. Another text in Sirach 11:12b-13 has some similarity with Isaiah 52-53 when it speaks of a man who abounds in poverty, "but the eyes of the Lord look upon him for his good; he lifts him out of his low estate and raises up his head, so that many are amazed at him." The theme of one being brought low and then exalted is in Isaiah 52-53, and the language of being "amazed at him" is reminiscent of Isaiah 52:15.[200] However, the humiliation-exaltation theme is common in the Psalms and there is nothing else in the text to indicate that Isaiah 52:15 is the background, so there is little to glean from Sirach 11 in the context of our study.

First Enoch contains a number of similarities with the Servant passages. First, the Son of Man in 1 Enoch is called the "Chosen One" (or "Elect One," e.g., 45:3; 49:2), which is a possible allusion to Isaiah 42:1 where Yahweh calls the Servant his "chosen one."[201] First Enoch 48:4 refers to the Son of Man as a "light of the Gentiles" which is found both in Isaiah 42:6 and 49:6. Because of other parallels to Isaiah 49:6, it seems more likely that 1 Enoch draws its language from Isaiah 49.[202] In 1 Enoch 48:6, the Son of Man is hidden in the presence of the Lord, mirroring the language of Isaiah 49:2 where the Servant is hidden in the shadow of the Lord's hand. First Enoch 48:2 speaks of the Son of Man being given a name, and in Isaiah 49:1 the Servant is named by Yahweh, though in Isaiah the Servant is named from his mother's womb while the Son of Man in 1 Enoch is named before the beginning of time. Later in 1 Enoch 62, the rulers of the world appear before the Son of Man (v. 6) and glorify him. This scene is reminiscent of Isaiah 49:7 where kings and rulers prostrate themselves before the Servant.[203] These

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[200]Juel, *Messianic Exegesis*, 122.

[201]Mallen, *The Reading and Transformation of Isaiah in Luke-Acts*, 51. See also Michael A. Knibb, "Isaianic Traditions in the Book of Enoch," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David J. Reimer (Macon, GA: Mercer University Press, 1996), 220.

[202]Knibb, "Isaianic Traditions in the Book of Enoch," 222.

[203]There also seems to be some parallels with the exaltation of the Servant (Isa 52:13) and the Chosen One (1 En. 62:1-2) and the reaction of the audiences (Isa 52:15; 1 En. 62:3-5). Ibid., 224.

passages in 1 Enoch seem to be dependent upon Isaiah 49, meaning that there is again

evidence of an individual interpretation of this passage. Furthermore, Isaiah 49 is again

interpreted in an eschatological context, demonstrating that this passage still awaited

fulfillment according to the author of 1 Enoch and had not been fulfilled in the return

from exile.[204] First Enoch also gives evidence of a combination of the Son of Man figure

in Daniel 7 along with the Servant, though this issue moves beyond the scope of this

portion to discuss.[205]

Dead Sea Scrolls

The lack of a pesher on the Servant passages in the Dead Sea Scrolls limits the

scope of what we are able to glean from their interpretation of the Servant passages.[206]

However, there are places where Servant themes are found. First, in the Aramaic

Apocryphon of Levi (4Q541 fr. 9) contains a discussion about an eschatological priest.

This priest is said to atone for the children of his generation and teaches according to the

will of God (v. 2). He is said to be the target of slander and lies (vv. 5, 6, 7). There are

some obvious parallels with the Servant such as how he will receive abuse (50:6-8; 53:3-

5), and how he will atone for sins (53:4-5). Collins contends that the implication of this

text is that the figure is a priest, and, as such, his atonement is made by means of the

sacrificial cult—not that his suffering and death provide atonement, as with the

Servant.[207] It seems that the eschatological priest is modeled after the Servant.[208]

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[204]Joseph Blenkinsopp, *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids: Eerdmans, 2006), 261.

[205]Laato notes that even though there are parallels between 1 En. 48:2-6 and Isa 49:1-6, nowhere does the text speak of a suffering Son of Man. See Laato, *Who Is the Servant of the Lord?*, 113.

[206]Laato sees some parallels in 1QpHb 5:4 with Isa 42:1 since both have the terms "chosen," "judgment," and "peoples." See Laato, *Who is the Servant of the Lord?*, 118. Though there are similar terms, the differing contexts for these terms makes it difficult to see 1QpHb as drawing upon the Servant.

[207]John J. Collins, *The Scepter and the Star: Messianism in Light of the Dead Sea Scrolls*, 2nd ed. (Grand Rapids: Eerdmans, 2010), 144. See also Puech, who thinks that the end-time priest affects atonement cultically in the rebuilt temple mentioned in Targum Isaiah 53:5. See Emile Puech, "Fragments D'un Apocryphe de Lévi et Le Personnage Eschatologique : 4QTestLévi c-D(?) et 4QAJa," in *The Madrid Qumran Congress: Proceedings of the International Congress on the Dead Sea Scrolls, Madrid, 18-21*

104

However, the atonement spoken of concerning the eschatological priest does not indicate any redemptive value of his sufferings.[209]

The Thanksgiving Hymns also have some parallels with the Servant texts.[210] 1QH 7:10b states, "you have established me in your covenant and my tongue is like your disciples."[211] This verse has some parallels with Isaiah 50:4 where the Servant is given a tongue like a disciple. Furthermore, in 1QH 8:35, the writer speaks of his tongue being strong, which suggests a parallel with 50:4 a well. In addition, there are parallels with the diseases and forsakenness of the Servant (Isa 53:3,4) in 1QH 8:26b-27, "[my] residence is with the sick, my heart knows diseases, and I am like a forsaken man in [pain,] there is no refuge for me."[212]

Though there are some parallels between the Isaiah's Servant and passages in the Dead Sea Scrolls, there is, again, no evidence from the Dead Sea Scrolls that there was the view of a suffering figure whose sufferings and death would atone for the sins of the people. Furthermore, there are not any Servant passages (42; 49) that are referenced,

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March, 1991, eds. Julio C. Trebolle Barrera and Luis Vegas Montaner, vol. 2, STDJ 11 (Leiden: Brill, 1992), 499.

[208]Brooke says, "when the allusions are collected together, it seems as if there is a deliberate attempt to model the persecuted priest on the Isaianic servant figure." See George J. Brooke, "Isaiah in the Pesharim and Other Qumran Texts," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. Craig C. Broyles and Craig A. Evans, VTSup 2 (Leiden: Brill, 1997), 617.

[209]Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," 115. Puech does see the Servant of Isaiah as the background for the future priest, see "Fragments D'un Apocryphe de Lévi," 2:499.

[210]Knohl also argues that the "Self-Glorification hymn" (1QHᵃ) sounds like Isaiah's Servant. There is debate over who the speaker is, and Knohl argues that the speaker in the hymn is most likely Menahem. For his arguments, see Israel Knohl, *The Messiah before Jesus: The Suffering Servant of the Dead Sea Scrolls*, trans. David Maisel (Berkeley: University of California Press, 2000). Contra Collins, who says that it is uncertain whether the speaker in this hymn is messianic (*The Scepter and the Star*, 163).

[211]All translations are from Florentino García Martínez, ed., *The Dead Sea Scrolls Translated: The Qumran Texts in English*, 2nd ed. (Leiden: E.J. Brill, 1996).

[212]Page suggests these parallels. See Page, "The Suffering Servant between the Testaments," 484.

so there is little that can be ascertained from the limited references to the Servant from Isaiah.

Targums

The dating of the Targum of Isaiah, specifically Isaiah 53, is debated, so it is difficult to ascertain how much information an understanding of the Targums can assist in detecting pre-New Testament traditions. There is evidence that the Targum was written before 70 C.E. because they presuppose the existence of the temple, though other texts view the destruction of the temple as a past event.[213] Therefore, one cannot put too much weight into the information discovered from this investigation, though it can still be enlightening to learn about Jewish traditions regarding the Servant. Chilton dates the Targum of Isaiah 53 prior to the Bar Kochba rebellion, so it is possible that it post-dates the New Testament.[214]

The Targum of Isaiah 42 does not make it explicit whether the interpreter views the Servant as the Messiah, though some argue that this is the case.[215] The Servant brings about the new exodus (42:7), which makes it more likely that the interpreter views the Servant as an individual rather than a collective figure. In Isaiah 50, the Servant is viewed as the prophets, which 50:10 makes explicit, "Who among you of those who fear the LORD obeys the voice of his servants the prophets." Moreover, the Servant is spoken of as a teacher rather than a disciple (50:4) as in the MT. Finally, Isaiah 53 explicitly

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[213]Jostein Adna, "The Servant of Isaiah 53 as Triumphant and Interceding Messiah: The Reception of Isaiah 52:13-53:12 in the Targum of Isaiah with Special Attention to the Concept of the Messiah," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher (Grand Rapids: Eerdmans, 2004), 195. Chilton notes that the "development of Targum Jonathan in two major phases appears to be a matter of consensus," Bruce Chilton, "Two in One: Renderings of the Book of Isaiah in Targum Jonathan," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. Craig C. Broyles and Craig A. Evans, VTSup 2 (Leiden: Brill, 1997), 548.

[214]Ronning argues that John demonstrates dependence on the Targums. For his argument, see John L. Ronning, "The Targum of Isaiah and the Johannine Literature," *WTJ* 69, no. 2 (2007): 247–78.

[215]See Robert A. Aytoun, "The Servant of the Lord in the Targum," *JTS* 23 (1921): 177.

refs to the Servant as the Messiah in 52:13, "Behold, my servant, the Messiah, shall prosper." The reason the Targum identifies the Servant as the Messiah comes from other texts and interpretations established in the Targums. The Isaiah Targumist understood the Branch in 4:2 as the Messiah. Moreover, the equation of the Lord's servant with the Branch in Zechariah 3:8 would make it possible for the Targumist to identify the Servant with the Messiah even though 53:12 only cites "my Servant."[216] Though the Servant is identified as the Messiah, the remainder of Isaiah 53 is not as straightforward as a simple rendering of the MT (or LXX). The exaltation of the Servant is applied to the Messiah, but his sufferings are applied to Israel (53:4, 10) or the Gentiles (53:6).[217] The Targum then removes any hint of vicarious suffering for the Messiah. The Messiah is presented as a victorious warrior (vv. 8, 10, 11), who teaches the Torah (vv. 5, 11), rebuilds the Temple (v. 5), and intercedes for the people (53:4, 6, 7, 12).[218] The Targum of Isaiah 53 unites all eschatological roles in the Messiah. Specifically, when the Targumist presents the Davidic Messiah as a teacher and intercessor, the Messiah is described with the functions of a prophet and priest, respectively. In the Targum, though, there is only one saving figure who unites these roles.[219]

Conclusion

The brief survey of the Second Temple Literature shows us that there is no eschatological suffering savior figure connected with Isaiah 53 (or any of the other servant passages).[220] There is no evidence that Isaiah 53 was interpreted as a Messiah

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[216]Adna, "The Servant of Isaiah 53 as Triumphant and Interceding Messiah," 199.

[217]Bruce Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum*, JSOTSup 23 (Sheffield, England: JSOT Press, 1982), 91. See also Aytoun, "The Servant of the Lord in the Targum," 173.

[218]See also Laato, *Who Is the Servant of the Lord?*, 139; Roger Syrén, "Targum Isaiah 52:13-53:12 and Christian Interpretation," *JJS* 40, no. 2 (1989): 211.

[219]Adna, "The Servant of Isaiah 53 as Triumphant and Interceding Messiah," 223-24..

[220]Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," 140; Laato, *Who Is the Servant of the Lord?*, 126. Stuckenbruck sees the Messiah as an eschatological ruler who acts

who must suffer and die for the sins of the people. Therefore, the motif of vicarious suffering present in the MT fades into the background.[221] However, other Servant passages (particularly Isaiah 49) were interpreted eschatologically, though whether the Servant of Isaiah 49 and 53 were connected is debatable, and there exists too little evidence to state that those in the Second Temple period viewed them as the same figure.

Conclusion

I have thus analyzed the four Servant passages and uncovered how Isaiah describes the Servant and what the Servant's mission is. We have also understood how these passages fit into the broader context of Isaiah and how they advance the themes of Isaiah 40-55. In the remaining chapters, we will turn our attention to the Gospel of John and return to several of the themes discussed above to see the parallels between the Servant and Jesus.

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decisively against the wicked on behalf of Israel, but beyond this view, diversity exists among the Second Temple period. See Loren T. Stuckenbruck, "Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism," in *The Messiah in the Old and New Testaments*, ed. Stanley E. Porter, MNTS (Grand Rapids: Eerdmans, 2007), 112.

[221]Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," 146.

CHAPTER 4

QUOTATIONS AND CLEAR ALLUSIONS

In order to argue that the Gospel of John portrays that Jesus is the Servant figure, we must demonstrate the places in which John characterizes Jesus as the Isaianic Servant. Though the Gospel of John does not make an explicit claim that Jesus is the Servant figure from Isaiah, I contend that Servant language is used throughout the gospel to implicitly identify Jesus as the fulfillment of this prophecy. This chapter will analyze the quotations and clear allusions to the Servant in John to demonstrate that the Servant theme is woven throughout the Gospel. This chapter serves as the foundation for the argument of subsequent chapters. The significance of this chapter is that it establishes precedent for seeing Jesus as the Servant through demonstrable allusions to Isaiah. The subsequent chapters, concerned with probable and possible allusions, are, by definition, less certain, so this chapter makes the argument furthered in the subsequent chapters more likely, and, thus, they will build upon the clearer references to the Servant found in this chapter. Because the quotations are explicit references to Isaiah, I will first analyze the quotations for evidence about the Isaianic Servant, and then move to other allusions.

Unbelief in Jesus' Person and Ministry in John 12:38

John 12:38 contains the only quotation of the Servant songs when John quotes Isaiah 53:1. Because this is the only quotation of the Servant songs in John, this quotation provides the foundational evidence for John's presentation of Jesus as the Isaianic Servant. Most often John's quotation of Isaiah 53:1 is cited as an apologetic that the rejection of Jesus in his teaching and ministry was prophesied in the Old Testament. However, this quotation provides more evidence for John's portrayal of Jesus as the

Servant of the Lord than some typically assert. The quotation of Isaiah 53:1 cues the reader into identifying Jesus as the Isaianic Servant.

John 12:38 in Context

John 12 concludes the public ministry of Jesus in John. John 12:1-35 depicts the anointing of Jesus by Mary, the Triumphal Entry, Greeks requesting to speak with Jesus, and Jesus' announcement (and ensuing speech) that his hour has come. John 12:36-43 summarizes Jesus' ministry (chaps. 1-12) by explaining his rejection by the Jews and points toward the second portion of the Gospel (chaps. 13-21).[1] It also connects with the prologue, where John describes how Jesus would be rejected by his own (1:11). This rejection is detailed in 1:19-12:36 and then explained through two appeals to the Old Testament in 12:37-43.[2] The fact that the Jews would not believe in their Messiah would have been almost unfathomable to those during Jesus' time. Therefore, their unbelief requires an explanation.[3] The primary purpose of John 12:38-41 is to explain the widespread unbelieving response of the Jews to their Messiah.[4] By quoting these two passages from Isaiah, John makes it clear that the lack of belief in the Messiah was foretold by Scripture. Specifically, these verses communicate that the Old Testament prophesied the Jewish rejection of Jesus and the blinding of their eyes.[5] Evans and

[1]Hamid-Khani notes that John 12 "looks backward in a reflective summary and forward to the events of the cross and resurrection, while explaining the incomprehension of 'the Jews' and their rejection of the Messiah" (*Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 120 [Tübingen: Mohr Siebeck, 2000], 295–96).

[2]Craig S. Keener, *The Gospel of John: A Commentary*, (Grand Rapids: Baker, 2012), 2:883.

[3]Painter agrees that the unbelief of the Jews must be explained when he states "those events most damaging [i.e. the unbelief of the Jews] to the cause the Evangelist wished to promote are explicitly shown to be fulfillments of Scripture" ("The Quotation of Scripture and Unbelief in John 12.36b-43," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104 [Sheffield, England: Sheffield Academic Press, 1994], 430).

[4]Ronald L. Tyler, "The Source and Function of Isaiah 6:9-10 in John 12:40," in *Johannine Studies: Essays in Honor of Frank Pack*, ed. James Eugene Priest (Malibu, CA: Pepperdine University Press, 1989), 216; Catrin H. Williams, "Isaiah in John's Gospel," in *Isaiah in the New Testament*, eds. Steve Moyise and M. J. J. Menken, NTSI (New York: T&T Clark, 2005), 113.

[5]For an in-depth analysis on Isaiah 6:9-10 and its use in John 12, see Daniel J. Brendsel, *Isaiah

Brendsel question the consensus view that John quotes Isaiah 53:1 primarily to demonstrate that the rejection of Jesus was prophesied in the Old Testament (vv. 37b-38a).[6] Evans asks the question "is it possible, or perhaps even probable, that these texts are meant not only to explain why Jesus was rejected, but also to identify Jesus in terms of the Servant of the Lord?"[7] Brendsel likewise contends that the second quotation of Isaiah 6:10 would be sufficient to demonstrate Israel's inability to believe. So it follows, if John's purpose is merely to explain the fact of unbelief, the quotation of Isaiah 53:1 is not necessary to John's argument because the quotation of Isaiah 6:10 already demonstrates this fact.[8] The question then is, was John drawn to Isaiah 53:1 for reasons other than the straightforward reference to unbelief? Before answering that question, there are a few contextual questions to answer.

Three references must be determined from John 12. Who is "our" and what is the "report" (or "message") in verse 38? It is possible that the speaker in John 12:38 is either Jesus or John (the author). The "report" has typically been seen as Jesus' words, regardless of the identity of the speaker. In addition, who or what is the "arm of the Lord" in John? Some argue that "arm of the Lord" refers to the miraculous signs of Jesus.[9]

Saw His Glory: The Use of Isaiah 52-53 in John 12, BZNW 208 (Berlin: De Gruyter, 2014), 67–97. For an analysis on the use of Isaiah 6:9-10 in the NT, see Craig A. Evans, *To See and Not Perceive: Isaiah 6.9-10 in Early Jewish and Christian Interpretation*, JSOTSup 64 (Sheffield, England: JSOT, 1989).

[6]For a representative of this view, see Raymond E. Brown, *The Gospel according to John (I-XII)*, AB 29 (Garden City, NY: Doubleday, 1966), 484–85.

[7]Craig A. Evans, "Obduracy and the Lord's Servant: Some Observations on the Use of the OT in the Fourth Gospel," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring, Homage series 10 (Atlanta: Scholars, 1987), 228. Contra Scacewater who argues that John is intending to focus on the relationship between the ministries of Isaiah and Jesus. See Todd A. Scacewater, "The Predictive Nature of Typology in John 12:37-43," *WTJ* 75, no. 1 (2013): 136. My primary disagreement with Scacewater is that he views 53:1 as Isaiah's cry of rejection from Israel. Rather, I think "our" is a reference to the nation of Israel on the whole rather than Isaiah specifically, so there is not a typological connection made between Isaiah and Jesus.

[8]Brendsel, *Isaiah Saw His Glory*, 98.

[9]Martinus J. J. Menken, "The Use of the Septuagint in Three Quotations in John: Jn 10,34; 12,38; 19,24," in *The Scriptures in the Gospels*, ed. C. M. Tuckett, BETL 131 (Louvain: Leuven University Press, 1997), 384.

Brendsel has persuasively argued that 12:38 cannot be neatly divided into Jesus' words ("our message") and deeds ("arm of the Lord"), so other options must be considered.[10] To better understand the referents in John, it is important to turn to Isaiah 53 to analyze 53:1 in its context.

Isaiah 53:1 in Context

I have discussed the context of Isaiah 53 in detail in the previous chapter, so I will only make a few brief comments about it. Isaiah 53 is the final Servant song which details the suffering, death, and exaltation of the Servant. It is the culmination of the series of Servant songs. Yahweh's description of the exaltation of the Servant (52:13-15; 53:10b-12) frames the description of the Servant's humiliation, suffering, and death (53:1-10a).

Isaiah 53:1 begins with a rhetorical question indicating unbelief in the prophet's report. The speaker reveals the shocking truth that the arm of the Lord was revealed in the Servant's *death*.[11] "Our report" likely refers to the "prediction of the universal manifestation of God's glory" in the Servant through his humiliation and exaltation.[12] However, the "report" is not only about the Servant's fate, but about the *meaning* of the Servant's suffering, namely, deliverance for "us."[13]

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[10]Brendsel notes that elsewhere in John the emphasis falls on Jesus' "signs" (20:30-31; 21:24-25) but not directly on what he spoke. The narrative logic of John leads us to focus on Jesus' deeds (10:37-38). Moreover, there is an emphasis in 12:37-41 on Jesus' deeds. In 12:37, it is surprising that though the people have seen so many "signs" they do not believe in Jesus. These conclusions lead one to expect a reference to signs and not to Jesus' teaching. He argues that the questions in Isaiah 53:1 are largely synonymous. See Brendsel, *Isaiah Saw His Glory*, 100–101. Contra Painter sees "our report" as a reference to the sayings of Jesus. See Painter, "The Quotation of Scripture," 444.

[11]See also Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 478.

[12]Catrin H. Williams, "'He Saw His Glory and Spoke about Him': The Testimony of Isaiah and Johannine Christology," in *Honouring the Past and Shaping the Future: Religious and Biblical Studies in Wales ; Essays in Honour of Gareth Lloyd Jones*, ed. Robert Pope (Leominster: Gracewing, 2003), 76. Much of her argument in this work is also found in Catrin H. Williams, "The Testimony of Isaiah and Johannine Christology," in *"As Those Who Are Taught": The Interpretation of Isaiah from the LXX to the SBL*, ed. Claire Mathews McGinnis and Patricia Tull, SBLSymS 27 (Atlanta: Society of Biblical Literature, 2006), 107–24.

[13]Brendsel, *Isaiah Saw His Glory*, 104.

The "we" mentioned in Isaiah 53 (vv. 4, 5, 6) also requires an explanation. It is likely that "we" refers to the prophet speaking on behalf of the believing community. The phrase "my people" in Isaiah 53:8 is likely spoken by an individual rather than a group. Moreover, elsewhere in Isaiah the prophet speaks on behalf of the people of Israel (e.g., 16:6; 24:16; 42:24; 64:4-5). The group ("we") can be classified as the believing community since the prophet (and group) understand the meaning of the Servant's suffering and death.[14]

Another referent that one must identify is the "arm of the Lord." The "arm of the Lord" often means Yahweh's saving power elsewhere in the Old Testament (e.g., Exod 6:6). Elsewhere in Isaiah, the "arm of Yahweh" has this same meaning (e.g., 59:1). However, the context of 53:1 suggests that the phrase has a different meaning than is typical in the Old Testament, and the wider context of Isaiah 40-55 cues the reader to this meaning.

Arm of the Lord

The term βραχίων ("arm") is used frequently in the Old Testament.[15] Because of the context of the quotation, I will focus on its use in Isaiah 40-55. The term is used generically for "arm" in 40:11 where Yahweh carries his lambs in his βραχίονι and in 44:12 when speaking of an ironsmith fashioning idols with his arms. In reference to the "arm of Yahweh," it occurs five times in Isaiah 40-55. Isaiah 40:9 commands a herald to announce the return of Yahweh. Isaiah 40:10 speaks of the arm of the Lord returning to Zion to rule at the end of the exile. In 51:5, Yahweh's arm will judge the peoples, and the nations wait for his arm. The arm of Yahweh is commanded to put on strength in

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[14]Brendsel, *Isaiah Saw His Glory*, 99–103.

[15]For further investigation of the similarities between Isaiah 40-55 and the "arm of the Lord" in Isa. 53, see Harold Louis Ginsberg, "The Arm of YHWH in Isaiah 51-63 and the Text of Isa 53:10-11," *JBL* 77, no. 2 (1958): 152–56.

51:9. In 52:10, Yahweh's arm is seen by all the nations, and, finally, the term appears in 53:1 as well. It appears that the plea for the arm of the Lord to awaken in 51:9 is answered in 52:10 and 53:1.[16]

As I noted in the previous chapter, the "arm of the Lord" in context should be identified with the Servant. There are a few reasons for equating the arm of the Lord with the Servant. First, 51:5 speaks of the ἔθνη . . . εἰς τὸν βραχίονά μου ἐλπιοῦσιν (two times). In 42:4, when speaking of the Servant, Yahweh declares that ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. The nations do not simply hope in the Servant's work in 42:4, but in his name, who he is.[17] The comparison between 51:5 and 42:4 suggests that the LXX interpreters of Isaiah, at least implicitly, understand the Servant and the arm of the Lord to be the same figure.[18] Second, the shared themes and language of 40:9-11 and 52:7-10 suggest that 52:7-10 take up and expand what occurs in 40:9-11. The coming of the Lord and his arm lead to salvation (40:9-11) which will be seen by the nations (52:10). Yahweh bearing his arm in the sight of all the nations (52:10) is likely the same event as 53:1 since both references to Yahweh's arm occur within a few verses of one another. Moreover, the shared terminology of 52:10 and 53:1 suggests an intentional connection between these passages.[19] Furthermore, the Servant's work involves, and is seen by, other nations (52:15), just as Yahweh's arm is seen by all the nations in 52:10. The holy arm of the Lord (40:9-11) then, which will be revealed in Jerusalem to the nations (52:10), is the Servant who will be exalted and glorified (53:1).[20] In addition, the arm of the Lord

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[16]Brendsel, *Isaiah Saw His Glory*, 106.

[17]Chamberlain contends that in the Qumran Isaiah scroll that the "arm of the Lord" is personified as the Messiah. See John V. Chamberlain, "Functions of God as Messianic Titles in the Complete Qumran Isaiah Scroll," *VT* 5, no. 4 (1955): 368.

[18]As Ekblad states, "In Isaiah 51:5, the Lord's revelation to the nations is done through his arm in a way that is clearly reminiscent of the servant (42:4, 7; 49:6)" (*Isaiah's Servant Poems according to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven: Peeters, 1999), 198.

[19]Isa 52:10 and 53:1 both contain ἀποκαλύπτω; ὄψονται is in both 52:10 and 52:15; and 53:1 and 52:10 contain βραχίων.

[20]Williams, "'He Saw His Glory and Spoke about Him,'" 73.

in 53:1 must refer to the Servant since the context involves his suffering, death, and exaltation. Therefore, the connection between the arm of the Lord in other passages of Isaiah and the Servant indicates that Isaiah saw the Servant as the embodiment of the arm of the Lord.[21] If the Servant is indeed the referent of the term "arm of the Lord," it means that the unbelief expressed in 53:1 is not unbelief in God's saving power in the abstract, but unbelief in the Servant as the agent of God's saving work.[22]

In context of Isaiah, the arm of the Lord refers to the Servant in 53:1, and is thus, a *person* and not merely the impersonal power of God. Therefore, the unbelief described in Isaiah 53:1 is manifested in the unbelief and rejection of the person of the Servant as well as his work.

**Relationship between John 12
and Isaiah 53**

Text form. The quotation from Isaiah 53:1 follows the LXX verbatim, so there is little debate over whether John utilizes the LXX or MT. Furthermore, the LXX reproduces the Hebrew accurately, so there is little debate over the form of the text.

Referents in John. At the beginning of this section, I identified three referents in John that needed to be analyzed. The first referent is "we." In Isaiah, the "we" probably refers to the prophet speaking on behalf of the believing group of Israelites.

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[21]Ekblad clearly states it when he says, "in both the MT and the LXX of Isaiah 52:10-53:1 the arm of the Lord appears to be identified as the servant himself" (*Isaiah's Servant Poems*, 197). See also Ngunga, who states that "the Isaiah translator speaks of the Servant as 'the arm of the Lord'" (Abi T. Ngunga, *Messianism in the Old Greek of Isaiah: An Intertextual Analysis*, FRLANT 245 (Göttingen: Vandenhoeck & Ruprecht, 2013), 183. See also H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*, Didsbury Lectures 1997 (Carlisle, England: Paternoster, 1998), 164. Contra Gary V. Smith, *Isaiah 40-66*, NAC 15B (Nashville: B & H, 2009), 444.

[22]Contra Brendsel who argues that few have believed in the revelation of Yahweh's arm in 53:1. Both Brendsel's position and the position advocated above agree that the unbelief in 53:1 is in an object. However, there is disagreement as to what that specific object is. My position is that the unbelief is in the Servant himself and his work since he is the arm of the Lord while Brendsel sees the object of unbelief in the revelation of God's identity and power in and through the Servant. The difference primarily stems from the divergent understandings on the phrase "arm of the Lord" in Isaiah. For more on his view of the "arm of the Lord" in 53:1, see Brendsel, *Isaiah Saw His Glory*, 105–7.

Some contend that Jesus is the speaker in John 12:38.[23] It seems unlikely that Jesus is meant to be the speaker in the quotation since in the context of Isaiah 53, the speaker is reporting *about* the Servant (rather than the Servant being the speaker), and the second half of the quotation would be odd for Jesus to say to God. Jesus speaks of God as "Father" or "God" but never as "Lord" elsewhere in John. Therefore, it seems best to see John as the speaker of the quotation in the context of John 12.

The "report" is also unlikely to mean Jesus' words. The term "believing" is the verbal link between 12:37 and 12:38. The context of Isaiah 53 also emphasizes (un)belief as it relates to the Servant as the agent of God's redemptive work in his suffering and death. The "report" then is the message about Jesus as God's saving agent. If "our" is a reference to the author in John 12:38, then "our report" can refer to the totality of Jesus' ministry in chapters 1-12, and more particularly, Jesus as the primary revelation of the Father.[24]

The phrase "arm of the Lord" does not necessitate a reference to Jesus' signs in John. As seen in Isaiah, the Servant himself is the arm of the Lord. Likewise, Jesus can be identified as the embodiment of the arm of the Lord in 12:38.[25] Elsewhere in John, the

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[23]Bauckham sees the "we" in 12:38 as a reference to Jesus as the speaker, see *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006), 382–83. See also Brendsel, *Isaiah Saw His Glory*, 110; Menken, "The Use of the Septuagint in Three Quotations in John: Jn 10,34; 12,38; 19,24," 382–86.

[24]For those who see "report" as a reference to Jesus' ministry, see esp. D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: InterVarsity, 1991), 448. See also J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 708; Williams, "Isaiah in John's Gospel," 108. Beasley-Murray sees the arm of the Lord as God's powerful action through his signs. See George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Thomas Nelson, 1999), 216. While the consensus is that "arm of the Lord" means Jesus' signs, I think most do not adequately take into account the context of Isaiah 40-55. For those who see "arm of the Lord as a reference to Jesus' works, see Gail R. O'Day, "The Gospel of John," in *The New Interpreter's Bible*, vol. 9 (Nashville: Abingdon, 1994), 716; Carson, *The Gospel according to John*, 448; Brown, *The Gospel according to John [I-XII]*, 485; Michaels, *The Gospel of John*, 708.

[25]Eusebius also argues that Jesus is the referent of the term "arm of the Lord" though he does not indicate the rationale for his conclusion. Eusebius of Caesarea, *Commentary on Isaiah*, ed. Joel C. Elowsky, trans. Jonathan J. Armstrong, vol. 11, ACT (Downers Grove, IL: InterVarsity, 2013), 262.Though it would be possible to cite Augustine's comments in support of my thesis on John 12:38, since he says "it is evident here that the arm of the Lord is the Son of God himself" (Augustine, "Tractates on the Gospel of John 53," in *SLNPNFCC*, ed. Philip Schaff, vol. 7 [Grand Rapids: Eerdmans, 1956], 291), his method of seeing Jesus as the "arm of the Lord is based on his Trinitarian views rather than his exegesis of John or

primary revelation of the Father is in the Son himself (1:14; 6:57; 11:25-26; 17:3). The "arm of the Lord" in Isaiah and in John refers to a person through whom God reveals his salvation. In Isaiah, the Servant is the agent of God's salvation (52:10 and 53:1) while in John, Jesus is the Father's agent of salvation (1:12; 3:14-15). As the arm of the Lord, Jesus fulfills the role of the Servant as God's saving agent.

John's presentation of Jesus as the Isaianic Servant. The quotation indicates that John views Isaiah 53:1 as prophetically fulfilled in Jesus' ministry.[26] As the prophet spoke of the unbelief in his report of the Servant's exaltation and death, so the report about Jesus is not believed either. Because Jesus is the Servant, John can see the prophetic nature of Isaiah 53 and demonstrate its fulfillment in his time. Thus, it is not simply unbelief that causes John to quote Isaiah 53:1, but it is unbelief and its object (the Servant) that finds its fulfillment in John 12.

Beyond the connection between the arm of the Lord and the Servant in Isaiah and the arm of the Lord and Jesus in John, there is an additional argument for identifying Jesus as the Servant based on the quotation of Isaiah 53:1. Specifically, it appears that John saw Isaiah 53 in view of its larger context. It is clear that John imports the larger context of a quoted passage in John 12:40, where he quotes Isaiah 6:10. John follows the quotation by stating that Isaiah saw Jesus' glory and spoke of him (12:41). John's reference Isaiah seeing Jesus' glory likely alludes to Isaiah's vision of Yahweh in the

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Isaiah. It is an important caution to analyze the method by which a conclusion is reached, particularly when analyzing figures in church history, rather than merely citing them in support of one's views.

[26]See also Brendsel, *Isaiah Saw His Glory*, 116. Scacewater contends that John viewed 12:38 as a typological connection to Isaiah, which was predictive by nature. Scacewater understands "we" in Isaiah 53 as a despairing group of prophets led by Israel who declare that their prophetic message has not been believed ("The Predictive Nature," 136). See Köstenberger ("John," 477), who also sees the relationship as typological between Jesus and Isaiah. Because I think the Servant refers to a figure distinct from Isaiah, John must view Isaiah 53:1 as a prophecy that is fulfilled in Jesus' day. In addition, I do not think we can view it typologically because the rest of the passages in John 13-21 that use the term "fulfill" are all direct prophecies, and if Scacewater is correct, then 12:38-41 would be the exception. For further argument on the purpose of the quotation formulas, see Craig A. Evans, "On the Quotation Formulas in the Fourth Gospel," *BZ* 26, no. 1 (1982): 79–83.

temple (6:1) since Isaiah's vision is in the near context of the passage John quotes (Isa 6:10) and contains the term "glory" (6:1) as does John 12:41. Therefore, it seems clear that John reads Isaiah 6:10 in view of its larger context.[27] The question is, does John view Isaiah 53 in view of its wider context?

There are several arguments that John has the wider context of Isaiah 53 in view in John 12.[28] First, the idea that Jesus was to be glorified (12:16, 23) has its origin in Isaiah 52:13.[29] Second, John 12:21 mentions the Greeks wanting to "see" Jesus, which parallels the nations "seeing" in Isaiah 52:15. Third, the voice from heaven (12:28) corresponds to Isaiah 52:6, where Yahweh is the speaker.[30] Fourth, the crowd may fulfill the exhortation in Isaiah 52:11 to "go out" of Jerusalem (John 12:12-13). Fifth, the shouting of the people when Jesus enters Jerusalem (12:13) could be a fulfillment of Isaiah 52:8-9 where the people hail the return of the Lord to Zion.[31] Sixth, Jesus enters Jerusalem bearing the name of the Lord (John 12:13), which parallels the coming of the Lord in Isaiah 52:6 where the people will know his name.[32]

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[27]Williams argues that John read Isaiah 53 and Isaiah 6 as interdependent passages, so that the depiction of the Lord sitting on the throne is a reference to Jesus as the Servant. For further discussion on this interpretation, see Williams, "Isaiah in John's Gospel," 114.

[28]Brown finds much of the terminology in John 12:20-36 has its background in the Suffering Servant hymns of Isaiah (*The Gospel according to John [I-XII]*, 485). See also Otto Betz, "Jesus and Isaiah 53," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, eds. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity, 1998), 79. For the following arguments that John 12 indicates an awareness of the surrounding context of Isaiah 53 see Evans, "Obduracy." For connections between John 12 and Isaiah 52-53, see also Hans Walter Wolff, *Jesaja 53 im Urchristentum* (Berlin: Evangelische Verlagsanstalt, 1952), 83–85.

[29]See below for further discussion on this issue.

[30]Evans elsewhere argues that the voice from heaven in 12:27-36 is a conscious depiction of the context of the Servant song. See Craig A. Evans, "The Voice from Heaven : A Note on John 12:28," *CBQ* 43, no. 3 (1981): 408.

[31]Evans also mentions the comparison between the anointing in Isa 52:14 and Jesus' anointing at Bethany (12:1-8), Jesus' name means "Yahweh saves" which could refer to Isa 52:10, Jesus' rejection is explained in terms of Isa 6 and 53, and Mary's anointing of Jesus' feet may recall Isa 52:7. See Evans, "Obduracy," 232–34. While these are possibilities, I am less convinced by these additional arguments.

[32]Williams, "'He Saw His Glory and Spoke about Him,'" 71.

John 12:38 then, suggests that John portrays Jesus as the Servant.[33] First, in the context of Isaiah, the arm of the Lord is identified as the Servant. The usage of the phrase in 52:10 and its connections with 53:1 make this explicit. Moreover, the linguistic connections between 51:5 and 42:4—the ἔθνη ἐλπιοῦσιν ἐπὶ τῷ ὀνόματι αὐτοῦ in 42:4 and εἰς τὸν βραχίονά μου in 51:5—indicate that the LXX translators identified the Servant with the arm of the Lord. As a reader of the LXX, John likely makes this connection between the arm of the Lord and the Servant as well. Both the arm of the Lord in Isaiah 53:1 and the arm of the Lord in John 12:38 are the person in whom God brings his salvation. In Isaiah, that figure is the Servant and in John that person is Jesus, which implicitly argues that Jesus is the Servant from Isaiah. In addition, the wider context of Isaiah 53 speaks of the Servant's humiliation and death. John 12 elsewhere utilizes the themes and language of Isaiah 52-53, making it more likely that John has in view the larger context of Isaiah. Again, this evidence suggests that John views Jesus as the Servant since he utilizes Isaiah 52-53's language portraying the Servant in his description of Jesus. Since John 12 demonstrates awareness of the larger context of Isaiah 53, it makes it more likely that he understands Jesus as fulfilling the role of the Servant.

