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THE LAMBLIKE SERVANT:
EXODUS TYPOLOGY AND THE DEATH OF JESUS
IN THE GOSPEL OF JOHN

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APPROVAL SHEET

THE LAMBLIKE SERVANT:
EXODUS TYPOLOGY AND THE DEATH OF JESUS
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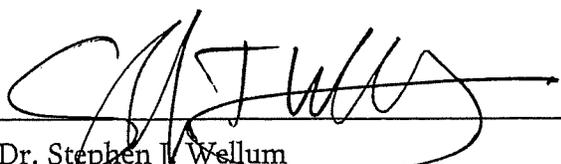
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For Dr. Bill Cook—advisor, pastor, and friend—who suggested I pursue the
atonement in John’s gospel and supervised this project;
for Kelly—faithful wife, mother, and companion—who persevered
through more schooling after high school than before;
for Elizabeth and Rosalyn—gifts of God for our joy and
sanctification in this season—who will not remember
these years when they’ve grown older;
I dedicate this work to you.

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LIST OF ABBREVIATIONS

AB	The Anchor Bible
ABRL	The Anchor Yale Bible Reference Library
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJEC	Ancient Judaism and Early Christianity
AnBib	Analecta Biblica: Investigationes Scientifcae in res Biblicas
AOTC	Apollos Old Testament Commentary
APOT	<i>Apocrypha and Pseudepigrapha of the Old Testament</i>
ArBib	The Aramaic Bible
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
AUSDDS	Andrews University Seminary Doctoral Dissertation Series
<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BBRSup	Bulletin for Biblical Research Supplements
BDAG	Bauer, Walter, Frederick W. Danker, William Arndt, and F. Wilbur Gingrich. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich Wilhelm, Albert Debrunner, and Robert W Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press, 1961.
BECNT	Baker Exegetical Commentary on the New Testament
<i>BeO</i>	<i>Bibbia e Oriente</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHGNT	Baylor Handbook on the Greek New Testament

<i>Bib</i>	<i>Biblica</i>
BibInt	Biblical Interpretation Series
BNTC	Black's New Testament Commentary
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BSRel	Biblioteca di scienze religiose
BST	The Bible Speaks Today
<i>BT</i>	<i>The Bible Translator</i>
BTNT	Biblical Theology of the New Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CC	Concordia Commentary: A Theological Exposition of Sacred Scripture
<i>CNTUOT</i>	<i>Commentary on the New Testament Use of the Old Testament</i>
<i>Con</i>	<i>Conspectus (South African Theological Seminary)</i>
ConBib	Coniectanea Biblica
COQG	Christian Origins and the Question of God
<i>CRJ6</i>	<i>Critical Readings of John 6</i> , edited by R. Alan Culpepper. Biblical Interpretation Series 22. Leiden: Brill, 1997.
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTR</i>	<i>Criswell Theological Review</i>
<i>CurBR</i>	<i>Currents in Biblical Research</i> (formerly <i>Currents in Research: Biblical Studies</i>)
<i>DJFG</i>	<i>The Death of Jesus in the Fourth Gospel</i> , edited by Gilbert van Belle. Bibliotheca Ephemeridum Theologicarum Lovaniensium 200. Leuven, Belgium: Leuven University Press, 2007

EBib	Études Bibliques
EBTC	Evangelical Biblical Theology Commentary
ECC	The Eerdmans Critical Commentary
EGGNT	Exegetical Guide to the Greek New Testament
ESBT	Essential Studies in Biblical Theology
ESVEC	ESV Expository Commentary
<i>ETL</i>	<i>Ephemerides Theologicae Lovanienses</i>
EUST	European University Studies Theology
<i>EvQ</i>	<i>The Evangelical Quarterly</i>
<i>ExpTim</i>	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
FET	Foundations of Evangelical Theology
<i>FHHC</i>	<i>From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective</i> , edited by David Gibson and Jonathan Gibson. Wheaton, IL: Crossway, 2013.
<i>FP</i>	<i>Faith and Philosophy</i>
GBS	Gorgias Biblical Studies
GE	Montanari, Franco. <i>The Brill Dictionary of Ancient Greek</i> . Edited by Madeleine Goh and Chad Schroeder. Leiden: Brill, 2015.
<i>HALOT</i>	Köhler, Ludwig, Walter Baumgartner, M. E. J. Richardson, and Johann Jakob Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Leiden: E.J. Brill, 1994–2000.
HBM	Hebrew Bible Monographs
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
HCOT	Historical Commentary on the Old Testament
Herm	Hermeneia—A Critical and Historical Commentary on the Bible
HNT	Handbuch zum Neuen Testament
HThKNT	Herders theologischer Kommentar zum Neuen Testament

<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	The International Critical Commentary on the Holy Scriptures of the Old and New Testaments
IECOT	International Exegetical Commentary on the Old Testament
<i>Int</i>	<i>Interpretation</i>
<i>IntIsa</i>	<i>Interpreting Isaiah: Issues and Approaches</i> , edited by David G. Firth and H. G. M. Williamson. Downers Grove, IL: IVP Academic, 2009.
ITS	Innsbrucker theologische Studien
IVPNTC	The IVP New Testament Commentary Series
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JESOT</i>	<i>Journal for the Evangelical Study of the Old Testament</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
JPSTC	The JPS Torah Commentary
JPT	<i>Journal of Pentecostal Theology</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JSS</i>	<i>Journal for Semitic Studies</i>
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>JTS</i>	<i>The Journal of Theological Studies</i>
<i>JTSS</i>	<i>Jesus and The Suffering Servant: Isaiah 53 and Christian Origins</i> , edited by William H. Bellinger Jr. and William R. Farmer. Harrisburg, PA: Trinity Press International, 1998.
K&D	Keil, Carl Friedrich, and Franz Delitzsch. <i>Commentary on the Old Testament</i> . Translated by J. Martin et al. Peabody, MA: Hendrickson, 1996.

<i>KD</i>	<i>Kerygma und Dogma</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KEL	Kregel Exegetical Library
<i>KTC2</i>	Gentry, Peter J., and Stephen J. Wellum. <i>Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants</i> . 2nd ed. Wheaton: Crossway, 2018.
LBRS	Lexham Bible Reference Series
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. <i>A Greek-English Lexicon</i> . 9th ed. Oxford: Oxford University Press, 1996.
MVAG	Mitteilungen der Vorderasiatisch- ägyptischen Gesellschaft
NAC	The New American Commentary
NACSBT	NAC Studies in Bible & Theology
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i>
<i>Neot</i>	<i>Neotestamentica</i>
NICNT	The New International Commentary on the New Testament
NICOT	The New International Commentary on the Old Testament
<i>NIDNTTE</i>	<i>New International Dictionary of New Testament Theology and Exegesis</i>
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology & Exegesis</i>
NIGTC	The New International Greek Testament Commentary
NIVAC	The NIV Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NSBT	New Studies in Biblical Theology
NSD	New Studies in Dogmatics
NTC	New Testament Commentary

NTL	The New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
NTSI	The New Testament and the Scriptures of Israel
NTTS	New Testament Tools and Studies
OBO	Orbis Biblicus et Orientalis
OTL	The Old Testament Library
OtSt	Oudtestamentische studiën = Old Testament Studies
PBM	Paternoster Biblical Monographs
PBTM	Paternoster Biblical and Theological Monographs
PNTC	The Pillar New Testament Commentary
PPS	Popular Patristics Series
<i>PR</i>	<i>The Philosophical Review</i>
PTMS	Princeton Theological Monograph Series
<i>R&E</i>	<i>Review & Expositor</i>
<i>RB</i>	<i>Revue Biblique</i>
<i>RTR</i>	<i>The Reformed Theological Review</i>
RTS	Religionswissenschaftliche Texte und Studien
<i>SBET</i>	<i>Scottish Bulletin of Evangelical Theology</i>
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLRBS	SBL Resources for Biblical Study
SBT	Studies in Biblical Theology
<i>Sem</i>	<i>Semitica</i>
<i>SF</i>	<i>Sárospataki Füzetek</i>
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series

<i>SNTSU</i>	<i>Studien zum Neuen Testament und seiner Umwelt</i>
SP	Sacra Pagina
SSBT	Short Studies in Biblical Theology
<i>ST</i>	<i>Studia Theologica</i>
StBG	Studies in Biblical Greek
StBl	Studies in Biblical Literature
<i>StudBib</i>	<i>Studia Biblica et Theologica</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TGA</i>	<i>The Glory of the Atonement: Biblical, Historical & Practical Perspectives: Essays in Honor of Roger Nicole</i> , edited by Charles E. Hill and Frank A. James. Downers Grove, IL: InterVarsity Press, 2004.
<i>Them</i>	<i>Themelios</i>
TiC	Theology in Community
<i>TLA</i>	<i>The Lord's Anointed: Interpretation of Old Testament Messianic Texts</i> , edited by Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham. Grand Rapids: Baker Book House, 1995.
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i> , edited by Ernst Jenni and Claus Westermann, translated by Mark E. Biddle. Peabody, MA: Hendrickson Publishers, 1997.
<i>TMSJ</i>	<i>The Master's Seminary Journal</i>
TOTC	Tyndale Old Testament Commentaries
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TSS</i>	<i>The Suffering Servant: Isaiah 53 in Jewish and Christian Sources</i> , edited by Bernd Janowski and Peter Stuhlmacher, translated by Daniel P. Bailey. Grand Rapids: Eerdmans, 2004.
<i>TynB</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary

WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZECNT	Zondervan Exegetical Commentary on the New Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

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PREFACE

Although this project bears one name, many are those without whom it would not exist. I think of Drs. Brent Aucoin of Faith Bible Seminary (FBS), Rob Green of FBS, and Andy Naselli of Bethlehem College and Seminary. These men were instruments in the hands of our Redeemer, teaching me to analyze and love biblical narrative, to exegete and enjoy Greek, and to do biblical theology with *unimpressive faithfulness*.

I think also of Dr. Peter Gentry, whose countless conversations in passing have been worth more than any course, of Dr. Steve Wellum, from whom I have learned firsthand how to do biblical theology on the Bible's own terms and under its authority, and of Dr. Bill Cook—who accepted me as his ThM student when it appeared none would and has both pastored and supervised me through this project. Of *all* these men, the world is not worthy (Heb 11:38); I thank God for them!

Yet, more than the importance of those men, none has supported and walked with me longer down this road than Kelly. In biblical terms, she is my fitting helper, beloved bride, and sister in Christ. In colloquial terms, she is Wonder Woman. While bearing with me through this project, she has borne our family two lovely daughters and cared for them superbly. Of her, I am not worthy. SDG.

David Christensen

Louisville, Kentucky

December 2021

CHAPTER 1

INTRODUCTION

Amidst the “veritable flood of material” written concerning the gospel of John,¹ interpreters have written *comparatively* little concerning John’s use of new exodus imagery.² Furthermore, George Balentine’s 1962 article, *The Death of Jesus as a New Exodus*, may be the only work to explicitly aim to connect the use of new exodus imagery with the death of Jesus in John; however, both of his works span all four gospels. Additionally, his treatment of Jesus’ death in John focuses primarily on

¹ This phrase is original to John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 3n1; cf. the similar sentiment of Adele Reinhartz, *Cast out of the Covenant: Jews and Anti-Judaism in the Gospel of John* (Lanham, MD: Fortress Academic, 2018), ix.

² George L. Balentine, “The Concept of the New Exodus in the Gospels” (ThD diss, The Southern Baptist Theological Seminary, 1961); idem., “The Death of Jesus as a New Exodus,” *R&E* 59, no. 1 (1962): 27–41; Daniel J. Brendsel, “*Isaiah Saw His Glory*”: *The Use of Isaiah 52–53 in John 12*, *BZNW* 208 (Berlin: De Gruyter, 2014), 212–19; Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, *WUNT* 2, Reihe 158 (Tübingen: Mohr Siebeck, 2003), 138–79; Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014); David Christensen, “Convergence of Exodus Imagery in the Bookends of the Fourth Gospel” (Paper, 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 2018); Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, *GBS* 67 (Piscataway, NJ: Gorgias Press, 2018), 187–213; Daniel H. Fletcher, *Signs in the Wilderness: Intertextuality and the Testing of Nicodemus* (Eugene, OR: Wipf & Stock, 2014); Timothy Foster, “John 3:5: Redefining the People of God,” *BBR* 27, no. 3 (2017): 351–60; Thomas N. Willoughby, “The Word Became Flesh and Tabernacled among Us: A Primer for the Exodus in John’s Gospel,” in *Reverberations of the Exodus in Scripture*, ed. Michael R. Fox (Eugene, OR: Pickwick Publications, 2014), 121–38; 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), 123–25, 141–44, 172–73, 188–94; Gerry Wheaton, *The Role of Jewish Feasts in John’s Gospel*, *SNTSMS* 162 (New York: Cambridge University Press, 2015), 87–110; Harald Sahlin, *Zur Typologie des Johannesevangeliums* (Uppsala: Lundequistska Bokhandeln, 1950); Jacob J. Enz, “The Book of Exodus as a Literary Type for the Gospel of John,” *JBL* 76, no. 3 (1957): 208–15; Robert Houston Smith, “Exodus Typology in the Fourth Gospel,” *JBL* 81, no. 4 (1962): 329–42; the following articles do not address new exodus explicitly but are nonetheless important to include in this discussion. David R. Griffiths, “Deutero-Isaiah and the Fourth Gospel: Some Points of Comparison,” *ExpTim* 65, no. 12 (1954): 355–60; Franklin W Young, “Study of the Relation of Isaiah to the Fourth Gospel,” *ZNW* 46, no. 3–4 (1955): 215–33; John V. Dahms, “Isaiah 55:11 and the Gospel of John,” *EvQ* 53 (1981): 78–88.

the three Passover cycles and paschal imagery.³ Therefore, a full-length study is needed to investigate the potential significance of John's descriptions of Jesus' death with exodus typology, particularly the new exodus of Isaiah.⁴

Thesis

I aim in this project to conduct the investigation described above. My thesis is that *when John presents Jesus' death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus.*⁵

In order to establish this thesis, I will advance my argument in four primary steps. First, because of the significance of Isaiah for John, I will argue for a reading of Isaiah 52–55 that demonstrates the Servant's significance in Yahweh's new exodus redemption. Second, I will show that the research question of this study is *warranted* by contending that John bookends Jesus' life with eyewitness testimony characterizing him as the lamblike Servant with exodus typology. If John has done this, then interpreters are warranted in believing there is significance in this characterization. Third, I will argue that John describes the problem besetting

³ Other scholars have developed John's use of Passover as well; e.g., J. Keir Howard, "Passover and Eucharist in the Fourth Gospel," *SJT* 20, no. 3 (1967): 329–37; 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): 285–99; Stanley E. Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 396–428; idem., *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 198–224; Wheaton, *Jewish Feasts*, 87–110.