Connections with Isaiah 6. If John sees Jesus as the prophetic fulfillment of Isaiah 53:1, then understanding the connections between Isaiah 53 and 6:10 (which John quotes in 12:40) will help us better understand the message John communicates through his use of these two passages.[34] John likely links Isaiah 6 and 53 together as a result of *gezerah shawa*, based on shared vocabulary and motifs in both passages.[35] Both Isaiah

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[33]Köstenberger argues that a midrashic technique identifies Jesus as the Isaianic Suffering Servant of the Lord, see "John," 477. Bauckham contends that the quotation of Isa 53:1 is suitable for the summary of Jesus' public ministry prior to his death because it is found in an early portion of the final Servant Song, which Christians understood as being prophetically fulfilled in the passion and death of Jesus. See Bauckham, *Jesus and the Eyewitnesses*, 382.

[34]For the following connections, see Brendsel, *Isaiah Saw His Glory*, 116–21.

[35]See Brendsel's chart on the verbal and conceptual parallels, ibid., 117–18.

53 and 6 share the obduracy motif, but they also share other motifs. Both passages speak of being lifted up and glorified (52:13; 6:1). Another shared motif is the forgiveness of sins found in 6:7 and 53:12 (and 53:5). In Isaiah 6:7, one of the seraphim tells Isaiah that his sin has been removed and guilt atoned for. Likewise, the Servant bears the sin of the "many" (53:12), removing their guilt, and bringing healing to the people (53:5).[36] In Isaiah 6, Israel's judgment is that they will not be able to see, hear, or understand (6:10). In Isaiah 52:15, many see who did not hear or understand. The Servant brings healing through his suffering (53:5) while in Isaiah 6:10, healing is prevented by judgment. It is possible that John juxtaposes Isaiah 53:1 and 6:10 because he sees the judgment of Isaiah 6 completed with the coming of the Servant in Isaiah 53. Indeed, it is likely that John did not quote these two passages merely on the basis of shared vocabulary, particularly when the thematic similarities are so striking. Rather, John quoted these passages to demonstrate that the judgment of Isaiah 6 is brought to completion in Jesus' ministry as a result of the prophetic fulfillment of Isaiah 53.

Implications

Isaiah 6:9-10 speaks of the preliminary judgment of blindness and unbelief which will lead to a greater, climactic judgment poured out on Israel mentioned in 6:11-13a. However, there is hope that this judgment will come to an end (6:13b).[37] The connections between Isaiah 6 and 53 show that the climactic judgment in 6:11-13 is a result of the unbelief of 6:9-10. Moreover, Brendsel explains the goal of the hardening in

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[36]Jörg Frey, "'Wie Mose die Schlange in der Wüste erhöht hat. . .': Zur frühjüdischen Deutung der 'ehernen Schlange' und ihrer christologischen Rezeption in Johannes 3,14f," in *Schriftauslegung: im Antiken Judentum und im Urchristentum*, eds. Martin Hengel and Hermut Löhr, WUNT 73 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1994), 189. Ekblad also notes that the LXX establishes a connection between Isa 6 and 52-53. ἀκοή is used in both 6:9 and 53:1. The language of seeing and hearing in 52:15 evokes the words in 6:9 about the people's lack of comprehension to indicate that the nations will eventually see and hear, despite Israel's unbelief. See Ekblad, *Isaiah's Servant Poems*, 195–96. Tabb also notes the connection between the exaltation of the Lord (Isa 6) and the Servant (Isa 52:13), and each is followed by a statement of the people's obduracy (6:9-10; 53:1). See Brian J. Tabb, "Johannine Fulfillment of Scripture: Continuity and Escalation," *BBR* 21, no. 4 (2011): 502.

[37]Brendsel, *Isaiah Saw His Glory*, 116; see also 72-81.

6:9-10 is so that a final, climactic judgment may be poured out.[38] However, the final judgment of 6:11-13 ends on a hopeful note because the *Servant* will bear that climactic judgment and undo the obduracy and blindness of 6:9-10. As noted above, the Servant's suffering and death leads others to see and understand (52:15) and brings healing and peace (53:5, 11-12).

The blindness and unbelief spoken of Isaiah 6:9-10 continues from Isaiah's day into Jesus' day, so it can be prophetically fulfilled in Jesus' ministry.[39] The Jews are hardened so that Jesus will be rejected in order that the final, climactic judgment of Isaiah 6:11-13 will fall upon Jesus rather than on the people.[40] Jesus, then, as the Servant, bears God's judgment on the cross. The result of Jesus being "lifted up" on the cross results in eternal life for those who believe (3:16), who are no longer obstinate. John recognizes that the solution to Israel's intransigence (12:37) is Jesus' *death*, which is brought about by the same obduracy (John 11:47-53; 19:13-16).[41] It is Jesus' rejection and death that enables people to "see" and believe in Jesus.

The above reading helps us to understand the following passages in John as well. John 12:42-43 speaks of those who believe in Jesus, but their faith does not lead to confession. These "believers" are actually examples of unbelief, as they are the epitome of obduracy from 12:37-41—those who believe in Jesus but refuse to confess him out of a desire for human approval, rather than God's glory. In the subsequent passage, Jesus states that those who believe have eternal life (12:44-50) because their judgment falls upon Jesus, who came to save the world (12:47). Those who persist in their unbelief

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[38]Brendsel, *Isaiah Saw His Glory*, 119.

[39]Ibid., 89.

[40]Ibid., 119.

[41]Ibid., 119-20.

ultimately receive the judgment promised in Isaiah 6:11-13, which is poured out by God (12:48).

There are further implications of the use of Isaiah 53 in John 12. As mentioned above, the quotation points the reader to the fate of the Servant—his death which leads to his exaltation—to understand the upcoming events in Jesus' life.[42] His rejection will ultimately lead to his death, but his death will also lead to his glorification. By quoting Isaiah 53, there are hints of the future glorification of Jesus since the context of the final Servant song indicates that the Servant is glorified. Both the beginning of the song (52:13) points to the glorification of the Servant through his death, and the conclusion of the song (53:10-12) speaks of the Servant's success by stating that he prolongs his days and divides the spoil because he was obedient to death. There are other Servant passages that John could have quoted to speak of the rejection of the Servant (e.g., Isa 50:6), but only Isaiah 52-53 speak of the exaltation of the Servant (52:13; 53:11-12). The rejection of Jesus is not simply a problem for John to solve by resorting to the Old Testament, but the rejection of Jesus is what leads to his being lifted up, glorified, and exalted, precisely as the Servant was in Isaiah 52:13-53:12.[43]

They Will Be Taught of God (Isa 54:13 in John 6:45)

The second quotation I will analyze is an often overlooked quotation for identifying Jesus as the Servant in John. While this passage is not quoted directly from one of the Servant songs, the passage in the context of Isaiah speaks of the effect of the Servant's work.

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[42]Williams argues that 12:37-41 anticipates Jesus' rejection and crucifixion as an outcome of the unbelief of the Jews. See Williams, "Testimony of Isaiah," 117.

[43]Williams thinks that John transforms Isaiah's expectations since for John, the glorification and exaltation of Jesus are evident in his death rather than following his death. See Williams, "Isaiah in John's Gospel," 115.

New Testament Context

The quotation occurs in John 6 where Jesus has fed the 5,000 (6:1-15), walked on water (vv. 16-21), and delivered the bread of life discourse (vv. 22-59). In this discourse, Jesus declares that he is the true bread from heaven given by the Father (vv. 32-35). The will of the Father is that all who believe in the Son will have eternal life (v. 39). The Jews grumble that Jesus' humanity is evidence against his divine origin (vv. 41-43). Jesus then states that no one can come to him unless the Father draws them and he, himself, will raise them up on the last day (v. 44). Jesus then quotes Isaiah 54:13 in 6:45 to interpret the metaphor of the Father "drawing" people to Jesus (v. 44). As those whom the Father draws to Jesus come to him, Isaiah's words will be fulfilled. Jesus continues after the quotation by stating that all who have heard and learned from the Father come to Jesus (v. 46). There are two referents in 6:45 that must be established. Who are "they" that Jesus speaks of? What does "taught of God" refer to?

Old Testament Context

Isaiah 54 has a markedly different tone than Isaiah 53. The passages are intricately connected, however. As demonstrated in the previous chapter, the first two Servant songs have what Motyer calls "tailpieces" which are further details of the Servant's mission as well as divine promises of the success of that mission (e.g., 42:5-9; 49:7-13).[44] The third and fourth Songs are followed by invitations to respond to the Servant's work (50:10-11). Chapters 54 and 55 are the invitations following the fourth Servant Song. Because the Servant has accomplished his mission of removing sin and establishing righteousness, Isaiah invites Israel to sing and rejoice over what has been accomplished.[45] The tone shifts from chapter 53 to chapter 54 because the reader now

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[44]J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 443.

[45]Ibid., 444.

sees the effect of the Servant's work. In addition to the structural connection between Isaiah 53 and 54, there are also thematic similarities between the chapters. Three main keywords are repeated, showing that the Servant has accomplished his work in chapter 54. First, the Servant bore the sin of the "many" and made "many" righteous (53:11-12). In 54:1, "many" are the sons of the barren one. Second, the Servant will see his "offspring" in 53:10, and in 54:3, the offspring of the Servant have become the offspring of Zion. Third, the humiliation brings "peace" to the people (53:5) and 54:13 says that the "peace" of the children will be great.[46] Smith notes that "the Servant's bearing of the sins of others also has to be a factor that enables there to be peace with God."[47]

Isaiah 54 connects with the larger themes of chapters 40-55 as well. The return of Yahweh to Zion prophesied in 40:10 and repeated in 52:7-12 has finally come to pass. Yahweh makes a covenant of peace (54:10) with the people and the salvation of 51:5 has arrived.

Chapter 54 can be divided into three stanzas: verses 1-5, 6-10, and 11-17. The first and third stanzas are linked through the theme of Zion's sons (vv. 1, 13) and the second and third stanzas are linked with the theme of peace (vv. 10, 13). Furthermore, the third stanza is linked with the Servant song through the use of "righteousness" (53:11; 54:14). The focus of the third stanza is on the new condition of salvation, not simply on the deliverance and restoration of the people from exile.[48]

The third stanza opens with a description of the city (vv. 11-12), discusses the blessedness of the inhabitants of the city (vv. 13-14), and concludes with the security of the city (vv. 14b-17).[49] Verse 13 specifically states that in the eschatological time "all

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[46]Isa 54:10 also mentions Yahweh's covenant of "peace" with the people. See Smith, *Isaiah 40-66*, 473. See also Motyer, *The Prophecy of Isaiah*, 445.

[47]Smith, *Isaiah 40-66*, 490.

[48]Claus Westermann, *Isaiah 40-66: A Commentary*, OTL (Philadelphia: Westminster Press, 1969), 277; See also Smith, *Isaiah 40-66*, 473.

[49]John Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998),

your sons" will be taught by God. Contextually, "all your sons" must be a reference to the people of Israel since Zion (54:1) is the reference of "your."

The term לִמֵּד is a rare term, only occurring in Isaiah 8:16; 50:4 (twice), 54:13, Jeremiah 2:24, and Jeremiah 13:23.[50] The use of the term in 54:13 seems to refer back to Isaiah 50:4 based on the rarity of the term and the fact that both passages exist in the same section of Isaiah. The wording of all the children being taught (לִמּוּדֵי) is reminiscent of Isaiah 50:4 where the Servant is given the tongue of those who are taught (לִמּוּדִים), which can also mean the "disciple's tongue." Therefore, the citizens of the city are like the Servant of the Lord—they learn from God and are his disciples.[51] What the text then is stating is that the blessings of the eschatological age, in which sons are taught or become disciples of God, are a result of the Servant's work.[52] That is, the eschatological teaching of Yahweh is accomplished by the Servant (50:4) because Yahweh's covenant with the people is a result of the Servant's work. The Servant's work enables the people of Israel to become Yahweh's disciples, just as the Servant is (54:17). In addition, as the Servant is taught by Yahweh, he, in turn, passes that teaching on to others so that all will ultimately be taught of God. The Servant alone is able to command the obedience of those who trust in the name of Yahweh (50:10).[53]

It must be added that while Isaiah does not explicitly state that the people are taught by God as a result of the Servant's work, the context of Isaiah 54 does. The fact that the term לִמֵּד only occurs in 50:4 within the defined section of Isaiah 40-55, means

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[50]For further discussion of the term in Isaiah, see Charles D. Isbell, "The Limmûdîm in the Book of Isaiah," *JSOT* 34, no. 1 (2009): 99–109.

[51]Oswalt, *Isaiah: Chapters 40-66*, 428. Motyer also notes that the citizens are called "servants of the Lord" in v. 17, so they also share the Servant's title. See Motyer, *The Prophecy of Isaiah*, 450. See also Köstenberger, "John," 449.

[52]Contra Motyer who argues that "Isaiah does not say how this promise is to be fulfilled" (*The Prophecy of Isaiah*, 450.

[53]Köstenberger, "John," 449.

that Isaiah is alluding back to the Servant song with this reference. Moreover, the

structure of Isaiah 53-55 indicates that the people being taught of God is a result of the

Servant as well. The blessings that the citizens and city experience flow directly out of

the Servant's work in Isaiah 53. Oswalt observes that 49:14-52:6 calls upon Israel to

believe that it can be restored to God, but provides no means for that restoration to take

place. If nothing intervenes between 52:12 and 54:1, then there can be no account for the

shift between the call to believe and the blessings the people experience. If 52:13-53:12

is understood as revealing the means by which the people are restored to their

relationship with God, then the change between 52:6 and 54:1 is understandable.[54] The

change in tone between Isaiah 52 and 54 is best explained through the fact that the effects

of the Servant's work have now been realized (from the author's perspective) by his

humiliation and exaltation in Isaiah 53.

John's Textual Use of Isaiah 54:13

The quotation in John has some minor variations from Isaiah.[55] Isaiah 54:13

contains διδακτοὺς while John 6 places it in the nominative case, διδακτοὶ. John omits

πάντας τοὺς υἱούς σου and substitutes πάντες. John also inserts ἔσονται rather than

omitting the verb as Isaiah 54 does.

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[54]Oswalt, *Isaiah: Chapters 40-66*, 413.

[55]A number of prophetic passages express the theme of God's eschatological teaching (e.g., Jer 24:7; 31:34; Joel 2:27; Hab 2:14; Isa 54:13). There used to be debate over whether Isa 54:13 was the text quoted in John 6:45 and whether John freely cited it from memory or upon other traditions. Several have argued conclusively that the quotation is from Isa 54:13 LXX and that it is not quoted from memory. See Stephen E. Witmer, "Overlooked Evidence for Citation and Redaction in John 6,45a," *ZNW* 97, no. 1 (2006): 134–38; Martinus J J. Menken, "The Old Testament Quotation in John 6:45 : Source and Redaction," *ETL* 64, no. 1 (1988): 168–72; Bruce G. Schuchard, *Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta, GA: Scholars Press, 1992), 47–53; Diana M. Swancutt, "Hungers Assuaged by the Bread from Heaven : 'Eating Jesus' as Isaian Call to Belief : The Confluence of Isaiah 55 and Psalm 78 (77) in John 6.22-71," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148; SSEJC 5 (Sheffield, England: Sheffield Academic Press, 1997), 230–34. Contra Noack who argued that John did not have the written text of Isaiah with him. See Bent Noack, *Zur johanneischen Tradition: Beiträge zur Kritik an der literarkritischen Analyse des vierten Evangeliums*, LSSTS 3 (København: Rosenkilde og Bagger, 1954), 76.

The Use of Isaiah 54:13 in John 6:45

Referents. John omits τοὺς υἱούς σου for several reasons. First, in John's gospel, Jesus is the only son of God, which is emphasized by the omission of the phrase.[56] Also, the omission is probably intended to broaden the promise of Isaiah 54 to include Gentiles and not simply Israelites.[57] It is possible that John understands the "nations" of the previous passage in Isaiah (52:15) as beneficiaries of this promise since they see and understand the meaning of Servant's work. Finally, John possibly emphasizes the need for a heavenly origin rather than earthly origins.[58] The omission of the phrase "sons" fits with the emphasis in the Prologue (1:12-13) on the heavenly origin rather than physical birth playing a role in those who are children of God. In addition, the inclusion of ἔσονται appears to emphasize the eschatological nature of the promise of Isaiah 54:13.[59]

The final referent, or meaning, to identify is the phrase "taught of God." In its Johannine context, Jesus states that people can only come to him if they are drawn by the Father (v. 44). He continues by declaring that those who have heard and learned from the Father come to him (v. 45b). The quotation then means that those who are "taught of God" must come to Jesus because only he has seen the Father (v. 46). Isaiah 54 identified Israelites as the recipients of the eschatological promise of those who become "disciples" or are "taught of God." John has not only broadened this promise to include Gentiles, but he has further specified that the divine teaching prophesied by Isaiah is now

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[56]Michaels, *The Gospel of John*, 386.

[57]Witmer, "Overlooked Evidence for Citation," 138; Williams, "Isaiah in John's Gospel," 107. Menken argues that John likely omitted "your sons" on the basis of the LXX translation of Isa 54:15 where it reads "proselytes shall come to you through me. . ." rather than the MT "if anyone stirs up strife. . ." See Menken, "The Old Testament Quotation in John 6," 171. For further discussion on the differences in Isaiah 54:15 between the LXX and MT and what the correct rendering should be, see Ellen F. Davis, "A Strategy of Delayed Comprehension : Isaiah 54:15," *VT* 40, no. 2 (1990): 217–21.

[58]Schuchard, *Scripture within Scripture*, 56; Swancutt, "Hungers Assuaged," 234.

[59]Witmer, "Overlooked Evidence for Citation," 138; Williams, "Isaiah in John's Gospel," 107.

fulfilled in those who hear and believe in Jesus.[60] Thus, those in whom the promise is

fulfilled are disciples of Jesus and those who receive *his* teaching (6:29, 37). The

eschatological instruction promised by Isaiah comes only through Jesus who alone has

seen the Father.[61] As mentioned above, the promise has been broadened beyond simply

Israel. Those who are of heavenly origin can become disciples of God only if they come

to Jesus and hear and accept his word and become his disciples.[62]

In addition, Jesus' quotation of Isaiah 54 demonstrates that the eschatological

covenant with Yahweh has come.[63] Jesus has brought about the day of eschatological

salvation that the Servant was prophesied to bring.[64] The Servant's suffering, death, and

exaltation lead to spiritual blessings, one of which is that the people are 'taught of God.'

Though the death of Jesus has not yet taken place, John's realized eschatology indicates

that the Servant/Jesus has come so that those who believe in him will have eternal life

(6:40). Furthermore, the teaching that Jesus brings is the fulfillment of the Servant's

teaching that would be from Yahweh. The Lord gives the Servant the "tongue of those

who are taught" so that he can sustain the weary with his word (50:4), meaning that the

Servant passes along this word from Yahweh to others. As the only one to have seen the

Father, Jesus brings the true teaching from him (6:46).

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[60]Williams, "Isaiah in John's Gospel," 107.

[61]Swancutt argues that the omission of "your sons" reveals the necessity of believers' heavenly origin, but also points to the reality that eschatological instruction comes only through "my son." See Swancutt, "Hungers Assuaged," 234.

[62]Williams, "Isaiah in John's Gospel," 107.

[63]Haenchen argues that v. 45 is a proof text taken from Jer 31:34 and Isa 54:13. The argument below will demonstrate that John views Isa 54:13 in light of its larger context and so it is not simply a proof-text. See Ernst Haenchen, *John: A Commentary on the Gospel of John, Vol. 1, Parts 1-6*, ed. Ulrich Busse, trans. Robert Walter Funk, Hermeneia (Philadelphia: Fortress, 1984), 292.

[64]Brown notes the eschatological day brought by the Son, but does not connect it with the Servant (*The Gospel according to John [I-XII]*, 277). Carson (*The Gospel according to John*, 293) views the passage as being fulfilled typologically in that the NT messianic community is a typological fulfillment of the restoration of Jerusalem after the Babylonian exile. While the typological view has merit, it seems that Jesus views it as a straight-forward fulfillment of Scripture. Beasley-Murray sees it fulfilled in those whom the Father draws, see Beasley-Murray, *John*, 93.

There is not an explicit claim in John 6:45 that Jesus is the Isaianic Servant. However, those who wish to be taught of God must come to Jesus who is the agent of the Father from heaven, just as the Servant is the one who brings Yahweh's word to others (50:4). The implicit comparison between Jesus as the authoritative agent of God and the Servant as the agent of Yahweh is evidence for the claim that John sees Jesus as the Servant. Also, the passage quoted out of Isaiah 54:13 refers to a blessing that comes as a result of the Servant's work, so contextually in Isaiah there is warrant that John implicitly sees Jesus as the Servant. There is also evidence in John 6 that John has the wider context of the Servant Songs in view. First, Jesus asserts in 6:51 that he gives his flesh for the life of the world. Köstenberger comments that John 6:51, "evokes the memory of the Isaianic Suffering Servant, who 'poured out his life unto death' and 'bore the sins of many.'"[65] The eschatological teaching of God comes as a result of the Servant's death and those who have eternal life receive it as a result of Jesus' death (6:54). Second, Jesus gives his life not merely for Israel, but the world (6:33, 51) just as the Servant's mission is universal (Isa 49:6). Third, those who have heard and learned from the Father come to Jesus (6:45b). Similarly, those who fear the Lord are also the ones who obey the voice of the Servant (Isa 50:10). The person who seeks to obey the Father/Yahweh are those who come to Jesus/the Servant. Fourth, the Father draws people to Jesus (6:44). The Father draws people from both Israel and the Gentiles, which is also seen in Isaiah 52:15 where the nations see and understand the Servant's work, but there is a believing group of Israelites who report on the Servant's work (53:1).

Therefore, John implicitly portrays Jesus as the Isaianic Servant in John 6:45 on the basis of Jesus fulfilling the same function as the Servant in Isaiah 54. The context of Isaiah 54 indicates the Servant's mission results in people being taught of God, just as Jesus is the agent of the Father who enables people who come to him to be taught by God.

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[65]Köstenberger, "John," 450.

Implications

John implicitly foreshadows the death of Jesus here. If the covenant of peace with Yahweh has come, then it means that the Servant's death brings this covenant to fruition. Jesus' quotation concerning the eschatological period when all will be taught of God signifies that the mission of the Servant must be fulfilled soon since the eschatological time predicted in Isaiah 54 only comes about after the completion of the Servant's mission. Thus, the impending death of Jesus is woven throughout the Gospel, primarily in the references to Isaiah. Though Jesus will explicitly speak of laying his life down in chapter 10, the reader is being prepared for this prediction through the references to the work of the Servant in Isaiah. Furthermore, Jesus also claims the role of the Servant by bringing the teaching of Yahweh through his quotation to Isaiah 54:13. As the Servant received teaching from Yahweh and passed it along to others, so Jesus receives teaching from the Father and delivers it to others.

In Isaiah 50, the Servant is the paradigmatic disciple of Yahweh who alone is obedient to him in the midst of a disobedient Israel. Likewise, Jesus alone obeys the Father and gives his followers an example to follow (cf. 13:15). Though the Servant is obedient to Yahweh (50:4), he is mistreated (50:6-8). The mistreatment of the Servant foreshadows the mistreatment of Jesus at his trial and also provides a picture for the disciples of how they will be mistreated (15:18-19). Jesus provides his followers with an example of obedience to the Father and also helps them to see that obedience to the Father leads to persecution.

Finally, the theme of John 1:12-13 is underscored, in which those who become children of God do so on the basis of their response to Jesus. In the same way that the Servant's work was global in scope (49:6; 52:15), Jesus proclaims that *anyone* who believes in him has eternal life (John 6:47). John's broadening of the promise of Isaiah 54:13 to include all who respond to the Father's call continues its development through this passage and is a prominent pattern throughout the Gospel (cf. 10:16; 11:47-53).

<center>**Allusions to the Servant**</center>

Two quotations of Isaiah in John both offer evidence in support of the thesis that John portrays Jesus as the Isaianic Servant. Beyond the quotations, there are several clear allusions to the Servant passages found in John. The allusions continue to provide support for my thesis by demonstrating that language and themes related to the Servant can be found throughout John, and the only Old Testament precursor to the language and themes is found in the Servant songs.

Rejection of the Servant

The quotation of Isaiah 53 makes the theme of rejection explicit in John. Rejection is also a recurrent theme in the Servant's ministry, and through various allusions to this theme John further ties Jesus with the Servant. John compares Jesus' treatment with that of the Servant in Jesus' trial and crucifixion and his willing acceptance of suffering.

First, in the trial of Jesus, Jesus' treatment mirrors that of the Servant in Isaiah 50. The Servant's cheeks are given ῥάπισμα (50:6). John also uses this term to describe Jewish officers and soldiers striking Jesus (18:22; 19:3). ῥάπισμα is a term that is used only in Isaiah 50:6 in the entire LXX. The New Testament only uses it in Mark 14:65 (in a similar context) and John 18:22 and 19:3.[66] Furthermore, the verbal form ῥαπίζω (Matt 26:67) is only found in Judges 16:25 and Hosea 11:4. Of the 3 Old Testament passages where these terms are found, only Isaiah 50:6 is sufficiently similar to John where an innocent man is beaten. Because of rare verbal similarity and uniqueness of the word and context, it seems best to understand John as drawing this term from Isaiah 50:6 and alluding to the fact that Jesus suffers as the Servant did.[67]

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[66]For a discussion on the structure of the trial of Jesus, see André Charbonneau, "'Qu'as-tu fait' et 'd'où es-tu' : le procès de Jésus chez Jean (18,28 - 19,16a); pt 1," *ScEs* 38, no. 2 (1986): 203–19; idem "'Qu'as-tu fait' et 'D'où es-tu' : le procès de Jésus chez Jean (18:29 - 19:16a); pt 2," *ScEs* 38, no. 3 (1986): 317–29.

[67]Carson, *The Gospel according to John*, 584; Raymond E. Brown, *The Gospel according to John XIII-XXI*, AB 29A (Garden City, N.Y: Doubleday, 1970), 836; Herman N. Ridderbos, *The Gospel*

Second, the Servant is whipped. In his treatment at the hands of others, the

Servant states that he gave his back to μάστιγας (50:6). This term is used 19 times in the

Old Testament, typically referring to whips. Psalm 34:15 (LXX) has a similar context as

Isaiah 50:6. In Psalm 34, David declares that though men seek his life, he is innocent (v.

7). Similarly, the Servant is innocent of any wrongdoing, though he is still persecuted. In

John, during his trial before Pilate, Roman soldiers whip (ἐμαστίγωσεν) Jesus, the verbal

form of μάστιγας (19:1). The verbal form is used 16 times in the Old Testament. Psalm

72 (LXX) speaks of an innocent person (v. 13) who is nevertheless stricken by others (v.

14). Though there are verbal parallels and similar themes between Isaiah 50 and John 19,

there is nothing that clearly distinguishes these passages from Psalm 34 and 72 where an

innocent person is beaten by his enemies. However, the criterion of concurrence may be

at play here—when a proposed allusion is present in a context with clearer allusions to

the same passage, the probability increases that the proposed allusion is, in fact, valid. In

John 19:3, we have already seen that the use of the term ῥάπισμα points us, unmistakably,

back to Isaiah 50:6. Because ἐμαστίγωσεν is used just two verses prior to ῥάπισμα it

makes it likely that this is an allusion to Isaiah 50 rather than an allusion to either Psalm

34 or 72.[68] Thus, the verbal and thematic parallels, and concurrence point to the fact that

the allusion is to Isaiah 50 rather than either of the psalms.

Third, the Servant never opens his mouth as he undergoes suffering and death.

Isaiah 53:7 states that while the Servant was oppressed and afflicted οὐκ ἀνοίγει τὸ

στόμα. In John 19:9, Pilate asks Jesus where he is from, ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ

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according to John: A Theological Commentary (Grand Rapids: Eerdmans, 1997), 599n102. Haenchen
notes that the influence of Isa 50:6 is more clearly evident in Mark 14:65, Matt 26:67f, and Luke 22:63ff,
though it is still present in John 18-19. See Ernst Haenchen, *John 2: A Commentary on the Gospel of John,
Chapters 7-21*, Hermeneia (Philadelphia: Fortress, 1984), 181.

[68]Dodd notes that though there is no express quotation, "the language is coloured by
reminiscences of Isaiah [50:6], understood as referring to the Servant of the Lord" (C. H. Dodd, *Historical
tradition in the Fourth Gospel* [Cambridge: Cambridge University Press, 1976], 39). Hamid-Khani more
cautiously states that the wording *may* constitute an allusion to Isaiah 50:6. See Hamid-Khani, *Revelation
and Concealment of Christ*, 118.

ἔδωκεν αὐτῷ. Again, there are no exact verbal similarities between these passages, but there are thematic parallels. When the Servant and Jesus undergo their trials, they do not answer their accusers. Moreover, there is a unique theme present in these two passages that is not shared elsewhere. The only other passage in which a man does not open his mouth when undergoing a trial is Psalm 37:14 (LXX), but the psalmist indicates his sin in the beginning of the passage (v. 4) whereas Isaiah 53 and John 19 explicitly state that neither the Servant nor Jesus is guilty. Both ancient and modern commentators identify this parallel, which Brown summarizes "the motif of silence echoes the theme of the Suffering Servant in Isaiah [53:7]."[69] Therefore, the thematic parallel and the uniqueness of that theme make it likely that John alludes to Isaiah 53 in John 19:9.

Fourth, there is no guilt found in the Servant. Isaiah 53:9 tells the reader that the Servant was put in the grave even though there was no deceit (δόλος) in his mouth and he had done no violence (ἀνομία). In addition, the Servant asks the rhetorical question of "who will declare me guilty?" (50:9) with the implied answer of "no one." In John 18 and 19, Pilate declares that he finds no charge (αἰτία) against Jesus (18:38; 19:4, 6).[70] Though different terms are used, there are thematic parallels between these passages. The theme of an innocent person condemned to death even though there was no basis for accusation is found in both passages. Moreover, in the Old Testament, there are few places which mention no charge against someone (Gen 4:13; Prov 28:17; Job 18:14 are the only places where αἰτία is used). The probability of the allusion here is based on the

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[69]*The Gospel according to John XIII-XXI*, 878. See also Haenchen, *John 2*, 182; Dodd, *Historical Tradition in the Fourth Gospel*, 104. Two ancient commentators who agree are Augustine (Augustine, *Tractates on the Gospel of John*, trans. John W. Rettig, vol. 92, FC [Washington, D. C: Catholic University of America Press, 1995], 116:4) and Chrysostom (Chrysostom, "Homilies on the Gospel of St. John," in *SLNPNFCC*, ed. Philip Schaff, vol. 14 [Grand Rapids: Eerdmans, 1956], LXXXIV [2]).

[70]Outside of the trial of Jesus, Jesus also asks the rhetorical question of the Jews in 8:46, "Who among you convicts me of sin?" Again, the unstated response is that "no one" can convict Jesus of sin. The theme of Jesus' innocence is stated outside the trial as well, though it is emphasized in Pilate's repeated statements in John 18 and 19.

thematic parallels and the unique theme that is not found elsewhere in the Old Testament. Furthermore, Pilate's repeated declarations of finding no guilt in Jesus mirrors the repeated references to the Servant's innocence (50:9; 53:9 [2x]). Isaiah 50:9 resonates in the background, as there was no one to condemn the Servant, so Pilate finds Jesus innocent of the Jewish charges.

Outside of the trial of Jesus, there are two other places where John alludes to the aspects of the Servant's mistreatment. For example, both the Servant and Jesus suffer dishonor. Earlier Servant songs indicate that the Servant would have a difficult ministry (42:4), and 49:7 indicates that the nations will despise the Servant. Isaiah 50:6-8 refers to the mistreatment of the Servant. Isaiah 53, however, takes these claims further by noting how contemptible the Servant was to others. He was despised and rejected by those he came to serve (53:3a). He was dishonored (ἠτιμάσθη) by those who saw him (53:3b). Witnesses of the Servant's actions did not value him or treat him as important. Thus, his service to God led to dishonor. John 8:12-59 focuses on the conflict over Jesus' true identity. The discourse begins with Jesus declaring that he is the light of the world (v. 12). Furthermore, he tells the Jews that he has been sent to declare the words of the Father (v. 26). Jesus reveals to them that the reason they do not hear his words is that they are not from God (v. 47). The Jews respond by claiming that he is a Samaritan and a demon. Jesus denies their charges and states that he honors his Father, but the Jews dishonor (ἀτιμάζετέ) him by claiming that he must be demon-possessed (v. 49). There is a clear verbal parallel between Isaiah 53:3 and John 8:49 with the use of ἀτιμάζω. However, ἀτιμάζω is a fairly common term in that it is used 25 times in the Old Testament and 7 times in the New Testament. There are thematic similarities between the two passages in that they are both about men who honor God, who are in turn dishonored in the fulfillment of their mission. There are additional contextual similarities between the two passages as well in that Jesus states that the Father seeks Jesus' glory (v. 50). Similarly, Isaiah 52:13 speaks of Yahweh as the one who glorifies his Servant.

Furthermore, no other passages that use the term ἀτιμάζω use it in the same manner as John 8:49 and Isaiah 53:3. While the meaning of the term is the same in all uses in the Old and New Testaments—namely, that of insulting or treating someone shamefully— both John 8 and Isaiah 53 uniquely speak of a person sent to fulfill a mission by God who was treated shamefully and insulted as a result of his mission. Thus, there are verbal similarities and thematic similarities, and the thematic similarities between the passages are unique in the Old and New Testaments. It is this uniqueness between the passages that makes the allusion a clear one since only Isaiah 53 can serve as a precursor to John's description of Jesus.

Finally, there is the theme of the willing acceptance of suffering. In Isaiah 50:6, the Servant willingly gives his back to those who strike him and does not hide his face from those who disgrace him. Furthermore, 53:7 compares the Servant to a lamb who goes to the slaughter, indicating an acceptance of his fate. Likewise, John 10 details how Jesus as the good shepherd is ready to sacrifice himself for his sheep (10:11, 15). Jesus states that his life is not taken from him, but he willingly lays it down (10:11). Moreover, he lays his life down to take it up again later (10:17, 18). In commenting on this passage, Ridderbos notes, "one may ask what the background of this vicarious self-offering is."[71] There are no verbal similarities between John 10 and Isaiah 50 or 53, but there is a strong thematic similarity. The theme of willing acceptance of physical suffering and death is present in both of these passages. In John 10, Jesus indicates that he is ready to lay his life down for his sheep and that he does so willingly. In Isaiah 50 and 53, the Servant willingly suffers persecution and physical suffering in order to complete the mission that Yahweh gave him. In addition, this theme is unique. The only other place in the Old

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[71]Ridderbos, *The Gospel according to John*, 366. Ridderbos goes on the claim that John 1:29 ("behold the Lamb of God") is likely the background for this. I partially agree with Ridderbos since I see that John 1:29 is also an allusion to the Servant, thereby making a connection between Ridderbos's argument and my own.

Testament where a person is willing to undergo suffering is in Exodus 32:32 where Moses requests that if God does not forgive the people of Israel, then God should blot him out of the book of life. Though this passage is similar to both the Isaiah 53 and John 10, the difference between these passages is that both the Servant (Isa 53:10) and Jesus (John 10:17, 18) take up their lives again while Moses would simply have died. Furthermore, Jesus and the Servant suffer physical harm in the completion of their mission, an aspect which is not present in Exodus 32. The thematic parallel and uniqueness of that theme makes it likely that there is an allusion to the Servant, though it is not definite.

John 12:37-38 explicitly states that Jesus ministry was rejected by the Jews. The quotation of Isaiah 53:1 indicates that just as the Servant was foretold to be rejected in his mission, Jesus, as the Servant, was rejected in his mission as well. However, Jesus' rejection is not only present in John 12:38, it is an undercurrent that runs throughout the Gospel. Similarly, the rejection of the Servant is present throughout the Servant songs, not only in 53:1. The above section has sought to demonstrate the places where there are parallels between the Servant and Jesus. Furthermore, as a result of overlapping themes between the rejection of Jesus and the rejection of the Servant, it is my contention that John draws upon the language of the Servant's rejection to describe Jesus' rejection because he is presenting Jesus as the Isaianic Servant. While some of the foregoing examples are more convincing than others, it is the cumulative weight of them that ultimately points to the identification of Jesus as the Servant.

In addition, seeing the echoes of Isaiah 50 in John 18 and 19 allows the perceptive reader to see that Jesus' trial will lead to his death. Isaiah portrays the Servant as facing increasing hostility in his ministry, which moves from beating (Isa 50) to culminating in his death (Isa 53). John follows the trajectory of the Servant songs, meaning that Jesus' treatment at his trial will conclude with his death. John has hinted at

136

this throughout the gospel (10:11; 11:51-52; 12:38), but it is made even more explicit by the allusions to the Servant's mistreatment.

Jesus' identification with the Servant's rejection points the reader to the idea of vicarious atonement in the Gospel of John. The Servant's rejection is what leads to the fulfillment of his mission and his glorification. The Servant is rejected and dies willingly, and the purpose of his death is to bring atonement for the sins of the people (53:4-5). While Jesus' death in John is not unequivocally stated as the atonement for sin, the undercurrent of this theology is found throughout since Jesus' rejection is described throughout the Gospel like the Servant's rejection and death, thereby carrying with it the stated meaning of the Servant's death. In addition, Jesus' death is subtly mentioned throughout the first half of John. The context of the Isaiah 53 quotation in John 12 points the reader in this direction, but so do the other mentions of Jesus' rejection. Just as the Servant was despised, leading to his death, so the Jews' dishonoring of Jesus (8:49) will ultimately lead to his death. Finally, one sees that Jesus' death is part of the fulfillment of his mission which will lead to his glorification. The Servant's death was not a hindrance to his mission, but the purpose of his mission. His death was not the failure of the mission Yahweh gave him, but the means which Yahweh used to glorify him. Because the Servant was faithful even to death, Yahweh glorifies him. Jesus, too, does not fail as a result of his death, but his death is what leads to his glorification. While none of these themes are clearly stated in John, there are traces of them in the allusions to the Servant's rejection.

**The Lamb of God,
the Spirit-endowed Elect One**

John 1:19-28 begins the theme of the witness of John the Baptizer. John 1:29-34 continues this theme and introduces a lengthy list of titles for Jesus.[72] The central

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[72]Carson, *The Gospel according to John*, 147.

portion of this section is the confession that Jesus is the "Lamb of God who takes away the sin of the world" (1:29).[73] John the Baptizer calls Jesus the ἀμνὸς 2 times in John (1:29, 36). The most common interpretations for the title "Lamb of God" are Jesus as the Passover lamb; Jesus as the apocalyptic, triumphant lamb; Jesus as the Servant of the Lord who is identified as a lamb (53:7); Jesus as the lamb of Genesis 22 who is the substitute for Isaac; and Jesus as the lamb of the daily sacrifice.[74] The interpretation of this passage must distinguish what was in mind of the author of the Gospel and what was in the mind of John the Baptizer. It is possible that John the Baptizer had in mind the Apocalyptic lamb (cf. 1 Enoch 90:9-12), with the phrase "takes away the sin of the world" referring more to judgment and the removal of sin than bearing of sin.[75] The author of the Gospel sees warrant for the application of this title to Jesus, but in a different way than the Baptizer meant it. This section argues that in the context of the Gospel, the title is an allusion to the Servant who is called an ἀμνὸς (Isa. 53:7).

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[73]Birger Olsson, *Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of John 2:1-11 and 4:1-42*, ConBNT 6 (Lund: Gleerup, 1974), 51.

[74]For a list of the possibilities, see Carson, *The Gospel according to John*, 149; Bertold Klappert, "'Alles menschliche Leben ist durch Stellvertretung bestimmt' (D. Bonhoeffer): oder: Siehe, das Lamm Gottes, das due Sünde der Welt (er-)trägt (Joh 1,29)," *ET* 72, no. 1 (2012): 43–58; Leon Morris, *The Gospel according to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 127–30. Du Plessis argues that structurally "Lamb of God" corresponds to the title "Son of God." See P. J. Du Plessis, "The Lamb of God in the Fourth Gospel," in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986), 138. Greene contends that it may be best to understand the phrase "Lamb of God" broadly as the "provision of God." While this eliminates the need to find an OT precursor, it denies the fact that the text gives the reader sufficient warrant for finding an (or a few) OT precursor to understanding the meaning of the phrase. For further discussion, see G. Roger Greene, "God's Lamb: Divine Provision for Sin," *PRS* 37, no. 2 (2010): 157. It was previously argued that the Aramaic term for "servant" and "lamb" was the same term so John was utilizing this term to refer to both concepts. See David W. Wead, "The Johannine Double Meaning," *RQ* 13, no. 2 (1970): 112. Few follow this argument since it is unknown whether the Baptizer spoke in Aramaic or not. The text before the reader is only in Greek so any arguments based on the Aramaic are simply speculation.

[75]Carson, *The Gospel according to John*, 150; Brown, *The Gospel according to John (I-XII)*, 59; Ridderbos, *The Gospel according to John*, 71; Dodd, *Historical tradition in the Fourth Gospel*, 270; D Brent Sandy, "John the Baptist's 'Lamb of God' Affirmation in Its Canonical and Apocalyptic Milieu," *JETS* 34, no. 4 (1991): 456. In addition to 1 Enoch, Beasley-Murray also cites the Lamb mentioned in TJos 19:8; TBenj 3; and Rev 5. See Beasley-Murray, *John*, 24. In the Old Testament, 1 Sam 15:25 uses αἴρω in reference to forgiving, so the phrase is more likely connected with atonement rather than messianic triumph. See Christopher W. Skinner, "Another Look at 'the Lamb of God,'" *BSac* 161, no. 641 (2004): 103.

The first criterion I note is that there is a major verbal similarity between the two passages. The term ἀμνὸς is used for both Jesus and the Servant. The term occurs some 105 times in the LXX. In Genesis (31:7; 33:19), Job (31:20), and Ezekiel (27:21), the term is used generally for flocks. It is used as an analogy in Hosea (4:16) and a metaphor for Israel in Zechariah (10:3). However, in the vast majority of its uses (e.g., Lev 12:6; Num 6:12; 2 Chr 35:7), it is used of sacrificial animals.[76] In Leviticus 12:8 and 14:18, it is used of a lamb who makes atonement. Though the usage in Isaiah 53:7 may be an analogy, the context has sacrificial overtones, so it fits better with the majority of the uses of the term rather than simply as an analogy.

The New Testament uses ἀμνὸς just 4 times (John 1:29, 36; Acts 8:32; 1 Pet 1:19). In Acts 8, Philip encounters the Ethiopian eunuch who is reading from Isaiah, and the quotation in Acts 8:32-33 is unmistakably from Isaiah 53:7-8. Philip applies this passage to Jesus, which demonstrates an early application of Isaiah 53:7 to Jesus.[77] The early Christian proclamation of this passage in reference to Jesus makes it possible that John 1:29 can make the same application. Moreover, the fact that John uses the rare ἀμνὸς which is used in Acts 8:32 to quote Isaiah 53:7 lends credibility to the allusion in John 1:29. First Peter 1:19 has the same word, but it is less clear of an allusion to Isaiah 53:7. Both Exodus 12:5 and Isaiah 53:7 are possibilities for background to this passage. However, 1 Peter 1 is too general to make any definitive comments on the background.[78]

In addition to ἀμνὸς, the other significant term in John 1:29 is αἴρων. This is a very common word, used some 368 times in the LXX and NT. The term is actually not

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[76]In only 7 of its 90 uses in the Old Testament is the term used of either flocks or as a metaphor.

[77]David Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids: Eerdmans, 2009), 295; Darrell L. Bock, *Acts*, BECNT (Grand Rapids: Baker, 2007), 343.

[78]Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 87; J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco, TX: Word Books, 1988), 65; D. A. Carson, "1 Peter," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 1019.

used in Isaiah 53, where φέρει is used (53:4). It is possible that John 1 uses a synonym

because nowhere else in the Gospel is φέρω used. αἴρω is possibly used in John 1:29

because it emphasizes the removal of sin rather than Jesus carrying sin. However, αἴρω

can mean "to take or carry" with the idea of carrying something upon oneself (e.g., Matt

27:32)[79] in addition "to take away," so it is possible that John uses the term because Jesus

both carries sins upon himself and takes them away. The concept of the Servant

removing the people's guilt and punishment is present in Isaiah 53, so the use of αἴρω

may highlight the similar concepts between John 1 and Isaiah 53, but I cannot do more

than speculate about the change of terms.

Beyond the verbal parallels, there is also a major thematic parallel between

Isaiah 53 and John 1:29 in that the Servant bears the people's sin to take away their

punishment. Likewise, in John, Jesus takes the people's sin away and sets them free from

sin's power (8:36). Furthermore, these passages share a unique theme. No other place in

the Old Testament is a person said to take away the sin of another and remove their guilt

and punishment. Indeed, sacrificial animals do it, but the only *person* in the Old

Testament who is said to do this is the Servant. If one looks for an Old Testament

precursor for this theme in John 1:29, the Passover lamb, to which John compares Jesus

(19:14, 29, 36), is a possibility.   Many argue that John combines the Passover lamb

imagery with the Servant.[80] The combination of these figures seems most likely, though

[79]BDAG, 28.

[80]Williams, "Isaiah in John's Gospel," 104; Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974), 176–78; Haenchen, *John 1*, 155; Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000), 62; Brown, *The Gospel according to John (I-XII)*, 63; C K. Barrett, "Lamb of God," *NTS* 1, no. 3 (1955): 214; George Leonard Carey, "The Lamb of God and Atonement Theories," *TynBul* 32 (1981): 107; Paul M. Hoskins, "Deliverance from Death by the True Passover Lamb: A Significant Aspect of the Fulfillment of the Passover in the Gospel of John," *JETS* 52, no. 2 (2009): 287; Rudolf Schnackenburg, *The Gospel according to St. John*, trans. Kevin Smyth, vol. 1, HTCNT (New York: Herder & Herder, 1968), 300; Jesper Tang Nielsen, "The Lamb of God: The Cognitive Structure of a Johannine Metaphor," in *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, ed. Jörg Frey et al., WUNT 200 (Tübingen: Mohr Siebeck, 2006), 227. Contra Köstenberger and Negoitā and Daniels who see Isa 53:7 as the primary background, see Köstenberger, "John," 428; Athanase Negoitā and Constantin Daniel, "L'agneau de Dieu est le Verbe de Dieu," *NovT* 13, no. 1 (1971): 36–37. Rusam argues that we cannot determine the historical

it is important to note that the Servant is also described in cultic terms. He is the only person in the Old Testament who is compared with sacrificial animals. While it is important not to place emphasis on the Servant imagery here to the exclusion of the Passover lamb imagery, it is still important to identify the allusion to the Servant.[81]

The final criterion that this meets is that of concurrence. There is a quotation from Isaiah 40:3 in John 1:23, so there is another clear quotation from the same book and same section (40-55) of Isaiah, though the passage quoted is not specifically a Servant passage. Thus, both Isaiah 53 and John 1 share a similar term (and a synonymous one), similar themes, concurrence (see below), and uniqueness, making it likely that John 1:29 alludes to Isaiah 53:7.

There is ample support in early Church history for connecting the Servant with the Lamb of John 1:29. Origen twice quotes John 1:29 and 53:7 together indicating that he saw Jesus as the Lamb from Isaiah 53:7.[82] Theodore of Mopsuestia also identifies the phrase "Lamb of God" as a reference to the words of Isaiah 53:7.[83] In his commentary on Isaiah, Eusebius comments that "[the Servant] was the lamb of God who takes away and purges away the sins of the world."[84] Furthermore, Chrysostom, Cyril of Alexandria, and Ambrose comment that John 1:29 alludes to Isaiah 53:7.[85] As noted in chapter 2, the

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origin for this title. See Dietrich Rusam, "Das 'Lamm Gottes' (Joh 1,29.36) und die Deutung des Todes Jesu in Johannesevangelium," *BZ* 49, no. 1 (2005): 67. Croatto comments that the significance of the title "Lamb of God" is not seen until the end of the Gospel (19:14-31) when the lambs are being sacrificed. See J Severino Croatto, "La epifanía bautismal del cordero pascual: estructura literaria y teología de Juan 1:19-34," *CuTe* 6, no. 3 (1983): 38.

[81]Hanson only discusses the reference to the Servant, without mentioning any connection with the Passover lamb. See Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991), 33–34.

[82]Origen, *Commentary on the Gospel according to John*, trans. Ronald E. Heine, FC 80, 89 (Washington, D.C: Catholic University of America Press, 1989), 1:233; 6:273.

[83]Theodore of Mopsuestia, *Commentary on the Gospel of John*, ed. Joel C. Elowsky, trans. Marco Conti, ACT 4 (Downers Grove, IL: InterVarsity, 2010), 20.

[84]Eusebius of Caesarea, *Commentary on Isaiah*, 11:263.

[85]Chrysostom, "Homilies on the Gospel of St. John," XIV:15:1; Cyril of Alexandria, *Commentary on John*, ed. Joel C. Elowsky, trans. David R. Maxwell, vol. I, ACT (Downers Grove, IL: InterVarsity, 2013), 76; Ambrose, *Letters*, trans. Sister Mary Melchior Beyenka, FC 26 (New York: Fathers

evidence from Church history does not prove that there is an allusion to Isaiah 53:7 in John 1:29, but it does give credibility to the view and makes it, at minimum, probable. Furthermore, Servant passages from Isaiah 40-55 play a significant role beyond the quotation.

Beyond the connections between Isaiah 53 and John 1:29 and the quotation from Isaiah 40:3, Servant passages from Isaiah 40-55 play a significant role in other portions of John 1 as well. In John 1:32, John the Baptizer states that he saw the Spirit (πνεῦμα) descend and remain (ἔμεινεν) on Jesus, which is how he identified Jesus as the Messiah (1:33).[86] In Isaiah, Yahweh states that he gave (ἔδωκα) his Spirit (πνεῦμά) to the Servant (42:1). The term πνεῦμα is used throughout the Old Testament. Yahweh specifically places his Spirit on various people to fulfill tasks (Exod 31:3), to assist Moses (Num 11:25), and to provide judges for his people (e.g., Judg 3:13), among other places the term is used. The thematic connection between John 1 and Isaiah 42 is Yahweh placing his Spirit on someone. The criterion concerning uniqueness is debatable. On the one hand, several people in the Old Testament have Yahweh's Spirit placed on them, so this theme does not appear to be unique. On the other hand, John 1 makes clear that the Spirit remains on Jesus, which sets him apart from other Old Testament figures where it appears that the Spirit departed after they accomplished the tasks for which Yahweh appointed them. Furthermore, the Servant is given Yahweh's spirit which has the connotation of permanence that does not occur elsewhere with others in the Old Testament, so the concept of the permanence of the endowment of the Spirit is a theme that is uniquely characteristic of the Servant and Jesus. It is possible that the language of the Spirit descending and remaining on Jesus alludes to Isaiah 11:2, though the argument

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of the Church, 1954), 412.

[86]The emphasis on this passage is not on the baptism, but on the person of Jesus. See Simon Légasse, "L'autre 'baptême' (Mc 1,8; Mt 3,11; Lc 3,16; Jn 1,26.31-33)," in *Four Gospels 1992* (Louvain: Peeters, 1992), 1:258.

below for the variant on "Chosen One" makes it more likely that Isaiah 42:1 is in view here.[87]

The textual variant of John 1:34 is another allusion to Isaiah 42:1. Though ὁ υἱὸς τοῦ θεου is often supported because it has better manuscript evidence, many modern interpreters now support ὁ ἐκλεκτός τοῦ θεου.[88] ὁ ἐκλεκτός τοῦ θεου should be the preferred reading for several reasons. First, it is found in a variety of external witnesses.[89] The diversity of these witnesses shows that it existed in a very early tradition. While the external evidence is better for ὁ υἱὸς, the external evidence for ὁ ἐκλεκτός is not entirely lacking. It has early and diverse attestation.

The internal evidence strongly favors ὁ ἐκλεκτός as the more difficult reading, and, thus, the preferred reading. It is easier to understand a scribe changing ὁ ἐκλεκτός to ὁ υἱὸς than vice versa. It is possible a scribe changed ὁ ἐκλεκτός to ὁ υἱὸς to harmonize with the Synoptic accounts or other usage of the term in John. It is difficult to explain why a scribe would change ὁ υἱὸς to ὁ ἐκλεκτός since ὁ ἐκλεκτός occurs only occurs here and in Luke 23:35 as a Christological title while ὁ υἱὸς is an important title in John. Quek also notes that ὁ ἐκλεκτός τοῦ θεου better explains the reading of *electus filius* found in ff[2c]sa. It is a conflation of the other two readings, and it would be unlikely for a scribe to add "chosen" to "son."[90]

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[87]Cornelis Bennema, "Spirit-Baptism in the Fourth Gospel: A Messianic Reading of John 1,33," *Bib* 84, no. 1 (2003): 41.

[88]Brown, *The Gospel according to John (I-XII)*, 57; Carson, *The Gospel according to John*, 152; Morris, *The Gospel according to John*, 134; Gordon D. Fee, "Textual Criticism of the New Testament," in *Studies in the Theory and Method of New Testament Textual Criticism*, SD 45 (Grand Rapids: Eerdmans, 1993), 16; Schnackenburg, *The Gospel according to St. John*, 1:305; Tze-Ming Quek, "A Text-Critical Study of John 1.34," *NTS* 55, no. 1 (2009): 22–34; Georg Richter, "Zu den Tauferzählungen Mk 1:9-11 und Joh 1:32-34," *ZNW* 65, nos. 1-2 (1974): 50. For those who argue for "Son of God" as original, see Michaels, *The Gospel of John*, 116; Haenchen, *John 1*, 154; Francis J. Moloney, *The Gospel of John*, vol. 4, SacPag (Collegeville, MN: Liturgical, 1998), 59.

[89]For a chart of the textual witnesses for each variant, see Timo Flink, "New Variant Reading of John 1:34," *AUSS* 45, no. 2 (2007): 192. ὁ υἱὸς τοῦ θεου is found in p[66], p[75], ℵ[c], A B C K L P). ὁ ἐκλεκτός τοῦ θεου is found in p[6], p106, ℵ, Old Latin, Ambrose, Augustine [1/4]). See also Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), 59.

[90]Quek, "A Text-Critical Study of John 1.34," 27.

Finally, Quek contends that there are five points within the context of John that favor ὁ ἐκλεκτός τοῦ θεου.[91] First, if "chosen one of God" is adopted, then John 1 contains seven titles for Jesus "Lamb of God" (1:29), "Chosen One" (1:34), "Rabbi" (1:38), "Messiah" (1:41), "Son of God" (1:49), "King of Israel" (1:49), and "Son of Man" (1:51). Significance should not be placed on the number seven. Instead, John's penchant for variation is the significant point here. The fact that John would vary titles is attested to by his use of synonyms elsewhere in the Gospel.[92] Second, the climax of a series of titles is Nathanael's confession of Jesus as the "Son of God" (1:49). This title would not be as climactic if the title "Son of God" is used in 1:34. Third, it is possible for John the Baptizer to use this term since it has tradition in the Second Temple Period (1 En 39:6; 40:5; 45:3-4). Fourth, elsewhere in John 1:19-34 there are references to Isaiah 40-55 such as the quotation in 1:23 of Isaiah 40:3, the reference to the Lamb of God, and the Spirit descending on Jesus.[93] Finally, the theme that the disciples are chosen by Jesus is found elsewhere in John. It is used of the Twelve (6:70; 13:18) and all the disciples (15:16, 19). If Jesus is the Chosen One *par excellence*, then it makes sense the disciples would also be chosen.

The internal evidence leads one to the conclusion that ὁ ἐκλεκτός τοῦ θεου is the preferred reading of this passage, and that this phrase alludes to the Servant in 42:1. Though it would not be out of character for John to call Jesus the "Son of God" at this point, the best sense of the exegetical and scribal data indicates that a distinct title for

[91]Quek, "A Text-Critical Study of John 1.34," 28–30.

[92]E.g., his use of the different terms for love (ἀγαπάω in 3:16; 8:42; 10:17; 11:5; 12:43, etc.; φιλέω in 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15, 16, 17), or his different terms for taking care of the flock (βόσκω in 21:15,17; ποιμαίνω in 21:16).

[93]Too much weight should not be put on this point since I am seeking to argue that the "lamb of God" and the Spirit allusions are present, and it would appear to be circular reasoning. I am merely seeking to show Quek's evidence for the "Chosen One" reading as well as to show others see allusions to Isa 40-55 in this portion of John.

Jesus is claimed in 1:34. Furthermore, the allusion to Isaiah 42:1 provides evidence that Isaiah 53:7 is alluded to in 1:29 on the basis of the criterion of concurrence.

Though the allusion to Isaiah 53:7 in 1:29 is more clear than either 1:32 or 1:34, when weighing the evidence cumulatively, it appears that John refers to both Isaiah 53 and 42 in these passages. The constellation of Servant terminology from Isaiah in John 1, along with the quotation from Isaiah 40:3, points to Jesus as the Isaianic Servant. From the very outset of his description of Jesus' ministry, John utilizes Isaianic Servant language to speak of Jesus, making Jesus' identity as the Servant an important element of his Christology.

It is possible that in the same way that the prologue is used to foreshadow various events in the Gospel (e.g., the rejection of Jesus in 1:11), there is foreshadowing about the purpose of Jesus' death, specifically, his death that removes the penalty and punishment of sin for those who receive him (1:12-13).[94] Jesus' death is the primary purpose for which he came into the world (3:16; 10:11, 17; 12:24). There is no indication prior to this passage that Jesus will die, simply that he will be rejected, so there are hints in this passage of his death and the purpose of his death. Furthermore, it also signifies the purpose of Jesus' death from the outset of his ministry—Jesus' death is meant for the sin of the world. We see here that Jesus' death is meant to take away sin, and the fact that his ministry (and death) is not just for the people of Israel, but is also for the world (3:16; 10:18). Just as the Servant's ministry was not just for the people of Israel, but also for the world (he sprinkles many nations in 52:15), so Jesus' ministry has a wider focus than Israel. While John the Baptizer states that Jesus' death is for the world, it is also implicitly present with the allusion to Isaiah 53:7. John already points to the inclusion of the nations in the work of Jesus, though it is not made explicit until later in the Gospel.

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[94]Morris notes that John points forward to the cross and the significance of the cross at the beginning o the Gospel. See Morris, *The Gospel according to John*, 131.

Burge also notes that John has uniquely brought together the ideas of Servant, sacrifice, and Spirit. The Spirit's descent on Jesus is meant to empower him to "to fulfill the atoning suffering of the Servant of God in Isaiah."[95] The endowment with the Spirit, then, equips Jesus for the Servant's mission. Finally, the naming of Jesus as the "Elect one" identifies him more explicitly as the Servant than the title "Lamb of God" does. Because this title alludes to Isaiah 42:1, it makes it clear that Jesus is identified as the Isaianic Servant, and his endowment with the Spirit shows he will carry out the Servant's mission.

Lifted up and Glorified

This allusion will be explained in two sections. First, there is the theme of the Servant being lifted up. Second, there is the theme of the Servant being glorified. There are allusions to both of these themes in John, and because of their close overlap, they will be treated under the same concept, though I will look at some of the distinctions between the two.

Lifted up. There are three places in John where Jesus speaks of being "lifted up" (ὑψόω; 3:14-15; 8:28; 12:32), so I will treat these together. There is a near scholarly consensus that these passages allude to Isaiah 52:13, but there has been less work done to demonstrate that there is, in fact, an allusion here.[96] Therefore, I will analyze several parallels to establish the allusion to Isaiah 52:13.

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[95]Burge, *The Anointed Community*, 61.

[96]Brown, *The Gospel according to John (I-XII)*, 146; Carson, *The Gospel according to John*, 201, 444; Reim, *Studien*, 163; Michaels, *The Gospel of John*, 198; Beasley-Murray, *John*, 50; Gerald L. Borchert, *John 1-11*, NAC 25A (Nashville: Broadman & Holman, 1996), 300; Schnackenburg, *The Gospel according to St. John*, 1:397; Craig S. Keener, *The Gospel of John: A Commentary*, vol. 1 (Peabody, MA: Hendrickson, 2003), 566; John W. Romanowsky, "'When the Son of Man Is Lifted up': The Redemptive Power of the Crucifixion in the Gospel of John," *Horizons* 32, no. 1 (2005): 115; Margaret Pamment, "The Son of Man in the Fourth Gospel," *JTS* 36, no. 1 (1985): 64; H. Hollis, "The Root of the Johannine Pun—Hypsōthēnai," *NTS* 35, no. 3 (1989): 475; Lincoln, *Truth on Trial*, 89; Rick M. Marrs, "John 3:14-15: The Raised Serpent in the Wilderness," in *Johannine Studies: Essays in Honor of Frank Pack*, ed. James E. Priest (Malibu, CA: Pepperdine University Press, 1989), 147; Wead, "The Johannine Double Meaning," 110. See also Thüsing who mentions it as one of the possible backgrounds, see Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 2nd ed., NA 21, 1/2 Heft (Münster: Aschendorff, 1970), 36.

The term ὑψόω is used in a number of places in the LXX and NT (212 times). It is used in reference to making someone great (Gen 24:35) or exalting someone (Exod 15:2; Josh 3:7; 1 Kgs 16:2). It is also used in Isaiah 52:13 in reference to what Yahweh will do to the Servant. It is used in the New Testament 15 times outside of John, and in each case "exaltation" is the meaning.[97] In John, it is used 4 times in 3 passages (2 times in 3:14).

The emphasis in these three passages is on the *meaning* of Jesus being "lifted up" not on the fact of its occurrence.[98] Each passage develops the theme of Jesus being "lifted up" in a slightly different way. In John 3:1-21, Jesus dialogues with Nicodemus about the need to be born ἄνωθεν (v. 3). Jesus compares himself with the serpent that Moses lifted up in the wilderness (v. 14) and states that the Son of Man must be lifted up (ὑψωθῆναι) so that he might give eternal life to all who believe in him (vv. 14b-15). In 3:14-15, there is a salvific element to the lifting up.

John 8:21-30 concerns origins, and Jesus states that he is from above and his opponents are from below (v. 23). Jesus here is not referring merely to physical origins, but spiritual ones—he is from God while his opponents are of the devil. Jesus tells the Jews that when they have lifted him up (ὑψώσητε), they will know who he is. Their (future) knowledge of Jesus' identity is in contrast to their present situation where they do not know his true origins.[99] The Jews will know more than just Jesus' true origins. They will also see his divine identity as the phrase ἐγώ εἰμι suggests. Jesus' elevation on the cross is "the event in which Jesus' divine identity is manifested for all to see."[100] In 8:28,

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[97]Wead, "The Johannine Double Meaning," 109.

[98]Romanowsky, "When the Son of Man Is Lifted up," 103.

[99]Michaels, *The Gospel of John*, 491.

[100]Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, Didsbury Lectures 1996 (Grand Rapids: Eerdmans, 1999), 65.

there is a tone of judgment since the Jews will be responsible for Jesus being "lifted up."[101]

Finally, 12:23-36 signal that Jesus' "hour" has arrived. There is a voice from heaven which speaks of Jesus having glorified the Father, and Jesus' declaration that the ruler of the world is now cast out (vv. 28-31). He then says that when he is lifted up (ὑψωθῶ), he will draw all to himself (v. 32). The "lifted up" saying in 12:32 draws together the elements of salvation and judgment in 3:14 and 8:28 in that there is judgment on the ruler of the world (v. 31) followed by drawing of all to himself when he is lifted up.[102] Bauckham observes that the "lifted up sayings all complement one another in that "the cross reveals the divine identity in Jesus (8:28), such that all people are drawn to him (12:32) for salvation (3:14-15)."[103]

It is clear that in John, "lifting up" is a description of his being lifted up on the cross.[104] More than simply being lifted up on the cross, the term also refers figuratively to the exaltation of Jesus over the cosmos.[105] Like 8:28, it is likely that John has in mind the events of the crucifixion, resurrection, and ascension tied together in the phrase "lifted up."[106] Though there is a clear linguistic connection between Isaiah 52:13 and the

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[101]Pamment notes the theme of judgment against those who refuse the revelation of God's Son. See Margaret Pamment, "The Meaning of Doxa in the Fourth Gospel," *ZNW* 74, nos. 1-2 (1983): 15.

[102]Brown, *The Gospel according to John (I-XII)*, 478.

[103]Bauckham, *God Crucified*, 66.

[104]Charbonneau demonstrates similarities between the crucifixion scene in chap. 19 and 3:14-15, 8:28, and 12:32. See Charbonneau, "Qu'as-tu fait' et 'd'où es-tu; pt. 1"; Charbonneau, "Qu'as-tu fait' et 'D'où es-tu; pt. 2."

[105]Bauckham, *God Crucified*, 65.

[106]Carson argues that all four occurrences "always combine the notions of being physically lifted up on the cross, with the notion of exaltation." See Carson, *The Gospel according to John*, 201. See also Moloney, *The Gospel of John*, 4:95; Romanowsky, "When the Son of Man Is Lifted up," 108; Earl J. Richard, "Expressions of Double Meaning and Their Function in the Gospel of John," *NTS* 31, no. 1 (1985): 101. Herrera comments that the Church Fathers saw a connection between the crucifixion, resurrection, ascension, and glorification of the Lord. See Jorge Federico Herrera Gabler, "Los Dichos de 'Ser Exaltado' En Los Padres de La Iglesia = The Lifted-up Sayings in the Church Fathers," *ST* 45, no. 1 (2013): 141. Hollis argues that "lift up" demonstrates the paradoxical union of the events of death and elevation to a position of glory, see Hollis, "The Root of the Johannine Pun--Hypsōthēnai," 475.

three passages in John, the word itself does not tell us from where in the Old Testament it is drawn.

There are structural similarities between John 12:32 and Isaiah 52:13, specifically related to ὑψόω. Brendsel identifies the structural progression between Isaiah 52-53 and John 12.[107] In Isaiah, Yahweh returns as king to Jerusalem (Isa 52:8) just as Jesus returns as king to Jerusalem (John 12:12). Yahweh's arrival elicits rejoicing and shouts of joy (52:8-9), just as Jesus' arrival does, when the crowds shout "Hosanna" and call him the "King of Israel" (John 12:13). Third, all the nations see the salvation of Yahweh (52:10), just as the "whole world" goes after Jesus (John 12:19). In Isaiah 52:13-15, the Servant is lifted up (ὑψωθήσεται); many are astonished when they see the Servant, and many nations are sprinkled. The Greeks request to see Jesus (12:20-22) mirrors the nations seeing the Servant. In John 12:32, the lifting up (ὑψωθῶ) leads Jesus to draw all men to himself.[108] Finally, there is the quotation of Isaiah 53:1 in John 12:38, a quotation which follows the nations coming to see the Servant in Isaiah 52:15. Just as the Servant's lifting up involves the nations, Jesus' lifting up on the cross draws "all men" to himself.

In addition, there are thematic parallels between these passages. In Isaiah, the Servant's lifting up/exaltation comes as a result of his death. God exalts him in the eyes of the people of Israel and the nations because the Servant's death leads to the healing of the people (53:5) and makes many righteous (53:11). In John, Jesus' lifting up has both a metaphorical and physical meaning. Jesus is physically lifted up when he goes to the cross. There is also a metaphorical reference to his death because "lifting up" means Jesus will die. In both the Servant's and Jesus' lifting up, there is a reference to their

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[107]Brendsel, *Isaiah Saw His Glory*, 180–81.

[108]"All men" (πάντας) in 12:32 refers to both Jews and Greeks. In the immediate context, Greeks request to see Jesus (12:20-21), so πάντας is not a reference to universalism. Rather, all people without distinction, whether Jew or Greek will be able to approach Jesus. See also Köstenberger, "John," 475.

death. In addition, Jesus' lifting up leads to eternal life for those who believe in him (3:14-15), just as the Servant's death leads to healing and righteousness for the people. Therefore, there is a thematic connection between the lifting up of Jesus in John (3:14-15; 8:28; 12:32) and the lifting up of the Servant in Isaiah 52:13. Both Jesus and the Servant are exalted as a result of their deaths, and in both passages the lifting up affects the nations.

Both passages are also unique in the presentation of their themes. As mentioned above, other people in the Old Testament are exalted. God exalts Joshua to lead the people of Israel (Josh 3:7). God also exalts Jehu by making him king of Israel (1 Kgs 16:2). While other people in the Old Testament are exalted, the Servant is the only figure who is exalted/lifted up by dying. Exaltation through death is precisely the same situation in Isaiah as in John where Jesus is exalted/lifted up in and through his death. There are no other places where this theme coincides except with the Servant and Jesus in John. Brendsel concurs when he states the use of "lift up" and "glorify" "in a juxtaposition of suffering and glory, humiliation, and exaltation, death and lifting up, is limited in the Hebrew scriptures to Isa 52:13."[109] Furthermore, the criterion of concurrence is also satisfied. John 12:32 is in close proximity with John 12:38 which quotes Isaiah 53:1. The proposed allusion to Isaiah 52:13 occurs in a context where a clear quotation to Isaiah 53:1 is present, which increases the probability that there is, in fact, an allusion to Isaiah 52:13 in John 12:32.

Implications. The Servant's exaltation in 52:13-15 leads to a description of his humiliation, but the order in the song is not meant to be chronological where the Servant is exalted, suffers, and is then exalted once more. Rather the opening verses of the Servant Song hint to the reader that the description of the Servant's death is not the

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[109]*Isaiah Saw His Glory*, 152.

final status of the Servant. In fact, the sequence in the Servant Song may have caused John to reflect on the fact that Jesus' death is his exaltation. His crucifixion is the beginning stages of his exaltation back to the Father.[110] His lifting up, then, is not just his crucifixion, but it is his enthronement as king. When Jesus is lifted up, he is recognized as the king of the Jews (19:19). Rather than the crucifixion presenting a problem to be solved in John, the crucifixion is a demonstration of Jesus' kingship. Jesus is not a warrior-king, but his kingship is demonstrated through his actions as the Servant, where he gives his life for others.

Another implication of understanding the background of Isaiah is specifically seen in John 8:28. John 8:28 signifies that the divine identity of the Son will be seen in his "lifting up" in crucifixion. Thus, the revelation of who God is takes place in Jesus' death. The Prologue provides the explanation, specifically in the mention of grace and truth coming through Jesus (1:14, 17). God's gracious, self-giving identity is seen supremely in the death of his Son who is "lifted up" on the cross. Thus, Jesus can say that when he is lifted up the Jews will know that "I am," namely, his crucifixion will show the gracious nature of God who gives up his Son.[111]

Finally, there is a connection between John 6:44-45 and 12:32. In 6:45, John expands the promise of eschatological teaching by God to both Jews and Gentiles. However, the *means* by which the Gentiles will be drawn has not yet been demonstrated. We see in the theme of "lifting up" that the means by which the Gentiles will become disciples of Jesus and hear and see him is revealed. In John 6:44, the Father draws (ἑλκύσῃ) people to Jesus. The next use of the term ἕλκω is in John 12:32 where Jesus says that when he is lifted up, he will draw (ἑλκύσω) all to himself. The means by which

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[110]Bauckham argues that John's reading is in contrast with Paul's reading of Isaiah 52:13-53:12 in Philippians 2:5-11 where *because* of Jesus' humiliation, he is exalted. See Bauckham, *God Crucified*, 67.

[111]Ibid., 68.

the Gentiles will be drawn is shown to be the lifting up of Jesus or his death. The lifting up saying also reveals the means by which people will be saved. Isaiah 53 says that the death of the Servant is how the forgiveness of sins takes place. In John 3:14-15, the reader learns that Jesus' lifting up leads to eternal life, but it is not explicit how this happens. John 8:28 details how Jesus' lifting up enables people to see his identity and be forgiven of their sins (8:24). Finally, John 12:32 tells the reader that Jesus defeats Satan when he is lifted up. Therefore, these sayings not only reveal the means by which the nations will be drawn, but also show the means by which Jew and Gentile might be granted eternal life—through the forgiveness of their sins accomplished at the crucifixion.

Glorified. Though this appears to be a separate allusion from the discussion on "lifted up," the two are closely related as a result of both ὑψόω and δοξάζω appearing in Isaiah 52:13.

The term δοξάζω is used frequently in the Old Testament, some 61 times. It typically refers to God, though it also is used in reference to Moses' face after he spoke with God (Exod 34:29), and Joseph being glorified among his brothers (Deut 33:16). In Isaiah 40-55, δοξάζω is used 8 times (42:10; 43:4, 23; 44:23; 49:3, 5; 52:13; 55:5), most often with the concept of "honoring." However, δοξάζω is used uniquely in 44:23, 49:3 and 52:13. In these passages, God shows his glory through another person or group—in 44:23, God shows his glory in Israel, in 49:3 and 52:13 it is in the Servant. Moreover, in 44:23 Yahweh is glorified by what he does for his people (44:23; 60:21), but in 49:3, he is glorified by what is done for him through the Servant.[112] δοξάζω also appears in the New Testament 53 times. The concept of glorification (as well as the term δοξάζω) appears throughout John. Jesus speaks of seeking the glory (δόξαν) of the Father (7:18). He states that the Father glorifies (ὁ δοξάζων) him (8:54). A voice from heaven says that

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[112]See chap. 3.

Jesus has glorified (ἐδόξασα) the name of the Father, and will glorify it (δοξάσω) again (12:28). In his farewell discourse, Jesus says that the Son of Man is glorified (ἐδοξάσθη), and that God has been glorified (ἐδοξάσθη) in the Son of Man (13:31).[113] Subsequently, he states that God will glorify (δοξάσει) the Son of Man (13:32). Jesus says that he will listen to his followers so that the Father might be glorified (δοξασθῇ) in the Son (14:13). Finally, in his high priestly prayer, Jesus requests that the Father glorify (δόξασόν) the Son so the Son might glorify (δοξάσῃ) him (17:1). Thus, there are repeated mentions of Jesus' glorification by the Father, and how the Father is glorified in Jesus.

There is an obvious linguistic parallel with the term δοξάζω. Because the term is so common, I cannot argue that an allusion to Isaiah 52:13 or 49:3 occurs on the basis of verbal similarities. Therefore, I will need to analyze other criteria to see if there is any evidence for an allusion.

The Servant passages in Isaiah can be broadly seen to encompass two (albeit, overlapping) themes—the Servant glorifying God, specifically in the accomplishment of his mission (49:3), and God glorifying the Servant (49:5; 52:13). Admittedly, the separation of these themes might amount to splitting hairs over similar themes. However, in distinguishing between the two, it will be easier to see the thematic similarities between John and Isaiah.

In Isaiah 49:3, God states that he will be glorified in the Servant (ἐν σοὶ δοξασθήσομαι). As mentioned in the previous chapter, God equipped the Servant for a task (49:2) and is glorified through the Servant's accomplishment of that task (49:5-6). Likewise, Jesus does not seek his own glory but seeks the glory of the one who sent him

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[113]Ensor comments that "is glorified" refers to the events of Jesus' death, resurrection, and ascension. See Peter W. Ensor, "The Glorification of the Son of Man: An Analysis of John 13:31-32," *TynBul* 58, no. 2 (2007): 233. Contra Chibici-Revneanu who thinks that Jesus' glorification of the Father refers exclusively to the cross, see Nicole Chibici-Revneanu, "Variations on Glorification: John 13,31f. and Johannine Doxa-Language," in *Repetitions and Variations in the Fourth Gospel*, ed. Gilbert van Belle, Michael Labahn, and Petrus Maritz, BETL 223 (Leuven: Peeters, 2009), 518. Thüsing sees the aorist "glorified in 12:28 as a reference to Jesus' life and death and the future "glorify" with the stage of God's work after the crucifixion. See Thüsing, *Die Erhöhung*, 194–98.

(7:18). Moreover, a voice comes from heaven (12:28) indicating that Jesus has glorified (ἐδόξασα) the Father's name and will do so (δοξάσω).[114] Thüsing contends that the aorist refers to the whole ministry of Jesus, including his hour, and the future tense is a reference to the exalted Jesus who will draw all to himself.[115] The Father is glorified through the life of Jesus and the completion of his mission, similar to 49:3. In 13:31b, Jesus tells the disciples that ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ. This language mirrors Isaiah 49:3 where δοξάζω is used in the passive and ἐν describes in whom God will be glorified.[116] In Isaiah 49, it is the Servant, and in John 13:31b, it is in Jesus. John 14:13 also uses the passive voice to speak of the Father being glorified in the Son (δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ). John 17:1 has a reciprocal sense where Jesus requests that the Father glorify him so that Jesus can glorify the Father.[117] The passage continues in 17:4 where Jesus affirms that he glorified the Father by completing the work that he was sent to do. This passage thematically connects with the Servant who glorifies God by completing the mission he was given just as Jesus completes the mission he was given to the Father resulting in the glorification of the Father. All six of these verses thematically connect with Isaiah 49:3 through the glorification of God by another—in Isaiah it is the Servant while in John it is Jesus. Moreover, we see that one of the ways the Son/Servant glorifies the Father/God is through the completion of the task he was given.