⁴ By exodus typology, I am referring to the exodus as pattern of redemption that culminates in the new exodus. See especially Bernhard W. Anderson, "Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Walter Harrelson (New York: Harper & Brothers, 1962), 177–95; Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe, Bd. 4 (Frankfurt am Main: Peter Lang, 2001); see also Coxon, *Exploring*, xi–xiii; Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 71–91.

⁵ This characterization is *one of the results* of John's use of exodus typology (see n4 above), but I am not arguing that it is the only result or even that it is necessarily the main result—only that it is an intended result.

mankind as the same problem which the Servant of Isaiah dies to redeem people from—the bondage of unbelieving sin meriting the wrath of God portrayed as blindness. Fourth, unique to the gospel of John, Jesus offers an invitation to partake of this new exodus salvation by alluding to and citing the prophecy of Isaiah in John 6. Finally, I will conclude with a theological synthesis to codify the implications of my thesis for how interpreters should construe John’s understanding of Jesus’ death.

Methodology

This study is an exercise in biblical-theological exegesis by which I mean that I will exegete with attention to a given text’s varied contexts, not only the historical and literary contexts but also the redemptive-historical context.⁶ This method aligns with the sentiment of biblical scholar Jim Hamilton: “Rather than try to go behind the text to get at what really happened, as though the text is mere propaganda, we are trying to understand what the biblical authors have written.”⁷ While treating the text in its final canonical form,⁸ my study will attend to the

⁶ Aubrey Sequeira and Samuel Emadi, “Biblical-Theological Exegesis and the Nature of Typology,” *SBJT* 21, no. 1 (2017): 14; G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway Books, 2008), 104n41; Peter J. Gentry and Stephen J. Wellum, *KTC* 2, 107–58.

⁷ James M. Hamilton Jr., *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*, NSBT 32 (Downers Grove, IL: InterVarsity Press, 2014), 21. Thus, my methodology will not employ tactics common to an earlier stage of scholarship which credited the majority of what did not fit their interpretive schema to “redaction.” This is not at all meant to disparage studies that carefully attempt to discern the *Sitz im Leben* of a given biblical work, which is a commendable endeavor. Robert Morgan put this well when he wrote, “New Testament theology is not merely historical description of the human realities behind these texts, helpful though that is in understanding what their authors were saying, but primarily interpretations of the texts themselves, interpretations aiming to communicate what the original authors intended” (“New Testament Theology as Implicit Theological Interpretation of Christian Scripture,” *Int* 70, no. 4 [2016]: 390).

⁸ This is important because the various narratives of Scripture comprise a larger coherent story. Richard B. Hays, “Can Narrative Criticism Recover the Theological Unity of Scripture?,” *JTI* 2, no. 2 (2008): 202–3; I affirm Hays’ comments here with Carson’s cautions. D. A. Carson, “Theological Interpretation of Scripture: Yes, But . . .,” in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark International, 2011), 187–207. On treating the text in its final form, see D. A. Carson, “Systematic Theology and Biblical Theology,” in *NDBT*, ed. Brian S. Rosner and T. D. Alexander (Downers Grove, IL: InterVarsity Press, 2000), 95–97; Brevard S. Childs, *Introduction to the Old Testament as Scripture*, 1st American ed (Philadelphia: Fortress Press, 1979), 76; Iain W. Provan, *The Reformation and the Right Reading of Scripture* (Waco, TX: Baylor

horizons of context with particular interest in how earlier texts are employed by later texts.⁹ After a word about these horizons, I will briefly comment upon intertextuality.

Wellum uses the terms close, continuing, and complete to explain the three contextual horizons, which I have diagrammed below in Figure 1.1.¹⁰ Close context is the grammatical-historical context of a given text. The continuing context includes antecedent texts and theology which situate and inform the text at hand. The complete context looks forward to where a given text or theme ends up canonically. This contextual attentiveness is not only applicable across the Bible as a whole, but it is also applicable to a single biblical book. As an example, this method would read John 6:51 in light of (1) the preceding events and discourse (6:1–50), (2) the enfleshment of the Word (1:14), and (3) the death of Jesus (19:23–37).

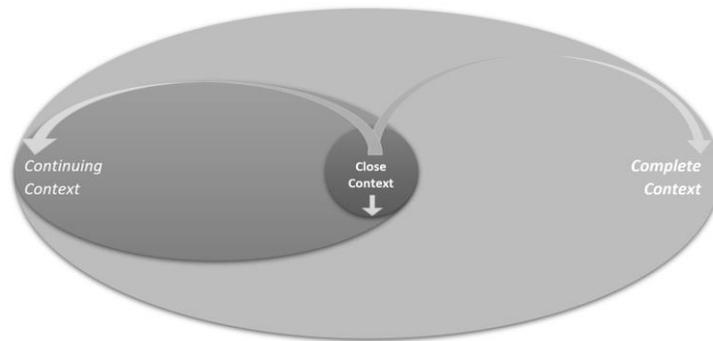


Figure 1.1. Three contexts across redemptive history

University Press, 2017), 609–11.

⁹ I am indebted to Lints, Gentry, and Wellum for the phrase “horizons of context,” though Bock and Poythress have presented similar concepts. Gentry and Wellum, *KTC2*, 118–48; Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: Eerdmans, 1993), 259–311; Darrell L. Bock, “Single Meaning, Multiple Contexts and Referents: The New Testament’s Legitimate, Accurate, and Multifaceted Use of the Old,” in *Three Views on the New Testament Use of the Old Testament*, ed. Kenneth Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2008), 103–51; Vern S Poythress, “Divine Meaning of Scripture,” *WTJ* 48, no. 2 (1986): 241–79.

¹⁰ I developed this figure while teaching a lay-level course through this book with Stephen Wellum at Ninth & O Baptist Church (2019). Trent Hunter and Stephen J. Wellum, *Christ from Beginning to End: How the Full Story of Scripture Reveals the Full Glory of Christ* (Grand Rapids: Zondervan, 2018), 42–69.

Finally, because my study is particularly interested in the way later texts use earlier ones, or intertextuality,¹¹ it is necessary to clarify a few terms at this juncture. The following are my *provisional* definitions of a type and an allusion.¹² An allusion is an authorially intended means of invoking text(s) within a text, which is not as formal as a quotation.¹³ While an allusion alters one's interpretation of the alluding text, an echo when detected does not substantially alter the echoing text's meaning.¹⁴ Frequently allusions are employed for the purpose of typology—to invoke a type. By type, I mean a person, place, thing, or event that is discretely “historical, authorially-intended, textually rooted, tied to Scripture's [unfolding] covenant structure, and undergo[es] escalation from old covenant shadow to new covenant

¹¹ I am aware of the debate over whether or not the term ‘intertextuality’ ought to be used. In using the term, I simply mean to speak of the way a later text uses an earlier one. Samuel Emadi, “Intertextuality in New Testament Scholarship: Significance, Criteria, and the Art of Intertextual Reading,” *CurBR* 14, no. 1 (2015): 8–23; G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 1–54; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT Yale University Press, 1989), 1–27; Douglas J. Moo and Andrew David Naselli, “The Problem of the New Testament's Use of the Old Testament,” in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 702–46; Geoffrey David Miller, “Intertextuality in Old Testament Research,” *CurBR* 9, no. 3 (2010): 283–309; Patricia Tull, “Intertextuality and the Hebrew Scriptures,” *CurBR* 8 (2000): 59; Andrew H Wakefield, “When Scripture Meets Scripture,” *R&E* 106, no. 4 (2009): 549–74.

¹² For treatment of criteria for detecting allusions and echoes, see especially Derek Drummond Bass, “Hosea's Use of Scripture: An Analysis of His Hermeneutics” (PhD diss, The Southern Baptist Theological Seminary, 2008), 95–103; Beale, *Handbook*, 29–40; see also Brendsel, *Isaiah Saw*, 30–36; Bryan D. Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove, IL: IVP Academic, 2018), 28–50; Hays, *Echoes in Paul*, 29–32; Miller, “Intertextuality,” esp. 294–97; Wakefield, “When Scripture Meets Scripture,” 549–74.

¹³ This definition is my own synthesis of ruminations on Beale, *Handbook*, 31–40; Brendsel, *Isaiah Saw*, 30–36; Estelle, *Echoes of Exodus*, 32–33; Hays, *Echoes in Paul*, 29–32; 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: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148 (Sheffield, UK: Sheffield Academic Press, 1997), 79–96; on the concept of one text invoking more than one text, see Sean A. Adams and Seth Ehorn, “What Is a Composite Citation? An Introduction,” in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, vol. 1, LNTS 525 (London: T&T Clark, 2016), 1–16.

¹⁴ Brendsel makes this distinction, noting it is “*functional* rather than *formal*” (italics original). Brendsel, *Isaiah Saw*, 31–32; see also Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66*, *Contraversions: Jews and Other Differences* (Stanford, CA: Stanford University Press, 1998), 30–31.

reality.”¹⁵ With my method and terms briefly considered, I will now survey two areas of Johannine scholarship with which this project will primarily interact.

History of Research

Jörg Frey, introducing the process for writing his upcoming three volume commentary on John, observes that there now exists “an abundance of scholarly literature on the Gospel of John that can no longer be processed even by the specialist.”¹⁶ Thus, in no way do I claim that the following section is *exhaustive*—for Frey is right that “ideals of comprehensiveness have lost meaning in the information age;” instead, “what makes sense . . . is the responsible selection of information.”¹⁷ This survey will cover pertinent research on John’s use of the OT and Jesus’ death.

John’s Use of the Old Testament

My work will interact closely with those interested in Johannine use of the OT, with works ranging from OT usage in general,¹⁸ to the use of Isaiah, exodus, and

¹⁵ Sequeira and Emadi, “Biblical-Theological Exegesis,” 12; see also Brent E. Parker, “Typology and Allegory: Is There a Distinction? A Brief Examination of Figural Reading,” *SBJT* 21, no. 1 (2017): 57–83; Moo and Naselli, “The Problem of the New Testament’s Use of the Old Testament,” 702–46; Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, PBM (Milton Keynes, UK: Paternoster, 2006), 18–32; D. A. Carson, “Mystery and Fulfillment: Towards a More Comprehensive Paradigm of Paul’s Understanding of the Old and the New,” in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, vol. 2, WUNT 181 (Tübingen: Mohr Siebeck, 2004), 393–436; Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Τύπος Structures*, AUSDDS 2 (Berrien Springs, MI: Andrews University Press, 1981); Brent E. Parker, “The Israel-Christ-Church Typological Pattern: A Theological Critique of Covenant and Dispensational Theologies” (PhD diss, The Southern Baptist Theological Seminary, 2017), 20–94; I concur with Naselli that “typology has a prospective element, but sometimes people can recognize it only retrospectively” (Andrew David Naselli, *From Typology to Doxology: Paul’s Use of Isaiah and Job in Romans 11:34–35* [Eugene, OR: Pickwick Publications, 2012], 127).

¹⁶ Jörg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2018), 3.

¹⁷ *Ibid.*, 25.

¹⁸ Some significant works include David Mark Ball, *“I Am” in John’s Gospel: Literary Function, Background, and Theological Implications*, JSNTSup 124 (Sheffield, UK: Sheffield Academic Press, 1996); Peder Borgen, *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, NovTSup 10 (Leiden: Brill, 1965); William Randolph Bynum, “Quotations of Zechariah in the Fourth Gospel,” in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBLRBS 81 (Atlanta:

the new exodus in particular.¹⁹ The latter categories are of particular interest for my

SBL Press, 2015), 47–74; D. A. Carson, “John and the Johannine Epistles,” in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge Univ. Press, 1988), 245–64; Michael A. Daise, *Quotations in John: Studies on Jewish Scripture in the Fourth Gospel*, LNTS 610 (New York: Bloomsbury T&T Clark, 2020); Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000); Craig A. Evans, *Word and Glory: On the Exegetical and Theological Background of John’s Prologue*, JSNTSup 89 (Sheffield, UK: Sheffield Academic, 1993); William G. Fowler, *The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Int*, ed. Michael Strickland and William G. Fowler, BibInt 167 (Leiden: Brill, 2018); 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*, ed. Martin Hengel and Hermut Löhr, WUNT 73 (Tübingen: Mohr, 1994), 153–205; Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965); Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 2, Reihe 120 (Tübingen: Mohr Siebeck, 2000); Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 281–345; Martin Hengel, “The Old Testament in the Fourth Gospel,” *HBT* 12, no. 1 (1990): 19–41; Hoskins, *Temple*; Susan Hylen, *Allusion and Meaning in John 6*, BZNW 137 (Berlin: De Gruyter, 2005); Adam Kubiś, *The Book of Zechariah in the Gospel of John*, EBib 64 (Pendé, France: J. Gabalda, 2012); Gary T. Manning, *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); Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 (Leiden: Brill, 1967); Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 (Kampen, NL: Kok Pharos, 1996); 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 International, 2012); Andrew Montanaro, “The Use of Memory in the Old Testament Quotations in John’s Gospel,” *NovT* 59, no. 2 (2017): 147–70; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield, UK: Almond Press, 1983); 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 William Richard Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 429–58; Brian Neil Peterson, *John’s Use of Ezekiel: Understanding the Unique Perspective of the Fourth Gospel* (Minneapolis, MN: Fortress Press, 2015); Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (London: Cambridge University Press, 1974); John L. Ronning, *The Jewish Targums and John’s Logos Theology* (Grand Rapids: Baker Academic, 2010); 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 Press, 1992); Christopher S. Tachick, “King of Israel” and “Do Not Fear, Daughter of Zion”: *The Use of Zephaniah 3 in John 12*, Reformed Academic Dissertations (Phillipsburg, NJ: P&R, 2018); Catrin H. Williams, *I Am He: The Interpretation of Aní Hú’ in Jewish and Early Christian Literature*, WUNT 113 (Tübingen: Mohr Siebeck, 2000); Catrin H. Williams, “Composite Citations in John,” in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, LNTS 525 (New York: T&T Clark, 2018), 94–127.

¹⁹ Some key works include Balentine, “The Concept of the New Exodus in the Gospels”; Balentine, “The Death of Jesus”; Christopher Blumhofer, *The Gospel of John and the Future of Israel*, SNTSMS 177 (Cambridge: Cambridge University Press, 2020); Brendsel, *Isaiah Saw*; Brunson, *Psalms 118*; Ardel B. Caneday, “Glory Veiled in the Tabernacle of Flesh: Exodus 33–34 in the Gospel of John,” *SBJT* 20, no. 1 (2016): 55–72; Coxon, *Exploring Day, Jesus, the Isaianic Servant*; Dahms, “Isaiah 55”; John Dennis, “The Presence and Function of Second Exodus-Restoration Imagery in John 6,” *SNTSU* 30 (2005): 105–21; idem., *Gathering*; Enz, “Literary Type”; Fletcher, *Signs*; T. Francis Glasson, *Moses in the Fourth Gospel* (Naperville, IL: SCM Press, 1963); Griffiths, “Deutero-Isaiah”; James M. Hamilton Jr., “The Influence of Isaiah on the Gospel of John,” *Perichoresis* 5, no. 2 (2007): 139–62; Otfried Hofius, “Die Sammlung der Heiden zur Herde Israels (John 10:16,11:51f),” *ZNW* 58, no. 3–4 (1967): 289–91; Howard, “Passover and Eucharist”; Heinrich Lausberg, *Jesaja 55, 10–11 im Evangelium nach Johannes*, *Miniscula philologica* 5 (Göttingen: Vandenhoeck & Ruprecht, 1979); L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, ESBT 2 (Downers Grove, IL: IVP Academic, 2020), 134–84; Dominic Chukwunonso Obielosi, *Servant of God in John*, EUST 878 (New York: Peter Lang, 2008); Porter, “Traditional Exegesis”; Sahlin, *Zur Typologie*; Diana M.

study because John displays the Christ-event as a greater Sinai (esp. Exod 32–34),²⁰ the mission of the Word that does not return void (cf. Isa 55:10–11),²¹ and the exaltation of the lamblike Servant (Isa 49–55),²² who is the Davidic messianic king.²³ My study will show that analyzing John’s use of the OT yields fruitful insight into the function of Jesus’ death. To that end the following two sections look at research on the new exodus motif and use of Isaiah in John.

Balentine, Brunson, and Coxon. The first group of scholars which I will survey are those principally focused on John’s use of OT new exodus imagery (see

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 (Sheffield, UK: Sheffield Academic Press, 1997), 218–51; Smith, “Exodus Typology in the Fourth Gospel”; Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant According to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009); Wheaton, *Jewish Feasts*; Catrin H. Williams, “Isaiah in John’s Gospel,” in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 101–16; idem., “The Testimony of Isaiah and Johannine Christology,” in *As Those Who Are Taught: The Interpretation of Isaiah from the LXX to the SBL*, ed. Patricia K. Tull and Claire Mathews McGinnis, SBL Symposium Series 27 (Atlanta: Society of Biblical Literature, 2006), 107–24; idem., “‘Seeing,’ Salvation, and the Use of Scripture in the Gospel of John,” in *Atonement: Jewish and Christian Origins*, ed. Max Botner, Justin Harrison Duff, and Simon Dürr (Grand Rapids: Eerdmans, 2020), 131–54; Willoughby, “Primer”; Young, “Relation.”

²⁰ Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 51–52; Caneday, “Tabernacle,” 55–72; Tsutserov, *Glory*, 1–178.

²¹ Dahms, “Isaiah 55,” 78–88; Young, “Relation,” 227–29; Lausberg, *Jesaja 55*; Delbert Burkett, *The Son of the Man in the Gospel of John*, JSNTSup 56 (Sheffield, UK: JSOT Press, 1991), 120–41; Swancutt, “Hungers Assuaged,” 234–51; Wheaton, *Jewish Feasts*, 100–108, 130–37.

²² Brendsel, *Isaiah Saw*, 137–60; Day, *Jesus, the Isaianic Servant*, 129–40; Bauckham, *Gospel of Glory*, 53–55; idem., *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008), 35–37, 46–50; Catrin H. Williams, “Another Look at ‘Lifting Up’ in the Gospel of John,” in *Conception, Reception, and the Spirit: Essays in Honor of Andrew T. Lincoln*, ed. J. Gordon McConville and Lloyd K. Pietersen (Eugene, OR: Pickwick Publications, 2015), 58–70; idem., “‘Seeing,’ Salvation, and the Use of Scripture.”

²³ Daly-Denton, *David*, 189–242, 289–316; Mavis M. Leung, *The Kingship-Cross Interplay in the Gospel of John: Jesus’ Death as Corroboration of His Royal Messiahship* (Eugene, OR: Wipf & Stock, 2011); Brendsel, *Isaiah Saw*, 54–64, 161–86; Day, *Jesus, the Isaianic Servant*, 35–88; 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 Academic, 2003), 17–56; Peter J. Gentry, “Rethinking The ‘Sure Mercies of David’ In Isaiah 55:3,” *WTJ* 69, no. 2 (2007): 279–304; Debra T. Dyk, “Isaiah 55:1-5: Participation in the Davidic Promises through Identification with New Servant Israel” (PhD Diss, Dallas Theological Seminary, 2020).

nn2, 19 above). Before George Balentine’s work, treatments of new exodus imagery in John were limited to article length.²⁴ Although Sahlin made strained connections (e.g., linking the golden calf episode of Exod 32 with the adulterous woman of John 8),²⁵ his work prepared for future studies that would make the Jesus-Moses connections more plausible.²⁶ Enz’s article, while pointing out important connections of Jesus’ tabernacling (John 1:14) and lamb-likeness (1:29),²⁷ unconvincingly argues that John used the book of Exodus as a literary type for his gospel. Smith’s article is plagued by some of the same blemishes as the others, namely he attempts to correlate the signs in John to specific signs in the exodus.²⁸ Writing contemporaneously with Smith and after Enz and Sahlin, George Balentine’s doctoral thesis and article stand out.

Balentine’s doctoral thesis, *The Concept of the New Exodus in the Gospels*, aimed to explore the new exodus in the four gospels after examining its development as a concept in the OT and Second Temple period. About the concept in the NT, he writes, “The eschatology of the Early Church was largely based upon the Old Testament and Jewish concept that the final redemption would be like the first, the Exodus from Egypt . . . a New Exodus, i.e., ‘new’ understood in the sense of belonging to the last days inaugurated by the coming of the Messiah.”²⁹ Although

²⁴ Sahlin, *Zur Typologie*; Enz, “Literary Type”; Smith, “Exodus Typology in the Fourth Gospel.”

²⁵ His logic fails to convince. It does not follow that (1) if there is a parallelism with Exodus tradition (“wenn anders der Parallelismus mit der Exodus-Tradition auch hier besteht,” [30]) that (2) there must be a case of spiritual adultery in Exodus to parallel the gospel account of this adulterous woman. Sahlin, *Zur Typologie*, 29–32.

²⁶ See esp. Glasson, *Moses*; Meeks, *Prophet-King*.

²⁷ Enz, “Literary Type,” 212–13.

²⁸ Perhaps, the most strained of these is the attempted connection of Exod 9:1–7 (the plague upon the livestock) and John 4:46–54 (the healing of the official’s son). Smith, “Exodus Typology in the Fourth Gospel,” 335.

²⁹ Balentine, “The Concept of the New Exodus in the Gospels,” 350.

only sixty-one pages of this is devoted to John, Balentine's exposition helpfully notes John's use of Passover themes which provide structure to the gospel and focus attention on Jesus' death.³⁰ This is the emphasis Balentine places on the Johannine presentation of Jesus' death in his subsequent article, *The Death of Jesus as a New Exodus*.³¹ Short though his treatment of John may be, Balentine does note that "more than any of the other Evangelists John has underscored the significance of the Exodus for understanding the person of Jesus."³² His treatment of John comments on (1) Jesus as greater than Moses, (2) Jesus' ἐγώ εἰμι statements, (3) Jesus' tabernacling presence, (4) Jesus as the true Passover lamb, and (5) John's Passover structuring. Notably, Balentine says very little about John's use of Isaiah.

After Balentine, the next individual of note to argue for John's use of new exodus imagery is Andrew Brunson.³³ Brunson's angle is different from those surveyed above. Whereas they tended to draw analogies between the first exodus directly to the portrait of Jesus in John, Brunson observes that "John looks through the lenses of the Prophets and therefore interprets the first exodus in relation to the eschatological new exodus."³⁴ Brunson's larger goal is to situate John's use of Psalm 118 within a larger network of new exodus anticipation—anticipation of "return from exile, defeat of Israel's enemies, and return of Yahweh."³⁵ Thus, Brunson emphasizes Jesus' divine identity or agency far more than the other scholars noted thus far. This

³⁰ Ibid., 377–87.

³¹ Balentine, "The Death of Jesus," 30–34.

³² Balentine, "The Concept of the New Exodus in the Gospels," 352.

³³ Brunson, *Psalm 118*.

³⁴ He continues, "It is noteworthy that John quotes explicitly from Second Isaiah three times." Brunson, 155n55.

³⁵ Ibid., 155.

is especially clear in Brunson’s treatment of the “coming one” motif.³⁶ He concludes that the entrance scene, as the climax of this motif, is intended to depict Jesus’ entrance into Jerusalem as “the New Exodus coming of Yahweh to end the exile and defeat Israel’s enemies.”³⁷ At the conclusion of Brunson’s work, he suggests that the new exodus needs further exploration in John³⁸—an exploration made twelve years later by Paul Coxon.

Coxon’s work, *Exploring the New Exodus in John*, analyzes and considers dozens if not hundreds of potential echoes and allusions to passages concerning both the first exodus and the new one. His thesis is that “the Paschal NE paradigm is key to the interpretation of GJohn.”³⁹ Thus, for Coxon like Balentine, the Passover focus of John plays a key role; however, unlike Balentine, Coxon is much more attune to the Johannine use of latter prophets.⁴⁰ Coxon’s work is inductive in its approach, indicated by the use of ‘exploring’ in his title; thus, his thesis is argued by the cumulative weight of evidence he provides through his study. Even if one were to concede only half of the connections that Coxon provides evidence for, his point would still stand—one of the keys to unlocking John’s portrait of Jesus is recognizing his use of the new exodus. Additionally, Coxon’s work shows that John’s use of new exodus themes and imagery evidence a biblical-theological reading of his Bible where the latter prophets play an integral role. The following scholars have provided greater

³⁶ Ibid., 240–64.

³⁷ Ibid., 264.