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[114]Cook sees the Son glorifying the Father as a pattern of his life. See W. Robert Cook, "The 'Glory' Motif in the Johannine Corpus," *JETS* 27, no. 3 (1984): 293.

[115]Thüsing, *Die Erhöhung*, 193–98.

[116]Carson comments on 13:31-32 that "we are driven to Isaiah 49:3." See Carson, *The Gospel according to John*, 482. Kerr also notes that other connections between Isa 49 and John 12-13 are "Lord" (12:13, 16; 49:4, 5), and "servant" (13:16; Isa 49:5). See also Alan R. Kerr, *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (London: Sheffield Academic Press, 2002), 283n40; Köstenberger, "John," 488; Thüsing, *Die Erhöhung*, 248. Euseibius also connections John 13:31 and Isa 49:3-5. See Eusebius of Caesarea, *Commentary on Isaiah*, 11:242.

[117]Forestell sees the mutual glorification of the servant by Yahweh and of Yahweh by the servant as similar to the theme of the glorification of the Father in Jesus and of Jesus by the Father in John. See J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 66.

In Isaiah 49:5, the Servant states that he will be glorified in the sight of the Lord (δοξασθήσομαι ἐναντίον κυρίου). In the final Servant song (52:13), God affirms that the Servant will be glorified (δοξασθήσεται), with the passive indicating that it is God who will glorify the Servant. In John 8:54, Jesus tells the Jews that his Father glorifies him, indicating that it is currently taking place. In 13:31a, Jesus says that the Son of Man is glorified (ἐδοξάσθη), using the passive voice like Isaiah 52:13 does. In 13:32, the future tense is used (δοξάσει) to describe God glorifying Jesus. John 17:1 contains a prayer for God to glorify him, with the understanding that it will happen. Finally, 17:5 continues the prayer for God to glorify Jesus in his presence (παρὰ σεαυτῷ), which is different linguistically than Isaiah 49:5, but it has conceptual parallels.[118] Therefore, there are clear thematic links between Isaiah 49:5 and 52:13 and several passages in John. God glorifies the Servant in Isaiah, and Jesus in John.

There is also uniqueness in the theme between Isaiah 49 and John. There are only two places in the LXX where God is glorified by someone else—Isaiah 44:23 where God is glorified in Israel and 49:3 where he is glorified in the Servant. In most places in the LXX, God is "honored" or "praised" by others (e.g., Exod 15:2; Pss 21:24; 49:15). However, in no other place outside of Isaiah 44 and 49 is God glorified in someone else, so this concept is unique to Isaiah.[119] Therefore, the Old Testament antecedent to Jesus' words in John is likely to be found in Isaiah 49. When noting the similarities between Isaiah 49 and 52 with John, it seems that those passages best account for the background of Jesus' words.

The allusions to Isaiah regarding "lifting up" and "glorification" serve several purposes. First, the allusions to Isaiah 49 and 52 regarding the glorification theme signals

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[118]Reim also sees the connection between 17:1 and 49:5, *Studien*, 181.

[119]As Reim states, "'Sich verherrlichen in jemanden' (אתפאר) findet sich im AT nur bei Dtjes und im NT nur bei Johannes." See ibid., 174.

to the reader that the fulfillment of both of these passages is now taking place. God is now glorifying the Servant, so the reader can see that Jesus is fulfilling the mission the Servant was given. Moreover, Jesus is presently seeking the glory of God (8:54), so the Servant's ministry is actively taking place. Thus, there is a fulfillment of the Servant's work and person taking place for readers who understand the allusions.

Second, they provide the explanation for why Jesus' death on the cross is not the failure of his mission. As the Servant's death is the means by which he is glorified, so Jesus' crucifixion—his "lifting up"—is the means by which he accomplishes his mission and returns to the glory he shares with the Father. Rather than the crucifixion being seen as a moment of shame for Jesus, it is the moment where he completes the mission he received from the Father. When the Jews "lift up" Jesus, it reveals who he is (8:28), and it is the completion of his mission. When Jesus completes the mission the Father has given for him, it leads to his glorification (13:32).[120] The crucifixion then is not a place of shame but of honor and glory for Jesus.[121]

Third, the reader understands the theological meaning of the crucifixion in John 19. The mission that Jesus came to complete was the task of the Servant, bearing the sins of many (53:4, 11). For those who "see" and believe, whether Jews or the nations (49:5; 52:15), Jesus enables them to receive the offer of eternal life (3:15; 12:32). He takes away the sin of the world, by bearing the sins on himself as he is lifted up on the cross.

Jesus' glorification is nearly always mentioned in reference to his death. As discussed above, Isaiah 52:13 likely has shaped John's understanding of what Jesus' lifting up and glorification means. Isaiah 52:13 is a summary statement of the remainder

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[120]Pamment comments that "God's glory is manifested *in* the suffering and death of the Son of Man on the cross" (emphasis original). See Pamment, "The Meaning of Doxa in the Fourth Gospel," 16.

[121]As Köstenberger states, "it is precisely Jesus' crucifixion itself that constitutes, at the same time, his exaltation in that it marks the culmination of his messianic mission" ("John," 436).

of the passage in 53:1-10. The exaltation of the Servant in 52:13 is not accomplished in spite of his humiliation, but "the Servant is exalted and glorified in and through his humiliation and suffering."[122]

Conclusion

The above quotations and allusions provide the most persuasive case for the idea that the Isaianic Servant should be a significant aspect of Johannine Christology. By understanding these quotations and allusions as referring to the Servant in Isaiah, the reader sees foreshadowing of Jesus' death in the very early chapters in John. In addition, the allusions help the reader to understand why Jesus' death is not a failure in Jesus' mission but the fulfillment and completion of his mission that leads to his glorification. These allusions are also foundational to the argument that John portrays Jesus as the Isaianic Servant and provides the basis for investigating further allusions to the Servant passages. The common language and themes point readers of John back to Isaiah to understand the allusions, but it is the unique similarities to Isaiah, above other Old Testament passages, that make it clear to the reader that Isaiah is the text to which the Johannine texts point. Having established a foundation for seeing Jesus as the Isaianic Servant, I will now begin to build on that foundation by identifying other allusions that are less clear than those in this chapter. Additional allusions abound in John, but there is less certainty and fewer similarities in other allusions that I have dubbed "probable allusions," and it is to these allusions we now turn.

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[122]Bauckham, *God Crucified*, 64.

CHAPTER 5

PROBABLE ALLUSIONS

The previous chapter analyzed the quotations and clear allusions to the Servant Songs throughout John and demonstrated that these quotations and allusions indicate that John presents Jesus as the Isaianic Servant. The subsequent chapters will build off the findings of chapter four. If the findings of chapter four are convincing, then it increases the probability that the allusions in this chapter and the subsequent one are also valid. This chapter will focus on what I have called "probable allusions." Probable allusions are those allusions that lack the more explicit parallelism that clear allusions do (such as rare terms or structural parallelism), but contain enough parallelism and sufficient uniqueness to make them likely to be allusions. There are three probable allusions that will be analyzed in this chapter. The first follows the themes of light and salvation, rescuing people from darkness, and opening the eyes of the blind. The second probable allusion concerns the Greeks who come to see Jesus. The final one is the concept of doing God's will.

Light and Salvation

Light and darkness imagery is a major theme in John. Most often these images are applied to Jesus' identity (as the true light or light of the world) or his work (his coming is meant to bring people out of darkness). While light and darkness imagery may be stock religious imagery, found at Qumran and in other religions, I will suggest that this imagery found in John 8:12, 9:5, and 12:46 has its background in Isaiah, specifically

related to the Servant's role as being a light to the world (42:6; 49:6), bringing people out of darkness (42:7), and opening the eyes of the blind (42:7).[1]

Johannine Context

There are several passages in John that speak of Jesus as the source of light and salvation. The most explicit mention of this theme is found in John 8:12 where Jesus says he is the light of the world.[2] Since I have already surveyed the context of John 8 in the previous chapter, a few brief remarks are sufficient here. This passage occurs in the context of the Feast of Tabernacles where Jesus is being questioned by the authorities. In 7:52, the chief priests and Pharisees express their skepticism about Jesus' identity based on his origin from Galilee. Jesus' identity is the underlying theme of John 8. Jesus' statement, "I am the light of the world" sparks debate as to the authority of his self-revelation as the Light.[3] This debate leads Jesus to discuss the validity of his testimony (8:14). Elsewhere in John, Jesus is spoken of as the true light who came into the world (1:4, 9). Since "light" is to be taken metaphorically, there are different options for its meaning. "Light" can refer to revelation (Ezek 1:4, 13) or to the idea that Jesus is the presence of God dwelling with his people (Exod 13:21-22). If this phrase is an allusion

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[1]See also Ball, who argues that 8:12 refers to Isa 42:6; 49:6; 51:4 and 9:1, 2. See David Mark Ball, *"I Am" in John's Gospel: Literary Function, Background and Theological Implications*, JSNTSup 124 (Sheffield, England: Sheffield Academic Press, 1996), 215. For others who identity the background of John 8:12 as Isa 42:6 or 49:6, see Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000), 59; Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 456; Rudolf Schnackenburg, *The Gospel according to St. John*, trans. Cecily Hastings et al. (New York: Crossroad, 1972), 2:190; D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: InterVarsity, 1991), 338. Likewise, Keener thinks the image in 8:12 recalls the Servant from 42:6 and 49:6, though he does not think a reader can limit the image to one source. See Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson, 2003), 1:739. Contra Moloney who sees the background of 8:12 as the identification of the Torah as light of the world. See Francis J. Moloney, *The Gospel of John*, vol. 4, SacPag (Collegeville, MN: Liturgical, 1998), 266. Morris argues that the light may refer to the pillar of fire that led the Israelites in the wilderness, see Leon Morris, *The Gospel according to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 388. See also George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Thomas Nelson, 1999), 127.

[2]Ball concludes that the function of ἐγώ εἰμι with an image is to take an Old Testament image and apply it to the person of Jesus, see Ball, *"I Am" in John's Gospel*, 204.

[3]Ibid., 80–81.

to Isaiah, it appears that the metaphor means "salvation."[4] In the OT, "light" can refer to the physical light (e.g., Deut 4:19; Pss 104:19-23; 139:12; Isa 30:26; 45:7), but it is also a metaphor for spiritual life (e.g., Pss 36:9; 112:4), deliverance and healing (Mic 7:8; Isa 42:16), and the gift of life (Pss 37:6; 56:13; Job 33:28).[5] In Isaiah 8:23-9:1 (LXX), the term "light" refers to the deliverance of the people from Assyrian oppression. A few verses later, Isaiah speaks of a child who will bring freedom and peace, and thus, salvation from their enemies and sin (9:5-6 LXX). Isaiah 49:6 makes more explicit idea that light is a metaphor for salvation. The phrase "light of the nations" is parallel with the phrase "that my salvation might reach the ends of the earth," which demonstrates that the term "light" can also be a metaphor for salvation. Likewise, it is best to see the term "light" in John 8:12 as a metaphor for salvation as the context makes clear. A few verses later, Jesus says that unless the people believe in him, they will die in their sins (8:24), and that the Son can set them free from their slavery to sin (8:32-36). Jesus being the "light of the world" means that he brings freedom from the darkness of sin. Moreover, the Word brings life (1:4), and John describes this life as the "light of men," giving further evidence for a metaphorical meaning, and likely one that has connotations of a new creation. Therefore, Jesus' declaration that he is the light of the world means that he is the source of salvation.

John 9 contains the same saying as 8:12 in 9:5. Thematically, it is tied to the previous chapter through a repetition of the phrase "light of the world" (8:12; 9:5). John 9 illustrates what it means for Jesus to be the light of the world when he opens the eyes of the man born blind.[6] It also demonstrates the different reactions to the light—some see

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[4]I will argue for the allusion to Isaiah below, at present, I am simply surveying the context of the Johannine passages.

[5]For more on the theme of light in the Old Testament and John, see Elizabeth Achtemeier, "Jesus Christ the Light of the World: The Biblical Understanding of Light and Darkness," *Int* 17, no. 4 (1963): 439–49.

[6]Ball also notes that his claim to be the Light of the world is validated by this sign. See Ball, *"I Am" in John's Gospel*, 82.

the light and follow Jesus, others choose to remain in darkness (cf. 3:18-21). The light, then, brings illumination and removes blindness. As John 9 illustrates, blindness can be both physical and spiritual. By the conclusion of the episode, the man who was healed has spiritual insight into the identity of Jesus after his physical sight is restored. Ironically, the Pharisees who can physically see are unable to spiritually perceive Jesus' identity. Thus, the themes of Jesus bringing light and removing blindness are closely related.

In addition to Jesus being the light of the world, he also rescues people from darkness. This theme is found primarily in 12:46—though it is also seen in 8:12b—where Jesus states that he has come as light into the world so that those who believe in him might not remain in darkness. The context of this passage occurs immediately after the two quotations from Isaiah. Jesus reiterates the idea that he came into the world to save it rather than to judge it (cf. 3:17). Therefore, three themes—Jesus as the light of the world, removing blindness and rescuing people from darkness—are woven together in John 8, 9, and 12.

Isaianic Context

The passages from Isaiah that most closely resemble these Johannine passages are Isaiah 42 and 49.[7] In 42:6 and 49:6 the Servant is called a light of the nations (φῶς ἐθνῶν). Isaiah 49:6 further elucidates what being a light of the nations means when it says that the Servant is to be Yahweh's salvation to the ends of the earth (εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς). The term "light" is a metaphor for salvation in Isaiah 49. Both passages appear to indicate that the Servant is not just to bring light, but that he *is* the light of the nations. There is parallelism in the phrases "that you should be my servant" and "that you should be my salvation," meaning that the Servant "is in his own

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[7]There is overlap with Isa 9 as well, though it appears that Isa 42 and 49 further develop the themes found in Isa 9.

person the salvation the world needs, and, in the same way, the world's *light* (emphasis original)."[8]

Furthermore, Isaiah 42:7 states that the Servant is to open the eyes of the blind and to bring those out of prison who sit in darkness. Isaiah 49:9 also reiterates that the Servant's role is to bring people out of darkness. Here, again we see the same three themes together—the Servant serves as a light of the nations, removes blindness from the people and rescues them from darkness.

Detecting an Allusion

While there are clear similarities between these passages, it is important to analyze the parallels on the basis of the proposed methodology to see whether an allusion is truly present.[9] It must be added that the above themes are interrelated so I am treating them in the same category, though I will deal with them somewhat separately when progressing through the criteria to show the correspondence between the passages in John and Isaiah most clearly.

First, there is verbal parallelism between these passages. John 8:12 contains the phrase φῶς τοῦ κόσμου which has similarities with φῶς ἐθνῶν of Isaiah 42:6 and 49:6. The term φῶς is an obvious common word between the two passages. However, this term occurs 120 times in the LXX, and 26 times in Isaiah. In the LXX, the term typically means physical light, though it is often used as a metaphor for salvation (particularly, in Isaiah and the Psalms).[10] Moreover, John appears to expand the ἐθνῶν of Isaiah to include τοῦ κόσμου, which, though not formal synonyms, are closely connected.

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[8]J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 388–89.

[9]Reim also connects John 8:12; 9:5 with Isa 42:6; 49:6; 60:1, though he does not make a formal argument to demonstrate the allusion. See Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974), 164–66.

[10]E.g., Pss 35:10 (LXX); 55:14 (LXX); Isa 2:5; 9:1 (LXX).

John 9 contains the phrase ἀνοίγω + ὀφθαλμός 7 times (vv. 10, 14, 17, 21, 26, 30, 32) which also appears in Isaiah 42:6 (ἀνοῖξαι ὀφθαλμοὺς τυφλῶν). The phrase ἀνοίγω + ὀφθαλμός is used 29 times in the LXX and NT, and only refers to blind eyes being opened in Isaiah 35:5; 42:7 and John 9. Moreover, the phrase ἀνοίγω + ὀφθαλμός + τυφλός occurs only in Isaiah and John.[11] While it is possible that the allusion is to Isaiah 35:5, it is better to connect the phrase to Isaiah 42:7 because the phrase "light of the world" (9:5) has a parallel in 42:6 while Isaiah 35 does not contain any other parallels to John 9. The rarity of the phrase and overlap of terms points to dependence on Isaiah 42:7.

In John 12:46, Jesus says that those who follow him will not remain in darkness (ἐν τῇ σκοτίᾳ μὴ μείνῃ). The Servant, in 42:7, will bring out those who sit in darkness (καθημένους ἐν σκότει). While there is verbal overlap between σκοτία and σκότος, these are very common words. The terms κάθημαι and μένω are not exact equivalents, but the terms are similar.

The most significant verbal parallels occur between Isaiah 42:7 and John 9. John 8:12 and 12:46 contain some parallels with Isaiah 42 and 49, but because the terms σκότος, σκοτία, φῶς, and ἐθνῶν are so common, one cannot draw conclusions on the probability of an allusion based solely on the verbal parallels.

In addition, there are thematic parallels between the three passages in John and Isaiah 42 and 49. Isaiah 42:6 and 49:6 speak of the Servant as both the source of light/salvation as well as the light/salvation in himself. Likewise, in John 8:12, Jesus states that he *is* the light of the world. Jesus does not simply bring light (though, that is accurate), but he himself is the light and salvation. He describes himself in the same way that Yahweh describes his Servant in Isaiah 49:6. The Servant's task is not merely to give

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[11]Isa 35:5; 42:7 and John 9:17, 32; 10:21; and 11:37 (10:21 and 11:37 refer back the incident in John 9).

light to Israel, but also to bring salvation to the nations, even to the ends of the earth.

Similarly, Jesus is the light of the *world*, meaning that his salvation goes to all places. In

addition, John 9 speaks of Jesus opening the eyes of the blind, just as the Servant does in

Isaiah 42, which is an obvious thematic parallel.[12] Third, the Servant brings people out of

darkness (42:7; 49:9) just as Jesus does (8:12; 12:46).[13] The Servant's very purpose is to

bring light so that people will no longer remain in darkness, which characterizes Jesus'

purpose as well. Isaiah 42:7 speaks of the Servant bringing prisoners out from the

dungeon. As I argued in chapter 3, the darkness there is the darkness of sin, so the

removal of prisoners from the dungeon is releasing them from sin. In John 8:34-36, Jesus

says that he sets people free from the slavery to sin, so there is, at least minimally, a

connection between the Servant's release of prisoners and Jesus' release of people from

captivity to sin. In both Isaiah and John, it appears that the darkness is metaphorical for

sin, just as light is metaphorical for salvation.

Beyond the thematic parallels, there are two significant structural parallels.

First, Isaiah 42:6-7 speaks of the Servant as a light to the nations and then states that he

opens the eyes of the blind. This structure is followed in John 9, where Jesus declares

that he is the light of the world in 9:5. Immediately after this statement, he rubs mud on

the blind man's eyes and has him wash in the pool after which he is able to see (9:6-7).

Though this is not a large-scale structural similarity, it is a structural similarity,

nonetheless.

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[12]Brown also notes that Jesus' self-description may stem from Isaiah 49:6. See Raymond E. Brown, *The Gospel according to John (I-XII)*, AB 29 (Garden City, N.Y: Doubleday, 1966), 372. See also J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 572n4. Köstenberger notes that both Matthew and Luke place Jesus' healing of the blind in the context of the ministry of the Servant of the Lord. The use of the Servant in Matthew and Luke does not give direct evidence for John's allusions to Isaiah 42 and 49, but it does indicate that other New Testament authors connected the healing of the blind with the Servant, so it is possible that John does as well. See Köstenberger, "John," 459.

[13]See also J. C. Coetzee, "Jesus' Revelation in the Ego Eimi Sayings in John 8 and 9," in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986), 173.

A second (more significant) structural similarity is found in John 8. In Isaiah 42:6, the Servant is said to be a light to the nations, which then results in being a witness to Yahweh as the one true God (42:8; 43:10). In the same way, Jesus' role as the light of the world (8:12) results in his role as a witness (8:14, 18). The abrupt change in theme from Jesus as light to Jesus as witness in John 8 is best explained by the connection to these themes in Isaiah 42 and 43.[14]

The next criterion that is the most significant is that of uniqueness. Is the theme of light/salvation unique between John and Isaiah or is it found elsewhere in the Old Testament?[15] There are places in the Psalms where the term "light" is used metaphorically to indicate salvation, just as it is in Isaiah (e.g., Pss 36:9; 56:13). Isaiah, however, is the better option for the background to the concept of "light." In the Psalms, Yahweh is the agent of salvation while in Isaiah it is the Servant, so there is some possible overlap, but the direct agency of the Servant in bringing light and salvation fits better with Isaiah than with the Psalms. The Psalms speak of Yahweh being the source of light (Pss 35:10; 36:6; 111:4 LXX), but in Isaiah the Servant is the source of light and the one who brings light. While the concept of light as a metaphor for salvation is similar in the Psalms and Isaiah, the Servant's active agency in bringing salvation and embodying light is closer to the description of Jesus in John. There might be an implicit comparison of Jesus with Yahweh in this concept, but the background is likely Isaiah. In the Old Testament, it is unparalleled to speak of a human being as light/salvation, yet this is

[14]Ball, *"I Am" in John's Gospel*, 217.

[15]Janzen argues that Isa 9 serves as the background of the light of the world imagery in John 8:12. Isa 9 is a definite possibility. In light of the other connections with Isa 42 and 49, those passages seem better candidates for the allusion, though it is impossible to rule out influence from Isa 9. See J Gerald Janzen, "'I Am the Light of the World' (John 8:12): Connotation and Context," *Encounter* 67, no. 2 (2006): 129–30. Hamid-Khani argues that the theme of spiritual blindness is present in Deuteronomy and other prophets as well (e.g., Deut 29:4; Jer 5:21), see Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 120 (Tübingen: Mohr Siebeck, 2000), 299–300.

precisely how the Servant, and, subsequently, Jesus is described.[16] Jesus is both the agent

and embodiment of God's light and salvation. No other figure is described this way in

the Old Testament, other than the Servant, making this thematic connection, a very

unique one.

Furthermore, the idea of removing people from darkness is found in Psalm

106:14 (LXX) as well as Isaiah 42:7. The structural parallel between John 9 and Isaiah

42—the Servant being the light of the nations, followed by the healing of the blind

man—points in the direction of Isaiah 42 as the background of the Johannine text.

Moreover, John 12:46 also speaks of Jesus being a light which points back to Isaiah 42

(since Ps 106 does not have the theme of light). Finally, the theme of opening the eyes of

the blind is found in Isaiah 32:3 and 35:5, where the text is ambiguous as to the agent of

this opening, possibly pointing to Yahweh. However, Isaiah 42 likely develops the theme

of the eyes of the blind being opened by explicitly identifying the agent of this miracle as

the Servant rather than Yahweh. In no other place in the Old Testament is a person said

to open the eyes of the blind, so the theme is uniquely a role of the Servant in Isaiah and

Jesus in John.[17] Therefore, the uniqueness of these features makes it plausible that John

alludes to Isaiah in his description of Jesus as the agent of salvation, the embodiment of

light, who opens the eyes of the blind, and who brings prisoners out of darkness.

There is significant correspondence between John 8:18, 24, 28 and Isaiah 43.[18]

This criterion notes that as more parallels occur in the same context, it becomes more

likely that an allusion is present. In John 8:18, Jesus speaks about bearing witness

concerning himself, which, Ball notes, seems to be a reference to Isaiah 43:10. Isaiah 43

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[16]Motyer, *The Prophecy of Isaiah*, 388–89, 389n 3.

[17]See also Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress, 2003), 108.

[18]These connections are drawn from Ball, *"I Am" in John's Gospel*, 188–98. See also Coetzee, "Jesus' Revelation," 171; Reim, *Studien*, 172.

is written in the form of a lawsuit where there is a summons for the nations to bring witnesses (v. 9), as well as Yahweh's call for Israel to be his witnesses (v. 10). Moreover, the Servant in his role as a light to the nations (42:6) is also called to bear witness to Yahweh (v. 10). Ball observes that when Jesus takes on the role of being a light (8:12) and that of a witness (8:18), he is taking on the role of the Servant from Isaiah (42:6; 43:10).[19] Moreover, John 8:24 and 8:28 are primarily concerned with Jesus' identity rather than his role (as 8:18 is). Both 8:24 (ἐὰν γὰρ μὴ **πιστεύσητε** ὅτι **ἐγώ εἰμι**) and 8:28 (τότε **γνώσεσθε** ὅτι **ἐγώ εἰμι**) contain phrases that are reminiscent of Isaiah 43:10 (ἵνα **γνῶτε** καὶ **πιστεύσητε** καὶ συνῆτε ὅτι **ἐγώ εἰμι**). Ball contends that the similarity between Jesus' words in John and Yahweh's words in Isaiah appear deliberate. In addition to linguistic similarity, both passages contain an exclusive soteriological claim. The (apparent) allusion to Isaiah 43 also gives the proposed allusion to Isaiah 42 (and 49) more weight because of the close proximity of Jesus' claim to be light of the world in John 8:12 and his role as witness in 8:24, 28 as well as the proximity of Isaiah 42 and 43.

The proposed allusion fits the criteria of parallelism (verbal, thematic, and structural), uniqueness, and correspondence. The accumulation of these criteria makes the allusion "probable" rather than simply a "possible" allusion to Isaiah.[20] However, the verbal parallels are not sufficiently rare to see these as clear allusions. Moreover, the similarity between Psalms and Isaiah in terms of the meaning of light and Yahweh's role in bringing light, means that these themes are not without precedent in the OT, so their classification as "probable" fits best.

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[19]Ball, *"I Am" in John's Gospel*, 217.

[20]For evidence in church history, Cyril of Alexandria, in commenting on John 8:28, mentions John 8:12 alongside Isa 42:6, which demonstrates that he saw an allusion in 8:12 to the Servant passage of 42:6. See Cyril of Alexandria, *Commentary on John*, ed. Joel C. Elowsky, trans. David R. Maxwell, vol. I, ACT (Downers Grove, IL: InterVarsity, 2013), 343.

John's use of Isaiah

The allusion to the Servant passages in Isaiah serves several purposes in John. First, as argued elsewhere, the allusions reveal that Jesus fulfills the role of the Isaianic Servant of the Lord. Beyond revealing Jesus' identity as the Servant, Ball contends that John's use of the Old Testament (particularly, the "I am" statements) helps the reader to see what sort of Messiah Jesus will be. He argues that the reader who only sees the surface level of Jesus' "I am" sayings may still recognize that Jesus is the Messiah, but will not recognize what sort of messiah the Johannine Jesus claims to be.[21] Following Ball's thesis, the allusion to the Servant demonstrates that Jesus is not a conquering Messiah, but one who comes to bring salvation through his death.[22] Jesus as the light of the world both identifies him as the Servant, but also reveals what he has come to do—bring salvation and expose sin.

Second, it underscores the fact that Jesus brings salvation to all people. In Isaiah, the Servant's task was not limited to simply Israel, but extended to the nations. Likewise, Jesus' task is to bring salvation to all the world (8:12).[23] The allusion in John 8:12 serves as a precursor to Jesus' statement in 10:16 that he has other sheep (which is likely a reference to the Gentiles). Indeed, as the Servant's task was not complete by merely bringing Israel back, but his goal was to bring salvation to the ends of the earth, so that Jesus' task was not to bring salvation only to Israel, but to the rest of the world as well.

Third, Jesus rescues people from darkness. In Isaiah, this darkness is not simply that of exile but the darkness of sin. The theme of removing people from

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[21]Ball, *"I Am" in John's Gospel*, 261.

[22]Note the connection between the Lamb of God who takes away the sin of the *world* (1:29) and Jesus as the light of the *world*. Jesus' mission for the world is to bring salvation, but bring it through his death which takes away the sin of the world.

[23]Michaels sees the meaning "light of the world" as equivalent to the Samaritans declaration that Jesus is the "Savior of the world," in 4:42. See Michaels, *The Gospel of John*, 478–79.

darkness is the other side of Jesus bringing light. His purpose is to bring salvation to all people, which involves rescuing them from sin.

Finally, Jesus removes blindness as the Servant does. In Isaiah, the blindness is both physical (35:5) as well as spiritual (6:10) and in John 9, the blindness is both physical and spiritual. When Jesus gives sight to the blind man, the physical sight ultimately leads to spiritual insight into Jesus' identity (9:38). The Servant removes the spiritual blindness of Isaiah 6:10, leading the people to obedience to Yahweh and an understanding of the Servant's task (52:15). While the removal of this blindness ultimately takes place at the Servant's death, the Servant's mission is to bring light and expose sin. Jesus says in 12:46 that he exposes people in darkness so they do not remain there. The Servant brings light and enables people to see their sin and believe in God. In John, people are to believe in Jesus as God's Son. Therefore, when Jesus removes blindness, it enables people to understand what his identity truly is and believe in him.

Greeks Come to Jesus

The appearance of Greeks at the Passover festival presents an enigmatic event to the readers of John. In John 12, the Greeks approach Philip requesting to see Jesus. Andrew and Philip present this request to Jesus who appears to ignore the request. However, the request leads him to declare that his hour has arrived (12:20-23) I will propose that Isaiah 52:15 and, to a lesser extent, Isaiah 49:6 serve as the background to John 12:20-22, and that understanding the allusion to the Servant passages helps to explain Jesus' response.[24]

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[24]See Beutler, who also notes that the relationship of the Greeks' appearance and Jesus' announcement of his hour is not clear. See Johannes Beutler, "Greeks Come to See Jesus (John 12:20f)," *Bib* 71, no. 3 (1990): 333. In addition, Frey sees the influence of Isa 52:15 on John 12:20-22, though he also sees Isa 11 as exercising an influence. See Jörg Frey, "Heiden - Griechen - Gotteskinder : Zu Gestalt Und Funktion Der Rede von Den Heiden Im 4 Evangelium," in *Heiden* (Tübingen: Mohr, 1994), 257–59.

Johannine Context

Jesus' appearance in Jerusalem before the Passover feast leads crowds to greet him and hail him as the King of Israel (12:13). The author inserts an interpretive phrase where he discloses that the disciples did not understand the meaning of the events of the Triumphal Entry until after Jesus' resurrection (v. 16). The reception of Jesus by the multitude leads the Pharisees to state that the world is following Jesus (v. 19). After this declaration, Greeks who were at the feast approach Philip to request to see Jesus. For reasons that are not clear, Philip approaches Andrew and they both tell Jesus about the Greeks' request. Upon hearing this, Jesus declares that the hour has come for him to be glorified (v. 23).

Isaianic Context

As I have discussed at length, Isaiah 52:15 occurs in the beginning stanza of the final Servant song. The first stanza introduces the song and foreshadows the conclusion of the Servant's ministry. Though nations had not been told about the Servant, they will see and understand his ministry. Isaiah 49:6, as mentioned above, emphasizes that the Servant's ministry is not simply to restore Israel, but is also meant to take salvation to the ends of the earth.

Detecting an Allusion

There are several indications that an allusion to Isaiah 52 is present in John 12:20-22, namely, there are key parallels, correspondence, concurrence, and uniqueness between these passages.

The verbal parallelism contains two words. First, John speaks of the Greeks (Ἕλλην) approaching Philip. Isaiah 52:15 speaks more broadly of the nations (ἔθνη) as does Isaiah 49:6. However, it seems that in John 12, the Greeks are a sign of the far reaching extent of Jesus' ministry as the Pharisees say that the κόσμος is going after

Jesus.[25] Both Isaiah and John, then, speak of Jesus' ministry reaching beyond Israel and going to the world. Second, Isaiah says that the nations ὄψονται and in John the Greeks ask ἰδεῖν Jesus. While the term ὁράω is a common word in the LXX and NT, both Isaiah and John use the term in the same way. Although ὁράω is used in John for the physical act of seeing (e.g., 1:47, 48; 5:6), the verb is often "found in contexts associated with the affirmation, the acceptance, or the refusal of Jesus' role as the revealer."[26] Therefore, the term "to see" in John can mean more than physical sight, but it can also mean spiritual perception of Jesus' identity (e.g., 1:34). "Seeing" can be a complement to "believing," which appears to be the case in John 12:20-21 (cf. 3:3).[27] "Seeing" does not always lead to believing—though it should (6:36)—but that is a result of spiritual deficiency in the seer (9:41). Indeed, there is irony in the fact that the Greeks request to see Jesus (and likely believe in him), but Israel failed to see (12:40).[28] In Isaiah 52:15, the nations were not told, but they will see. The reference to "seeing" in 52:15 is further elucidated by the following phrase when it says that they will understand (συνήσουσιν). Thus, the nations do not physically "see" the Servant's work, but they are given the insight to perceive the meaning of his death.

There is also obvious thematic parallelism between John 12 and Isaiah 52. The Greeks/world comes to see Jesus just as the nations see the Servant. In both passages, the

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[25]Most agree that the Greeks are not Greek-speaking Jews, but Greeks who are meant to represent the world. See Ernst Haenchen, *John 2: A Commentary on the Gospel of John, Chapters 7-21*, Hermeneia (Philadelphia: Fortress, 1984), 96; Brown, *The Gospel according to John (I-XII)*, 470; Carson, *The Gospel according to John*, 435; Morris, *The Gospel according to John*, 526; Schnackenburg, *The Gospel according to St. John*, 2:281; H.B. Kossen, "Who Were the Greeks of John Xii 20?," in *Studies in John: Presented to Professor Dr. J. N. Sevenster on the Occasion of His Seventieth Birthday*, NovTSup 24 (Leiden: Brill, 1970), 108.

[26]Moloney (*The Gospel of John*, 352) cites as examples 1:18, 33, 34, 39, 50, 51; 3:3, 11, 32, 36; 4:45; 5:37; 6:2, 36, 46; 8:38, 57; 9:37; 11:32, 40.

[27]See also Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52-53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 69.

[28]Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson, 2003), 2:884.

nations have an understanding as to the identity of Jesus/the Servant, thereby showing a clear shared theme between the passages.

There is also structural parallelism. In Isaiah 52:15, the passage says that the nations will see, which is followed by a description of the death of the Servant. Likewise, in John 12, the Greeks request to see Jesus, which is followed by Jesus' statement about death (v. 24). Furthermore, there is a contrast between Israel and the nations that is reproduced in John 12 and is also is present in Isaiah 6 and 52. In Isaiah 6:9-10, Israel is blinded just as they are in John (12:37-43). In contrast, many nations see (Isa 52:15), and the Greeks request to see (John 12:20-21).[29] Moreover, it is the request of the Greeks that leads Jesus to declare that the hour of his death has come (12:20-23). Thus, it appears that John 12:20-24 alludes to the structure of Isaiah 52:15ff.

In addition to the noted parallelism, the proposed allusion is found in the context containing a quotation of Isaiah 53:1 (in 12:38) along with a clear allusion to Isaiah 52:13 (in 12:23-32).[30] The influence of both Isaiah 52:13 and 53:1 are in the context, so it makes it more probable that John had Isaiah 52:15 in mind. Furthermore, it is possible that John may have had all of Isaiah 52:13-53:12 in mind in this section. The imagery of the seed dying and bearing fruit (12:24) and the description of Jesus' rejection and coming death (12:33, 37-38) has potential parallels with the Servant's death (53:8-9) and the resulting righteous offspring (53:10-11).[31] The Servant's death leads many to be accounted as righteous, which has similarities with the fruit that is born when a seed dies (John 12:24). If verses 24 and 32 are read together, then it is possible to understand the fruit that is born from the death of the seed as the drawing of all people to Jesus (v. 32).[32]

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[29]For this observation, see Brendsel, *Isaiah Saw His Glory*, 158.

[30]Beutler notes that "to be glorified" occurs four times in this section (vv. 23, 27, 28a, 28b), and "to be lifted up" is found in vv. 32, 34. These terms come from Isa 52:13, which lends credibility to the claim that Isa 52:15 is in the background earlier. See Beutler, "Greeks Come to See," 338.

[31]Brendsel, *Isaiah Saw His Glory*, 153.

[32]As suggested by Michaels, *The Gospel of John*, 685.

In this reading, the similarities between Isaiah 52 and John 12 become more striking. The Servant's death enables the nations to "see," just Jesus' death draws all the nations (such as the Greeks) to himself.[33]

The final criterion is that of uniqueness. Are there other places in the Old Testament (or elsewhere) that could serve as the background of the proposed allusion? It appears that Isaiah 52:15 is unique in the Old Testament in that it is the only place where the nations approach/see God's agent who will bring salvation through his death. In 1 Kings 10, the nations (represented by the Queen of Sheba) come to Jerusalem to meet Solomon, King of Israel. However, the thematic parallelism between John 12 and 1 Kings 10 ends there since John 12 also references Jesus' death. Only in Isaiah 52:15 do the nations "see" God's agent in the context of his death (or the announcement concerning his death).

John's Use of Isaiah

If John 12:20-21 alludes to Isaiah 52:15, it helps understand why Jesus does not (apparently) respond to the Greeks request. Isaiah 52:13-15 provides a preview of the conclusion of the Servant's work. It does not speak of the exaltation of the Servant, followed by his humiliation, then a subsequent exaltation. Rather, the first stanza tells the reader at the outset what the final result of the Servant's work will be. The salvation of Yahweh that the ends of the earth see (52:10) is a result of the Servant's death.[34] Ultimately, his death bears the sins of others, enabling the forgiveness of sins and righteousness of the people (53:4-5; 11). The nations are enabled to perceive the meaning of his death only *after* his death, not at the time of the event. For the nations to

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[33]Augustine, "Tractates on the Gospel of John," in *SLNPNFCC*, ed. Philip Schaff, vol. 7 (Grand Rapids: Eerdmans, 1956), 51:9, p. 285.