³⁸ Ibid., 386.

³⁹ Coxon, *Exploring*, 85. By the abbreviation “GJohn,” Coxon means the Gospel of John.

⁴⁰ In fairness, Coxon had a wealth of research to work with during his project. Balentine’s resources for Johannine intertextual connections were comparatively scarce.

specificity at this point by demonstrating *Isaiah's* influence on John.⁴¹

Evans, Bauckham, Brendsel, Day, and Williams. This second group of scholars, which I am surveying under the larger heading of John's use of the OT, is significant due to their detailed work regarding John's use of Isaiah. Preceding an overview of the main scholars heading this section, a few who went before them merit mention.⁴² Writing before Freed and Reim, Young's article presented textual warrant for investigating the influence of Isaiah on John by demonstrating their similar and peculiar interest in the name of God and Word of God.⁴³ Decades later, Reim analyzed possible OT backgrounds in the Gospel of John, and he gave no single book more space than Isaiah.⁴⁴ The conclusion of that section is worth quoting in full:

Kein Buch des AT hat die Theologie des Johannes stärker geprägt als Deutero-Jesaja und keiner der Verfasser neutestamentlicher Schriften ist von Deutero-Jesaja so stark beeinflusst wie Johannes, in dessen Evangelium wir auch die universale Weite bewundern, wie wir sie bei Deutero-Jesaja bewundern können.⁴⁵

While one might quibble that other NT authors *are* also heavily influenced by Isaiah,⁴⁶ Reim's observations about the influence of Isaiah on John are nevertheless

⁴¹ This is explored in a broad overview of textual connections by Hamilton, "Influence," 139–62.

⁴² Young, "Relation"; Reim, *Hintergrund*; Ball, "I Am" in John's Gospel.

⁴³ Young, "Relation," 221–33; after Young, Dahms' article takes the Word of God similarities further by examining other connections with Isa 55:11. Dahms, "Isaiah 55," 78–88; Young's study proved false Griffiths' claim that further "detailed comparison" would be "unconvincing." Griffiths, "Deutero-Isaiah," 360.

⁴⁴ Reim, *Hintergrund*, 162–83.

⁴⁵ Translated, this would read, "No book of the OT has influenced the theology of John more than Deutero-Isaiah, and none of the writers of New Testament writings is influenced as much by Deutero-Isaiah as John, in whose gospel we also admire the universal dimension that we can admire in Deutero-Isaiah" (ibid., 183).

⁴⁶ Here, I am especially thinking of J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002). It seems fair to say that Isaiah exerted at least as much influence on John as it did on Paul's writing of Rom 9–11.

valid. In addition to Reim, David Ball successfully showed not simply that the Johannine ἐγὼ εἰμι comes from the אָנֹכִי הוּאֵ of Isaiah but also that “the formulation and context of the words in John points back to *the whole context* of the words in Isaiah.”⁴⁷ These prepared the way for arguments and connections made by Evans, Bauckham, Brendsel, Day, and Williams.

Evans’ essay, “Obduracy and the Lord’s Servant,”⁴⁸ scuttled Hooker’s earlier assertion about John 12:37–41 that “there is no indication that the author [of John] intended any identification of Jesus with the Servant.”⁴⁹ Her assertion is like a two-legged stool—it cannot hold the weight of scrutiny. Evans’ study demonstrates the interconnectedness of Isaiah 52:13–53:12 with Isaiah 6:1–10 (explaining why they were cited together) and contends for Johannine allusions to Isaiah 52:7–53:12 in John 12:1–41.⁵⁰ One argument advanced by Evans, that scholarship has picked up on more than any other, is the language of *being lifted up* (Isa 52:13 cf. 6:1),⁵¹ which

⁴⁷ Ball, “*I Am*” in *John’s Gospel*, 258 (emphasis added); see also Williams, *I Am He*.

⁴⁸ Craig A. Evans, “Obduracy and the Lord’s Servant,” 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 Press, 1987), 221–36.

⁴⁹ Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (Longdon: S.P.C.K., 1959), 106; Evans, “Obduracy,” 229–36.

⁵⁰ This latter element of Evans’ study is given monograph level detail by Brendsel (*Isaiah Saw*) who is discussed below; see also Williams, “Testimony.”

⁵¹ In the MT, the verbal linkage in Isa 52:13 is יָרִים וְנִשָּׂא (he shall be high and lifted up), and in the LXX, it is ὑψωθήσεται καὶ δοξασθήσεται σφόδρα (he will be lifted up and glorified exceedingly). Evans, “Obduracy,” 232–33; see esp. Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans, 1999), 63–68; Williams, “Isaiah,” 113–15; idem., “Another Look at ‘Lifting Up’”; Brendsel, *Isaiah Saw*, 137–50; Day, *Jesus, the Isaianic Servant*, 129–39.

To the best of my knowledge Evans’ and Bauckham’s works are the first concerted attempts to argue for the significance of the lifted up language in this manner. Previous discussions of this verbal linkage was subsumed within debates about what Hebrew or Aramaic words Jesus may have used when uttering it. See F.C. Burkitt, “On ‘Lifting Up’ and ‘Exalting,’” *JTS* 20, no. 80 (1919): 336–38; John H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, ICC 40 (Edinburgh: T&T Clark, 1928), 1:113–15; Charles C. Torrey, “‘When I Am Lifted up from the Earth,’ John 12:32,” *JBL* 51, no. 4 (1932): 320–22; Georg Bertram, “Ἦψος, Ἦψόω, Ἦπερῦψόω, Ἦψωμα, Ἦψιστος,” in *TDNT*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, vol. 8 (Grand Rapids: Eerdmans, 1964), 602–20; Barnabas Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), 157; H. Hollis, “The Root of the Johannine Pun—ἮψΩΘΗΝΑΙ,” *NTS* 35, no. 3 (1989): 475–78.

shows there is more than an “indication” that John meant to identify Jesus as the Servant of Isaiah (see below). Evans’ later work, *Word and Glory*, provides additional warrant for John’s identification of Jesus as the Servant.⁵² Significant for my study, Evans also suggests about John 1:29 that “the evangelist has presented Jesus as the Suffering Servant, who as a ‘lamb’ (Isa 53.7) has been interpreted as the Passover lamb.”⁵³ Although he does not note it, Evans’ discussion of John’s paschal and Servant themes also undercuts Hooker’s assertion that “there is no suggestion that John had in mind the vicarious nature of the Servant’s sufferings.”⁵⁴

Bauckham builds upon Evans’ arguments in his study of how Jesus is included in the identity of the God of Jewish monotheism via early Christian exegesis of Isaiah 40–55.⁵⁵ Bauckham contends that the early Christian authors of the NT do this “by including Jesus in precisely those divine characteristics which for Second Temple Judaism distinguished the one God as unique.”⁵⁶ In addition to the Lord alone being the Creator and Sovereign, Bauckham argues an early Christian reading of Isaiah 52–53 recognizes that the revealing of the glory and salvation of God comes through the humiliation and exaltation of his Servant.⁵⁷ He then contends for the presence of this reading in Philippians 2, Revelation (*passim*), and the Gospel of John (esp. 3:14–15; 8:28; 12:32–34). As the revelation of God (John 1:14, 18), Jesus’

⁵² Evans, *Word and Glory*, 174–86.

⁵³ *Ibid.*, 182n3.

⁵⁴ Hooker, *Jesus and the Servant*, 106; Evans, *Word and Glory*, 180–84.

⁵⁵ As Bauckham’s work is a lightly revised annotated copy of lectures given in 1996, I presume that his omission of any citation of Evans does not betray an *ignorance* of Evans’ contribution upon which Bauckham builds. Bauckham’s work is his own and complimentary of those who went before him. His later publication of this material (*Jesus and the God of Israel*, 1–59) does not alter its contents in any significant way, and no annotations were added to any of the discussions surveyed here.

⁵⁶ Bauckham, *God Crucified*, 45.

⁵⁷ *Ibid.*, 47–51.

incarnation to crucifixion/ascension—his humiliation to exaltation, is “the way in which the unique God demonstrates his unique divinity to the world.”⁵⁸ Bauckham’s thesis runs both directions: if Jesus is included within the divine identity of the unique God, then he also *uniquely reveals* that identity.⁵⁹ Bauckham’s project proposes a number of connections that later Johannine scholars would build upon. Brunson, already discussed, focused on Jesus’ divine identity via John’s use of Psalm 118. Daniel Brendsel and Adam Day, on the other hand, concentrated more upon Jesus’ identification as the Servant.

Brendsel’s study focused on the use of Isaiah in John 12 as a window into Isaiah’s influence on John because, in his words, John 12:38–41 is the “tip of the Isaianic iceberg.”⁶⁰ Better than any to date, Brendsel is attentive to the Isaianic context and plot-structure of the quotations and allusions investigated. Recognizing the general accuracy of Dodd’s famous observation that “[NT authors] often quoted a single phrase or sentence not merely for its own sake, but as a pointer to a whole context,”⁶¹ Brendsel cogently queries the function of John’s OT sources. Noteworthy is his observation that Isaiah 40–55 moves from Servant to servants following the pattern of the figure below.

⁵⁸ *Ibid.*, 56.

⁵⁹ Along the same lines, see Jonathan Lett, “The Divine Identity of Jesus as the Reason for Israel’s Unbelief in John 12:36–43,” *JBL* 135, no. 1 (2016): 159–73.

⁶⁰ Brendsel, *Isaiah Saw*, 22.

⁶¹ C. H. Dodd, “The Old Testament in the New,” in *The RIGHT Doctrine from the WRONG Texts?: Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Academic, 1994), 176.

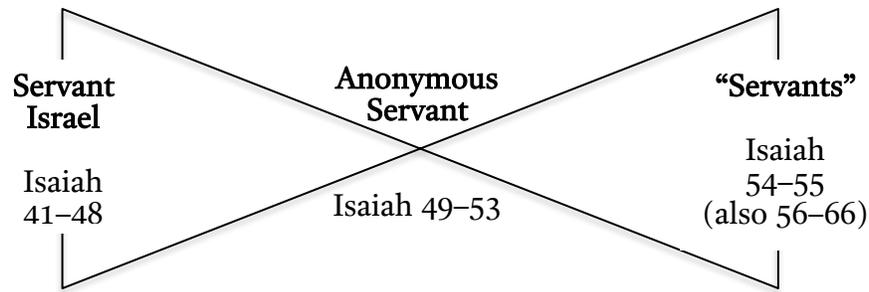


Figure 1.2. Brendsel's servant motif hourglass

This modified Delitzsch's pyramid aims to demonstrate that the Servant of the latter triad of Servant songs is a royal (Davidic) representative of Israel whose mortal affliction (i.e., vicarious death) results in deliverance—a redemption for the servants for whose transgressions he was pierced.⁶² Because of his attention to the Isaianic context, Brendsel's exegesis of John 12 provides valuable insight into the uses of Isaiah 6 and 53 along with other proposed allusions. The royal nature of the Servant, for instance, elucidates the organic connection between use of Zechariah 9:9 in the triumphal entry and Jesus as Servant because Isaiah 52:7–12 describes the New Exodus salvation wrought in the Servant as “Yahweh's return as king to Jerusalem.”⁶³ More general, but nonetheless helpful, Brendsel suggests that John's uses of Zechariah may indicate he understood the messianic figure of Zechariah 9–14 to be the same individual as the Servant of Isaiah 49–53.⁶⁴ Whereas Brendsel's study

⁶² The figure is reconstructed from Brendsel, *Isaiah Saw*, 58. See *ibid.* 56–64 for his development of the Servant's regal identity. A similar line of argument is presented by Gentry, who argues that Israel moves from corporate to individual in the Servant resulting in a new Israel/Zion after the Servant's death. Peter J. Gentry, “The New Israel in Isaiah: A Challenge to Covenant and Dispensational Theology” (Paper, 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 2018). cf. Morales, *Exodus Old and New*, 134–56, esp. 137.

⁶³ Brendsel, *Isaiah Saw*, 180–86; see also Evans, “Obduracy,” 234–36; Williams, “Testimony,” 118–22; cf. Brunson's discussion of the coming one. *Psalms 118*, 240–64.

⁶⁴ Brendsel, *Isaiah Saw*, 218. See my chap. 4.

confines itself to the use of Isaiah in John 12, Adam Day's project casts the net wider.⁶⁵

Day's *Jesus, the Isaianic Servant* situates and analyzes both quotations and allusions to Isaiah in the Gospel of John. If Brendsel's purpose was to show the extent of Isaiah's influence via John 12, Day's purpose is to provide more broadly the cumulative evidence that John identifies Jesus as the Servant. Similar to Brendsel, Day helpfully begins his work by considering Isaiah.⁶⁶ His lengthy treatment focuses mostly on the exegesis of the typical four servant passages in Isaiah 40–55 to demonstrate prominent motifs—which Day will later contend John draws upon. His study progresses from clear and probable connections (e.g., John 1:23; 6:45; 12:37–41; 1:29–34; 3:14–15; 8:28; 12:32–33) to possible ones.⁶⁷ In his conclusion, Day briefly points out the value of his study of Isaianic connections to Johannine Christology and theology of atonement,⁶⁸ and Day commends further work on new exodus themes outside of John 5–10 which Coxon focused on.

Finally, Catrin Williams' work has consistently shed light on how John uses Isaiah over the course of her writing.⁶⁹ To name but two contributions she has

⁶⁵ In Day's conclusion, he compares his work to Brendsel's in a similar manner. Day, *Jesus, the Isaianic Servant*, 222.

⁶⁶ *Ibid.*, 35–88.

⁶⁷ His appendix (*ibid.*, 235–37) lists the various connections he identifies and their relative strength (from clear to possible).

⁶⁸ *Ibid.*, 221–22, 228–31 (respectively).

⁶⁹ *I Am He*; *idem.*, "Isaiah"; *idem.*, "Testimony"; *idem.*, "John (the Baptist): The Witness on the Threshold," in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 46–60; *idem.*, "Another Look at 'Lifting Up'"; *idem.*, "(Not) Seeing God in the Prologue and Body of John's Gospel," in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo Schnelle, WUNT 359 (Tübingen: Mohr Siebeck, 2016), 79–98; *idem.*, "The Voice in the Wilderness and the Way of the Lord: A Scriptural Frame for John's Witness to Jesus," in *The Opening of John's Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 39–57; *idem.*, "Composite"; *idem.*, "Johannine Christology and Prophetic Traditions: The Case of Isaiah," in *Reading the Gospel of John's Christology as Jewish Messianism: Royal, Prophetic, and Divine*

made: Williams deftly details how the citation of Isaiah 40:3 in John 1:23 functions as more than a proof-text about the Baptist's ministry,⁷⁰ and she recently showed how John's use of Isaiah intersects with his seeing motif and colors his concept of salvation.⁷¹ This last work intersects most with my study and merits additional comment. Williams highlights the need to analyze John's use of the OT when speaking of atonement in John:

The Gospel of John seeks to articulate its understanding of the death of Jesus with reference to, and drawing support from, Scripture. It would indeed be virtually impossible to explore John's contribution to the overarching theme of this volume [i.e., atonement] without taking into account its reception of the Jewish Scriptures and also developments in the study of that reception in recent Johannine scholarship. It is the textual form and function of John's explicit quotations that have hitherto tended to be the focus of scholarly attention, but there is increasing interest in how those quotations relate to the Gospel's ubiquitous allusive modes of scriptural reference—*not only in an attempt to plumb the depths of John's engagement with Scripture but in order to determine how that engagement functions within the text.*⁷²

At the end of her treatment of John 1:29, she correctly observes,

Notwithstanding the absence of explicitly cultic associations in John 1:29, the scripturally informed soteriological qualities of the lamb *must be linked* in some way to suffering and death; *this includes the Isaianic servant's way of dealing with sin* by giving his life for the sake of others, and also the blood of the Passover lamb as a way of removing the threat of death.⁷³

In her conclusion, she writes, “Scriptural resources, and especially—I have argued—those brought into conversation with Isaiah's prophecies about the servant, *play a decisive role* in articulating the importance of sight and insight in relation to the

Messiahs, ed. Benjamin E. Reynolds and Gabriele Boccaccini, AJEC 106 (Leiden: Brill, 2018), 92–123; idem., “‘Seeing,’ Salvation, and the Use of Scripture”; idem., “Intertextual Perspectives on John's Sea-Crossing Account (John 6:16–21),” in *Signs and Discourses in John 5 and 6: Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2019 in Eisenach*, ed. Jörg Frey and Craig R. Koester, WUNT 463 (Tübingen: Mohr Siebeck, 2021), 175–96.

⁷⁰ “The Voice in the Wilderness,” 39–57.

⁷¹ “‘Seeing,’ Salvation, and the Use of Scripture,” 131–54.

⁷² *Ibid.*, 131, emphasis mine.

⁷³ *Ibid.*, 141, emphasis mine.

soteriological effects of Jesus's death."⁷⁴ Strikingly, she concludes very little about the *function* of these texts for characterizing Jesus' death: "[The] outworking of links between Jesus and the Isaianic servant reaches its culmination in the Johannine presentation of Jesus's death as the means of revelation and salvation for those who see and believe."⁷⁵

Williams' essay makes a great contribution, and in as much as she concludes, she is right. However, because revelation, seeing, and believing all ultimately have to do with the *subjective* appropriation of Jesus' death and not its *objective* accomplishment,⁷⁶ I aim to compliment and expand upon Williams' work in this project. Specifically, I shall argue that one of the functions of John's use of exodus typology (including Isaiah) is to characterize Jesus' death as the substitutionary sacrifice of the lamblike Servant, thus bringing those surveyed above to bear on those below.⁷⁷

The Death of Jesus in John

It is common for contemporary atonement theorists to prefer to speak of a "kaleidoscopic" theory or a "treasure trove" of biblical metaphors.⁷⁸ These are

⁷⁴ Ibid., 153, emphasis mine; Williams writes more generally in an earlier essay, "Intratextual links within the prophecies of Isaiah can serve as important resources for John's hermeneutical strategies as far as the presentation of Jesus is concerned" (idem., "Johannine Christology," 96).

⁷⁵ "Seeing, Salvation, and the Use of Scripture," 152.

⁷⁶ I explain this distinction further in chap. 7 (see pp314–27).

⁷⁷ Intriguingly, Dennis concludes by noting that further work would need to pursue "the unique causal connection John has established between Jesus' death and Israel's restoration that has been highlighted in this study" because it "has profound implications for the meaning of Jesus' death in the FG" (*Gathering*, 351). This is the very connection my study is exploring in detail via John's use of exodus typology—the causal connection between Jesus' death and the new exodus.

⁷⁸ Joel B. Green, "Kaleidoscopic View," in *The Nature of the Atonement: Four Views*, ed. James Beilby and Paul R. Eddy (Downers Grove, IL: InterVarsity Press, 2006), 157–85; Adam J. Johnson, *Atonement: A Guide for the Perplexed* (New York: Bloomsbury T&T Clark, 2015), 27–58; idem., "Atonement: The Shape and State of the Doctrine," in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson, Bloomsbury Companions 5 (London: Bloomsbury T&T Clark, 2017), 1–17; Fleming Rutledge, *The Crucifixion: Understanding the Death of Jesus Christ* (Grand Rapids:

typically united in their opposition to the privileging of penal substitutionary atonement and, often, to its very viability. However, some still argue that penal substitution is the *necessary* and *essential* element of Jesus' death—the *center* around which all other biblical metaphors cohere.⁷⁹ This latter group argues that (1) it “has been taught from the church’s earliest days,”⁸⁰ and (2) no other theory offers a satisfactory reason why it was *necessary* for Jesus—God the Son—to become incarnate and die (cf. $\delta\epsilon\iota$ in John 3:14; 12:34).⁸¹ With respect to John, Gilbert van Belle has noted the general consensus *that* Jesus’ death is central;⁸² yet, the consensus evaporates as to *how* it actually works—what its *internal mechanics*⁸³ are—especially in “relation to the benefits flowing to the believer.”⁸⁴

Eerdmans, 2015).

⁷⁹ Horton wisely notes, “Vicarious substitution is not the whole story, but there is no story apart from it.” Michael Horton, *Justification*, vol. 2, NSD (Grand Rapids: Zondervan, 2018), 235; similarly, Craig writes, “No atonement theory which omits penal substitution can hope to account adequately for the biblical data.” William Lane Craig, *The Atonement*, Cambridge Elements (Cambridge: Cambridge University Press, 2018), 53; see also James I Packer, “What Did the Cross Achieve? The Logic of Penal Substitution,” *TynB* 25 (1974): 3–45; John R. W. Stott, *The Cross of Christ* (Downers Grove, IL: IVP Books, 2006), 112–246; Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids: Zondervan, 2014), 177–226; Stephen J. Wellum, “Behold the Lamb of God?: Theology Proper and the Inseparability of Penal-Substitutionary Atonement from Forensic Justification and Imputation,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019), 351–86.

⁸⁰ Geoffrey Butler, “Appeasement of a Monster God? A Historical and Biblical Analysis of Penal Substitutionary Atonement,” *Them* 46, no. 1 (2021): 130.

⁸¹ Porter articulates this well: “If all we need is Christ’s righteous life as satisfaction for our moral debt to God, then the crucifixion would be at best inconsequential as regards the forgiveness of sins and at worse a completely worthless act” (Steven L. Porter, “Swinburnian Atonement and The Doctrine of Penal Substitution,” *FP* 21, no. 2 [2004]: 233). I should note here that Porter and I differ on the nature of the necessity—while he would hold to hypothetical necessity (i.e., hypothetically God could have saved some other way), I hold to consequent absolute necessity (i.e., consequent upon God’s free choice to save, the necessity of the cross is absolute). See the discussions of John 3:14 and 12:34 in chap. 5.

⁸² Gilbert van Belle, “Introduction,” in *DJFG*, xxx.

⁸³ My use of the phrase “internal mechanics” is indebted to the discussions in Horton, *Justification*, 2:237; Wellum, “Inseparability,” 364. See chap. 7 for additional detail on this.

⁸⁴ Von Wahlde identifies the “essential difference” between interpretations is whether Jesus’ death “has an intrinsic value” that effects these benefits of eternal life, etc... Urban C. Von Wahlde, “The Interpretation of the Death of Jesus in John against the Background of First-Century Jewish Eschatological Expectations,” in *DJFG*, 560.

The most common views of Jesus' death in John fall under the categories of revelation,⁸⁵ love,⁸⁶ and departure.⁸⁷ These individuals may speak of sacrifice "in the wide sense" but are generally unwilling to view Jesus' death as substitutionary in any "cultic" or "expiatory" sense.⁸⁸ I am not persuaded, however, that the categories of revelation, love, and departure (as present in John) militate against a penal

⁸⁵ This category ranges from simply Jesus as the Revealer (e.g., Bultmann) to Jesus revealing the loving character of God (e.g., Forestell). Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, vol. 2 (New York: Scribner, 1955), 53–54; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974); John Paul Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18–21*, CBQMS 27 (Washington, DC: Catholic Biblical Association of America, 1995); D. Moody Smith, *The Theology of the Gospel of John*, New Testament Theology (Cambridge: Cambridge University Press, 1995), 115–20; La Potterie writes, "The cross is regarded not so much as the sacrifice of Jesus, but rather as a revelation, even as the high point of the revelation of Christ." Although he goes on to call Jesus' death the "perfect sacrifice of peace" (54), his emphasis lies on its revelatory nature. Ignace de La Potterie, *The Hour of Jesus: The Passion and the Resurrection of Jesus According to John*, trans. Dom Gregory Murray (New York: Alba House, 1989), 54; Jan G. Van der Watt, "Salvation in the Gospel According to John," in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. Van der Watt, NovTSup 121 (Leiden: Brill, 2005), 101–31.

⁸⁶ This category will emphasize Jesus' exemplary love which overflowed in self-sacrifice and self-giving, often in parallel with OT metaphors. John Painter, "Sacrifice and Atonement in the Gospel of John," in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann (Paderborn: Schöningh, 2004), 287–313; Craig R. Koester, "The Death of Jesus and the Human Condition: Exploring the Theology of John's Gospel," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown, S.S.*, ed. John R. Donahue (Collegeville, MN: Liturgical Press, 2005), 141–57; idem., "What Does It Mean to Be Human? Imagery and the Human Condition in John's Gospel," 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), 403–20.

⁸⁷ This category tends to emphasize Jesus' death as the means by which he departs and ascends to the Father. Jesus' death is thus a step in a process. This view includes elements of exemplarist, governmental, and *Christus Victor* theories. Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (Tübingen: Mohr Siebeck, 1968); Ulrich B. Müller, "Die Bedeutung des Kreuzestodes Jesu im Johannesevangelium: Erwägungen zur Kreuzestheologie im Neuen Testament," *KD* 21, no. 1 (1975): 49–71; Mark L. Appold, *The Oneness Motif in the Fourth Gospel: Motif Analysis and Exegetical Probe into the Theology of John*, WUNT 2, Reihe 1 (Tübingen: Mohr Siebeck, 1976); Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBLDS 63 (Chico, CA: Scholars Press, 1983).

⁸⁸ Forestell is representative when he writes, "The expression τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων expresses the self-devoting love of Christ for men. This may be called sacrificial love in a wide sense, but it is not a cultic nor an expiatory act." Forestell, *The Word of the Cross*, 76; similarly, Schneiders asserts, "In John's Gospel, God does not send Jesus into the world to be sacrificed, to be killed. . . the motive of the incarnation in John is not expiation." Sandra Marie Schneiders, "The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel," *CBQ* 73, no. 1 (2011): 18; but see D. A. Carson, "Adumbrations of Atonement Theology in the Fourth Gospel," *JETS* 57, no. 3 (2014): 513–22.

substitutionary view of Jesus' sacrificial death.⁸⁹ Instead, I am persuaded that pitting these against one another is ultimately reductionistic.