[34]See also Brendsel, who notes that with the request of the Greeks, the Isaianic arm of the Lord is ready to be bared. The arm of the Lord is bared in and through the suffering and death of the Servant. See Brendsel, *Isaiah Saw His Glory*, 155.

correctly understand the Servant's work, and for them to participate in Yahweh's salvation, the Servant must die.[35] Therefore, when the Greeks request to see Jesus, he does not grant them permission, because in order for them to correctly perceive and participate in the benefits of his ministry, Jesus must die. Hence, when Philip and Andrew inform Jesus of the Greeks' request, he immediately speaks of his death (v. 24), and states that when he dies, he will draw all peoples to himself (12:32). Without understanding the allusion to Isaiah 52:15, it is unclear why Jesus does not allow the Greeks to meet him.[36] For the Greeks to truly see Jesus, he must be lifted up on the cross. Then, they will be able to participate in the benefits of his ministry and death.

Isaiah 49:6 also provides an explanation for Jesus' response. In 49:6, the Servant's task is to bring Israel back to Yahweh, but it is also to take Yahweh's salvation to the ends of the earth. Once salvation reaches the ends of the earth, the Servant's mission has reached its end.[37] Now that Jesus has fulfilled his role of being a light to the Gentiles, the only remaining portion of his mission is his death. Jesus' death would, as Kossen states, "bring forth fruit in the missionary work of his disciples."[38]

Finally, it is important to note that the salvation going to the nations (or the nations worshipping God) is a key theme in the Old Testament (e.g., Isa 2:2-4; 19:23; Zeph 3:9; Zech 2:11). While this theme is seen throughout the prophets, there is no explicit agent mentioned as one who brings salvation to the nations, except the Isaianic Servant. Therefore, by portraying Jesus as the agent in extending salvation to the nations

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[35]Brendsel, *Isaiah Saw His Glory*, 155.

[36]Brendsel observes that John views the death of Jesus as a prerequisite for the Gentile mission based on texts from John 10:14-16; 11:51-52; and 12:24. However, *why* Jesus must die prior to the Gentile mission is unclear without understanding the reference to Isaiah 52:15. When Isaiah 52-53 are seen in the background, it becomes clear that the nations are blind (44:18) and must "see" which can only take place because the Servant's work opens their eyes. For further comments, see ibid., 156.

[37]See also Kossen, "Who Were the Greeks," 104.

[38]Ibid., 109.

(6:45; 10:16; 11:552; 12:20-21), John makes clear that the Isaianic Servant is a core part of Jesus' identity.

Doing the Will of the Father

In several places in John, Jesus speaks of doing what he sees the Father doing or doing the will of the Father. While it is possible that this aspect of John's Christology is based on Jesus' identity as the unique Son, it is also possible that the obedience of the Son to the will of the Father has precursors elsewhere in the Old Testament.[39] This section will explore the possible background and argue for a proposed allusion to Isaiah 50 and 53 where the Servant is also spoken of as being obedient to Yahweh.

Johannine Context

The passages in John occur in several different places, so I will proceed consecutively through the Gospel. First, Jesus says that his food is to "do the will of the one who sent me" (4:34). This passage occurs following the dialogue with the Samaritan woman, where the disciples urge Jesus to eat (v. 31). He then tells the disciples that he has food that they do not know about (v. 32), leading to a misunderstanding over how Jesus obtained food (v. 33). Jesus responds that he has a different kind of food, namely, to accomplish the work the Father gave him. Second, Jesus says that he can only do what he sees the Father doing (5:19), and that he does not seek his own will but the will of the one who sent him (5:30). These sayings occur after Jesus heals the paralytic man on the Sabbath. Moreover, the Jews sought to kill him because he was making himself equal with the God (v. 18). Third, in the next chapter, Jesus feeds five thousand, and delivers what is often called the Bread of Life discourse. Jesus states that he is the bread of life

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[39]Schnackenburg comments that "to do the will of God" is frequently referenced in the OT, Judaism and early Christianity, though he does not cite anywhere that this theme is present. See Rudolf Schnackenburg, *Das Johannesevangelium*, 3rd ed., HTKNT (Freiburg: Herder, 1972), 4:447. Carson contends that in John 4:34 Jesus is echoing Deut 8:3. While there is a possible connection, John 4:34 thematically fits with 5:19, 30; 6:38; and 8:29 which do not have clear thematic links with Deut 8:3. See Carson, *The Gospel according to John*, 228.

(6:35) after which he says that all whom the Father has given him will come to him. He again says that he came down to do the will of the one who sent him (6:38). The will of the Father is that he raises those whom the Father has given him on the last day (vv. 39-40). Finally, in John 8, Jesus says that the Jews will know his divine identity when they lift him up on the cross (v. 28). At that time, they will realize that he always does things that are pleasing to the Father (v. 29).

Isaianic Context

Isaiah 50 begins by speaking of Yahweh giving the Servant a disciple's tongue, and that he awakens the Servant's ear to hear Yahweh's commands (vv. 4, 5). The Servant has a direct relationship to Yahweh himself since Yahweh opens his ear and speaks to him directly. The Servant's obedience leads to his humiliation (50:6), and, ultimately, his death (53:3-4). Isaiah 53 continues the theme of the Servant's obedience when it states that "the will of the Lord will prosper in his hand" (53:10).[40] From the context of Isaiah 53, the reader understands that the will of Yahweh is to offer the Servant as a substitute for the people's sins, leading to his death.

Detecting an Allusion

The proposed allusion to Isaiah 50 and 53 is, admittedly, difficult to detect since there are no verbal parallels. However, as previously discussed, verbal parallels do not alone demonstrate the presence of an allusion. It is the cumulative weight of the evidence, and, in this case, it is the uniqueness of the theme as well as the thematic parallels that make an allusion probable here.

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[40]The LXX has considerable differences from the MT. Rather than, "the will of the Lord will prosper in his hand" (MT), the LXX contains "the Lord desires to take away." For more on the differences between the MT and LXX see Eugene Robert Ekblad, *Isaiah's Servant Poems according to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven: Peeters, 1999), 240–49. Though we cannot be certain John utilized the MT rather than the LXX here, his familiarity with both is obvious throughout the Gospel. Because the theme fits closely with the MT, it is likely he utilized the MT for this theme.

The thematic parallels are most prominent. John 5:19 and 30 describe Jesus doing only what he sees the Father doing (v. 19) and seeking the will of the one who sent him (v. 30). The closest thematic parallel with this passage is found in Isaiah 50:4-5. As Jesus does the tasks the Father does, so the Servant follows Yahweh's commands because he has the disciple's tongue. Moreover, in John 5:30 Jesus says that as he hears, he judges, which seems to fit with Yahweh giving the disciple an ear to hear (50:4b). John 5:30 reiterates the statement of 5:19, with a specific emphasis on Jesus' authority to judge. In his judgment "he is completely dependent on the word and will of his Father."[41] The dependence Jesus has on the Father mirrors the dependence the Servant has on Yahweh— Yahweh awakens the Servant's ear and after he does, the Servant speaks and obeys. The concept of the Servant's ear being open indicates complete obedience to Yahweh. Similarly, Jesus is dependent on the Father in his words, actions, and judgment. Moreover, the Servant has a direct relationship with God himself, which is also characteristic of Jesus' relationship with the Father. He observes what the Father does, and does likewise. He hears from the Father and judges accordingly. Both of these statements portray an intimate relationship with the Father that is similar to the Servant's relationship with Yahweh.

The remaining Johannine passages (4:34; 6:38; 8:29) all fit best with Isaiah 53:10. In 53:10, the will (חֵפֶץ) of the Lord prospers (יִצְלָח) in the hand of the Servant. In John 4:34, the very food that Jesus says he lives on is to do the will of the Father. Similarly, in 6:38, his life is committed to following the Father's leading. In 8:29, Jesus always does what pleases (τὰ ἀρεστὰ) the Father. Thus, there is a thematic connection between John, where Jesus lives his life in submission to the Father's will and seeks to do it in every area of his life, and Isaiah where the Servant follows the Father's will so closely that it prospers (יִצְלָח) in his life.

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[41]Carson, *The Gospel according to John*, 259.

Two of these passages have correspondence to other Servant songs. First, John 8:29 occurs immediately after a reference to the lifting up of the Son of Man (8:28), which I have already shown is an allusion to Isaiah 52:13. Second, Jesus says that those who look on him and believe will have eternal life (6:40), a passage which occurs shortly after his statement about following the will of God. It is possible that there is a connection between John 6:40 and Isaiah 53:11 where the Servant makes many righteous because he bears their iniquities. It would be difficult to put too much weight on John 6:40 because there are no verbal or overt thematic connections with Isaiah 53:11, but it is possible given the other connections we have seen.

The main criterion that helps discern this theme as a probable allusion is that of uniqueness. While it would seem obvious that there are many people in the OT who do the will of Yahweh, there are fewer than one might think who are explicitly described as doing so. The term חֵפֶץ is used 118 times in the MT, so it is a relatively common term. Moreover, θέλημα is used 107 times in the LXX, so the usage of the term alone does not give any clues as to the background. In the OT Apocrypha and Pseudepigrapha, the term is used 7 times in reference to God's will (1 Esdr 8:16; 9:9; 1 Macc 3:60; 2 Macc 1:3; 4 Macc 18:16; Sir 43:16; PssSol 7:3). The passages primarily speak of a prayer or command to do God's will, without any individual stating that he does God's will.

There are three main passages that could serve as a background for the Johannine texts (other than Isaiah 50 and 53). Psalm 1:2 speaks of the man whose delight (חֵפֶץ) is in the law of the Lord. Psalm 39:9 (LXX) speaks of an open ear as well as one who delights (חָפֵץ) in doing the Law of the Lord. Finally, Isaiah 44:28 speaks of Cyrus doing the will (θελήματά) of Yahweh. Psalm 39 is a particularly strong possibility for the background of this theme in John, but it seems that Isaiah 50 and 53 are the better possibilities. In regards to Isaiah 44, it is unlikely that Cyrus serves as the background

for the Johannine passages because Cyrus is contrasted with the Servant,[42] making it unlikely that there would be an allusion to Cyrus. Both Psalm 1 and 39 place an emphasis on the delight in obeying the Law of the Lord, which is slightly different than Jesus' emphasis on doing what the Father taught him. Moreover, the psalmist also speaks of his iniquities overtaking him (39:13 LXX) while the innocence of the Servant is emphasized in Isaiah 50 and 53, which fits better with Jesus' emphasis on his perfect obedience to the Father (8:29). While Psalm 39 is a strong possibility as a background, Isaiah 50 and 53 fit better and account for the connection with the Servant song in John 8:28. Because the similarity with Psalm 39 and the lack of any verbal parallels, it would be difficult to assign this as a clear allusion, but the uniqueness of this theme from the OT elevates it to a probable allusion rather than a possible one.

John's Theological Use of Isaiah

The Servant's faithfulness to do Yahweh's will ultimately culminates in his death. There are similarities with Jesus in that following the Father's will for his life ultimately leads to his death. Indeed, the Father's will is that Jesus lay down his life and take it back up again (John 10:18). As discussed in the previous chapter, the allusions to Isaiah 50 and 53 hint at Jesus' death. However, his death is not purposeless. In the Servant song, others are made righteous by the Servant's death and completion of Yahweh's will. In John, Jesus' death is what leads to eternal life, and the allusions to Isaiah make it clear that his death has a purpose. Throughout the Gospel, the allusions to Isaiah's Servant, slowly build toward a crescendo that makes clear to the reader what Jesus' fate will be. His death is ultimately part of the Father's will and not a failure of his mission.

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[42]See chap. 3 for a discussion of the contrast between Cyrus and the Servant.

179

In addition, Isaiah 50:7-9 explains Jesus' confidence in John 5:31-32 and 8:29b. Jesus moves from declaring that his judgment is based on what he sees his Father doing to speaking about those who testify on his behalf (John the Baptizer and the Father). Jesus asserts that he himself is not the only one who testifies on his behalf. In the same way, the Servant moves from discussing his mission (50:4-5) to declaring that he will not be put to shame because Yahweh testifies on his behalf (50:7-9). None can bring a charge against him because Yahweh justifies the Servant. Jesus knows his innocence because his Father is the one who helps him and testifies on his behalf. The shift from declaration of doing the will of the Father to confidence in the Father's testimony on his behalf can be seen most clearly in Isaiah 50, where the Servant speaks of a similar progression.

Isaiah 50 also details the authority for the Servant's mission—namely, the Servant received his mission directly from Yahweh himself. He listens to Yahweh, obeys and declares directly what he hears from Yahweh. The authority of Jesus is a central theme of John 5:16-30, 6:34-40, and 8:21-29. John 5:16-30 answers the question of Jesus' authority by pointing out that Jesus follows the Father. In John 6:34-40, Jesus has authority because the Father gave him as the bread of life, and his mission is to protect all those whom the Father has given. In John 8:21-29, Jesus has authority by virtue of always acting in ways that are pleasing to the Father. Both Jesus and the Servant derive authority for their mission because their mission comes directly from the Father and Yahweh, respectively.

The Servant doing the will of God introduces the theme of the Servant representing Yahweh. Bauckham observes that in the Servant's humiliation and exaltation of Isaiah 52:13, he belongs to the unique identity of God.[43] Bauckham's

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[43]Bauckham makes this observation as a result of the similar language of Isa 6:1, 52:13, and 57:15 related to Yahweh being high and lifted up (6:1; 57:15) and the Servant being high and lifted up (52:13). See Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, Didsbury Lectures 1996 (Grand Rapids: Eerdmans, 1999), 51.

observation has much validity, and it can be further demonstrated through seeing the unique roles the Servant plays in relationship to Yahweh—the first being the Servant uniquely following the will of the Lord. While other figures in the Old Testament do the will of Yahweh in the Old Testament (as mentioned above), the will of the Lord prospers in the Servant's hand, indicating that he uniquely follows Yahweh in a way that others do not. Like the Servant, Jesus follows the Father in a unique way in that he always does things that are pleasing to him (8:29), which cannot be said of anyone else, except Jesus. I cannot emphasize the idea of the Servant representing Yahweh too much at this point since it will be better seen in the subsequent chapter, but it is important to note its occurrence here.

Finally, the theme of doing the will of God brings together aspects of sonship with Servant language. Jesus obeys the Father's will because he is the Son, and his role inherently contains the idea of being obedient to the Father. The theme of doing the Father's will (as I have demonstrated above) appears to come from Isaiah's portrayal of the Servant. It is possible that John uses this theme to bring together aspects of sonship (inherent in the idea of obeying the Father) by utilizing language from the Isaianic Servant. As I stated in chapter 1, the Davidic king is called God's son (2 Sam 7:14-15; 1 Chr 28:6; Pss 2:7; 89:26-27) and David is called "servant" in Psalm 89:3, so there is a connection between the son and servant. While the Isaianic Servant is not explicitly called God's son, it is possible that John uses the theme of doing God's will, and emphasizes Jesus as God's Son to transform the figure of the Servant from an agent of Yahweh to an agent of Yahweh who is also his Son. Therefore, John utilizes the theme of doing the will of God to not only portray Jesus with language and a theme reminiscent of the Servant in Isaiah 50 and 53, but to also show that the Servant is the Son.

Conclusion

The above allusions lack rare terms that connect Isaiah and John together as in the previous chapter. However, the similar themes, and especially the unique themes, point to the Servnat songs as relevant precursors to the Johannine texts. Because there are other possible Old Testament texts—though as I have argued above, these other texts are less likely—the Johannine allusions cannot be classified as clear allusions. The three allusions in this chapter continue to build on our thesis that Jesus is the Isaianic Servant in the Gospel of John. In the next chapter, I will analyze additional allusions that I have classified as "possible allusions" (also called "echoes"). The previous chapter and the current chapter demonstrate that the imagery of the Servant is woven throughout John, so one would expect to see other passages, which point back to Isaiah as well, though they are more difficult to prove that Isaiah is the precursor text.

CHAPTER 6

POSSIBLE ALLUSIONS

The previous two chapters surveyed clear and probable allusions. In this chapter, I will look at possible allusions, which have been classified as such because the evidence that John directs a reader to Isaiah is less explicit. Specifically, the case for uniqueness—that Isaiah, unique among the Old Testament books, contains the themes or words found in the Johannine text—is weaker and there is less parallelism found in the following allusions. Because these allusions are less obvious and more difficult to detect, there are fewer implications that a reader can draw from the connection between John and Isaiah. However, these possible allusions bolster the thesis of this work in that they demonstrate further connections between Jesus and the Servant in the Gospel of John. Specifically, they make further connections between the Servant's mission, and Jesus' description of his mission. This chapter in many ways is similar to the criterion of correspondence, meaning that as more parallels occur, it becomes more likely an allusion is present. Thus, the increasing number of parallels between Isaiah and John related to the Servant's mission and role adds weight to the likelihood of my thesis that John portrays Jesus as the Isaianic Servant.

Name of the Lord

There are two themes in Isaiah that are related to the name of the Lord. First, there is the theme that the Servant reveals the name of Yahweh, seen most clearly in Isaiah 52:6. Second, there is the theme in the LXX, of the nations hoping in the name of the Servant (42:4). Both of these Isaianic themes echo themes in John where Jesus makes the Father's name known and people believe in the name of Jesus.

Name of the Lord in Isaiah

Prior to the final Servant Song in Isaiah 53, the announcement of salvation begins to reach its crescendo when Isaiah 52:1-12 speaks of eschatological salvation coming to Zion. Chapter 52 can be divided into four sections. Jerusalem is first (vv. 1-2) called to enjoy a new condition (as opposed to that of bearing God's wrath, as mentioned in 51:17-23). The explanation of how Jerusalem can enjoy this new condition is answered in the subsequent verses (vv. 3-6), where God proclaims he cannot tolerate the bondage of his people (vv. 4-5), and the coming revelation of Yahweh is detailed (v. 6). Verses 7-10 speak of Yahweh's homecoming to Jerusalem where the city responds with joy as a result of God's salvation being shown in the sight of all the nations. The chapter concludes with a call to a new exodus (vv. 11-12).

Isaiah 52:1-2 calls upon the people of Jerusalem to rouse themselves to action in preparation for receiving their salvation. Isaiah 52:3-6 point toward the coming act of God.[1] Yahweh says that he will redeem his people (52:3). Their exile has led to his name being despised (52:5), but, in the day of their redemption ("in that day"), the people will know the name (τὸ ὄνομά) of Yahweh (v. 6). Yahweh will manifest his power in such a way that his character and nature will be obvious. Knowing his name means the people will have an experiential knowledge of Yahweh, specifically in his role as redeemer.[2] Obviously, the people will not learn who Yahweh is for the first time as his name was already known to them (Exod 3:15), but Yahweh's revelation will be of an existing truth, it will be a revelation of himself as well as his role as redeemer.[3] As he had redeemed them in the past through the Exodus, he will again redeem them from their exile.

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[1]Gary V. Smith, *Isaiah 40-66*, NAC 15B (Nashville: B & H, 2009), 416.

[2]John Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 364.

[3]J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 418. See also Franklin W. Young, "Study of the Relation of Isaiah to the Fourth Gospel," *ZAW* 46, nos. 3-4 (1955): 223.

If Yahweh's role as redeemer is seen most clearly in his redemption of his people from exile, what is the Servant's role in this redemption? As I have argued in chapter three, the redemption found in chapters 49-55 is not redemption from physical exile in Babylon, but from spiritual exile and sin. When Yahweh speaks of his revelation as redeemer, the subsequent passage makes clear that redemption will take place in the Servant's death on behalf of the people. A few verses after 52:5 the arm of Yahweh brings salvation (52:10), and that salvation is brought about by the Servant's death in 52:13-53:12. Moreover, Isaiah 51:17-52:12 has developed a drama to its climax—the coming of Yahweh has been announced and the promises of God are coming to fruition,[4] but how has that happened? This question is answered in the Servant, who is the arm of the Lord (53:1) who brings peace with God (53:5) and makes the people righteous (53:11).[5] Therefore, Isaiah 52:6 and its place prior to the final Servant Song conveys to the reader that the revelation of Yahweh's "name," or the revelation of Yahweh as redeemer, is seen most clearly in the Servant's ministry and death. The "behold" of 52:13 is the signal that the promises (51:1-8) and blessings (51:17-52:12) described are coming to realization in the ministry of the Servant whose death brings them about.[6] The Servant, then, in his death, is the one who reveals the name of Yahweh to the people. Through his ministry and death, he reveals Yahweh as redeemer to those who comprehend the meaning of his death.

In addition to the Servant's role as the revealer of Yahweh's name, the Servant's name also plays a role in his ministry. In 42:4 (LXX), Isaiah speaks of the

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[4]The promises of God specifically named are the removal of the cup of wrath from Jerusalem (51:22), the unclean no longer entering Jerusalem (52:1), the redemption of Jerusalem (52:3, 9), the coming reign of God (52:7), the salvation of God (52:10), and divine protection (52:12).

[5]Motyer, *The Prophecy of Isaiah*, 423.

[6]Ibid. Motyer also notes that the promises of 51:17-52:12 rest on the atoning work of the Servant in 52:13-53:12. See Motyer, *The Prophecy of Isaiah*, 413. See also Oswalt, who states that the announcement of the means of salvation is found in 52:13-53:12 (*Isaiah: Chapters 40-66*, 375).

Servant's role and how the nations will hope ἐπὶ τῷ ὀνόματι αὐτοῦ. The LXX highlights the Servant's name as the one in whom the nations wait and hope.[7] Ngunga notes the connections between 11:10 (ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσιν) and 42:4, and makes the case that 42:4 displays a messianic belief in a Davidic messiah.[8] It is beyond the scope of my purposes to argue for this conclusion, but the connection between Isaiah 11 and 42, at minimum, indicates that the nations were hoping, or placing their trust in a figure other than Yahweh (though both figures are agents of Yahweh). The Servant in Isaiah 42:4 is the one whom the nations expected to bring justice to the earth, and to inaugurate an eschatological age (seen in 11:1-10). The soteriological nature of the Servant's ministry is seen in 42:4 and amplified in 42:6-7.

Name in John

The theme of making Yahweh's name known (Isa 52:6) has resonances in the gospel of John where "name" (ὄνομα) is a prominent theme. First, Jesus comes in the Father's name (John 5:43). John 5:31-47 speaks of the witnesses concerning Jesus, and Jesus says that it is the Father who witnesses that Jesus has come on his behalf. By coming in the name of the Father, Jesus communicates that he expresses what the Father stands for.[9] Jesus also does works in the Father's name (10:25). These works are the revelation of the Father's power, and these works bear witness about Jesus.[10] In the

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[7]For further discussion on reasons why ὄνομα was substituted for תּוֹרָה, see Eugene Robert Ekblad, *Isaiah's Servant Poems according to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven: Peeters, 1999), 69–70.

[8]Abi T. Ngunga, *Messianism in the Old Greek of Isaiah: An Intertextual Analysis*, FRLANT 245 (Göttingen: Vandenhoeck & Ruprecht, 2013), 172. Chamberlain also sees "name of the Lord" in the Dead Sea Scrolls as a messianic title, see Carl Judson Davis, *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*, JSNT 129 (Sheffield, England: Sheffield Academic Press, 1996), 114.

[9]Leon Morris, *The Gospel according to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 294.

[10]D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: InterVarsity, 1991), 393.

Triumphal Entry, Jesus is lauded as one who comes in the name of the Lord (12:13).[11]

The phrase ("one who comes in the name of the Lord") is quoted from Psalm 118, and

the midrash on the psalm is understood messianically.[12] Though it is a quotation of

another portion of the Old Testament, it continues the theme earlier in John of Jesus

coming in the "name" of the Father.   In a phrase most closely related to Isaiah 52:6,

Jesus states that he has manifested (Ἐφανέρωσά) God's name to the people whom God

gave him (17:6).[13] Jesus further adds that "I have made known your name to them"

(ἐγνώρισα αὐτοῖς τὸ ὄνομά σου; 17:26). John 17 is the only place where Jesus explicitly

states that he revealed God's name to people.[14] God's "name" is the embodiment of his

character—it stands for his entire personality—so when Jesus makes God's "name"

known, he is revealing the Father's character.[15] Jesus makes the Father's name known to

his disciples in the entirety of his ministry, including his upcoming death and

resurrection.[16] Earlier in John 17, Jesus states that the Father gave Jesus authority over all

people so that Jesus might give eternal life (vv. 2-3). In 17:2-3, then, there is a

redemptive aspect to the Son's manifestation of the Father's name. In the cross, Jesus

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[11]For the view that John's composition of the Triumphal Entry is indebted to the Synoptics, see Edwin D Freed, "Entry into Jerusalem in the Gospel of John," *JBL* 80, no. 4 (1961): 329–38.

[12]Carson, *The Gospel according to John*, 432.

[13]For further discussion on the topic of unity in John 17, see Titus Cranny, *John 17: As We Are One; an Exposition and Interpretation of the Seventeenth Chapter of St. John's Gospel of Our Lord, Containing His Prayer for the Unity of All His Followers* (Garrison, N.Y.: Unity Apostolate, 1966).

[14]Brown also notes that Ps 21:23 (LXX) and Deutero-Isaiah are possible backgrounds for 17:6, see Raymond E. Brown, *The Gospel according to John XIII-XXI*, AB 29A (Garden City, N.Y: Doubleday, 1970), 754. Schnackenburg sees also Ps 21:23 as a possible background, though he adds Isa 52:6 and Ezek 39:7 as possibilities, see Rudolf Schnackenburg, *The Gospel according to St. John: Chapters 13-21*, vol. 3 (New York: Crossroad, 1982), 175.

[15]Morris, *The Gospel according to John*, 88; Francis J. Moloney, *The Gospel of John*, vol. 4, SacPag (Collegeville, MN: Liturgical, 1998), 462; Craig S. Keener, *The Gospel of John: A Commentary*, vol. 2 (Peabody, MA: Hendrickson, 2003), 1056. Carson notes that the possibility of a reference to Exod 3:13-15 is present. See Carson, *The Gospel according to John*, 558. Pryor also sees a connection with Exod 3:13-14 and John 17:6, 11-12, 26, see John W. Pryor, *John, Evangelist of the Covenant People: The Narrative & Themes of the Fourth Gospel* (Downers Grove, IL: InterVarsity, 1992), 120. Michaels argues that Jesus' revelation is that of the Father's identity as "Father." See J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 882.

[16]Carson, *The Gospel according to John*, 558; Moloney, *The Gospel of John*, 4:462.

makes the Father's name known (17:26) as one who forgives sins. The context of each of the passages where Jesus speaks about coming in the name of the Father speaks about eternal life (5:39-43; 10:25-30; 12:24-26; 17:1-6). An integral part of Jesus revealing the Father's name consists in him giving eternal life to those who believe. Therefore, Jesus reveals the Father's character as "Father" (17:6), and part of that character is the Father's identity as redeemer and the giver of eternal life.

The theme of hoping on the name of the Servant (42:4) echoes believing in Jesus' name in John. In the prologue, those who believe in Jesus' name (ὄνομα) have the right to become children of God (1:12). The salvific purpose of Jesus' life is first expressed in John 1:12-13. Verse 2:23 further states that many believed in Jesus' name (εἰς τὸ ὄνομα αὐτοῦ). Whether the believers' faith here is genuine or not,[17] the point again is made in John that one finds salvation through believing in the name of Jesus. Finally, those who do not believe in the "name of the only Son of God" are said to be condemned (3:18). Those who do believe in his name are recipients of the salvation mentioned in 1:12. Thus, John emphasizes the soteriological aspect of belief in Jesus' name.

Connections between John and Isaiah

Turning to the proposed method of analyzing allusions, there are connections between John and Isaiah related to this theme.[18] First, there is verbal parallelism with the term ὄνομα. ὄνομα is used over a 1,000 times in the LXX and NT, so the term itself does not direct a reader to Isaiah for the proposed allusion, but it is a shared term, nevertheless.

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[17]O'Day contends that John sees their faith as inadequate since they do not see the glory to which Jesus' signs point. See Gail R. O'Day, "The Gospel of John," in *The New Interpreter's Bible*, vol. 9 (Nashville: Abingdon, 1994), 546. Contra Michaels who argues that the faith of these believers appears to be genuine, see Michaels, *The Gospel of John*, 173. The adversative δὲ seems to indicate that these believers faith was spurious.

[18]Reim identifies Isa 52:6 as a "probable" allusion with John 17:6, 26. See Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974), 163.

Moreover, Isaiah 52:6 uses the term γινώσκω while John 17:26 uses γνωρίζω, which are different terms but semantically related. Again, these terms are similar, but are quite common in the LXX and NT, so it is difficult to draw implications from the shared (or semantically related) terms related to this theme in Isaiah and John.

There is thematic parallelism in these themes. In Isaiah 52:6 (based on the structural connections), the Servant makes the name of Yahweh known, in both an experiential knowledge of Yahweh as well as revelation of Yahweh as redeemer. In John, Jesus is described as fulfilling this role of the Servant. Jesus' actions (5:43; 10:25; 12:13) demonstrate the character of the Father and to know Jesus is to know the Father, both his words and actions (14:7-10). Jesus also reveals the Father as the one who gives eternal life (17:1-6). Thus, John depicts Jesus fulfilling the role of the Servant by revealing the name of the Father to his people as well as revealing the Father as redeemer because Father bestows eternal life through Jesus. Though John does not use the term "redeemer," the notion of God as redeemer is clear from 1:29 where the Lamb of God takes away the sins of the world. Instead of the term "redeemer," "eternal life" is often used to demonstrate the effect of the redemption of the people. Jesus makes God known in an experiential way so that seeing Jesus is seeing the Father, and Jesus makes known the Father's purpose in Jesus as eternal life (3:16; 17:3). Moreover, knowing Yahweh in Isaiah means believing in the agent of Yahweh's salvation, namely, the Servant. Likewise in John, the knowledge of God consists in knowing Jesus as the agent of God's salvation. The other major thematic parallel is the need for people to believe in the name of Jesus. Just as Jesus serves as the agent of God's salvation, and it is necessary for people to believe in his name so the nations in Isaiah hope on the name of the Servant as the one through whom Yahweh will bring salvation. Thus, there is the dual fulfillment of Jesus making God's name known as well as being the one in whom the nations should believe.

It is debatable whether these allusions satisfy the requirement of uniqueness. While the theme is unique among the Gospels,[19] Ezekiel also contains the theme of Yahweh making his name known among the nations (36:22-23). There are closer connections between Isaiah and John (than Ezekiel and John) because the Servant is the one who makes Yahweh's name known in Isaiah, which is a theme that is absent from Ezekiel. The Servant makes Yahweh known as redeemer in Isaiah 52:6, which is closely related to the theme in John where Jesus comes not to condemn the world but to save it (3:16-17). Furthermore, Isaiah alone contains the theme of putting hope in someone other than Yahweh.[20] It is possible that John utilizes the theme of "name" because of its presence in Isaiah 42 and 52. Several passages in Isaiah (mentioned above) can be seen to be fulfilled in the Johannine passages. People must believe in the name of Jesus, just as the nations put their hope in the name of the Servant. Additionally, John's realized eschatology indicates that God's name has been revealed in Jesus' ministry, death, and resurrection, so Jesus' ministry is the eschatological time spoken of in Isaiah when Yahweh's name would be made known ("in that day"). The eschatological time of the revelation of Yahweh as redeemer and the Servant's arrival as the one in whom the nations place their hope has arrived with Jesus revealing the name of the Father to the world and being revealed as the appropriate person in whom people should believe. Therefore, the criterion of uniqueness can be fulfilled in the connections between John and Isaiah as it relates to the "name" of the Lord, but because of the prominence of the theme in Ezekiel, it is difficult to make the claim that John is exclusively dependent on Isaiah for this theme.

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[19]Young notes that only John of the Gospels contains statements by Jesus about coming in the name of God. See Young, "Study of the Relation of Isaiah to the Fourth Gospel," 223.

[20]See Pss 9:11; 21:6 (LXX) where the theme of trusting in the name of Yahweh is present.

<center>**Speaking the Words of God**</center>

A theme that pervades John is Jesus' claim that he speaks the words which he has heard from his Father. While the origin of Jesus' words likely results from virtue of his divinity and unity with the Father, there are Old Testament antecedents to this theme, which I will explore below.

Isaianic Background

There are two places in the Servant Songs where the Servant speaks the words of Yahweh. In Isaiah 49:2, the Servant says that Yahweh made his mouth "like a sharp sword," indicating that the Servant's power comes not through military conquest, but through his words. Moreover, a major portion of the Servant's ministry is to accomplish Yahweh's will by a revelation of his word. Isaiah 50:4 adds that the Servant is given the tongue of a disciple by Yahweh. Because Yahweh gives the Servant a disciple's tongue, the Servant declares Yahweh's words to the world.[21] Yahweh daily opens the Servant's ear so that he may hear as a disciple, and the Servant is obedient to Yahweh's direction (50:4b, 5). The Servant passes on the words that he directly hears from Yahweh, which not only reflects the words being spoken, but also the direct relationship the Servant has with Yahweh. "Open ears" denotes complete obedience on the part of the Servant. The Servant's description of his relationship with Yahweh here makes clear the intimacy shared between them—he directly hears from Yahweh what to speak and is completely obedient to his commands.

Jesus Speaking the Words of the Father

In John, the theme of Jesus speaking the words of the Father is seen throughout the gospel. In John 3:34, the reader learns that Jesus, as the sent one of God, speaks the words of God (τὰ ῥήματα τοῦ θεοῦ λαλεῖ). Because Jesus so completely speaks and

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[21]Oswalt, *Isaiah: Chapters 40-66*, 323.

does what he has heard and learned from the Father, to believe Jesus is to believe in God.[22] Jesus testifies that his teaching is from the one who sent him (7:16). He later adds that he declares what he heard from the Father (8:26), and that he speaks the things the Father taught him (8:28; ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ).[23] In his final public appearance, Jesus states that the Father has told him what to say, and he only speaks what the Father has told him (12:49-50). Thus, all the words which Jesus speaks and even the manner in which he speaks them are from the Father.[24] John 14:15-31 details the role of the Holy Spirit and focuses on Jesus' relationship to the Father and to the Spirit. Jesus continues the theme of his words coming from the Father in the Upper Room discourse when he says that he does as the Father commands him (14:31). In 15:1-25, Jesus utilizes the imagery of the vine to describe the relationship of Jesus to the disciples (15:1-11), and concludes by speaking of the disciples' responsibility (15:12-17).[25] Jesus tells them that they are now "friends" because he makes known what he has heard from the Father (15:15). Jesus includes the disciples in the intimacy of his relationship with the Father since he reveals what the Father has spoken to him.[26] In his final prayer, he says that he had given the disciples the words (τὰ ῥήματα) which the Father gave him (17:8). Therefore, the theme of Jesus speaking what he heard from the Father or the words the Father gave him, is a constant refrain through Jesus' ministry in John.

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[22]Carson, *The Gospel according to John*, 213. Schnackenburg argues that the Father did not simply give Jesus the authority to speak, but speaks himself in Jesus. See Rudolf Schnackenburg, *The Gospel according to St. John*, trans. Kevin Smyth, HTCNT (New York: Herder & Herder, 1968), 1:386.

[23]Neyrey notes that in this section Jesus becomes the judge and his listeners become plaintiffs, thus portraying a shift in roles. See Jerome H Neyrey, "Jesus the Judge: Forensic Process in John 8:21-59," *Bib* 68, no. 4 (1987): 535.

[24]Carson, *The Gospel according to John*, 452. For background on the term ἐντολή, see Matthew J. O'Connell, "The Concept of Commandment in the Old Testament," *TS* 21, no. 3 (1960): 351–403.

[25]Gerald L. Borchert, *John 12-21*, NAC 25B (Nashville: Broadman & Holman, 2002), 137.

[26]O'Day, "John," 759.

Connections between John and Isaiah

There is identifiable thematic parallelism between the Servant in Isaiah 49 and 50 and Jesus in John. Yahweh's giving of the Servant words to speak, the Servant's obedience to Yahweh, and the direct relationship between Yahweh and the Servant are paralleled in John where Jesus speaks the words the Father gives him, is obedient to the Father, and enjoys an intimate relationship with the Father. The Servant's speech is a result of his intimate association with Yahweh, which is the same reason Jesus gives for how he is able to so closely speak the words of the Father (10:30). Jesus' claim that he speaks what the Father taught him has resonance with Isaiah 50:4 where Yahweh gives the Servant the words to speak.

There is also concurrence and correspondence in three of these passages in John. Jesus' words in 8:26, 28, 12:49-50, and 17:8 are all recorded in contexts where there are clearer allusions to the same book or passage (concurrence).[27] Moreover, the criterion of correspondence—when more parallels occur in the same context, it increases the probability of an allusion—is found in those three passages as well. As I have noted elsewhere, there are other allusions in those passages so the proposed allusions to Isaiah 49 and 50 in these passages add to the other parallels which are present and increase the likelihood that allusions to the Servant passages are intended.

Based on the criterion of uniqueness, there are close affinities between the theme of Jesus speaking the words of the Father with Deuteronomy 18:18 and the prophet-like Moses that is predicted to arise. In fact, there are verbal parallels between Deuteronomy 18:18 and John. Deuteronomy 18:18 contains τὸ ῥῆμά as does John 3:34 and 17:8. Deuteronomy 18:18 states how the prophet will speak the words of God (λαλήσει αὐτοῖς), which is similar to Jesus' claims that he speaks (λαλεῖ) the words of

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[27]In John 8:28 there is an allusion to Isa 52:13; John 12:49-50 is near 12:38 with its quotation of Isa 53:1; 12:32 and its allusion to Isa 52:13; John 12:20-23 and its reference to Isa 52:15; John 12:28 and its allusion to Isa 49:3; and John 17:8 is near the allusion to Isa 49:3 in 17:1.

God (3:34; 8:26, 28; 12:49). Indeed, several others argue that many of the passages in John (3:34; 8:26, 28; 12:49; 17:8) are allusions to Deuteronomy 18:18.[28] It is likely there is an allusion to Deuteronomy 18 in these Johannine passages because of the verbal and thematic parallelism. However, it is also possible that John reads Deuteronomy 18 through the lens of the Servant in Isaiah 40-55.[29] Both Deuteronomy 18:18 and Isaiah 49:2 speak of Yahweh putting his words in the mouth of an individual. Both passages refer to an intimate relationship between Yahweh and the individual (Isa 50:4-5; Deut 18:18 compares the coming prophet to Moses who spoke to God face-to-face, Deut 34:10). There are very few places where God puts his words in people's mouths (other than Deuteronomy and Isaiah, Exod 4:11; Jer 1:9), so the theme is rare enough that it seems likely that Isaiah 49 and 50 are drawing upon Deuteronomy 18. It appears that the Isaianic text is likely utilizing thematic parallelism to present the Servant as the fulfillment of Deuteronomy 18.[30] Thus, there is a connection between Deuteronomy 18 and the Servant in Isaiah that cannot be overlooked.