In the past few decades, a group of Johannine scholars have departed from Bultmann and Forestell's aversion to sacrifice and argued that John does view Jesus' death as some sort of *vicarious* substitution.⁹⁰ Arguments advanced in support of this sacrificial view include (1) the function of 1:29–34 as the first narrative testimony about Jesus,⁹¹ (2) the temple cleansing as foreshadowing replacement of the purification system,⁹² (3) the benefits of salvation being *contingent* on Jesus' death (3:16–17; 7:39),⁹³ (4) John's use of ὑπέρ with substitutionary significance (esp.

⁸⁹ Note some writings about Jesus' death in John favor a *Christus Victor* theory, where Satan, sin, and death are defeated, but this is usually expressed within the other categories. Judith L. Kovacs, "Now Shall the Ruler of This World Be Driven Out': Jesus' Death as Cosmic Battle in John 12:20–36," *JBL* 114, no. 2 (1995): 227–47; Hans-Ulrich Weidemann, *Der Tod Jesu im Johannesevangelium: Die erste Abschiedsrede als Schlüsseltext für den Passions- und Osterbericht*, BZNW 122 (Berlin: de Gruyter, 2004), 423–50; John A. Dennis, "The 'Lifting Up of the Son of Man' and the Dethroning of the 'Ruler of This World': Jesus' Death as the Defeat of the Devil in John 12,31–32," in *DJFG*, 677–91; for an extended treatment of this theme in John, see Jason Alan Mackey, "The Light Overcomes the Darkness: Cosmic Conflict in the Fourth Gospel" (PhD diss, The Southern Baptist Theological Seminary, 2014).

⁹⁰ Bruce H Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *JSNT* 15 (1982): 51–80; Leon Morris, "The Atonement in John's Gospel," *CTR* 3, no. 1 (1988): 49–64; Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994); Max Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *EvQ* 62 (April 1990): 99–122; Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr Siebeck, 2000); Dennis, *Gathering*, 351–53; idem., "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *CurBR* 4, no. 3 (2006): 331–63; Jörg Frey, "Die 'theologia crucifixi' des Johannesevangeliums," in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 167–238; idem., "Edler Tod - wirksamer Tod - stellvertretender Tod - heilschaffender Tod: Zur narrativen und theologischen Deutung des Todes Jesu im Johannesevangelium," in *DJFG*, 65–94; Jintae Kim, "The Concept of Atonement in the Gospel of John," *JGRChJ* 6 (2009): 9–27; Morgan-Wynne, *Cross*; Leung, *Kingship-Cross Interplay*; Carson, "Adumbrations"; Brendsel, *Isaiah Saw*, 156; Coxon, *Exploring*, 199–239; Wheaton, *Jewish Feasts*, 92–93n33; Edward W. Klink, "Gospel of John," in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson, Bloomsbury Companions 5 (London: Bloomsbury T&T Clark, 2017), 515–21; Day, *Jesus, the Isaianic Servant*, 228–32.

⁹¹ E.g., George Leonard Carey, "The Lamb of God and Atonement Theories," *TynB* 32 (1981): 117–18; Morgan-Wynne, *Cross*, 88–92; Carson, "Adumbrations," 518–20; Knöppler, *Die theologia crucis*, 67–101; Metzner, *Sünde*, 128–56.

⁹² E.g., Leung, *Kingship-Cross Interplay*, 82–92; Morgan-Wynne, *Cross*, 92–95.

⁹³ This is the thrust of Morgan-Wynne's response to Bultmann's salvation as revelation view. If Jesus' death is necessary for benefits of salvation to obtain and these only come about due to his death in the place of his sheep, then this weighs heavily in favor of a vicarious sacrifice view of

6:51; 10:15; 11:50–52),⁹⁴ and (5) various sacrificial overtones in partaking of Jesus' blood,⁹⁵ the foot-washing pericopae,⁹⁶ and the passion narrative with paschal overtones.⁹⁷ Of these, arguments (1) and (4) are the most common.

My study will contribute into this arena by analyzing John's understanding of Isaiah 52–55, in order to determine the extent to which John employs exodus typology to characterize Jesus' death as the substitutionary sacrifice of the new exodus. Williams' essay, as noted above, certainly demonstrates a much deeper relationship between Isaiah's Servant and Jesus' death than some would admit.

Flow of Argument

In order to establish my thesis—that *when John presents Jesus' death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus*—I will advance my argument in the following four steps:

In chapter 2, I take the first step of my argument by contending for a reading of Isaiah 52–55 that demonstrates the Servant's significance in Yahweh's new

Jesus' death. Morgan-Wynne, *Cross*, 52–112, 132–41.

⁹⁴ E.g., Dennis, "Jesus' Death in John's Gospel," 331–63; Frey, "Tod," 82–90; Morris, "The Atonement in John's Gospel," 63–64; Morgan-Wynne, *Cross*, 162–64; J. Ramsey Michaels, "Atonement in John's Gospel and Epistles," in *TGA*, 109; Matthew S. Harmon, "For the Glory of the Father and the Salvation of His People: Definite Atonement in the Synoptics and Johannine Literature," in *FHHC*, 277–78.

⁹⁵ E.g., Carson, "Adumbrations," 516; Brant James Pitre, *Jesus and the Last Supper* (Grand Rapids: Eerdmans, 2015), 205; Morris concludes a lengthy discussion of the meaning of blood by saying, "The evidence afforded by the use of the term *dam* in the Old Testament indicates that it signifies life violently taken." Leon Morris, *The Apostolic Preaching of the Cross*, 3rd ed. (Grand Rapids: Eerdmans, 1965), 110–17.

⁹⁶ E.g., David Gibson, "The Johannine Footwashing and the Death of Jesus: A Dialogue with Scholarship," *SBET* 25, no. 1 (2007): 50–60. Hofius summarizes his article, "Jesus' crucifixion, as the uppermost illustration of his love for his people, is both the *necessary* and the *fully sufficient* condition for their purification from sin" (176, emphasis original). Otfried Hofius, "Die Erzählung von der Fußwaschung Jesu: Joh 13,1–11 als narratives Christuszeugnis," *ZTK* 106, no. 2 (2009): 156–76.

⁹⁷ E.g., Balentine, "The Concept of the New Exodus in the Gospels," 383; Howard, "Passover and Eucharist," 335–37; Moo, *Passion Narratives*, 314–15; Hoskins, "Deliverance"; Porter, *John, His Gospel, and Jesus*, 203; Coxon, *Exploring*, 166–67.

exodus redemption. Specifically, I contend that Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55). This is important for Jesus' death in John because it follows that if Jesus describes believers in terms of Isaiah 54 and offers his death in terms of Isaiah 55, then logically, one should expect that his death is the substitutionary sacrifice of the new exodus (Isa 53).⁹⁸

Chapters 3 and 4 take the next step in my argument as twin analyses, respectively on John 1:29–34 and 19:31–37. Because these passages bookend Jesus' life as testimonies about his identity and work, these chapters are sisters and shared the same thesis. For each, I shall argue that John bookends Jesus' life with testimonies that utilize Old Testament scriptures in order to characterize Jesus' death as that of the lamblike Servant from Isaiah 52–55. The relationship between the two passages is one of adumbration and fulfillment—what the former *predicts* the latter *depicts*. This evidence provides warrant for further investigation into John's characterization of Jesus' death with exodus typology.

In chapter 5, the third step of my overall argument analyzes the contexts of the three ὑψωσις-statements (John 3:13–21; 8:21–30; 12:20–43) to understand how John depicts that event. Since the ὑψωσις passages allude to Isaiah 52:13, this event most logically refers to the death-and-exaltation of the lamblike Servant.⁹⁹ In particular, I will contend that John presents Jesus' being lifted up in death as the necessary and exclusive means by which God saves sinners from sin, unbelief, and

⁹⁸ Chapter 6 will confirm that John does in fact use these chapters of Isaiah in this way, in the same way I argue in chap. 2 that they relate organically in their original context.

⁹⁹ Williams' remark highlights the centrality of Jesus' death: "For John the crucified Jesus is indispensable as a focus for faith, so that, [even] in the resurrection narratives, the risen Jesus is seen and identified by the marks of his crucifixion (20:20, 25, 27–28)" ("Seeing, Salvation, and the Use of Scripture," 154).

the judgment thereof. Jesus' ὕψωσις is necessary because it *must* happen this way (3:14; 12:34) and exclusive because Jesus' ὕψωσις is *the only way* to not die in sins (8:24–28) but have eternal life (3:15). Ultimately, Jesus' death as the lamblike Servant reveals God's character not only as “abounding in steadfast love and faithfulness” (Exod 34:6) but also “forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:7).

Chapter 6 takes the fourth, and final, step of my overall argument by analyzing the Bread of Life discourse with an eye toward the largely *underexplored* and often *unappreciated* allusions to Isaiah 55. I contend that when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God. This in turn argues strongly that John understands the salvation secured by Jesus as the redemption Isaiah foretold the Servant would secure because both the *invitation* to it and *partakers* of it come from Isaiah 54–55.

Finally, in chapter 7, I summarize the overall argument, illustrate my findings, and present an implication of my study: If John's presentation of Jesus' death via exodus typology characterizes Jesus as the substitutionary sacrifice of the new exodus, then substitutionary atonement is *essential* to the *inner mechanism* of Jesus' death in the Gospel of John. I situate this implication within a presentation of the elements of Jesus' death to avoid reductionism.

Conclusion

In this chapter, I have surveyed recent scholarship regarding Johannine use of the OT,¹⁰⁰ with special reference to the new exodus and Isaiah, and overviewed

¹⁰⁰ I was unable to obtain a copy of the following recent monograph before the completion of this study: Thomas R. Hatina, ed., *Biblical Interpretation in Early Christian Gospels, Volume 4: The Gospel of John*, LNTS 613 (New York: T & T Clark, 2020).

scholarship on the death of Jesus in John.¹⁰¹ After those surveys, I laid out how I will develop my argument to defend this thesis: *when John presents Jesus' death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus*. My argument begins in chapter 2 with Isaiah's lamblike Servant.

¹⁰¹ While I am aware of this recent work by Sousa, it was not available until after the completion of my project (*Sin, the Human Predicament, and Salvation in the Gospel of John*, The LNTS 647 [New York: T&T Clark, 2021]).

CHAPTER 2

ISAIAH'S LAMBLIKE SERVANT IN CONTEXT

Many scholars have recognized exodus typology or exodus motifs throughout Scripture, and perhaps the best treatment of Isaiah in this regard is still Anderson's essay, "Exodus Typology in Second Isaiah."¹ In Anderson's seminal treatment, he detailed four characteristics of exodus typology which appear in Isaiah: (1) the promises to the fathers, (2) the deliverance from Egypt, (3) the journey through the wilderness, and (4) reentry into the promised land.² My focus is on the characteristic of deliverance and particularly upon a neglected aspect of deliverance in Anderson's essay. *Not once* does Anderson reference Isaiah 53, and he also claims that Isaiah contains "no specific allusion to . . . Passover."³ In the course of arguing

¹ Bernhard W. Anderson, "Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Walter Harrelson (New York: Harper & Brothers, 1962), 177–95; see also, e.g., George L. Balentine, "The Concept of the New Exodus in the Gospels" (ThD diss, The Southern Baptist Theological Seminary, 1961); Bernhard W. Anderson, "Exodus and Covenant in Second Isaiah and Prophetic Tradition," in *Magnalia Dei, The Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*, ed. Frank Moore Cross, Werner E. Lemke, and Patrick D. Miller Jr. (Garden City, NY: Doubleday, 1976), 339–60; Rikki E. Watts, *Isaiah's New Exodus and Mark*, WUNT 88 (Tübingen: Mohr Siebeck, 1997); "Exodus," in *NDBT*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 478–87; Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe, Bd. 4 (Frankfurt am Main: Peter Lang, 2001); David W. Pao, *Acts and the Isaianic New Exodus*, Biblical Studies Library (Grand Rapids: Baker Academic, 2002); Peter J. Gentry, "Daniel's Seventy Weeks and the New Exodus," *SBJT* 14, no. 1 (2010): 26–44; Rodrigo Jose Morales, *The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians*, WUNT 2, Reihe 282 (Tübingen: Mohr Siebeck, 2010); Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014); Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 71–91; Faith Elizabeth Lund, "Out of Egypt: The Exodus Motif in the New Testament" (PhD Diss, Assemblies of God Theological Seminary, 2018); Alastair Roberts and Andrew Wilson, *Echoes of Exodus: Tracing Themes of Redemption through Scripture* (Wheaton, IL: Crossway, 2018); Bryan D. Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove, IL: IVP Academic, 2018); David Christensen, "Convergence of Exodus Imagery in the Bookends of the Fourth Gospel" (Paper, 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 2018).

² Anderson, "Exodus Typology," 182–84.

³ *Ibid.*, 183. It is worth noting that Anderson himself concedes parenthetically after this

my thesis below, I will investigate the function of exodus typology in Isaiah 53 and the probability of an allusion to Passover in context.