It is possible that John creates an interpretive fusion where he sees Jesus as the prophet of Deuteronomy 18 and views this figure through the lens of the Servant, though

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[28]Raymond E. Brown, *The Gospel according to John (I-XII)*, AB 29 (Garden City, N.Y: Doubleday, 1966), 492; Reim, *Studien*, 126; Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 483, 498; Michaels, *The Gospel of John*, 718; George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Thomas Nelson, 1999), 218. Borgen sees the giving of the Laws of Moses at Sinai as behind 12:49 as well as some similarities with Sir. 45:5, though he sees terminology and ideas of Deut 18:18 as influencing John 12:44-50. See Peder Borgen, "The Use of Tradition in John 12:44-50," *NTS* 26, no. 1 (1979): 32. Boismard sees similarity between 12:49 and Deut. 18, but also notes the influence of the Targums on this passage. See Marie Emile Boismard, "Les citations targumiques dans le Quatrième Évangile," *RB* 66, no. 3 (1959): 377–78.

[29]For another example of this idea, see Brendsel (*Isaiah Saw His Glory: The Use of Isaiah 52-53 in John 12*, BZNW 208 [Berlin: De Gruyter, 2014], 174–84), who argues that John reads Isa 53 through the lens of Zech 9:9.

[30]Hugenberger argues that certain aspects of the Servant support identifying the servant with a prophetic identity (such as Isa 49:2 and 50:4-5). He later sees the royal, priestly, and prophetic characteristics of the servant figure are accommodated if the prophet like Moses of Deut 18 is in view. He does not, however, connect Deut 18 specifically with Isa 49:2 and 50:4-5. See Gordon P. Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, eds. P. E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham, THS (Grand Rapids: Baker, 1995), 112, 129–39.

it would be difficult to prove that without a doubt. It is possible to see this interpretive fusion where John references Jesus speaking the words of God as well as suffering. John 3:14-15 speak of the lifting up of Jesus, which I argued is an allusion to Isaiah 52:13. John 3:34 follows shortly after this passage, which first clues the reader into the idea that the prophet who speaks the words of God is also the Servant who will be crucified. John 8:28 makes this comparison more explicit when the expression "lifted up" is used again immediately before Jesus says that the people will know his words are from God when he is lifted up. John 12:49-50 follows the explicit quotation of Isaiah 53:1 in John 12:38, so there is again a juxtaposition between the Servant and the prophetic figure who will speak the words of God. Jesus speaks about his life, death, and resurrection as glorifying the Father (John 17:4-5), which again is followed by Jesus' declaration that he passed along to the disciples the words the Father gave him. Finally, Jesus says that he made known to the disciples what he heard from the Father (15:15), which leads into a discussion of his persecution that is likely influenced by the Servant's treatment in Isaiah 50:6-10 and 53.

The fusion between the prophet of Deuteronomy 18 and Servant in Isaiah 40-55 is seen most clearly in John 6. After Jesus multiplies the loaves and fish, the people declare that he is the prophet who is coming into the world (6:14), a likely allusion to Deuteronomy 18:18. The Bread of Life discourse follows the declaration of Jesus being the "Prophet" (after Jesus walks on water). The Bread of Life discourse contains hints of Jesus' death (6:51), so John juxtaposes the prophet of Deuteronomy 18 with the implicit suggestion that Jesus will die. The prophet in Deuteronomy 18:18 is not clearly said to die, so it appears that John adds elements of the Servant to his portrayal of Jesus as the prophet of Deuteronomy 18. In five of the seven places where Jesus says that he speaks the words of God, there are discussions of Jesus' death. Because Deuteronomy 18:18 has no explicit or implicit mention of the death of this prophet, it appears likely that John then fuses the figures of the Deuteronomy 18 prophet and the Servant of Isaiah.

Another factor that favors the Servant passage at least playing a role in the background is that Jesus claims something more than a typical prophetic role. Carson argues that "Jesus is claiming something rather more than the prophets . . . Jesus' words and deeds are so much at one with the Father's, not only because of his unqualified obedience but also because he does everything the Father does."[31] While the prophets would undoubtedly make the same claim, the intimacy of Jesus' relationship with God is something beyond what the prophets would claim. In fact, the intimacy with the Father that Jesus enjoys is reminiscent of the Servant's relationship with Yahweh in Isaiah 49 and 50. It is this intimate association with God as well as the complete obedience that describe both Jesus (John 5:19) and the Servant (Isa 50:4-5) that makes Isaiah 49 and 50 better candidates for the antecedent texts of these Johannine passages. There are more than just superficial connections between John and Isaiah regarding the theme of the origin of Jesus' words, so it seems like there is an allusion to the Servant. Furthermore, it appears that John reads the prophetic figure of Deuteronomy 18 through the lens of the Servant in Isaiah 49 and 50, so that he sees the Servant as the fulfillment of the prophet-like Moses in Deuteronomy 18:18. However, I do not want to overstate my case here. Because of the affinity between the Johannine theme and Deuteronomy 18, I think it is best to classify the allusion between John and Isaiah as a possible one. There are definite thematic parallels, correspondence, and concurrence as well as a degree of uniqueness. If an interpretive fusion has fueled John's understanding of the Prophet and Servant, then it makes sense why he would juxtapose references to Jesus stating that he spoke the words of the Father along with references to his death.

In addition, understanding the background of Deuteronomy 18 and the Servant helps the reader to understand the consequences of ignoring the words of Jesus. On the one hand, the dire consequences of ignoring his words fits if he is God come in the flesh

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[31]Carson, *The Gospel according to John*, 312.

as the Prologue declares (John 1:14). These consequences are made clear from Deuteronomy 18:19, so there is Old Testament precedent for what John says. In Deuteronomy 18:19, Yahweh states that whoever does not listen to his words which he gives to the prophet he raises up, then he will seek vengeance on him. This theme of God's punishment on those who ignore the words of his prophet is echoed in John 3:34-36. The passage begins with a statement of Jesus speaking the words of God (3:34) and concludes with the declaration that whoever does not believe in Jesus has the wrath of God on him (3:36). John 8:24 states that the person who does not believe in the divinity of Jesus and that he speaks the words from God (vv. 26, 28) will die in their sins. Jesus further declares that those who reject his words will be judged on the last day (12:48), which immediately precedes his statement that his words come from the Father. Furthermore, when combining the prophet of Deuteronomy 18 with the Servant, one sees that if people do not believe in the Servant's mission and his work, then their sins will not be forgiven, which is what the Servant's work was meant to do. Therefore, the interpretive fusion of Deuteronomy 18 and the Servant helps to explain the drastic consequences of not listening to Jesus' words. God will bring judgment upon those who ignore Jesus' words (cf. Deut 18:19), and they will not believe in the remedy for the forgiveness of sins, which was the Servant's mission (Isa 53).

Judgment

The theme of the Father giving judgment to the Son is a prominent theme in John 5. John 5:1-18 describes Jesus healing a paralytic and the beginning of the controversy with the "Jews." 5:19-47 explains verse 17 in two parts, first examining the kinds of works that Jesus has in common with the Father (vv. 19-30), and Jesus presenting testimony from witnesses on his behalf (vv. 31-47).[32] John 5:19-30 centers around the themes of "father," "son," "judge," "judgment," and "life."

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[32]Michaels, *The Gospel of John*, 307; O'Day, "John," 583.

Judgment and the Servant

The primary demonstration of the Servant's role with the term κρίσις is when the Servant is endowed with the Spirit so that he might carry forth κρίσις to the nations (42:1b). Moreover, the Servant will not become disheartened until he is able to complete this mission of establishing κρίσις on the earth (42:4a). As discussed earlier[33] κρίσις likely means societal order or justice.[34] The subsequent verses indicate that the Servant effects κρίσις on the earth through the opening of the eyes of the blind and releasing prisoners (42:7).[35] Yahweh endows the Servant with the Spirit in order that he might fulfill this task of bringing a social order that is characterized by the giving of life to others. It is a salvific κρίσις, seen in the description of the Servant as a light to the nations (42:6), which has a parallel idea of him bringing κρίσις to the nations in 42:1. Therefore, the Servant will bring light and life in his establishment of κρίσις.

Judgment in John

John 5 is the clearest exposition by Jesus of his role in relationship to κρίσις (5:22, 24, 27). John 5:21 emphasizes how the Father and Son both give life. In verse 22, Jesus says that the Father has given all κρίσις to the Son. The judgment Jesus speaks of appears to be universal in scope since he claims to have "all" judgment. The subsequent verse expresses the mutual honor the Father and Son share (v. 23). Verses 24-25 speak of the salvific significance of the relationship of the Father and the Son.[36] The passage continues by repeating the idea that the Son has life in himself because of the Father (v. 26). The statement in verse 26 parallels the statement in verse 21. The subsequent verse states that the Father gave Jesus the authority to execute κρίσις because he is the Son of

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[33]See chap. 3

[34]Ekblad, *Isaiah's Servant Poems*, 64.

[35]Dominic Chukwunonso Obielosi, *Servant of God in John*, EUST 878 (New York: Peter Lang, 2008), 222.

[36]O'Day, "John," 584.

Man (5:27). John 5:28-29 describe the resurrection and final judgment, and verse 30 concludes this section by again emphasizing Jesus' dependence on the Father.[37]

Connections between John and Isaiah

The major issue in analyzing the connections between John and Isaiah as it relates to κρίσις is whether the term has the same meaning in both contexts. While κρίσις has negative connotations in John—such as condemnation in 5:24—it also has positive connotations. Judgment does not simply mean condemnation in John, but also pertains to giving life. John 5:21 speaks of the Father and the Son both giving life. Verse 22 follows directly from verse 21 on the basis of the γὰρ that begins verse 22. The Father has determined he will not directly judge anyone, but has entrusted all judgment to the Son. Jesus' "authority to execute judgment" in verse 22 corresponds to his mission to "bring to life" in verse 21.[38] The syntax of 5:21-22, then, indicates that κρίσις does not simply mean condemnation, but the authority to give resurrection *life* is involved in the authority to judge on the last day—the authority over which the Father has given the Son.[39] With this meaning in mind, it is possible to see the connections between the Servant bringing justice in Isaiah 42:1, 4 and John 5:22, 27 more clearly. The Servant's inauguration of κρίσις means bringing salvation (Isa 42:6) and life to those in the darkness (42:7), which corresponds to Jesus bringing life through his κρίσις. Moreover, Jesus is given authority to execute κρίσις (John 5:27), which corresponds to the Servant having the task of carrying out κρίσις to the nations. Thus, there is thematic parallelism between John and

[37]For further discussion on the Son's role in the resurrection and its connections with Daniel, see Stefanos Mihalios, *The Danielic Eschatological Hour in the Johannine Literature*, LNTS 436 (London: T & T Clark, 2011).

[38]Brown notes that judgment is complementary to giving life, see Brown, *The Gospel according to John (I-XII)*, 219. Michaels notes that "to do judgment" corresponds to "bring life" and the two together comprise the Son's imitation of the Father (v. 19). See Michaels, *The Gospel of John*, 319.

[39]Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000), 75; Carson, *The Gospel according to John*, 254. Carson further states that "judgment" refers to the principle of discrimination.

Isaiah on this point. There is a salvific element κρίσις in both Isaiah and John. Likewise, κρίσις is given to Jesus, which echoes κρίσις being given to the Servant. Finally, both passages are in the context of a trial scene. Isaiah 42:1-7 immediately follows a trial speech of Yahweh against the nations (41:21-29) and continues the scene with the Servant being a witness on behalf of Yahweh.[40] In John, Jesus is charged for healing on the Sabbath (5:16), and Jesus responds by stating that he is working because his Father is also working (v. 17). In 5:19-30, Jesus is bearing witness in his own defense (v. 19), but he later reveals that he is in fact the judge (v. 20b).[41] Jesus' self-defense details his relationship with the Father. Jesus later indicates that he has other witnesses which corroborate his testimony (5:32-40). In the covenant lawsuit of Isaiah 40-55, the Servant is the agent of God's justice who establishes justice for all, and in John, Jesus is the agent of God's justice.[42]

Elsewhere in the Old Testament, the term κρίσις contains salvific or positive elements (e.g., 1 Sam 24:16; Ps 36:28 LXX; Isa 63:1), so the criterion of uniqueness is difficult to prove. Isaiah is unique in that Yahweh gives κρίσις to an agent. It is possible that John draws upon Isaiah 42 for an antecedent to John 5, but it is difficult to demonstrate that beyond the similar themes. Indeed, the fact that the Servant and Jesus both bringing κρίσις, even though this is normally Yahweh's prerogative, makes this theme unique, but how unique it is would be difficult to determine.

Finally, there is also verbal parallelism between both passages through the use of the term κρίσις. Because κρίσις is used over 300 times in the LXX and NT, the term itself does not indicate John's dependence on Isaiah. Rather, the thematic parallelism points the reader in the direction of Isaiah.

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[40]For further evidence of Isa 42:1-8 occurring in the context of trial speeches or lawsuits, see Lincoln, *Truth on Trial*, 38–45.

[41]For the extended argument that 5:19-47 is a trial scene, see ibid., 73–81.

[42]Ibid., 447.

In terms of the implications of the possible allusion to Isaiah, John portrays Jesus as the agent of God's salvation. Because Jesus is the agent of God's salvation, it is permissible for him to work to bring wholeness to people on the Sabbath. The Servant's role was to bring life to people in darkness, and bring wholeness to those suffering. Jesus is both bringing physical and spiritual (John 5:14) wholeness to someone in need. Because Jesus is fulfilling the role of the Servant, as God's agent of salvation, he is permitted to work when there is a need regardless of the day.

As with the previous two allusions in this chapter, there is verbal and thematic parallelism between Isaiah and John, but the parallelism is not sufficient to demonstrate that Isaiah is the likely precursor. Thus, the theme of judgment must also be classified as a possible allusion.

Pierced

This possible allusion is the briefest of all because it is the least likely of any, though because of some affinities between John and Isaiah, it seems helpful to consider it. Both Jesus and the Servant are pierced. In Isaiah 53:5, the Servant is said to be pierced (ἐτραυματίσθη or מְחֹלָל in the MT) for the transgressions of the people. Jesus also is pierced (ἔνυξεν) while he is on the cross (19:34). Clearly, there is no verbal agreement here, though it is possible that John is more dependent here on the MT than the LXX. It is possible that John brought the term "pierced" from Zechariah 12:10, though the term in John 19:34 is not the same term as in Zechariah 12:10 (κόψονται). It should be emphasized here that Zechariah 12 likely supplies the primary source of John's description of the piercing of Jesus, but Isaiah 53 may play a secondary role based on the other similarities between Jesus' treatment and that of the Servant.

It is possible that Zechariah 12:10 is a direct development of Isaiah's Servant who is pierced. Brendsel argues that "John may interpret the 'piercing' of the figure from

Zechariah [12:10] as actualizing the Isaianic Servant's mission."[43] If this is, in fact, the case, then there is a subtle echo to the Isaianic Servant that comes through the quotation to Zechariah 12:10. Obviously, there are common themes between John 19 and Isaiah 53 in describing a figure who is pierced. The larger context of Zechariah 12:10 where a fountain is opened up for the inhabitants of Jerusalem to cleanse them from sin parallels the Servant's death through which he bears people's sins (53:4-5) and is pierced in order to take their punishment. It is clear that Isaiah 53 is not unique in the theme of God's agent being pierced since Zechariah 12 also contains this theme. However, if Brendsel is correct, then there is warrant for seeing this as an allusion to Isaiah 53 because Zechariah 12 further develops this theme. It is possible to show the similarities between Zechariah 9, 12, and the Servant, but it is difficult to prove that John viewed these figures together.[44] Though an argument can be made for an allusion to Isaiah 53 in John 19, it is difficult to substantiate, so it will be considered a possible allusion to Isaiah.

Conclusion

Because the above allusions have been classified as possible, it would be unwise to draw too many implications from them for the interpretation of John. The implications, which I have detailed above, do give credibility to the presence of the allusions in John. Jesus revealing the name of God by embodying the presence of God to the disciples (1:14) demonstrates fulfillment of Isaiah 52:6, where the people will know Yahweh's name. Moreover, Yahweh's role as redeemer is seen in Jesus who brings eternal life. Eternal life comes through belief in Jesus' name, both because he is the Son of God, but also because he is the Servant in whom the nations hope, who brings forgiveness of sins as prophesied in Isaiah. Reading Deuteronomy 18 through the lens of

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[43]Brendsel, *Isaiah Saw His Glory*, 218.

[44]For this argument, see ibid., 174-79.

Isaiah 40-55 explains the dire consequences of not believing in Jesus and seeing his words as coming from God. In addition, the juxtaposition of allusions to the prophet-like Moses of Deuteronomy 18 with references to Jesus' death is best explained by seeing John fusing the two texts together and reading them in light of one another. The judgment language of John 5 can be seen as not simply a negative judgment, but also the positive aspect of judgment, which brings salvation and, thus understood as the fulfillment of Isaiah 42 where the Servant brings a salvific judgment to the nations.

Finally, it is important to note that there is the idea of the Servant representing Yahweh with three of these themes. When the Servant comes in the name of Yahweh, speaks his words, and brings judgment, he is doing things that are often prerogatives of Yahweh. As mentioned above, Yahweh is the one who is said to bring judgment, but he gives the Servant this role in Isaiah 42. When the Servant speaks Yahweh's words, he is speaking on behalf of Yahweh. Furthermore, when the nations hope on the Servant's name (42:4 LXX), the LXX translators were demonstrating that there is a close connection between the Servant and Yahweh that is not fully detailed. Even when Isaiah 6:1 and 52:13 connect Yahweh and the Servant with related language, it is not clear that they are identified together (though Isaiah hints toward this connection between the Servant and Yahweh).[45] John more fully elucidates the theme that Jesus belongs to the identity of the unique God, and it is possible that he draws this connection from the hints in Isaiah of the connection between Yahweh and the Servant. Both the Servant and Jesus have tasks that are representative of God—such as coming in his name, speaking his words, and having authority for judgment—which demonstrates how the Servant and Jesus belong to the divine identity of the unique God. John more explicitly states the connection between Jesus and God by stating that Jesus is God (John 1:1-5), while Isaiah suggests this same connection between the Servant and Yahweh.

[45]For further discussion, see Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, Didsbury Lectures 1996 (Grand Rapids: Eerdmans, 1999), 47–51.

When weighing the possible allusions with both the clear and probable allusions, the case for John's understanding of Jesus in themes and terms reminiscent of the Servant is strengthened. Indeed, the additional parallels mentioned in this chapter continue to increase the probability that John's Christology must taken into account the Servant from Isaiah to fully understand how John portrays Jesus. The weight of the allusions described in this chapter continues to further the thesis that John presents Jesus as the Servant from Isaiah.

CHAPTER 7

THE SERVANT AND THE NEW EXODUS

The Isaianic New Exodus has been recognized as an important theme in the

Synoptic Gospels and Acts.[1] The theme has been underdeveloped in Johannine studies,

though more recent studies have started to analyze the new exodus in John.[2] A

comprehensive look at the new exodus theme in John is beyond the scope of this chapter

since the thesis of this work is focused more narrowly on the Servant. The Servant plays

a significant role as the initiator of the new exodus in Isaiah 40-55. This chapter will

demonstrate that in John, Jesus plays the same role and inaugurates the same spiritual

components of the new exodus as the Isaianic Servant. There will be a brief discussion of

the new exodus theme in both Isaiah 40-55 and John, but the emphasis will be on the

Servant's and Jesus' roles in the new exodus. By demonstrating that Jesus fulfills the

same role as the Servant in initiating the new exodus, I will provide further evidence that

the Isaianic Servant has influenced the Johannine portrayal of Jesus. The new exodus

theme is present elsewhere in the Old Testament, but I will argue that John draws his

language and themes largely from Isaiah.[3] The evidence presented in this chapter would

generally fit the criteria of a probable allusion given the uniqueness of the theme and the

parallelism. Because the theme is so distinct, it is necessary to cover it in its own chapter.

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[1]David W. Pao, *Acts and the Isaianic New Exodus*, BSL (Grand Rapids: Baker, 2002); Rikki E. Watts, *Isaiah's New Exodus in Mark*, rev. ed., BSL (Grand Rapids: Baker, 2000).

[2]Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 158 (Tübingen: Mohr Siebeck, 2003); Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5-10* (Eugene, OR: Resource Publications, 2015).

[3]For some of the other places in the Old Testament that either appeal to the memory of the Exodus from Egypt or use the Exodus as a type for the new exodus, see Hos 2:14-15; 11:1; 12:9; Amos 2:9-10; 3:1-2; Mic 6:4; Jer 2:6-7; 7:22; 11:4; Ezek 16:6-14; 20:5-10.

The New Exodus in Isaiah

I will first survey the theme of the new exodus in Isaiah 40-55 before turning to the Servant's role in it. Because the focus is on the Servant's role rather than on the theme in general, the remarks will remain brief. The purpose of this section is not to argue for which aspects of the new exodus were fulfilled (or not fulfilled) with the return from Babylon. Isaiah merges new creation and new exodus images throughout Isaiah 40-55. From a literary standpoint, Isaiah conveys that the new exodus and new creation occur simultaneously. The point of the brief survey below of the new exodus in Isaiah is to argue that Isaiah sees another exodus occurring (a "second" or "new" exodus) and uses exodus language throughout this section. The primary focus is to be on the Servant's role in the new exodus and show its connections with Jesus' role in the new exodus in John.

Centrality of the New Exodus

Isaiah 40-55 begins with the announcement to prepare the way for the Lord in the desert (40:3).[4] This announcement signifies to the reader that the theme of the return of the Lord and the new exodus will be a prominent theme throughout Isaiah 40-55.[5] While some argue that 40:3-5 does not portray a new exodus,[6] the theme of the Lord

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[4]Patrick argues that many exodus passages in Isaiah 40-55 describe an epiphany. For further discussion, see Dale Patrick, "Epiphanic Imagery in Second Isaiah's Portrayal of a New Exodus," *HAR* 8 (1984): 125–41.

[5]Tiemeyer argues that Exodus imagery is not the central topic but one theme among many others in Isaiah 40-55. While I agree it is not the central topic, it plays a prominent theme based on its placement in the first part of Isaiah 40-55. For more on her view, see Lena-Sofia Tiemeyer, *For the Comfort of Zion: The Geographical and Theological Location of Isaiah 40-55*, VTSup 139 (Leiden: Brill, 2011), 155. Watts sees the emphasis of the new exodus on the return of Yahweh's actual presence. See Watts, *Isaiah's New Exodus in Mark*, 80. See also idem "Consolation or Confrontation : Isaiah 40-55 and the Delay of the New Exodus," *TynBul* 41, no. 1 (1990): 33. See also N. T. Wright, *Jesus and the Victory of God*, COQG 2 (Minneapolis: Fortress, 1996), 617.

[6]E.g., Motyer who argues that the picture is a way for the Lord and not for the Lord's people, but of Yahweh coming to his people's aid (Deut 33:2; Judg 5:4; Ps 68:4), see J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 300. See also Hans M. Barstad, *A Way in the Wilderness: The "Second Exodus" in the Message of Second Isaiah*, JSSMon 12 (Manchester: University of Manchester, 1989), 6; Tiemeyer, *For the Comfort of Zion*, 171–72. Childs contends that the intertextual connections between Isa 11 and 40 support the return from exile theme. The return of the dispersed in Isa 11 is portrayed as a highway from Assyria while Isa 40 adjusts the geography to include the wilderness separating Babylon from Zion. See Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox, 2001), 299.

returning implies that his people would return with him. The mention in Isaiah 40:11 of Yahweh leading his people like a shepherd suggests that, though the Israelites are not mentioned in 40:3, Yahweh will lead his people back when he returns. The return of Yahweh in a new exodus is portrayed as an eschatological event because "all flesh" will see the glory of Yahweh (40:5). Isaiah 40 conveys the realization of God's redemptive promises for the whole world and "all flesh" points to an eschatological day.[7] From the outset of Isaiah 40-55, Isaiah communicates the importance of the new exodus theme for the remainder of the section and reveals that there is eschatological significance to the return of Yahweh.

New Exodus Elsewhere in Isaiah

The new exodus theme pervades Isaiah 40-55. While some dispute the presence of the theme,[8] most accept that Isaiah depicts the return from exile in language reminiscent of the Exodus.[9] After the exodus language in Isaiah 40, the next place it

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[7]John Oswalt, *The Book of Isaiah: Chapters 40-66*, NICOT (Grand Rapids: Eerdmans, 1998), 52; Gary V. Smith, *Isaiah 40-66*, NAC 15B (Nashville: B & H, 2009), 97. Smith also notes the connections between 40:1-11, 35:1-10, and 2:2-4 which supports the view that 40:1-11 portrays an eschatological day. See ibid., 100. The decision as to whether Isaiah portrayed the new exodus as consisting of something beyond the return from exile is a bit beyond the scope of what I intend to discuss here. Clearly, the picture of the new exodus in some of the Isaiah passages to be discussed below contain new creation imagery and so appear to leave room for fulfillment beyond the return from exile. For my purposes, I am simply looking at passages that contain exodus language to understand the Servant's role in the new exodus. Brunson argues that the New Exodus is not the same as a second exodus. For further discussion on the new exodus vs. second exodus, see Brunson, *Psalm 118 in the Gospel of John*, 51.

[8]Barstad argues that only 43:14-23 and 48:17-21 contain exodus motifs. The other passages are strongly metaphorical, so they should not be seen as speaking of a new exodus. See Barstad, *A Way in the Wilderness*, 6, 110. It seems that Barstad overlooks the exodus type language in the Isaianic texts. The wilderness theme (e.g., 40:3) would undoubtedly recall the Exodus for Israelites since the 40 year wilderness wanderings were part of the foundation of Israel as a nation. The Feast of Tabernacles is meant to remind the Israelites of their time in the wilderness, so mention of the wilderness would at least bring that period to mind. Tiemeyer argues that 40:1-11 contains no hint of the exiles returning from Babylon. Instead she thinks it might be a gathering of those in the Diaspora. While her view has some merit since I see an eschatological view in Isa 40, she seems to overlook the connection between Isa 39 and Babylon's role there with Isa 40. The juxtaposition of these chapters at least implies that a return from Babylon is possibly in view. For her view, see Tiemeyer, *For the Comfort of Zion*, 172.

[9]Anderson sees the new exodus in 40:3-5; 41:17-20; 42:14-16; 43:1-3; 43:14-21; 48:20-21; 49:8-12; 51:9-10; 52:11-12; 55:12-13. See Bernhard W. Anderson, "Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage; Essays in Honor of James Muilenburg*, eds. Bernhard W. Anderson and Walter J. Harrelson (New York: Harper, 1962), 181. Though Anderson's list is helpful, I will not argue for 42:14-16, 43:1-3, or 55:12-13 to be included in the new exodus theme. Isa 42:14-16 contains language of leading the people, but there are no unique images that pertain to the exodus. Isa 43:1-13 speaks of God's

shows up is Isaiah 41:18. The early portion of the chapter exposes the futility of idols (vv. 1-7) and the next section brings a message of comfort (vv. 8-20).[10] God assures Israel that they do not need to fear because his presence is with them (v. 10). He states that no obstacle (vv. 11-16), and no need (vv. 17-20) can change the fact that they are his chosen people who he desires to help (vv. 8-9).[11] Yahweh promises that he will open rivers and fountains in the wilderness (vv. 17-18), which recalls water springing from the rock in the wilderness after the Exodus (Exod 17:6). The exodus language is meant to reassure Israel based on God's past actions rather than promise them a new exodus.[12] The passage primarily concerns God's promise to supply the needs of those who cry out to him rather than a promise of a return from exile.[13] The passage, then, is illustrative rather than a prophecy concerning the new exodus.

The first section of Isaiah 43 (vv. 1-7) promises that Yahweh will deliver Israel and be gracious to them. The second section (vv. 8-13) contains a lawsuit against the "gods" of other nations, where Yahweh challenges idols to present witnesses to confirm their power and deity. Yahweh calls upon the people of Judah to witness his unique identity as God.[14]   The third section (vv. 14-21) emphasizes that God's past and future actions of deliverance testify to his dominion. The final section (vv. 22-28) makes clear that God is the one who exercises his power apart from any righteous actions of Israel's

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presence with Israel when they pass through the water, which sounds like exodus language, but the subsequent phrase speaks of passing through the fire which is not related to the exodus, so it is unlikely that the first phrase refers to the passing through the Red Sea. Finally, 55:12-13 speaks of the transformation of the wilderness, but none of the language points directly to the exodus (such as water from the rock or manna).

[10]Motyer, *The Prophecy of Isaiah*, 311.

[11]Oswalt, *Isaiah: Chapters 40-66*, 89.

[12]Smith also sees this passage as reminiscent of what happened in the journey from Egypt. See Smith, *Isaiah 40-66*, 140.

[13]Oswalt, *Isaiah: Chapters 40-66*, 95.

[14]Ibid., 144.

own.[15] The second section might lead the audience to conclude that God's past actions are the only evidence for his identity as savior (v. 12).[16] However, 43:14-21 makes it clear that Yahweh will do a "new thing." Yahweh's new action will have some similarities with the Exodus, but will be distinct enough to be called "new." Exodus language is introduced when the Lord recalls his power in the Exodus (43:16-17). These verses recall the Exodus, but do not speak specifically about a new exodus. However, Yahweh demonstrates that he will do new works of deliverance, described as a "new thing" (v. 19).[17] In context, it appears that Yahweh speaks about a new exodus as the "new thing."[18] This new exodus is further described as Yahweh making a way in the wilderness, leading to springs in the desert, rivers in the desert, and wild beasts honoring Yahweh (vv. 19-20).[19] The figurative language is clear since desert-dwelling animals would not likely praise Yahweh if the deserts were turned into meadows since that transformation would leave them without homes.[20]

These passages about another exodus come shortly after Yahweh speaks of his destruction of Babylon (v. 14). The fall of Babylon is implicitly compared to the fall of Egypt during the exodus, followed by Israel's return home (vv. 14-21).[21] Because the overthrow of Babylon is in the immediate context, followed by references to the Exodus, it is likely that Isaiah refers to the return from exile. Isaiah continues by stating that

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[15]Oswalt, *Isaiah: Chapters 40-66,* 151.

[16]Ibid., 152.

[17]Anderson sees the "new things" as the overthrow of Babylon (v. 14), Israel's return from exile, and the restoration of Zion (vv. 19-21), see Anderson, "Exodus Typology in Second Isaiah," 187.

[18]Motyer, *The Prophecy of Isaiah*, 337. Pao sees the futuristic emphasis in the contrast between the "former things" and the "new things" (42:9; 43:18-19). See Pao, *Acts and the Isaianic New Exodus*, 56.

[19]Stuhlmueller sees a new creation and paradise established in vv. 16-21 which demonstrates that something more grandiose will happen in the new exodus. See Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah*, AnBib 43 (Rome: Biblical Institute Press, 1970), 69–70.

[20]Oswalt, *Isaiah: Chapters 40-66*, 155.

[21]Motyer, *The Prophecy of Isaiah*, 335.

despite Yahweh's promise to deliver his people, Israel persists in spurning Yahweh (v. 22),

and burdens him with their sins (v. 24). Israel's sins begin to elucidate the true problem

of the exile—the problem is not Israel's separation from the land, but their sins. Yahweh,

then, declares that he is the one who blots out the people's sin (v. 25). Isaiah is already

placing the new exodus in a context with the people's sin and need for forgiveness. The

need for a physical deliverance from Babylonian exile is coupled with the need for

spiritual deliverance from the sins that led to the exile.

Isaiah 48 calls the people to depart from Babylon. God reminds the people

what could have been if they obeyed him in the past (vv. 17-19). He then issues a

challenge to them to believe in him in the present (v. 20-22). Verses 20-22 function as the

climax of chapters 40-48.[22] As in the first exodus, they are to flee Babylon quickly with

the proclamation that Yahweh has redeemed them (v. 20). Isaiah uses familiar Exodus

imagery when he speaks of Yahweh bringing water from the rock (v. 21). The command

to flee Babylon comes after 47:1-15 which is a lengthy discourse on the destruction of

Babylon, presumably by Cyrus (41:2; 45:1). The new exodus is again spoken of in a

context with the destruction of Babylon, indicating that the return from exile is in mind.[23]

However, the passage (and section) closes with words against the wicked (v. 22), coming

in the context of a verse speaking of Israel's sin (48:1). There is a reminder to the people

that leaving Babylon does not change their character.[24] Isaiah again places the call to

leave Babylon in the context of a passage speaking of Israel's sin. The physical return

from exile is juxtaposed with the reason for the exile, namely, Israel's sin against

Yahweh.[25] Isaiah 40-48 closes with clear promise of the destruction of Babylon (47:1-

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[22]Oswalt, *Isaiah: Chapters 40-66*, 283.

[23]Smith adds that this passage refers to a future time when God will give his "miraculous guidance and care" just as he did in the exodus from Egypt. See Smith, *Isaiah 40-66*, 333.

[24]Motyer, *The Prophecy of Isaiah*, 382.

[25]Watts claims that chaps. 40-55 explain the failure of the return from exile in that the idolatry of Israel led to the failure of the glorious promises materializing. See Watts, "Consolation or

15), a return of the exiles, and a restoration of the devastated land, but there are no indications as to what will happen to the blindness of the people, only its persistence is acknowledged (42:18-20; 43:8; 48:8).[26]

Isaiah 51 recalls Israel's history and their descent through one man (Abraham), which turned into God multiplying his descendants just as he promised (v. 2). Yahweh promises to transform Zion into an Eden-like paradise (v. 3). The arm of the Lord is commanded to arise, and Isaiah recalls that the arm of the Lord made a way for the Israelites to cross through the Red Sea (v. 10). The Exodus imagery serves as a paradigm for the future deliverance of people mentioned in the next verse where the redeemed of the Lord return to Zion with joy and singing (v. 11). It is the conjunction of the Exodus language (vv. 9-10) and the return to Zion (v. 11) that creates a link between Yahweh's actions in the Exodus and his actions in returning the exiles to Zion.[27]

The final reference to a new exodus is in Isaiah 52. As mentioned earlier, Isaiah 52 recalls themes from Isaiah 40 depicting their completion, namely, the return of Yahweh to Zion to rule and reign. Yahweh has revealed his salvation to all nations (v. 10), which is then followed by a call to depart (v. 11). Many see this as another call to depart from Babylon as seen in 48:20-21, but there are a few reasons to view 52:11-12 as distinct from the theme to flee Babylon.[28] First, the theme of the return from exile has

Confrontation," 59.

[26]Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52-53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 50.

[27]Tiemeyer, *For the Comfort of Zion*, 195. That 51:9-11 refers to the return of exiles to Zion is disputed. Smith sees the quotation of 35:10 in 51:11 as an indication that it refers to the eschatological promise of salvation, see *Isaiah 40-66*, 405. It is possible that both the return from exile and the eschatological return of God are in view here. Determination of which is more accurate goes beyond the argument here. As I mentioned above, the purpose of this section is to note the exodus language used in Isaiah 40-55, not parse out the differences between the return from exile and the eschatological age. From a literary perspective, Isaiah merges the two events. The main point in noting this passage is to show the importance of the exodus and new exodus language in Isaiah 40-55.

[28]Westermann states, "It would be quite wrong to regard its development in vv. 11f. as a literal description of the departure from Babylon" (*Isaiah 40-66: A Commentary*, OTL [Philadelphia: Westminster Press, 1969], 252). Oswalt contends that it is wrong to limit the reference of vv. 11-12 to what is said of the Babylonian exile (*Isaiah: Chapters 40-66*, 371–72). See also Childs, who also sees the focus of 52:11-12 as distinct from 48:20 and so should not be seen as speaking about a return from Babylon. See Childs,

largely been ignored in Isaiah 49-55 (outside of Isa 51). Cyrus and Babylon are not mentioned after Isaiah 48, so the emphasis in Isaiah 49-55 seems to be on the spiritual issues that led to the exile. The new need (48:22) and remedy have been the sole theme (49:5-6) in this section, rather than the departure from Babylon, so it would be odd to return to the historical events of the exile and return. Furthermore, there is a clear contrast between 48:20-21 and 52:11-12. The people do not leave as fugitives in 52:11-12; the urgency to depart is moral and spiritual, whereas in 48:20-21 there is a clear parallel with the exodus to flee quickly.[29] The meaning of 52:11-12, then, does not concern the return from exile, though it uses language that is reminiscent of the exodus. The context of Isaiah 52 indicates that the return of Yahweh to Zion will take place when the people are holy (52:1). Isaiah 52:13-53:12 speak of how the people can become holy, but I will analyze this more below. The call in verses 11-12 is to leave the whole setting of the sinful life behind.[30] Isaiah commands the people to leave the idolatry and sin that led to the exile. Israel's former way of life in rebellion against God should be forsaken, and the people should have a whole-hearted commitment to Yahweh so that he can dwell in their presence.

Servant's Role in the New Exodus

While Isaiah 40-55 speaks generally of Yahweh's initiative in the new exodus, the Servant has a role in inaugurating the new exodus. Moreover, the Servant has a role distinct from the physical return from exile, which Cyrus brings to pass. Cyrus's role is focused exclusively on defeating Babylon and allowing the Israelites to return to their land. The Servant's role is more related to the reason the people went into exile and

Isaiah, 406.

[29]Motyer, *The Prophecy of Isaiah*, 421.