Thesis

In this chapter, I contend that *Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55).*

In order to establish this thesis, I will advance my argument in three overarching steps. First, I will argue that Isaiah sets the context of Isaiah 52:13–53:12 by building expectation for YHWH's eschatological redemption (i.e., new exodus) patterned upon the first exodus. If Isaiah has contextualized the Servant passage in this manner, then interpreters are warranted to interpret that passage in its new exodus context. Second, I will argue that Isaiah's application of the new exodus context to the passage typologically characterizes the Servant as the new Passover lamb. If Isaiah characterizes the Servant in this manner, then he is both the substitute and the sacrifice of YHWH's eschatological redemption. Third, I will contend that when Isaiah 54–55 is read in the contexts of the new exodus and the Servant, then one recognizes the Servant was the means by which the depicted redemption reaches its culmination—accomplished and offered.⁴ The substitutionary sacrifice of the Lamblike Servant effectively secures both a new covenant people and an open invitation to join them.

comment that the statement of 52:12, they shall not go out “in haste” (בְּחֵפְזָא), may come from Exod 12:11; thus, it would constitute a Passover allusion.

⁴ John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: Eerdmans, 1998), 288.

Context: The Pattern of New Exodus Redemption

That Isaiah employs the exodus as a pattern or type of redemption is well recognized.⁵ Muilenburg, for example, writes, “The conception of the new exodus is the most profound and most prominent of the motifs in the tradition which Second Isaiah employs to portray the eschatological finale.”⁶ In his introduction to the setting of Isaiah 40–55, Goldingay notes, “It is set at the moment equivalent to Exod. 2.23–4.31. Yhwh has heard the cry of Israel in its suffering and is coming down to effect its release.”⁷ What is more, Isaiah 40–55 progresses from a new exodus *anticipated* (40:3–5) to a new exodus *celebrated* (55:12–13).⁸

In this section, therefore, I do not intend to elucidate every observable correspondence between the exodus and Isaiah; rather, I intend to demonstrate how the new exodus pattern in Isaiah 40–55 forms the context of Isaiah 52:13–53:12, providing warrant to consider the Servant’s new exodus characterization.

⁵ Ninow concludes his section on exodus typology in Isaiah, “Although other prophets are using the Exodus motif as well, it is the prophet Isaiah who explicitly takes the historic even and fueled with it the eschatological hope . . . The *factum* of the past redemption is the pledge for the coming redemption” (193). Ninow, *Indicators of Typology within the Old Testament*, 157–96; Oswalt cogently observes, “Whenever Isaiah or any other Hebrew prophet begins to talk about deliverance, it is the exodus to which their minds turn sooner or later.” Oswalt, *Isaiah (40–66)*, 372; Merrill notes that “Isaiah drew attention to the redemptive aspect of the exodus.” Eugene H. Merrill, “The Meaning and Significance of the Exodus Event,” in *Reverberations of the Exodus in Scripture*, ed. Michael R. Fox (Eugene, OR: Pickwick Publications, 2014), 15–16; in commentaries, this is most commonly observed in comments on Isa 52:11–12. Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, trans. J. Martin et al. (Peabody, MA: Hendrickson, 1996), 7:497–98; Christopher R. North, *The Second Isaiah: Introduction, Translation, and Commentary to Chapters XL–LV* (Oxford: Clarendon Press, 1964), 225–26; James D. Smart, *History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40–66* (Philadelphia: Westminster Press, 1965), 191; Claus Westermann, *Isaiah 40–66*, trans. David M. G. Stalker, OTL (Philadelphia: Westminster Press, 1969), 253; Klaus Kiesow, *Exodustexte im Jesajabuch: literarkritische und motivgeschichtliche Analysen*, OBO 24 (Göttingen: Vandenhoeck & Ruprecht, 1979), 118; Joseph Blenkinsopp, *Isaiah 40–55: A New Translation with Introduction and Commentary*, AB 19 (New York: Doubleday, 2002), 111–14, 343–44.

⁶ James Muilenburg, *The Book of Isaiah: Chapters 40–66* in vol. 5 of *The Interpreter’s Bible*, ed. George Arthur Buttrick, (Nashville: Abingdon Press, 1956), 602.

⁷ John Goldingay, *The Message of Isaiah 40–55: A Literary-Theological Commentary* (London: T&T Clark, 2005), 7.

⁸ Anderson, “Exodus Typology,” 182; Daniel J. Brendsel, “*Isaiah Saw His Glory*”: *The Use of Isaiah 52–53 in John 12*, BZBW 208 (Berlin: De Gruyter, 2014), 40.

Defining the Pattern

Before considering key passages in Isaiah that employ the exodus to form a new exodus context, I need to offer some clarity regarding (1) what new exodus means and (2) how one recognizes it.

New exodus. Too often the phrase ‘new exodus,’ as Smith quips, “appears on the scene like a terminological Melchizedek, without father, mother, or footnote.”⁹ When I refer to *the* new exodus in Isaiah,¹⁰ I mean Isaiah’s prophetic and inspired descriptions of eschatological redemption after the type and pattern of the first exodus.¹¹ I do not intend to assert that the new exodus is *exclusive* to Isaiah nor that Isaiah originated the concept. Instead, I am highlighting that Isaiah’s outlook on redemption is “profoundly shaped by the main outline of Israel’s *Heilsgeschechte*”—namely, the exodus.¹²

When identifying this typological pattern in the OT, Watts is certainly correct that the core element that connects Scripture as it unfolds is God’s unchanging and faithful character.¹³ The exodus stands as the pinnacle of the revelation of God’s redemptive character in the Torah, and *God ensures* that it is

⁹ Daniel Lynwood Smith, “The Uses of ‘New Exodus’ in New Testament Scholarship: Preparing a Way through the Wilderness,” *CurBR* 14, no. 2 (2016): 208.

¹⁰ The definite article is meant to convey this is not just *an* installment in the exodus pattern but its culmination; thus, while the return from Babylonian exile was described as *a* new exodus (Isa 43:14–21; see Motyer, *Prophecy of Isaiah*, 337), *the* new exodus is the redemption that decisively deals with the sin problem which led to the exile in the first place.

¹¹ Similarly, Ninow writes, “The redemption of the new Exodus does not focus on the future in general. . . . The focus was *the eschatological redemption*” (*Indicators of Typology within the Old Testament*, 195, emphasis added); cf. Gentry, *How to Read and Understand the Biblical Prophets*, 75–85.

¹² Anderson, “Exodus Typology,” 184; see also Ninow, *Indicators of Typology within the Old Testament*, 98; Morales, *The Spirit and the Restoration of Israel*, 14.

¹³ Rikki E. Watts, “How Do You Read? God’s Faithful Character as the Primary Lens for the New Testament Use of Israel’s Scriptures,” in *From Creation to New Creation: Biblical Theology and Exegesis*, ed. Benjamin L. Gladd and Daniel M. Gurtner (Peabody, MA: Hendrickson Publishers, 2013), 199–220.

remembered in this way (1) by making the covenant during it (Exod 19–24), (2) by instituting the Passover deliverance as an annual celebration (Exod 13), and (3) revealing his name, character, and glory (Exod 3; 33–34). God’s people began using it as a pattern of redemption and deliverance almost immediately.

Exodus as pattern. Norbert Lohfink argues conclusively that in Exodus 15 Moses is already applying the deliverance Yahweh just wrought to the future journey into the promised land.¹⁴ Just as the Lord *had parted* the waters to redeem (לָגַג) his people (15:8–13), Moses describes the sheer terror gripping the nations whom the Lord *will part* to bring his people safely back into his presence (15:14–17 cf. Josh 2:9–11).¹⁵ This forward-looking element, Watts calls “[a] proleptic celebration of the conquest of the land.”¹⁶ Thus, as Gentry correctly concludes, “The first time they sang this song, they were using the crossing of the Red Sea as a model or pattern of how God would bring them successfully through the desert to Canaan.”¹⁷

For the purposes of this project, one should note that certain “basic imagery” is used in the OT to evoke the exodus.¹⁸ The basic concept of “passage through dangers threatening” is proposed by Lohfink.¹⁹ Moreover, in Exodus 15,

¹⁴ Norbert Lohfink, *The Christian Meaning of the Old Testament*, trans. R. A. Wilson (Milwaukee, WI: Bruce, 1968), 67–86; cf. Gentry, *How to Read and Understand the Biblical Prophets*, 87–89; Ninow, *Indicators of Typology within the Old Testament*, 130–36.

¹⁵ On the shift from past to future, see Alexander Alexander T. Desmond, *Exodus*, AOTC 2 (Downers Grove, IL: InterVarsity Press, 2017), 302–4; Duane A. Garrett, *A Commentary on Exodus*, KEL (Grand Rapids: Kregel Academic, 2014), 404–5; Thomas B. Dozeman, *Commentary on Exodus*, ECC (Grand Rapids: Eerdmans, 2009), 338–41. On the theme of returning to Yahweh’s presence in the exodus, see esp. L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove, IL: InterVarsity Press, 2015), 32–74.

¹⁶ James W. Watts, *Psalm and Story: Inset Hymns in Hebrew Narrative*, JSOTSup 139 (Sheffield, UK: JSOT Press, 1992), 48.

¹⁷ Gentry, *How to Read and Understand the Biblical Prophets*, 89.

¹⁸ Lohfink, *The Christian Meaning of the Old Testament*, 84.

¹⁹ *Ibid.*, 82; cf. Ninow, *Indicators of Typology within the Old Testament*, 130–31.

Moses notes that Yahweh redeemed (v. 13; לָגַל; LXX: λυτρόω) with an outstretched hand (v. 9; יָד; LXX: χεῖρ) and great arm (v. 16; זְרוֹעַ; LXX: βραχίον). This imagery recalls Exodus 6:6–7 which says, “I am Yahweh, and I will bring you out . . . and I will deliver you . . . and I will redeem you (וְגַאֲלֶיךָ אֶתְּיָדִי אֲרִמְּךָ; LXX: λυτρώσομαι ὑμᾶς) with an outstretched arm (בְּזְרוֹעַ נְטוּיָהּ; LXX: ἐν βραχίονι ὑψηλῶ) and with great acts of judgment.” In Exodus 15, his hand is against the enemy for judgment (vv. 9, 12), and the greatness of Yahweh’s delivering arm is feared by the nations (vv. 13, 16).²⁰ The nations are like petrified “sphinxes”²¹ because, although Pharaoh was supposed to be *king*,²² it is Yahweh who *reigns* forever and ever (v. 18; וְנֶאֱמַר לְעַלְמֵי עַד).²³ The exodus deliverance so decisively displayed Yahweh’s unique and uncontested kingship that no one else is mentioned as king in the rest of Exodus.²⁴ Thus, Brent Aucoin’s lectures on Exodus are fittingly titled, *The Incomparable Yahweh*,²⁵ because as the pinnacle of the revelation of God’s name, character, and glory, the exodus highlights this truth like no other book in the Torah. However, Isaiah 40–55’s employment of exodus imagery equals or surpasses it.

²⁰ For discussion about the interwoven theme of salvation through judgment in Exodus, see James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL Crossway, 2010), 90–107.

²¹ Lohfink, *The Christian Meaning of the Old Testament*, 83.

²² Note the use of the root מָלַךְ in Exod. 1:8, 15, 18; 3:18, 19; 5:4; 6:11, 13, 27, 29; 14:5, 8. It never once refers the Yahweh, only to Pharaoh, until Exodus 15.

²³ The all other uses in Exod 1–14 are about Pharaoh (see note above). Brian D. Russell, *The Song of the Sea: The Date and Composition and Influence of Exodus 15:1–21*, StBl 101 (New York: Peter Lang, 2007), 51; Estelle comments that “although there has been a significant threat to Yahweh’s sovereign rule, Yahweh alone reigns in reality.” *Echoes of Exodus*, 106.

²⁴ After the Song of the Sea, there is only one other use of the root מָלַךְ in Exodus, namely 19:6 where Yahweh the king declares his people to be a מְמַלְכָת כְּהֹנִים (*kingdom* of priests).

²⁵ These are unpublished lectures given at Faith Bible Seminary where Aucoin is both professor of Old Testament and President of the seminary. Interestingly, Hamilton titled his treatment of Isa 40–48 identically (*God’s Glory in Salvation through Judgment*, 201).

Employment of the Pattern

Because the exodus was used as a pattern of redemption in Exodus 15 through imagery and concepts, interpreters are warranted to analyze how other texts and authors might employ it.²⁶ My goal in this section is to consider how Isaiah utilizes exodus imagery to shape the context of Isaiah 52:13–53:12.²⁷ In order to accomplish this, I will first discuss the new exodus anticipated in Isaiah 40–48 via passages describing the *חדשות* (new things; e.g., 42:9) in the development of Isaiah’s prophecies. Second, I will then consider the new exodus anticipated in Isaiah 49–55 with special reference to the *זרוע יהוה* (arm of the Lord; e.g., 53:1). After those considerations, the discussion will turn to the characterization of the Servant in Isaiah 52:13–53:12.

Isaiah 40–48, Yahweh does new things. The term *חדש* (new) is used substantively three times in Isaiah 40–55, all in chapters 40–48.²⁸ In North’s essay, he argues that 43:16–19 is “the clearest starting-point” because “interpreters are unanimous” that the *ראשונות* (former things, v. 18) “can only refer to the passage of the Red Sea” in the first exodus, and “it is equally clear” that the singular *חדשה* (a new thing, v. 19) “is conceived as a new and even more wonderful Exodus.”²⁹ North

²⁶ See Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah*, AnBib 43 (Rome: Biblical Institute Press, 1970), 60–66; more recently, the pattern has been explored by Estelle, *Echoes of Exodus*.