[30]Ibid. See also Smith, *Isaiah 40-66*, 427; Oswalt, *Isaiah: Chapters 40-66*, 372.

remedying their spiritual condition.[31] Isaiah 40-55 (primarily 49-55) describes the

Servant as initiating the new exodus.[32]

In Isaiah 42:7 (and 49:9), Yahweh tells the Servant that part of his task is to

release prisoners from dungeons and bring them out of darkness. As I argued in chapter 3,

this is not a reference to the physical release of Israel from Babylon, but it is releasing

people from captivity to sin.[33] While this appears to be tangential to the new exodus

theme, it is related in two ways. First, the Servant's task is to remedy the problem that

led to the exile, so he provides a spiritual exodus, so to speak. Second, Yahweh's actions

through the Servant are called a "new thing" (42:9; καινὰ ἃ). The other place this phrase

is used is 43:19 where God says he is doing a "new thing" (καινὰ ἃ) in reference to the

new exodus that he will bring about (43:16-17; 19b-21). The phrase then means that

Yahweh will bring about a new exodus that is categorically different than the exodus

from Egypt in its scope and glory. The Servant's work in 42:6-7 is not something

separate from the new exodus, but it is part of it, signifying that the new exodus has a

physical significance (in a return from Babylon) as well as a spiritual one (remedying the

problems that led to the exile).[34]

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[31]Hugenberger sees connections between the Servant and the new exodus to the extent that he proposes that the Servant is a Moses figure. See Gordon P. Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, eds. P. E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham, THS (Grand Rapids: Baker, 1995), 105–40. Coxon argues that the new exodus would atone and cleanse sin and idolatry which were the problems that caused the Babylonian exile, see *Exploring the New Exodus in John*, 92.

[32]Watts, "Consolation or Confrontation," 31. See also Robin Ernest Nixon, *The Exodus in the New Testament*, The Tyndale New Testament Lecture (London: Tyndale, 1963), 10. Balentine contends that all Servant poems appear in the context of a new exodus passage, which appears to be the case. Isa 42:9-17; 49:8-21; 50:2-3; and 52:10-11 are new exodus passages he cites which occur immediately before or after the Servant passages). See George L. Balentine, "The Concept of the New Exodus in the Gospels" (Ph.D. Dissertation, Southern Baptist Theological Seminary, 1961), 64n177.

[33]Balentine, "The Concept of the New Exodus in the Gospels," 60.

[34]Hugenberger also notes that bringing out prisoners may echo the exodus where Yahweh leads prisoners out in Ps 68:6 or Exod 13:3. See Hugenberger, "The Servant of the Lord in the 'Servant Songs' of Isaiah," 127. Balentine sees 42:6b-7 as occurring in the context of the new exodus hope of 42:9 and 42:16-17. See Balentine, "The Concept of the New Exodus in the Gospels," 60.The Targum of Isaiah speaks of the Servant bringing out the exiles in 42:7 when it states the Servant is given "to bring out their exiles, who resemble prisoners, from among the Gentiles." While this statement likely refers to the Servant bringing Israel back to the land from the Diaspora, it lends evidence to the Servant's central role in the new

Isaiah 49 details other roles for the Servant as well. Isaiah 49:5 states that the

Servant will turn Israel back to Yahweh. As I argued in chapter 3, this is spiritual

restoration to Yahweh. Isaiah 49:6 says that the Servant will "raise the tribes of Jacob

and return the dispersed of Israel." The Servant will re-gather the exiles from Israel for a

new return.[35] The similarity with 49:5 and 49:6a indicates that the re-gathering of the

exiles is a spiritual one, meant to turn the people back to Yahweh. We again see that the

exodus is not merely a physical return from exile, but a spiritual return to Yahweh.

Moreover, the Servant also gathers others from outside of Israel as his task is to bring

Yahweh's salvation "to the ends of the earth" (49:6b). Thus, the Servant's mission

involves more than bringing back those from Israel, his task encompasses a larger group,

those from Israel as well as the ends of the earth. The "tailpiece" of the Servant passage

in Isaiah 49 assigns additional roles for the Servant. The language in 49:8-11 is replete

with exodus imagery, such as food and springs of water in the desert. In context, the

Servant is the one who will lead the people on the new exodus, making it clear that he has

an integral role in the initiation of the new exodus.[36] Under the Servant's leadership, the

people will not have want for water or food as "they shall not hunger or thirst" (49:10).[37]

The language of food and water is imagery, and should likely not be interpreted literally.

Rather, the primary message is God's abundant provision for the needs of the people

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exodus. See Bruce Chilton, trans., *The Isaiah Targum*, vol. 11, The Aramaic Bible (Wilmington, DE: Michael Glazier, 1987), 81–82.

[35]Laato contends that the content of 49:5-6 indicates that the Servant is "presented as the organizer of the new exodus" (*The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40-55*, ConBOT 35 [Stockholm: Almqvist & Wiksell International, 1992], 122).

[36]Childs sees the restoration of the land and gathering of the Diaspora as expanding the Servant's task and states that these themes are closely connected with the new exodus. See Childs, *Isaiah*, 387. Seitz also notes that the Servant is responsible for a new exodus in Isa. 49:9-11, see Christopher R. Seitz, "The Book of Isaiah 40-66," in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 6 (Nashville: Abingdon, 2001), 430. Oswalt likewise argues that the provisions of the exodus are used in the context of the Servant's ministry to the people, indicating the Servant's role in the new exodus. See Oswalt, *Isaiah: Chapters 40-66*, 298. See also Aage Bentzen, *King and Messiah* (London: Lutterworth, 1955), 52, 66.

[37]Smith, *Isaiah 40-66*, 355. Though Yahweh is the one who provides food and water, he does so through the Servant, as Oswalt states, "God, through the Servant, will supply every need" (*Isaiah: Chapters 40-66*, 299).

through the Servant.[38]   Furthermore, the Servant's task extending beyond Israel is re-affirmed in verse 12 where it speaks of those coming from a distance, namely, the North, West, and South.[39]

How then will the Servant accomplish this new exodus? While it is nowhere explicitly stated in Isaiah 40-55 how the Servant will complete the new exodus, the structure of Isaiah 40-55 helps the reader understand how the new exodus will be accomplished. It is the death of the Servant that will initiate the new exodus. Isaiah 52:1-12 speaks of the return of Yahweh to Zion—indicating the completion of the promise in 40:3-5—and concludes with a call to depart from things that are spiritually unclean with language that is similar to the exodus.[40] The subsequent passage details the Servant's death, followed by the blessings of the new exodus (chaps. 54-55). The passage speaking of the Servant's death shows that it is through his death that the blessings of the new exodus will arrive.[41] Specifically, the Servant's death is for the forgiveness of sins (53:4-6).[42] The physical return from exile initiated by Cyrus did not

[38]Smith, *Isaiah 40-66*, 355. Oswalt observes in 49:9 that elsewhere physical imagery is used (specifically, in 61:1-4) of spiritual blindness and imprisonment that goes beyond physical release. The imagery in 49:9 refers to spiritual release and reversal of the spiritual blindness. Likewise, 49:10 does not refer to physical water but to God's provision and protection of the people. See Oswalt, *Isaiah: Chapters 40-66*, 298–99.

[39]Tiemeyer argues that the return here is not restricted just to those in Babylon but includes the wider Diaspora. See Tiemeyer, *For the Comfort of Zion*, 187. Smith says that v. 12 points to a greater fulfillment than the return from Babylonian exile. See Smith, *Isaiah 40-66*, 355.

[40]Smith also remarks that 52:7-8 concerns the establishment of God's kingdom and is similar to 40:1-11, see Smith, *Isaiah 40-66*, 424.

[41]Watts states, "the final summons to participate in the New Exodus and the concluding song of restoration of Jerusalem-Zion are separated by 52:13-53:12. This suggests that the fourth song describes the way in which Yahweh's ultimate agent, the unknown 'servant' will realize the new exodus" ("Consolation or Confrontation," 52). See also Brendsel, who sees the structure of Isaiah—the exhortation of 52:11-12 to the jubilation (54:1) with the death of the Servant being the intermediate passage—as presenting the Servant's death as the means of securing the new exodus. See Brendsel, *Isaiah Saw His Glory*, 56. Coxon agrees that the strategic position of the Servant songs communicates to the reader that the Servant effects the release of the people from the bondage of sin. See Coxon, *Exploring the New Exodus in John*, 152–54.

[42]Ceresko argues for a number of connections between the Servant's internal suffering in the fourth Servant song and the experience of the Israelites in Egypt prior to the Exodus. Though I am not as persuaded by his case, it does not affect the new exodus theme in the final Servant song. For further discussion, see Anthony R. Ceresko, "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13-53:12) : Poetry and the Exodus-New Exodus," *CBQ* 56, no. 1 (1994): 42–55.

ultimately solve the problems of the exile—48:22 indicates that wickedness has not yet been dealt with. In Isaiah 50:2, Yahweh tells the Israelites that it was their sin that led them into exile. Thus, the problem has not been resolved with the return under Cyrus, which has been spoken of in Isaiah 40-48.[43] The Servant's task then is to die and bear the sin of the people so that they might spiritually return to Yahweh. His death for sin brings righteousness (53:11), enabling the people to live in the holiness called for in 52:11-12. Once the people depart from unclean things, then Yahweh can return and the people can enjoy the blessings of his return. Therefore, the Servant's death forgives the people of their sins, leading to their righteousness, and ushering in the return of Yahweh to Zion. The Servant initiates the new exodus—meaning the spiritual renewal of the people and the return of Yahweh—through his death.

Conclusion

A summary of the characteristics of the new exodus found in Isaiah 40-55 will serve to show the development of the theme through the Servant passages. First, exodus imagery is used throughout Isaiah 40-55 such as a way in the wilderness (40:3), water in the desert (43:20; 48:21), and Yahweh making a way in the sea (43:16-17). Babylon will be overthrown by Cyrus (43:14; 47:1-15), allowing God's people to return home. Yahweh will return to Zion (40:3; 52:52:7) along with his people (51:11).

The Servant has a distinct role in the new exodus.[44] The Servant will release people out of the bondage and darkness of sin (42:7; 49:9), and he will cause Israel to

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[43]Isaiah presents the physical return from exile as a problem to be solved and the spiritual return—the sin that *led* to the exile—as a separate issue. Literarily, it seems like Isaiah presents these events together—Cyrus brings the people back from exile while the Servant's work is focused on the people's spiritual condition, so the physical and spiritual issue are resolved concurrently. However, from John's perspective—if he does, in fact, portray Jesus as the Servant—it would appear that these events occur separately. The return under Cyrus solved the physical problem, but the Servant did not appear to remedy the sin problem. Retrospectively, then, John views the physical and spiritual return Isaiah speaks of as divided into two separate events.

[44]Chavasse postulates that the original servant songs were about Moses, but the editor of Deutero-Isaiah applied the songs to a new Servant who will accomplish a new exodus. See Claude Lionel Chavasse, "Suffering Servant and Moses," *CQR* 165, no. 355 (1964): 156–57.

return spiritually to Yahweh and serve as the salvation to the ends of the earth (49:6, 12).

Furthermore, the Servant will bring about spiritual renewal. His death is for the

forgiveness of sins (53:4-6), and through his death he brings about holiness for the people

(53:11), which will usher in the return of Yahweh (52:11-12).[45] Finally, the Servant will

lead the new exodus that will provide abundant provision for the people, described as

food and water (49:9-10).[46]

The New Exodus in John

The prominence of the new exodus theme in John has been recognized

increasingly of late, though there are more ways for the theme to be examined.[47] I will

first analyze the theme in various portions of John followed by an analysis of Jesus'

specific role as it relates to the new exodus and the connections between John and Isaiah

related to this theme.

Importance of the Theme

Images and language related to the new exodus permeate John. The Prologue

begins with the theme when John writes "the Word becoming flesh and dwelt

(ἐσκήνωσεν) among us" (1:14). The term σκηνόω recalls the Exodus where Yahweh

made his tabernacle (σκηνή) among the Israelites during the wilderness (e.g., Exod

40:34-38).[48] It is also possible that language from the prophets about God's dwelling

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[45]Anderson notes that the new exodus speaks of divine forgiveness and salvation to the nations, but does not connect those themes specifically with the Servant. See Anderson, "Exodus Typology in Second Isaiah," 191.

[46]Clifford states "the Servant's vocation in [Isaiah 40-55] is to lead Israel to a new Exodus-Conquest," see Richard J. Clifford, *Fair Spoken and Persuading: An Interpretation of Second Isaiah* (New York: Paulist, 1984), 150.

[47]Brunson, *Psalm 118 in the Gospel of John*, 153–79; Coxon, *Exploring the New Exodus in John*. While Coxon's work is the first monograph to focus on the new exodus in John, his work focuses on John 5-10, so there is room for further work elsewhere in John.

[48]See also Brunson, *Psalm 118 in the Gospel of John*, 158; George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Thomas Nelson, 1999), 14; D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: InterVarsity, 1991), 127; Gerald L. Borchert, *John 1-11*, NAC 25A (Nashville: Broadman & Holman, 1996), 119. Köstenberger further adds that the revealing of God's glory (1:14)

with his people is echoed here (e.g., Ezek 37:27; Zech 2:10-11). From the very beginning of the gospel, John signals the importance of Exodus language in order to make the point that a new, greater exodus has come upon Israel in Jesus. This theme also has overlap with Jesus replacing the Temple (2:19-22), but it contains both themes of the new exodus and new temple. God has chosen to dwell among his people personally rather than in the tabernacle or temple.[49] Beasley-Murray notes the connection to the new exodus here when he states, "The Exodus associations are intentional and are part of the theme of the revelation and redemption of the Logos-Christ as fulfilling the hope of a *second* Exodus" (emphasis original).[50]

John the Baptizer also announces the importance of the new exodus theme when he refers to himself as the voice calling in the wilderness from Isaiah 40:3 (quoted in John 1:23).[51] Isaiah 40:3, as we saw above, speaks of the new exodus that will come and lead to the return of Yahweh to Zion.[52] John is not portrayed as the forerunner of Jesus as in the Synoptics, but he is a witness to Jesus (1:7) whose activity runs concurrent with John's.[53] John's quotation of Isaiah 40:3 transforms the image of the coming of the Lord. Instead of preparing the way for Yahweh, John the Baptizer prepares the way for

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recalls the exodus (e.g., Exod 16:10). See Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, eds. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 426. Enz notes the correspondence between Exod. 29:43-46 and John 1:14, see Jacob J Enz, "The Book of Exodus as a Literary Type for the Gospel of John," *JBL* 76, no. 3 (1957): 211–12.

[49]Köstenberger, "John," 127.

[50]Beasley-Murray, *John*, 14.

[51]For a discussion on why there is a change from "prepare" (in the LXX) to "make straight" (in John 1:23), see Martinus J. J. Menken, "The Quotation from Isa 40:3 in John 1:23," *Bib* 66, no. 2 (1985): 190–205.

[52]Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, MA: Hendrickson, 2003), 1: 439. Morgan states "John the Baptist claims to be the voice heralding the dawn of God's New Exodus" (Richard L. Morgan, "Fulfillment in the Fourth Gospel : The Old Testament Foundations: An Exposition of John 17," *Int* 11, no. 2 [1957]: 158).

[53]Bruce G. Schuchard, *Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta: Scholars, 1992), 8. See also Menken, "The Quotation from Isa 40," 201.

Jesus. The salvation Jesus brings, then, is the fulfillment of Isaiah's prophecy in 40:3.[54]

The salvation of Isaiah 40-55 is not simply the deliverance from exile, but the solution to

the problems that led to the exile. Specifically, the salvation brought in Isaiah 40-55 will

deal with the people's sin that led to the exile. Jesus is identified as the "Lord" of Isaiah

40:3, and he is implicitly said to enact the salvation which will remedy the problem of sin

(made explicit in John 1:29).[55] Moreover, John's quotation signifies that the new exodus

is now underway with the coming of Jesus.[56] The quotation of Isaiah 40:3 does not

merely reveal John the Baptist's purpose as a witness to Jesus, but it makes clear that

Jesus is the fulfillment of the coming of the Lord. In Isaiah 40:3, Yahweh's coming

ushered in the new exodus, which came about due to the forgiveness of sins (40:1-2).

Similarly, the coming of Jesus results in the taking away of the sin of the world (John

1:29). Therefore, the arrival of Jesus fulfills Isaiah 40:3 and depicts Jesus as inaugurating

the new exodus.

In addition to the above passages, which feature prominently in the early

chapters of John, there are other places where a reader sees exodus related imagery. In

3:14-15, Jesus compares his crucifixion to Moses lifting up the serpent in the wilderness

from Numbers (Num 21). The bronze snake on a pole was the means by which God

saved the Israelites. The lifting up of the snake corresponds to Jesus in that physical life

was given through Moses's action, and eternal life is given through Jesus' action. While

the snake imagery is not directly related to the exodus, it fits with the wilderness

wanderings, which, because of its occurrence after the exodus, can be connected together.

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[54]Schuchard, *Scripture within Scripture*, 13.

[55]Williams states, "the coming of the Lord and his salvation is made visible in Jesus," (Catrin H. Williams, "Isaiah in John's Gospel," in *Isaiah in the New Testament*, eds. Steve Moyise and M. J. J. Menken, New Testament and the Scriptures of Israel [New York: T&T Clark, 2005], 104).

[56]Brunson, *Psalm 118 in the Gospel of John*, 157–58.

John 6 contains a plethora of exodus imagery. In 6:3, Jesus goes up on the mountain, which recalls Moses going up on Mount Sinai to receive the Law. The next verse sets the chapter in the context of the Passover feast, again, a reference to Israel's exodus from Egypt. The people request that Jesus provide manna, so that they might eat just as their ancestors did (v. 31).[57] Jesus corrects their understanding that it was not Moses who gave them manna, but it is God who gives the true manna in Jesus (v. 32). Jesus contrasts his body with the manna that their fathers ate (vv. 50-51). Those who eat Jesus' body will live forever, but those who ate the manna in the past died. Like the Israelites in Moses's time, Jesus' audience grumbles (Ἐγόγγυζον) against him (v. 43). Beasley-Murray comments that the nearness of the Passover (v. 4), the identification of Jesus with the prophet from Deuteronomy 18 (6:14), and the feeding miracle should be understood as fulfilling the hope of a second exodus.[58] In John 6, there is a clear escalation between the exodus provision of manna and Jesus' provision of his body.[59] Jesus' body provides eternal life while the manna did not lead to ultimate life. Jesus is providing something better than the people received in the exodus. The superior provision of Jesus communicates to the reader that a new exodus is present that has similarities with the former exodus, but supersedes it in its significance. Jesus' body serves as a better provision than manna.

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[57]Meeks comments that Jewish tradition midrashically connected manna with the Passover bread and interpreted both the manna and Passover bread eschatologically. See Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 (Leiden: Brill, 1967), 92.

[58]Beasley-Murray, *John*, 88.

[59]Glasson comments that there was an expectation with the second exodus that the wilderness gifts would be repeated, but in a heightened sense. Second Baruch 29:8 mentions that the messianic kingdom will lead to the descent of manna again. See T. F. Glasson, *Moses in the Fourth Gospel*, SBT 40 (Naperville, IL: A. R. Allenson, 1963), 46. See also Gale A. Yee, *Jewish Feasts and the Gospel of John*, ZS (Wilmington, DE: Michael Glazier, 1989), 57.

Jesus' Role in the New Exodus

Beyond the general exodus imagery featured in John, Jesus plays a prominent role in initiating the new exodus, which has many parallels with Isaiah 40-55.[60] First, Jesus re-gathers the exiles. Caiaphas unintentionally prophesies that Jesus will die on behalf of the nation (11:51). John then comments that the purpose of Jesus' death is to gather together both the nation and all of the scattered children of God (11:52). The gathering of the Jews scattered among various nations was a prophetic expectation (Jer 23:2; Ezek 34:12), but John expands this expectation to include all the children of God, likely meaning the Gentiles as well.[61] It is through Jesus' death and belief in him that people are made children of God (John 1:12, 13), so his death is the means by which Jews and Gentiles are united together as one people (10:16).[62]

Both Isaiah 49 and John 11 speak of gathering together (11:52 συναγάγη; 49:5 συναγαγεῖν) Israel as well as those from outside Israel, those who are dispersed (49:6 διασποράν; 11:52 διεσκορπισμένα). The combination of συνάγω and διασκορπίζω only occurs in three places in the LXX (Deut 30:3; Ezek 28:25; 29:13).[63] While Deuteronomy 30 is a possible source upon which John 11 draws, it seems that Isaiah 49 is more likely. It appears that Isaiah 49 builds upon Deuteronomy 30 since both passages contain συνάγω (Deut 30:3, 4; Isa 49:5), διασπορά (Deut 30:4; Isa 49:6), and ἐπιστρέφω (Deut 30:2; Isa 49:6). Furthermore, both passages speak about Israel going into exile and then

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[60]Smith contends that the signs Jesus performs are typologically connected with the signs Moses performs in Egypt, specifically, he states that Jesus' signs are antitypes of Moses's signs. See Robert Houston Smith, "Exodus Typology in the Fourth Gospel," *JBL* 81, no. 4 (1962): 329–42. Though it is possible for John to present some of Jesus' signs as typologically connected with Moses, it seems that Smith overstates his case. For example, he compares the healing of the official's son to the death of domestic livestock, and it is difficult to see the connections between these signs other than life and death (which is a theme present with the raising of Lazarus as well).

[61]Herman N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997), 410.

[62]Carson, *The Gospel according to John*, 423.

[63]The combination of συνάγω and διασπορά (Isa 49:5, 6) occurs only in Deut 28:25, Neh 1:9, and Ps 8:28. Borchert sees other passages connected with Israel's hopes of being re-gathered to their homeland such as Ps 106:47; Isa 43:5-6; 49:5-6; Jer 23:3, among others. See Borchert, *John 1-11*, 366.

turning back to Yahweh and then being brought back from exile. The major difference

between the passages is that Deuteronomy 30 speaks of Israel returning to the Lord,

leading to the Lord bringing them back from exile (Deut 30:1-5) while Isaiah 49 speaks

of the Servant leading Israel back to Yahweh and gathering up the dispersed from Israel

and those from the ends of the earth. Moreover, it is possible that Isaiah expands upon

Deuteronomy 30, by elucidating that the Servant is the one whom Yahweh uses to bring

Israel back to him. It is not explicit, but because of the similar themes and language, it

seems that Isaiah 49 develops Deuteronomy 30 by making explicit the agent of Israel's

return.

Though it is not certain that John draws upon Isaiah 49, based on Jesus' role in

gathering the children of God in John 11, it is probable that John utilizes the language

and themes of Isaiah 49 to portray the effects of Jesus' death. Though Isaiah 49:6 speaks

of the Servant gathering the "dispersed of Israel," John expands the "dispersed" from

those in Israel to the entire people of God, likely meaning the Gentiles as well as the Jews,

thereby signifying that Jesus gathers a new Israel.[64] In Isaiah 49, the Servant's task is to

gather the dispersed from Israel and those from other nations as well (49:6, 12), so John's

inclusion of the Gentiles fits the context of Isaiah 49. In John 11, Jesus' task is to gather

those who are spiritually separated from God from Israel and the Gentiles.

In the new exodus described by Isaiah, the Servant provides food and water for

the people (49:10), though as I argued this was metaphorical for God's provision. In two

places in John, Jesus also is said to provide food and water. In his encounter with the

Samaritan woman, Jesus first tells the woman that if she knew the gift of God, then she

would have asked Jesus for living water (4:10; ὕδωρ ζῶν). The gift of God likely refers

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[64]Köstenberger, "John," 469. Bauckham notes that the death of Jesus is the means by which he gathers Jews and Gentiles, see Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker, 2015), 31. See also Coxon, *Exploring the New Exodus in John*, 344. Contra Dennis, who argues that the other sheep are not Israel, but those elsewhere in the land of Israel and other regions. See John A. Dennis, *Jesus' Death and the Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the Light of John 11.47-52*, WUNT 217 (Tübingen: Mohr Siebeck, 2006), 300.

to the Holy Spirit (cf. 1:33; 7:37-38).[65] He continues by telling her that whoever drinks of the well will thirst again, but who ever drinks of the water that Jesus gives will never thirst again (4:14; οὐ μὴ διψήσει).[66] Later, Jesus says that those who come to him shall never hunger or thirst again (6:35; οὐ μὴ πεινάσῃ. . . μὴ διψήσει πώποτε).

The language Jesus uses mirrors the language of Isaiah 49:10 where the Servant leads the people on the new exodus, and they shall not hunger or thirst in their travel (οὐ πεινάσουσιν οὐδὲ διψήσουσιν).[67] The terms διψάω and πεινάω can be found 18 times in the LXX and NT.[68] Of the 18 times the terms are used, only Psalm 106:5 contains a reference in a similar context as John 6. However, Psalm 106 speaks of how the Lord fed Israel in the wilderness when they were hungry and thirsty. Only Isaiah 49:10 speaks of those on the new exodus not lacking food or drink. Though the terms are common, it is the unique context of Isaiah 49 that makes it likely as the precursor text.[69] In Isaiah 49, the Servant ensures that the people who follow him on a new exodus have

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[65]J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 241.

[66]Borchert suggests that 4:14 alludes to Isa 55:1-5 where Isaiah promised that water and bread could come without cost. Isa 55 is a possibility, but 6:35 more likely alludes to 49:10. Because of the connections with 4:10, 14 and 6:35, it seems that the allusion to Isa 49:10 is the more likely candidate. See Borchert, *John 1-11*, 205. Jones agrees that 6:35 echoes 4:14, see Larry Paul Jones, *The Symbol of Water in the Gospel of John*, JSNTSup 145 (Sheffield, England: Sheffield Academic Press, 1997), 142. Carson sees Isa 12:3 and 49:10 as possibilities. See Carson, *The Gospel according to John*, 220.

[67]Cyril of Alexandria connects Isa. 49:8-12 with the conversation with the Samaritan woman in 4:14. See his comments in M. W. Elliott, ed., *Isaiah 40-66*, ACCS 11 (Downers Grove, IL: InterVarsity, 2007), 118.

[68]Ps 106:5; Prov 25:21; 28:15; Job 22:7; Sir. 24:21; Isa 32:6; 49:10; 65:13; Jer 38:25; Matt 5:6; 25:35, 37, 42, 44; John 6:36; Rom 12:20; 1 Cor 4:11; Rev 7:16.

[69]Swancutt argues for the interplay between Psalm 78 (77), Isa 54 as well as Isa 55 in John 6. For her argument, see Diana M. Swancutt, "Hungers Assuaged by the Bread from Heaven : 'Eating Jesus' as Isaian Call to Belief : The Confluence of Isaiah 55 and Psalm 78 (77) in John 6.22-71," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, eds. Craig A. Evans and James A. Sanders, JSNTSup 148; SSEJC 5 (Sheffield, England: Sheffield Academic Press, 1997), 218–51. Brown sees a possible echo of Isa. 49:10 in 6:35. See Raymond E. Brown, *The Gospel according to John (I-XII)*, AB 29 (Garden City, NY: Doubleday, 1966), 269. Köstenberger also sees a possible connection between 4:14 and 49:10 ("John," 438). In 6:35, he notes Isa 55:1 and 49:10 (ibid., 447). Borchert sees Isa 49:10 and 55:1-2 as imagery that functions in the background of 6:35. See Borchert, *John 1-11*, 264. Carson also sees the OT background as Isa 55:1, see *The Gospel according to John*, 289. Coxon also sees echoes of Isa 49:9-11 in 6:3 where Jesus goes up to the mountain, 6:10-11 as well as 6:35. See Coxon, *Exploring the New Exodus in John*, 177, 182, 211.

abundant provision of food and drink, and in John 6, those who come to Jesus shall never hunger or thirst. The metaphor moves from God's abundant (physical) provision through the Servant in Isaiah 49:10 to God's spiritual provision of eternal life through Jesus (6:35, 53-58). The people expect Jesus to provide physical food, but he offers them spiritual food. Jesus himself is the food and in order for the people to eat, he must die.[70] Like the Servant, Jesus provides food and drink for the people, even if it is rather unexpected—it is his body and blood. The metaphorical way for "eating" Jesus is to come to him and believe in him.[71]

In addition, John 6 helps us to see the fulfillment of the "new thing" of Isaiah 42:9 (cf. 43:19) in Jesus' ministry. When Isaiah uses the phrase in 43:19, it means that Yahweh will bring about a new exodus that is categorically different than the exodus from Egypt in its scope and glory. It is possible to see the idea of Jesus inaugurating a new exodus that is grander than the one from Egypt as well as what is mentioned in Isaiah 49. In Isaiah 49:9-10, there is the promise of abundant provision for God's people, which is reminiscent of how God provided manna and water for the desert for Israel in the wilderness in the Exodus. Here, Jesus does not provide physical provision for the people, but spiritual provision that meets their true need. The people's true need is not a repeat of the manna miracle, but it is a spiritual need that Jesus provides. Jesus' provision for the people is different from physical provision; his provision is greater in scope than the mere food and drink of Isaiah 49. His provision is of his very body, so that those who believe in him will have eternal life and be raised up on the last day (6:39). This resurrection is a provision beyond what Isaiah 49:9-10 spoke of, but Jesus utilizes the same language to make the clear that he is providing something new, something beyond

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[70]Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John*, AcBib 6 (Atlanta: Society of Biblical Literature, 2003), 88.

[71]Ibid., 78.

what occurred in the Exodus. John transforms the imagery of physical provision to that of spiritual life. Therefore, it is possible to see the "new thing" Yahweh promised coming to fruition—the new exodus that Jesus inaugurates is not a repetition of the old Exodus, but something more glorious in scope, eternal life and the resurrection on the last day (6:39-40).

Jesus also brings spiritual renewal amongst the people, just as the Servant was said to do in Isaiah. The Servant's task is to bring the people of Israel back to Yahweh. The spiritual renewal occurs through the forgiveness of sins (Isa 43:25; 48:22; 49:5; 50:1), which enables the people to experience the new exodus. Jesus also effects the forgiveness of sins by taking on the sin of the world (John 1:29) and conveying that forgiveness on to his followers (20:23).[72] The forgiveness of sins that the Servant brings about in the new exodus comes as a result of his death. In the same way, Jesus initiates the new exodus as a result of his death (1:29). Jesus gives his body—referring to his death—for the life of the world (6:51). The "bread of life" gives his body so that those who eat on it, and believe in his name, will live because he dies on their behalf. Elsewhere in John, Jesus' death is said to be for the forgiveness of sins (1:29; 20:23). Just as the Servant's death results in the forgiveness of sins, Jesus' death has the same effect. While there are no common terms between the Isaianic and Johannine passages related to the themes of the forgiveness of sins and that forgiveness coming as a result of one's death, these are rare themes that find their precursors only in the Servant. Other than the animal sacrifices, no *person* is said to bring about the forgiveness of sins other than the Servant (Isa 53:4, 11), which makes the parallel with Jesus probable.

The Servant brings spiritual renewal by leading prisoners out of bondage and darkness (Isa 42:7; 49:9). As mentioned above, this release of prisoners is part of the

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[72]Brunson notes when Jesus' commissions the disciples and compares it with how the Father sent him (20:21), he implies that the disciples' ministry of forgiveness finds its pattern in the ministry of Jesus. See Brunson, *Psalm 118 in the Gospel of John*, 167.

"new thing" that Yahweh will do in the new exodus. This release of prisoners is not a release from physical bondage, but a spiritual release from bondage to sin. Jesus makes explicit that the Jews are in bondage to sin (8:34), but if they believe in him, then he will set them free (John 8:32, 36).[73] The freedom that Jesus speaks of is language reminiscent of the exodus where the people of Israel were in bondage.[74] The Servant also releases the people from bondage to sin which brought about the exile (Isa 48:22; 50:1). Releasing people from bondage can also be seen in the healing of the man born blind. Jesus brings him out of "darkness" by restoring his sight, but Jesus also brings him out of spiritual darkness by helping him to understand Jesus' identity (John 9:35-38). In both Isaiah 42 and John 9, bringing someone out of darkness leads one to salvation while remaining in darkness indicates someone remains in sin (9:39-41).[75] Not only does the Servant release people from bondage to sin, but the *purpose* of the new exodus in Isaiah is to defeat sin (Isa 43:14; 48:22; 50:1; 53:4-6), not solely to defeat Babylon (which is the task of Cyrus) because sin is the true reason for the exile. In John, the purpose of Jesus' death is freedom from sin (8:31-38), which is the true enemy of God's people. Jesus not only frees people from bondage to sin, but he also defeats Satan (12:31), thereby making clear that sin and Satan are the true enemies of the people of God, not Rome. There is no shared language between John 8 and Isaiah 42 and 49, but the themes shared between the two are unique. The release of prisoners from bondage to sin in Isaiah corresponds with Jesus' release of people from bondage to sin in John 8. Just as the Servant defeats the

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[73]Brunson, *Psalm 118 in the Gospel of John*, 172.

[74]Cyril notes the connection between 8:32 and the language that speaks of slavery in Egypt. See Cyril of Alexandria, *Commentary on John*, ed. Joel C. Elowsky, trans. David R. Maxwell, vol. I, ACT (Downers Grove, IL: InterVarsity, 2013), 353.

[75]For more on the theme of the Servant bringing people out of darkness and its connection with John 9, see chap. 5.

real reason for the exile, Jesus also defeats the true enemies of God's people—sin and Satan.[76]

Finally, I noted in Isaiah that the Servant's death ushers in the return of Yahweh, which is described as part of the new exodus (40:3-5; 52:1-10). Moreover, the enthronement of Yahweh in Jerusalem is the goal of the new exodus.[77] In John, Jesus does not usher in the return of Yahweh, but he himself is the returning Lord. An emphasis in John concerns Jesus' unity with the Father (5:19; 10:30) and how Jesus is the presence of God in the midst of the people (1:14).[78] John the Baptist states that he is preparing the way for the "Lord," who the reader learns is Jesus, the Word made flesh (1:14, 23). Later in John, the crowd hails the one who comes in the name of the Lord and is declared the King of Israel (12:12-13), which Brunson argues has parallels with Zephaniah 3:15 where Yahweh is called the King of Israel. Thus, John transcends Isaiah's portrayal of the Servant ushering in the return of Yahweh, by presenting Jesus as the Servant who is God and is proclaimed King in Jerusalem (12:13).[79]

Conclusion

The new exodus theme that is prominent in Isaiah is also featured in John with the Servant and Jesus each respectively playing the prominent role in the initiation of the new exodus. First, the Servant delivers prisoners from the dungeon, which is

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[76]Coxon states "this dialogue shows that the true nature of the New Exodus as deliverance from sin, death, and the dominion of the devil" (*Exploring the New Exodus in John*, 266).

[77] Watts, "Consolation or Confrontation," 33–34.

[78] Brunson, *Psalm 118 in the Gospel of John*, 177.

[79]It is possible to see new exodus themes in opening the eyes of the blind (John 9) and Jesus being the shepherd (John 10). Since I have discussed the Servant's role as light of the world and opening the eyes of the blind in chap. 5, I have used that passage to show John presents Jesus as the Servant. Based on the connection with Isa 35 and 42, it seems that opening the eyes of the blind fits as a new exodus theme that the Servant has an integral role in as well. John 10 is less clear, since it seems that there is an allusion to Ezek 34, but it is possible that Jesus takes on Yahweh's role as shepherd in Isa 40. Other than the shepherd theme, there are fewer connections between John 10 and Isa 40, so making a connection between the two passages would need to remain tentative.

metaphorical for bringing people out of the darkness of sin (Isa 42:7; 49:9). In the same way, Jesus declares that he is freeing people from the bondage to sin and granting them freedom (John 8:31-38). The healing of the man born blind is another example of the theme of bringing people out of darkness. The man is brought out of the "darkness" of blindness and his physical sight is restored as well as his spiritual sight, so that he understands Jesus' identity (9:35-38). The Pharisees remain in their blindness (or darkness) so that they cannot spiritually understand Jesus' identity (9:39-41). Second, the Servant re-gathers the exiles from Israel, not physically, but spiritually leads the exiles back to God (Isa 49:5-6). He also gathers those from outside of Israel to follow God (49:6, 12). John describes Jesus dying on behalf of the nation of Israel to gather them to God (John 11:52). Moreover, Jesus also dies to gather the Gentiles to God as well (11:52; 12:32). Jesus' gathering together of the Gentiles is a fulfillment of Isaiah 49:6,12 where salvation is to go to the ends of the earth, and those from all over the globe will be gathered for the new exodus.

Third, the Servant leads the new exodus and provides food and water for the people, so that they never hunger or thirst (Isa 49:10). In the bread of life discourse, Jesus tells the people that those who come to him will never hunger or thirst because of the "bread" and "water" that he provides for them will never run out (John 4:10, 14; 6:35). Through his allusion to Isaiah 49, John transforms the physical provision to that of spiritual provision. The "new thing" that Yahweh promises in the form of a new exodus that is grander in scope than the old one is seen most clearly here where Jesus' inauguration of a new exodus consists in eternal life rather than abundant physical provision. Fourth, the new exodus is initiated through the Servant's death, which is for the forgiveness of sins (Isa 53:4-6). Likewise, Jesus' death is for the forgiveness of sins (John 1:29; 20:23) and the forgiveness of sins comes about as a result of Jesus' death (11:51-52; 10:11).

228

Fifth, the Servant's purpose in the new exodus is to defeat sin, not simply to bring Israel back from Babylon, because the sin of the people is the real reason for the exile (Isa 48:22; 50:1; 43:14). In John, Jesus' death grants freedom from sin and defeats Satan, which are the true enemies of the people (John 8:31-38; 12:31). Unlike the new exodus mentioned in Isaiah, Jesus' death defeats the true source of evil in Satan, and far surpasses the promise of Babylon's defeat. Finally, the Servant's death ushers in the return of Yahweh, which is described as part of the new exodus (Isa 40:3-5; 52:1-10). In John, Jesus is the embodiment of the return of Yahweh as John the Baptist prepares the way for the Lord Jesus (John 12:12-13; 1:11, 23). Coxon aptly summarizes the role in which Jesus plays in the new exodus according to John, "Jesus initiates the New Exodus by his vicarious paschal death whereby he inaugurates the new exodus, makes atonement for his people, provides cleansing for their sin, ransoms them from the domain of death, bestows the Holy Spirit and casts out Satan."[80]

There are clear thematic connections between Isaiah and John related to the Servant's and Jesus' role in the new exodus. There are some linguistic parallels, as seen above, but the main reason for seeing the allusion in John to Isaiah is a result of the rare themes. While the new exodus theme is found in Deuteronomy 30 and in other prophets, the Servant in Isaiah is the only one (other than Yahweh) said to effect the new exodus, which fits with Jesus' role in John, so it is likely that John draws upon Isaiah to describe Jesus' ministry.[81] Moreover, forgiveness is a rare theme that only the Servant is said to bring about as a result of his death. Thus, the number of parallel themes in Isaiah and John related to the new exodus, coupled with linguistic parallelism between several of

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[80] Coxon, *Exploring the New Exodus in John*, 97.

[81] Brunson contends that many New Exodus tasks in the Old Testament are supposed to be achieved by Yahweh. When John portrays Jesus as fulfilling these tasks, he is identifying Jesus with Yahweh. See Brunson, *Psalm 118 in the Gospel of John*, 238. While there is validity to his view, I would argue that many of the New Exodus tasks are completed by the Servant, so John's portrayal of Jesus completing these tasks is actually evidence that Jesus is identified as the Servant, and not necessarily as Yahweh.

these themes points the reader toward John's use of Isaiah to portray Jesus as the Servant who is leading a new exodus for the people of God, both Israel and Gentiles.

CHAPTER 8

CONCLUSION

This study began by noting the importance of the Old Testament, and, particularly, Isaiah in the Gospel of John. However, I also noted that there have been only two monographs on the use of Isaiah in John, and there was a need for an analysis of the Isaianic Servant through the Gospel. Though others have noted some allusions to the Servant in John, there were many potential allusions that, up until now, have gone unexplored, a clear method was needed to prove them and a systematic understanding of the Servant throughout the Gospel of John was lacking. This study has sought to demonstrate that John utilizes themes and language from the Isaianic Servant to present Jesus as the Isaianic Servant of the Lord. Some allusions are more clear and obvious than others, but it is the clear allusions that give warrant for finding others that might have less obvious ties with Isaiah's Servant. To conclude this study, I will summarize the results, provide a synthesis of three prominent themes related to the Servant, discuss implications of the study, and finally, identify areas for further research.

Summary

Chapter 1 began by analyzing the research on the Old Testament in John, generally, and, more specifically, the use of Isaiah in John. I concluded that though others had pointed out the significance of Isaiah in John and had shown that there were scattered allusions to the Servant, there was still a need for a work that systematically examined the quotations and allusions to the Servant in John. Chapter 2 followed the initial history of research by discussing a brief history of intertextuality. I proposed following a method of "limited intertextuality" because John's use of Isaiah is historically

verifiable, and I sought to better understand the effects of John's appropriation of the Servant theme from Isaiah. I analyzed various criteria for detecting echoes and allusions and argued that parallelism, correspondence, uniqueness, concurrence, and history of interpretation would be the most beneficial criteria for this study. I argued that a reader cannot mechanically use these criteria in finding allusions since there is some subjectivity inherent in identifying allusions. Moreover, I noted that we are working with probabilities so allusions were classified as clear, probable, and possible, which is how I outlined the proposed allusions in John.

Chapter 3 provided an exegesis of the Servant passages (Isa 42, 49, 50, and 53), noting the importance of each passage in the context of Isaiah 40-55. The exegesis in this chapter serves as a foundation upon which the other chapters would refer. Isaiah 42 tells of the Servant's endowment with the Spirit to carry out Yahweh's mission of freeing the nations from spiritual captivity. Isaiah 49 speaks of the Servant's empowerment in his speech by Yahweh, and his mission to lead Israel back into a relationship with Yahweh as well as taking salvation to the nations. He encounters opposition, but ultimately leads people from all over the globe on a new exodus. Isaiah 50 shows the increasing level of hostility toward the Servant as he seeks to fulfill his mission. Moreover, the Servant's equipping is primarily found in his words, as we saw in Isaiah 49. Finally, Isaiah 53 details for the reader how Israel and the nations are reconciled with Yahweh—the Servant bears their sins and takes on the punishment that he did not deserve in order to bring healing and peace to the people. The opposition increases to the point of the Servant's death. The Servant's vicarious death explains how Yahweh establishes the covenant of Isaiah 54 with the people. In the final section of chapter three, I analyzed the Second Temple literature and concluded that there is no eschatological suffering savior connected with Isaiah 53. The motif of vicarious suffering present in the MT fades to the background while other Servant passages were interpreted eschatologically with no evidence that they were connected.

232

I examined the quotations and clear allusions in chapter 4. I begin by focusing on John 12:38 and 6:45, two of the four quotations from Isaiah in John. John 12:38 is not merely a proof text demonstrating Israel's rejection of Jesus, but rather Jesus is identified as the Servant in this quotation. The "arm of the Lord" is not the abstract idea of God's power in Isaiah 53, but a term that refers to the Servant in the larger context of Isaiah 40-55 and "arm of the Lord" refers to Jesus in John. The unbelief in Isaiah 53 is not about God's power, but about unbelief as manifested in the Servant as the agent of God's saving work. John 6:45 quotes Isaiah 54:13, which details the effects of the Servant's suffering and death in Isaiah 53. Those who come to Jesus are recipients of the eschatological promise that they will be "taught of God." Jesus' teaching is the divine teaching prophesied by Isaiah. It is important to note that it is through the death of the Servant that this promise is ultimately fulfilled in the same way that it is ultimately fulfilled through Jesus' death. I further analyzed clear allusions such as the rejection of the Servant/Jesus, the Lamb of God, the Spirit-endowed Servant, the elect one, and the Servant who is lifted up and glorified. These allusions demonstrate that John identifies Jesus as the Isaianic Servant and, in many of them, foreshadows Jesus' death before it is explicitly spoken of in John.

Chapter 5 explores the probable allusions, focusing on the themes of light and salvation emphasizing that salvation/light is extended to all the nations, and Jesus' role in bringing light further identifies him as the Servant. When the Greeks come to see Jesus, there is an allusion to Isaiah 52:15 where the nations "see" the purpose of the Servant's death. The allusion to Isaiah 52:15 explains why Jesus does not respond to the Greeks request, in order for them to truly see, Jesus must go to his death. Finally, Jesus doing the will of God alludes to both Isaiah 50 and 53 which communicates to the reader that following the Father's will ultimately leads to Jesus' death.

Chapter 6 discusses the possible allusions focusing on Jesus coming in the name of the Lord, speaking the words of God, and bringing judgment. The Servant

233

makes Yahweh's name known in an experiential way, and he makes known Yahweh as redeemer, just as in John depicts Jesus making the name of the Father known in his actions (14:7-10) and Jesus as the agent of the Father's salvation (3:16). John also portrays Jesus as the Servant who speaks the words of God in fulfillment of the prophet of Deuteronomy 18. Next, Jesus also brings "judgment" which in the context of Isaiah 42 and John 5 refers to condemnation as well as salvation and life. Jesus, like the Servant, is the agent of God's justice, who carries it to all the nations. Finally, there are some affinities between the Servant being pierced and Jesus being pierced, though it is most likely that John interprets Jesus being pierced through Zechariah 12. The allusions in this chapter, while more difficult to demonstrate, further the case for John portraying Jesus as the Servant from Isaiah.

Chapter 7 concludes the work by detailing the theme of the new exodus in John. I briefly note the characteristics of the new exodus in both Isaiah and John but focus mainly on the Servant's role in the new exodus in Isaiah 40-55. Specifically, I argue that the Servant's ministry ushers in the new exodus. The Servant releases people out of bondage and the darkness of sin and leads Israel to spiritually return to Yahweh. His death results in the forgiveness of sins, which brings about the return of Yahweh. John also contains several new exodus themes. Like Isaiah, John describes Jesus as inaugurating the new exodus by leading people out of bondage to sin, gathering the "dispersed" from Israel, and bringing about the forgiveness of sins. I consider the new exodus theme to be a probable allusion based primarily on the uniqueness of the theme. Jesus' role in the new exodus in John mirrors that of the Servant in Isaiah 40-55, and serves as another example of John depicting Jesus in language and themes reminiscent of the Servant.

Synthesis

In this section, I intend to tie together threads that have appeared throughout my study. These themes have appeared in several chapters, so it is helpful to bring them together to better see how these themes develop in John. There are three themes related to John's use of Isaiah that are significant for understanding how John draws upon Isaiah in his portrayal of Jesus. First, there is an emphasis on the identity of the Servant representing Yahweh. Allusions to the Servant speaking the words of Yahweh, doing the will of Yahweh, and coming in the name of God are all tasks of the Servant which demonstrate that he represents Yahweh. Bauckham claims that the Servant in his humiliation and exaltation (Isa 52:13-53:12) belongs to the identity of the unique God.[1] While I agree with Bauckham's argument in Isaiah and John related to the "lifted up" and "glorified" themes, I think his argument can be furthered by observing the allusions to the Servant doing works of Yahweh (speaking his words, doing his will, inaugurating the new exodus, and coming in Yahweh's name) also attests to this identification. As John makes these allusions to the Servant, he is showing that Jesus' identity is not just a human messiah, but he is also God in the flesh. While John makes Jesus' identity with God clear in the Prologue (1:1-5), it continues to be an undercurrent throughout the Gospel and implicitly substantiates the claim in the Prologue and further explains it in the Gospel. The Servant represents Yahweh and Isaiah hints at their potential identification through common language and mission, but he does not make it explicit. However, John makes explicit Jesus' connection with the Father through his statements in the Prologue, but also in his allusions to the Servant's task where he is said to represent Yahweh in some way.

Second, the inclusion of the Gentiles is a significant aspect of the Servant's mission.[2] While the theme of the nations coming to worship Yahweh is a theme

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[1]Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament*, Didsbury Lectures 1996 (Grand Rapids: Eerdmans, 1999), 51. See chaps. 5 and 6 above for my discussion on this topic.

[2]For my discussion on the Servant's role related to the nations, see chap. 3. For the discussion

throughout the prophets, the Servant is the only agent spoken of as bringing about the salvation of the nations. The Servant is said to bring justice to the nations (42:1), the nations hope in his name (42:4 LXX), and he is a light for the nations (42:6; 49:6). Even more explicitly, he is Yahweh's salvation to reach the ends of the earth (49:6), and he gathers the nations from all over the globe (49:12). Any who fear Yahweh and obey the Servant can follow him (50:10). Finally, it is through the Servant's death, which removes the people's blindness, that the nations are enabled to understand the meaning of the Servant's death (52:15) as one which atones for their sin and makes them righteous (53:11). The Servant's role is clearly delineated as bringing salvation and forgiveness to both Israel and the nations.

John portrays Jesus as fulfilling this role of bringing salvation and forgiveness to the nations, thus identifying Jesus as the Servant from Isaiah. When John the Baptizer identifies Jesus as the "Lamb of God," he also says that Jesus will take away the sins of the world (John 1:29). Jesus' conversation with Nicodemus makes it clear that ethnic identity is not what leads to salvation but belief in Jesus. Jesus' subsequent conversation with the Samaritan woman (4:7-26, 39-42) hints at Jesus' larger mission to the Gentiles In John 10:16, Jesus states that he has other sheep "not of this fold" who he must bring in. The reader who has followed the Gentile inclusion in John will identify these "other sheep" with Gentiles, but Jesus does not explicitly state the other sheep are the Gentiles. In John 11, Jesus' death is said to gather the children of God scattered abroad into one people (v. 52). While some see 11:52 as a reference to the Jews in the Diaspora, it is more likely a reference to the Gentiles because of the earlier theme of Gentile inclusion. The theme comes to its climax in John 12:19 where the Pharisees say that the whole world has gone after Jesus. Subsequently, Greeks approach with a desire to see Jesus (12:20-22), leading Jesus to conclude that when he is lifted up, he will draw all people—

on the connections between the Servant's role with the nations and Jesus' role, see chaps. 4, 5, and 7.

regardless of ethnicity—to himself (12:32). Jesus' death as the king of the Jews (19:19) is written in Aramaic, Latin, and Greek (19:20) signifying that Jesus' death is not only for the Jews, but it is meant for the whole world. Because the Servant's role in bringing salvation to the nations is so clear and unique in the Old Testament, it is likely that John's inclusion of the Gentiles and his portrayal of Jesus' death as significant for the whole world is drawn from the Servant.

Third, it is clear from John's narrative that Jesus faces increasing opposition and hostility.[3] In John 5, Jesus' dispute with the Jews focuses mostly on his monologue. While there is mention of the persecution of Jesus by the Jews (5:16) and their desire to kill him (5:18), the remaining passage solely consists of Jesus declaring the source of his authority to heal on the Sabbath, with no interaction with the Jews. In chapter 6, there are questions (vv. 25, 28, 30, 42, 52) and grumbling (v. 41) because of what Jesus says about himself. Jesus' teaching in John 7 leads the Jews to marvel (v. 15) and for them to declare he has a demon (v. 20). The opposition increases when Jesus' claims again leads the Jews to declare he is insane (10:20). The Pharisees and chief priests send officers to arrest Jesus, though they are unsuccessful (7:32), and pick up stones to stone him (10:31). The Jews pick up stones to stone Jesus in John 8:58 because of his claim of divinity. After Jesus raises Lazarus, the Jews resolve to put Jesus to death (11:53), which results in Jesus' crucifixion (19:16). In the same way that Jesus faced increasing opposition, the Servant's opposition is hinted at where it seems he will have some difficulty (42:4a). The Servant is said to be despised in a subsequent song (49:7). He faces outright hostility and physical abuse (50:6), and he is finally put to death (53:4-5, 8). The structure of Johannine opposition has some parallels with the Servant's opposition, so it is possible that John was influenced by the increasing opposition to the Servant in portraying the hostility that Jesus faced.

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[3]See the discussion of Jesus' rejection and hostility in chap. 4 above.

The purpose of my study is to lay a foundation and demonstrate that there is evidence for identifying Jesus as the Servant from Isaiah. Future studies will need to work out how this impacts various areas of the Gospel of John, but there are some immediate implications if one agrees that John's portrayal of Jesus is dependent on the Servant in Isaiah.

Christology

The first implication of my work would be for Johannine Christology. Most commentaries or works that explore Johannine Christology omit a section on Jesus as the Servant.[4] Even though many would argue for select allusions to the Servant in John, very few see the Servant as a part of Johannine Christology. Adding the Servant to one's Christology would contribute to understanding Jesus' mission (his mission for Israel as well as the Gentiles), his vicarious death, and the Old Testament background of John's portrayal of the Messiah.

John's Use of Isaiah

It is obvious that this study would impact how we understand John's use of Isaiah. Brendsel mentions in his conclusion that John's use of Isaiah likely influenced his presentation of themes such as "lifted up" and "glorified," light and darkness, blindness, etc.[5] To his list, we can add that John's use of Isaiah also influenced his theme related to doing the will of God, speaking the words of God, the Spirit-endowment, Jesus as the Lamb, Jesus coming in the name of God, Jesus being lifted up and glorified, the rejection

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[4]Among others, the following works do not make any mention of the Servant in regards to the Christology of John, George Eldon Ladd, *A Theology of the New Testament*, rev. ed. (Grand Rapids: Eerdmans, 1993); J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010); George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville: Thomas Nelson, 1999); Craig S. Keener, *The Gospel of John: A Commentary*, vol. 1 (Peabody, MA: Hendrickson, 2003); Craig R. Koester, *The Word of Life: A Theology of John's Gospel* (Grand Rapids: Eerdmans, 2008).

[5]Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52-53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 214.

of Jesus, the Greeks coming to see Jesus, Jesus having the authority to bring judgment, and the new exodus, among others. As discussed in chapter 1, many have noted Isaiah's influence on John, but my study identifies the Servant's influence throughout the Gospel rather than in isolated places. The above synthesis identifies the significance of the Servant theme through John and its contribution toward the overall message. My study, then, further supports Brendsel's argument of Isaiah's importance to the Gospel of John.

John's Literary Technique

There are a few implications for understanding John's literary technique, specifically as it relates to the use of the Old Testament. Brendsel notes in his work that it appears John reads certain Old Testament texts mediated through others. He explores how John reads the Servant in Isaiah 40-55 as mediated through Zechariah 9 and 12.[6] In his conclusion, he then postulates there might be additional Old Testament texts that John reads as mediated through other Old Testament texts.[7] We see an example of this phenomenon in the allusion to the Servant speaking the words of God. As noted, this theme is reminiscent of the Servant in Isaiah 49 and 50 where God opens his ears to hear and gives him the disciples tongue. We further noted (in chap. 6) that the theme of a figure speaking the words of God is also used of the prophet-like-Moses that was predicted in Deuteronomy 18:18. Isaiah appears to consciously utilize the same theme and language of Deuteronomy 18 in his description of the Servant. Because of the plethora of allusions to the Servant in John, it is likely that this theme comes from his use of Isaiah, though it is highly likely that he was aware of similar language in Deuteronomy 18 as well. John's understanding of Jesus as the Servant then includes his role as the

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[6]Brendsel, *Isaiah Saw His Glory,* 174–86. See my discussion in chap. 6. Brendsel marshalls considerable evidence for his argument, and I find it persuasive. Finding other places in John where it appears this same concept happens, strengthens Brendsel's argument.

[7]Ibid., 218.

prophet expected from Deuteronomy 18. The Servant and the Prophet are not two different figures, but John reads Isaiah as combining them, possibly leading John to follow suit.

Furthermore, Ball also contends that John's use of the Old Testament (particularly, the "I am" statements) helps the reader see what sort of Messiah Jesus will be.[8] He suggests that Isaiah 40-55 forms an essential foundation to understanding John's whole picture of Jesus.[9] My study augments Ball's argument though with different evidence. Ball emphasizes that the "I am" statements assist the reader in seeing the kind of Messiah Jesus is, and I would add that the allusions to the Servant also show what kind of Messiah Jesus is. Jesus is not meant to be a conquering Messiah, rather the allusions to the Servant demonstrate that Jesus is the Messiah who conquers through his death rather than through military victory.

John's use of the Old Testament, and his general literary technique, is subtle. Many have noted that Johannine literary technique emphasizes irony,[10] elusive language, and misunderstandings.[11] My study furthers the thesis of Hamid-Khani whose work

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[8]See chap. 5 for further discussion of Ball's argument.

[9]He notes themes such as witness, judgment, light, darkness, and the cosmic trial come from Isaiah. See David Mark Ball, *"I Am" in John's Gospel: Literary Function, Background and Theological Implications*, JSNTSup 124 (Sheffield, England: Sheffield Academic Press, 1996), 267–68.

[10]See, most well-known, R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design*, FFNT (Philadelphia: Fortress, 1983). See also Mary Ellen Dolan, "Irony in the Gospel of John Part I Irony as a Literary Device in John," *JTAK* 10, no. 2 (1986): 2–10; R. Alan Culpepper, "Reading Johannine Irony," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville: Westminster John Knox, 1996), 193–207; Brian J Tabb, "Jesus' Thirst at the Cross: Irony and Intertextuality in John 19:28," *EQ* 85, no. 4 (2013): 338–51; Gert J. Steyn, "Misunderstanding, Irony and Mistaken Identity in References to Jesus as Κύριος in John's Gospel," in *Miracles and Imagery in Luke and John: Festschrift Ulrich Busse*, ed. Ulrich Busse et al., BETL 218 (Leuven: Peeters, 2008), 141–60.

[11]Köstenberger notes that misunderstandings present readers "with riddles they must solve in order to progress to a fuller spiritual understanding of various aspects of Jesus' mission" (Andreas J. Köstenberger, *A Theology of John's Gospel and Letters*, BTNT (Grand Rapids: Zondervan, 2009), 142. While I think the allusions to the Servant do give the perceptive reader a fuller understanding of Jesus' mission, it is not primarily through the use of misunderstanding that the allusions to the Servant are conveyed.

studies the elusive language in John.[12] As I noted in chapter 1, his work contends that John's echoes and allusions to the Old Testament invite the audience to search the Scriptures and discover that they testify to Jesus' life and works.[13] Hamid-Khani's work shows the many subtle allusions to the Old Testament in John, and demonstrates the purpose of these allusions, though he did not identify the Servant as a major emphasis of John's allusions. My work points to additional subtle allusions to the Old Testament in John focused on the Servant. John's subtle allusions to the Servant point the reader back to Isaiah and confirm that Jesus is the prophesied Servant of the Lord. Understanding the Isaianic background to these allusions communicates to the reader through subtle clues that Jesus' mission and death are predicted in the Old Testament. Indeed, Jesus is the Messiah about whom Moses and the prophets wrote (1:45), and part of that fulfillment is found in Jesus' role as the Isaianic Servant of the Lord. The one who rejects John's message sees Jesus' death as a failure of his ministry, but to John's Christian audience, the quotations of Isaiah in John 1:23, 6:45, and 12:38 invite them to look deeper for other ways John's language identifies Jesus as the Servant, in fulfillment of Isaiah's prophecy.

Both Ball and Hamid-Khani's arguments show that the (understated) allusions to the Old Testament give the perceptive reader insight into Jesus' identity that is below the surface, and others will not be able to see it (just as the characters in the story are not able to). John is subtle, though the themes of the book are open to all. On the other hand, there is a sense in which those who seek and search see more. Through his allusions to the Old Testament (and the Servant), John invites his readers to take a deeper look. Ball's thesis refines that of Hamid-Khani by noting that John's elusive use of the Old Testament serves his literary technique by communicating to the reader on a deeper level what kind

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[12]Hengel also states that "John prefers the bare, terse clue, the use of a metaphor or motif rather than the full citation. See Martin Hengel, "The Old Testament in the Fourth Gospel," *HBT* 12, no. 1 (1990): 31–32.

[13]Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 120 (Tübingen: Mohr Siebeck, 2000), 122.

of Messiah Jesus would be. While my study did not directly build off of Ball's or Hamid-Khani's, the allusions to the Servant I have shown indirectly provide further corroboration of their arguments as to the purpose of John's elusive language and use of the Old Testament.

Atonement

As Appendix 1 shows, the majority of proposed allusions to the Servant occur in chapters 1-12, which concern Jesus' public ministry. Jesus' public ministry, and allusions to the Servant, prepares the reader to understand Jesus' mission, particularly as it relates to his death being an atonement for sin.

Bultmann, most famously, argued that there is no vicarious atonement in John, when he states, "the thought of Jesus' death as an atonement for sin has no place in John."[14] He argues that the primary role of Jesus is as the Revealer.[15] After Bultmann, several others have modified his thesis while agreeing with his underlying contention.[16]

Others have argued that the theme of vicarious atonement is present in John.[17] My study does not directly argue against Bultmann's view, but the implications of

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[14]Rudolf Bultmann, *Theology of the New Testament*, vol. 2 (London: SCM Press, 1952), 54.

[15]He further contends that "Jesus reveals nothing but that he is the Revealer" (ibid., 2:66). Contra O'Day who argues for a content of Jesus' revelation, see Gail R O'Day, "Narrative Mode and Theological Claim: A Study in the Fourth Gospel," *JBL* 105, no. 4 (1986): 657–68. For more on Bultmann's views on Jesus as revealer, his sacrifice taking place in his whole ministry, and humanity's sin as ignorance and salvation as revelation, see Bultmann, *Theology of the New Testament*, 2: 33-69.

[16]Forestell sees Jesus' death as a revelation of the self-devoting love of Christ for men. See J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 76, 102. Schnelle's view is similar when he says Jesus dies as an example of love which readily gives its life for one's friends. See Udo Schnelle, *Theology of the New Testament* (Grand Rapids: Baker, 2009), 704. Schulz further adds that the cross is not expiatory, but it is meant to demonstrate victory over the world. See Siegfried Schulz, *Das Evangelium nach Johannes*, 4th ed., NTD 4 (Göttingen: Vandenhoeck & Ruprecht, 1983), 237–38.

[17]Max Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *EQ* 62 (1990): 99–122; D. A. Carson, "Adumbrations of Atonement Theology in the Fourth Gospel," *JETS* 57, no. 3 (2014): 513–22; Leon Morris, "The Atonement in John's Gospel," *CTR* 3 (1988): 49–64; Bruce H Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *JSNT* 15 (1982): 51–80. Schnackenburg is critical of those who view the metaphor in John 1:29 as anything other than substitutionary (such as Forestell), see Rudolf Schnackenburg, *The Gospel according to St. John*, trans. Kevin Smyth, HTCNT (New York: Herder & Herder, 1968), 1: 158.

identifying the allusions to the Servant of the Lord undermine Bultmann's contention that John lacks vicarious atonement. In addition, those who argue for vicarious atonement in John have many valid points, but they underestimate the significance of the allusions to the Servant related to this theme. If John presents Jesus as the Isaianic Servant, there is further evidence for seeing the atonement in John as vicarious. As I have shown in chapter 3 above, the reader of Isaiah 40-55 sees that the primary issue facing Israel is their sin, the issue that leads to the exile. The return from exile effected by Cyrus solves the problem of Israel's physical exile in Babylon, but it does not remedy their ultimate problem. The problem that led to the exile in the first place is their sin against Yahweh (50:1). The Servant's task (as Isaiah 49-55 make clear) focuses on resolving Israel's primary issue related to sin. How the Servant is to effect this change is left a mystery until Isaiah 52:13. The final Servant song (52:13-53:12) details how the Servant will lead Israel back to Yahweh, remedy the true problem of the exile, and usher in the blessings of the new covenant. The Servant's bearing of punishment leads the people to have peace rather than the punishment that they rightfully deserve. Thus, the Servant vicariously suffers on behalf of the people so that they might experience the blessings of the new covenant.

The vicarious punishment of the Servant serves as the foundation of John's theology of the atonement.[18] In John 1:29, Jesus is called the "lamb of God who takes away the sin of the world." By understanding the allusion to Isaiah 53, the perceptive reader sees that Jesus will suffer vicariously to remove the sin of the world by bearing it on himself.[19] Jesus then states in 10:11 that he lays down his life for his sheep (10:15). The allusion to the willing sacrifice of the Servant (50:6) again keys the reader into the

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[18]A complete argument for vicarious atonement in John is beyond the scope of what I can accomplish in the conclusion, but my goal is to summarize the places in John that have bearing on the issue and show how the allusions to the Servant demonstrate that vicarious atonement is in view.

[19]Even Forestell acknowledges an allusion to the Servant in John 1:29, see Forestell, *The Word of the Cross*, 159.

idea that as the Servant's sacrifice is to substitute and atone for the people, Jesus' sacrifice has the same purpose and outcome. Unlike John 1:29 which explicitly states that the Lamb of God takes away the sin of the world, John 10:11 leaves the purpose of Jesus' death unstated. It is clear that Jesus lays it down on behalf of others, so there is the idea of substitution in his words. The reader who sees the allusion to Isaiah 53 in John 1 and the allusion to Isaiah 50 in John 10 understands the purpose for Jesus' death despite the fact that it is not clearly stated. John 11:51-53 furthers the case that Jesus' death is on behalf of others when John states that Jesus' will die for the nation as well as for the scattered children of God. The stated purpose is that Jesus will die to gather the people of God into one, but it is not clear as to why Jesus needs to die for that to take place. The allusion in John 11:52-53 to the Servant's role in the new exodus (Isa 49:5-6) conveys to the reader that the new exodus will be ushered in through the Servant's death. Moreover, the Servant's death is meant to atone for the sins which led to the exile.

John 12:38 most explicitly draws upon the Servant theme when John quotes Isaiah 53:1.[20] The rejection of the Servant is highlighted and coupled with a quotation from Isaiah 6 which says that the Servant was rejected as a result of the blindness and hardening of the people. The Servant's rejection leads to his death, but this is part of God's plan as he puts the transgressions of the people on the Servant, bringing about their forgiveness and solving the true problem of the exile. Jesus' death for the sin of the people brings about the forgiveness of sins which enables the people to "see" as they should. Without identifying the allusions to Isaiah 53, it is unclear exactly why Jesus has to die and how his death affects atonement. However, Isaiah 53 underscores how and why Jesus is able to take away the sins of the world—through his vicarious suffering on behalf of the people for the forgiveness of their sins.

[20]For further discussion, see chap. 4 above.

As I mentioned in chapter 1, my study does not directly argue against Morna Hooker's thesis, but it has implications for her argument as well. She contends that the theme of vicarious suffering is not present in the Gospels and that Servant does not play a role in the theology of the Gospel writers.[21] She concludes by stating that Servant-Christology held little importance in the New Testament period.[22] My study undermines her argument in several ways. First, the mosaic of references to Isaiah communicates to the reader that Jesus should be seen as the Servant, meaning that Jesus' death should take into account Isaiah 53 and that an understanding of the Servant of the Lord plays a significant role in the New Testament period. Second, as I discussed in chapter 4, the term "lamb" should be tied with Isaiah 53:7. Third, John does not radically reinterpret the lifting up of the Servant (Isa. 52:13), he follows suggestions from Isaiah that the Servant's suffering is followed by glorification, though he merges the picture more closely than Isaiah does. Fourth, Isaiah 53:1 is not proof-texted in John 12:38, but John follows the interpretation of "arm of the Lord" in Isaiah 40-55, and, thus, reads the passage in its context.

The presentation of Jesus as the Isaianic Servant in John has significant implications for how we understand the atonement in John, John's literary technique, his use of the Old Testament, his use of Isaiah, and his Christology. While John is not as overt as other places in the New Testament regarding Jesus' identification as the Servant (e.g., Acts 8:32), allusions to the Servant in Isaiah are subtly woven throughout the Gospel, which collectively communicate Jesus' mission and the purpose of his death, with the result of seeing his identity as not only the Messiah, King, Son of God, Son of Man, but also as the Servant of Isaiah.

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[21]She argues that "lamb" does not contain the notion of sin bearing in Isa 53:7. See Morna Dorothy Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: S.P.C.K, 1959), 104.

[22]Ibid., 128.

Further Research

There are a few key areas where further research needs to be done. First, the new exodus theme has not been comprehensively explored in John. The focus of this study was on the Servant's role in the new exodus, but John utilizes exodus language in other places (see chapter 7 for a brief description of these areas). Only Coxon has written a monograph that focuses solely on the new exodus in John, though his emphasis is on John 5-10. There are further parallels to explore that might help one understand how John portrays the new exodus in the entirety of his gospel. Furthermore, it could prove fruitful to compare the Johannine new exodus with the new exodus portrayed in the Synoptics. It is possible that there is considerable overlap between the four gospels in this area, but it remains unknown until further research is done on this theme in John.

A second area would be on the influence of Isaiah's structure on the structure of John. As noted, the primary allusions to the Servant occur in John 1-12 which concern Jesus' public ministry. While there are additional allusions in John 13-17, their occurrence decreases, which appears significant. There is an emphasis in John 13-17 on the disciples rather than on Jesus' ministry. In Isaiah, the Servant's ministry is focused in Isaiah 40-53 while 54-66 portray the ministry of the "servants" who carry on the ministry of the Servant. The servants are the offspring of the Servant mentioned in 53:10 who faithfully continue the work of the Servant.[23] These servants do not replace the Servant, but follow his call (50:10-11) and recognize the significance of his death for both Israel and the nations.[24] Moreover, the servants' obedient following of the Servant leads to their own suffering (57:1), so that suffering becomes integral to their identity.[25] Is it possible

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[23]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 (New York: T&T Clark, 2007), 121. See also Beuken, who notes a similar structure where Isaiah 40-53 depicts the Servant and 54-66 depict the servants continuing the ministry of the Servant, see W. A. M. Beuken, "The Main Theme of Trito-Isaiah, 'the Servants of YHWH,'" *JSOT* 47 (1990): 67–87.

[24]Gignilliat, *Paul and Isaiah's Servants*, 131.

[25]Ibid.

that John 13-17 depicts the disciples in the role of the servants signifying that they carry on the ministry of Jesus? There is ample support for the idea that the disciples carry on the ministry of Jesus (13:14-15; 14:12; 15:18-20).[26] In addition, the theme of the servants facing persecution as a result of following the Servant is clear in John (15:18-19; 16:1-2). However, the question remains whether John is dependent on Isaiah for this theme and if he intentionally followed the structure of Isaiah 40-66. The theme of Jesus' disciples acting as the servants of Isaiah has been analyzed in other portions of the New Testament, but no one has examined this theme in John 13-17.[27]

A final area of further inquiry is the relationship between the Spirit and the Servant in Isaiah and Jesus and the Spirit in John. The Spirit occurs infrequently in Isaiah 40-55 (42:1; 44:3; 48:16), but appears to have some connection with the Servant as both play a role in the eschatological period predicted by Isaiah. Likewise, the Spirit has a major connection with Jesus. Exploring the overlap between these themes might yield connections and potential allusions between John and Isaiah and provide connections between the role of the Servant and the role of the Spirit in the ushering in of the new covenant blessings.

The purpose of this study was to demonstrate the presence of allusions to the Isaianic Servant in John which reveal that John presents Jesus as the Servant of the Lord. Further studies are needed to further detail the significance, but this serves as the foundation upon which others may build, and it demonstrates that John presents Jesus as the Isaianic Servant.

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[26]See also Brendsel, *Isaiah Saw His Glory*, 14.

[27]For an analysis of the theme of Jesus' followers as the Servant in Luke/Acts, see Holly Beers, *The Followers of Jesus as the "Servant": Luke's Model from Isaiah for the Disciples in Luke-Acts*, LNTS 535 (New York: Bloomsbury T&T Clark, 2015). For discussion on Jesus fulfilling the role of the Servant in Luke, see Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNTSup 12 (Sheffield, England: JSOT, 1987); Peter Mallen, *The Reading and Transformation of Isaiah in Luke-Acts*, LNTS 367 (London: T & T Clark, 2008). For Jesus as the Servant in Matthew, see Richard Beaton, *Isaiah's Christ in Matthew's Gospel*, SNTSMS 123 (Cambridge: Cambridge University Press, 2002).

APPENDIX 1

CONNECTIONS BETWEEN JOHN AND ISAIAH

Table A1

John	Isaiah	Theme	Type of allusion
1:12	42:4 LXX	Hoping in name	Possible
1:29, 36	53:7	Lamb of God	Clear
1:29	53:4, 11	New Exodus - forgive sin	Probable
1:32	42:1	Spirit-endowed	Clear
1:34	42:1	Chosen one	Clear
2:23	42:4 LXX	Hoping in name	Possible
3:14-15	52:13	Lifted up	Clear
3:18	42:4 LXX	Hoping in name	Possible
3:34	49:2; 50:4-5	words of God	Possible
4:10, 14	49:10	NE - never thirst	Probable
4:34	50:4-5; 53:10	will of God	Probable
5:19, 30	50:4-5; 53:10	will of God	Probable
5:22, 27, 30	42:1, 4	Judgment	Possible
5:43	52:6	name of God	Possible
6:35	49:10	NE - never thirst	Probable
6:38	50:4-5; 53:10	will of God	Probable
6:45	54:13	taught of God	Quotation
7:16	49:2; 50:4-5	words of God	Possible
7:18	49:3	Glorified	Clear
8:12	42:6; 49:6	light of the world	Probable
8:26	49:2; 50:4-5	words of God	Possible
8:28	52:13	Lifted up	Clear
8:29	50:4-5; 53:10	will of God	Probable
8:31-38	42:7; 49:9	NE - freedom from bondage	Probable
8:49	53:3	Dishonored	Clear
8:54	52:13; 49:5	Glorified	Clear
9:5	42:6; 49:6	light of the world	Probable
10:11, 15	50:6	acceptance of suffering	Clear

10:25	52:6	name of God	Possible
11:52-53	49:5-6, 12	NE - gathering dispersed	Probable
12:13	40:3; 52:1-10	NE - return of Yahweh	Probable
12:13	52:6	name of God	Possible
12:20-23	52:15	Nations/Greeks come	Probable
12:28	49:3	Glorified	Clear
12:31	42:7	NE - defeats enemies	Probable
12:32	52:13	Lifted up	Clear
12:38	53:1	Rejection/unbelief	Quotation
12:46	42:6; 49:6	light of the world	Probable
12:49-50	49:2; 50:4-5	words of God	Possible
13:31a	52:13	Glorified	Clear
13:31b	49:3	Glorified	Clear
13:32	52:13	Glorified	Clear
14:13	49:3	Glorified	Clear
14:31	49:2; 50:4-5	words of God	Possible
15:15	49:2; 50:4-6	words of God	Possible
17:1	49:3	Glorified	Clear
17:4	49:3	Glorified	Clear
17:5	52:13	Glorified	Clear
17:6	52:6	name of God	Possible
17:8	49:2; 50:4-5	words of God	Possible
17:26	52:6	name of God	Possible
18:22; 19:3	50:6	Struck	Clear
18:38; 19:4, 19:6	53:9; 50:9	no guilt	Clear
19:1	50:6	Whipped	Clear
19:9	53:7	doesn't open mouth	Clear
19:34	53:5	Pierced	Possible
20:23	53:4, 11	NE - forgive sins	Probable

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ABSTRACT

LIFTED UP AND GLORIFIED: ISAIAH'S SERVANT
LANGUAGE IN THE GOSPEL OF JOHN

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This project explores John's portrait of Jesus in the Gospel of John and argues that John presents Jesus as the Servant of the Lord from Isaiah. The Servant is not the predominant Christological title in John, but it is an important aspect of Johannine Christology. Chapter 1 surveys various works on John's use of the Old Testament in general, and John's use of Isaiah specifically. While Isaiah is a major emphasis in John, there have only been two other monographs on John's use of Isaiah. Furthermore, other works have noted a few allusions to the Isaianic Servant, but no other works have systematically studied the Isaianic Servant in the Gospel of John. Chapter 2 proposes several criteria necessary to identitying allusions to the Isaianic Servant, with allusions classified as clear, probable, and possible.

Chapter 3 contains an exegetical discussion of the relevant Servant passages in Isaiah, along with a discussion of the literary context of each Servant song. There is an excursus on the Second Temple Literature, which indicates there is no evidence of a Suffering Messiah in that period.

Chapter 4 analyzes two quotations to Isaiah and other clear allusions to the Servant songs in Isaiah. This chapter, along with subsequent chapters, explores the meaning and significance of each allusion for the literary context of John. Chapter 5 identifies probable allusions to the Servant, including the Greeks coming to see Jesus, light and darkness, and Jesus obeying the will of God. Chapter 6 analyzes possible

allusions, which have some overlap with the Servant songs, but lack the criterion of uniqueness that would assist an interpreter in connecting John to Isaiah. Chapter 7 discusses the theme of the Isaianic New Exodus and the Servant's role in initiating this new exodus. John's description of Jesus utilizes the same characteristics of the Servant to portray Jesus as the Servant in Isaiah. Chapter 8 summarizes the previous chapters and analyzes the implications of the study along with areas for further research.

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