²⁷ Every study requires reasonable limitations, defined bounds; however, by limiting this analysis to Isa 40–55 I am not contending, nor do I agree, that Isaiah 1–39 has a “scarcity, if not total absence, of an appeal or reference to the Exodus from Egypt” (contra Th. C. Vriezen, “Essentials of the Theology of Isaiah,” in *Israel’s Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard W. Anderson and Walter Harrelson [New York: Harper & Brothers, 1962], 129); Anderson, e.g., notes the main theme of Isa 35 is the new exodus (“Exodus Typology,” 181n10); additionally, Ninow argues cogently for exodus typology in both Isa 11 and 35 (*Indicators of Typology within the Old Testament*, 158–65); Vriezen may find the connections to exodus scarce because he labels them non-Isaianic, and when one removes all the hearts from a deck of cards, it seems the deck must consist of three suits (“Essentials,” 129n1).

²⁸ The plural, *חדשות* (new things), is used twice in 42:9 and 48:6, while the singular, *חדשה*, only occurs in 43:19.

²⁹ Christopher R. North, “The ‘Former Things’ and the ‘New Things’ in Deutero-Isaiah,” in *Studies in Old Testament Prophecy: Presented to T. H. Robinson*, ed. H. H. Rowley (Edinburgh:

is correct that this represents the general consensus, where the new exodus in view in 43:19 is primarily the return from Babylonian exile.³⁰ With Young, I agree that “insofar as the return from exile marked a cessation of the period of bondage and disgrace, it may perhaps be regarded as the beginning or first stages of the new thing God would do for His people.”³¹ However, the “creative redemption” which overshadows and surpasses the first exodus—where Yahweh exalted himself above all gods and kings—cannot merely refer to the return from Babylon but must also include the remedy for the sinful obduracy which precipitated that exile (Isa 6:9–10 cf. 42:14–20).³² Childs rightly observes that the following unit of 43:22–44:23 develops the same themes, indicating “Israel’s return on the way is not just a physical journey, but involves also a [spiritual] return to Yahweh.”³³

The two uses of the plural, *חדשות* (new things), in 42:9 and 48:6, also support this clarification. The first mention of *חדשות* comes at the end of the first

T&T Clark, 1950), 116.

³⁰ So, for example, Muilenburg, “Isaiah,” 495–96; North, *Second Isaiah*, 125; Smart, *History and Theology in Second Isaiah*, 101; Oswalt, *Isaiah (40–66)*, 155; J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 337; John Goldingay and David F. Payne, *A Critical and Exegetical Commentary on Isaiah 40–55*, ICC (New York: T&T Clark, 2006), 1:298–99; Shalom M. Paul, *Isaiah 40–66: Translation and Commentary*, ECC (Grand Rapids: Eerdmans, 2012), 215–17; perhaps also Anderson, “Exodus Typology,” 187.

³¹ Edward J. Young, *The Book of Isaiah: The English Text, with Introduction, Exposition and Notes*, NICOT (Grand Rapids: Eerdmans, 1972), 3:156.

³² Stuhlmüller sees “something more grandiose” in the new creation element of the new exodus than merely a return of Israel safely to Palestine (*Creative Redemption*, 69); so also Ninow, *Indicators of Typology within the Old Testament*, 181; Young, *The Book of Isaiah*, 3:156–57; Gary V. Smith, *Isaiah 40–66*, NAC 15B (Nashville: Broadman & Holman, 2009), 209–10; Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox Press, 2001), 336–37, 340–41; perhaps also Blenkinsopp, *Isaiah 40–55*, 228; Westermann, *Isaiah 40–66*, 127–29; John D. W. Watts, *Isaiah 34–66*, Rev. Ed., WBC 25 (Nashville: Thomas Nelson, 2005), 2:670–71; Aage Bentzen, “On the Ideas of ‘the Old’ and ‘the New’ in Deutero-Isaiah,” *Studia theologica* 1, no. 1–2 (1947): 183–87.

³³ Childs, *Isaiah*, 340–41; Motyer’s parallel structure of 42:18–44:23 (paralleling 42:18–43:21 with 43:22–44:23 as “national redemption” and “spiritual redemption” respectively) makes Child’s point and illustrates the parallel components of redemption, and yet it also leads him to limit the “new thing” of 43:19 to return from exile. Motyer, *The Prophecy of Isaiah*, 326.

servant poem,³⁴ where Yahweh is exalted above all false gods who cannot tell the past (הַרְאֵנוֹת; the former things), let alone the future (Isa 41:22–24). The primary emphasis is on the “sovereign predictive word of Yahweh with respect to the second exodus,” writes Hugenberg,³⁵ and the new song of 42:10 (cf. Exod 15) is a response to the new things Yahweh declares.³⁶ Regarding the הַרְאֵנוֹת of 42:9 many comment that they include the declarations surrounding the servant in the preceding verses;³⁷ however, the function of this passage, regardless, is to build anticipation for the future exodus-like redemption for which Yahweh will be praised.

The second use of הַרְאֵנוֹת comes in a transitional chapter, moving from Isa 40–47 to 49–55—*from* mentions of Jacob-Israel, Yahweh’s exclusive deity, and Cyrus as a deliverer *to* focus upon Jerusalem-Zion and the Servant of Yahweh.³⁸ The contrast of הַרְאֵנוֹת (the former things, 48:3) with הַרְאֵנוֹת (the new things, v. 6) recalls Isaiah 41:21–22; 42:9; 43:9, 16–21; 44:6–8 where Yahweh asserted his

³⁴ For this demarcation of the first poem, see esp. Poulsen and Snyman. Frederik Poulsen, *God, His Servant, and The Nations in Isaiah 42:1–9: Biblical Theological Reflections after Brevard S. Childs and Hans Hübner*, FAT. 2. Reihe 73 (Tübingen: Mohr Siebeck, 2014), 80–94; S.D. (Fanie) Snyman, “A Structural-Historical Exegesis of Isaiah 42:1–9,” in *IntIsa*, 250–60; cf. North’s discussion in favor of treating 42:1–4 and 42:5–9 separately. Christopher R. North, *The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study*, 2nd ed. (London: Oxford University Press, 1956), 131–37.

³⁵ Gordon P. Hugenberg, “The Servant of the Lord in the ‘Servant Songs’ of Isaiah: A Second Moses Figure,” in *TLA*, 124.

³⁶ Poulsen, *God, His Servant, and the Nations*, 94; Paul, *Isaiah 40–66*, 191; Blenkinsopp, *Isaiah 40–55*, 214; Westermann, *Isaiah 40–66*, 103.

³⁷ Smart, *History and Theology in Second Isaiah*, 87; Childs, *Isaiah*, 326–27; Smith, *Isaiah 40–66*, 170; Young, *The Book of Isaiah*, 3:124; Oswalt, *Isaiah (40–66)*, 120; Motyer, *The Prophecy of Isaiah*, 322; Brendsel, *Isaiah Saw*, 46; Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 (Piscataway, NJ: Gorgias Press, 2018), 49; representative of those limiting the new things to Cyrus or physical return is Goldingay and Payne, *Isaiah 40–55*, 1:231; some offer little comment here but demur later at 48:6, including North, *Second Isaiah*, 178; Muilenburg, “Isaiah,” 556.

³⁸ This point and wording is indebted to Goldingay and Payne, *Isaiah 40–55*, 1:19; on the shift or transition between Isa 48 and 49, see Peter Wilcox and David Paton-Williams, “The Servant Songs in Deutero-Isaiah,” *JSOT* 13, no. 42 (1988): 80–85; H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Milton Keynes, UK: Paternoster Press, 1998), 147–48; Blenkinsopp, *Isaiah 40–55*, 59–60; North, *Second Isaiah*, 184–85.

sovereignty and knowledge over all of redemptive history—past, present, and future.³⁹ The reason Yahweh gives for announcing the former things before they occurred is that “you are *obstinate* and your *neck is an iron sinew*” (48:4, ESV), which recalls Exod 32:9 “I have seen this people, and behold, it is *a stiff-necked people*”(ESV). The same obstinacy which led to the golden-calf idolatry leads the Lord to foretell the new things so that he alone gets the glory (cf. Isa 48:9–11).⁴⁰ As in 42:9, so in 48:6, תְּדַשׁוּת include the upcoming poems and focus upon the Servant.⁴¹ Additionally, voice of the Servant might be heard proleptically in 48:16.⁴² As Isaiah moves into the latter portion of chapters 40–55, he not only clarifies the redemptive

³⁹ Smith, *Isaiah 40–66*, 318; Uhlig, following Childs, suggests that the former things here refer to prophecies made by Isaiah in Isa 1–39 that have been fulfilled (Isa 13:17 cf. 41:21–28). Torsten Uhlig, “Too Hard to Understand? The Motif of Hardening in Isaiah,” in *IntIsa*, 73; Childs, *Isaiah*, 328–30.

⁴⁰ Motyer observes that 48:10’s reference to בְּכּוּר עֲנִי (in the furnace of affliction) classically recalls the exodus from Egypt (Deut 4:20; 1 Kgs 8:51); however, seeing a potential reference to return from Babylon, Motyer notes this may be a subtle typological connection between the exodus from Egypt and the return from Babylon. Motyer, *The Prophecy of Isaiah*, 379; see also G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 278–79.

⁴¹ Koole writes, “The totally ‘new’ element will have to be sought in the full salvation (also that of Israel’s return) which is made possible by the vicarious work of the Servant of Yahweh.” Jan L. Koole, *Isaiah III*, trans. Anthony P. Runia, HCOT (Leuven, Belgium: Peeters, 1997), 1:566; Motyer, *The Prophecy of Isaiah*, 377; Smith, *Isaiah 40–66*, 319–20; Smart writes, “The new and hidden things that Israel has not known . . . are the events of redemption . . . What God is about to bring forth is nothing less than a new creation” (*History and Theology in Second Isaiah*, 146); Oswalt cautions that the new things the Lord reveals now are “prophecies about the new things God will do; they are not the events themselves” (*Isaiah (40–66)*, 267, 270–72); against North et al. who limit the new things to events surrounding Cyrus. North, *Second Isaiah*, 178; cf. idem., “The ‘Former Things’ and the ‘New Things’ in Deutero-Isaiah,” 123–24; Muilenburg simply asserts the inclusion of the servant “is not likely” and maintains that *instead* the new things are related to Cyrus and the new exodus (“Isaiah,” 556); Goldingay asserts, “the new events need not be ones that have not yet been announced in chapters 40–47” (*Isaiah 40–55*, 2:129), but he must be excluding Isa 42 from that consideration.

⁴² Koole, *Isaiah*, 1:592; Motyer argues via structure, context, and conceptual grounds that the speaker is the Servant. He notes, “That such an intervention should take us by surprise is no argument against it” (*The Prophecy of Isaiah*, 381); Young, *The Book of Isaiah*, 3:259; K&D, 7:466; Eugene Robert Ekblad, *Isaiah’s Servant Poems According to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven, Belgium: Peeters, 1999), 88–89; Goldingay does not take a firm position, although he notes the Targum inserts “the prophet said,” and that the mention of “Yhwh’s breath recalls its being put on Yhwh’s servant in 42:1 (cf. also 11:1–4)” (*Isaiah 40–55*, 143–44); Smart suggests it is better to withhold a verdict (*History and Theology in Second Isaiah*, 148–49); Smith discusses various options but decides the identity was meant to be anonymous at this point (*Isaiah 40–66*, 329); Westermann, although he notes the parallel with 49:1–6, regards part of 48:16 as an insertion (*Isaiah 40–66*, 203).

role of the Servant but also continues utilizing the exodus as a pattern of redemption—especially through the revealing of Yahweh’s arm.⁴³

Isaiah 49–55, Yahweh bares his arm. Earlier I noted that Isaiah 49 commences a new section, which includes a shift in focus (see n38). Whereas 44:24–48:22 dealt primarily with the work of Cyrus to deliver Jacob-Israel from national bondage (cf. 42:18–43:21), 49:1–53:12 deals with the work of the Servant to redeem Zion-Jerusalem from the blindness of sin (cf. 43:22–44:23).⁴⁴ The change in Isaiah’s manner of referring to God’s people is intended as a way to poetically continue calling the Servant *Israel* (49:3) while distinguishing him from the collective Jacob-Israel of chapters 40–48—this allows for the Servant to represent them and fulfill the calling of *Israel* while simultaneously bringing *them* back to Yahweh (49:5, לְשׁוֹבֵב).⁴⁵

In chapters 49–55, the new exodus context continues through various allusions to (1) entry into the promised land (49:8–13), (2) victory at the Red Sea (50:1–2; 51:9–11), (3) redemption from captivity (52:3–6), and (4) repeated

⁴³ Watts writes about the “Arm of YHWH” in 51:9–10, “The Vision has used imagery from the exodus repeatedly from chap. 40 onward to depict YHWH’s new act of salvation.” *Isaiah 34–66*, 2:770.

⁴⁴ This outline of the structure is indebted to Motyer (*The Prophecy of Isaiah*, 352); on the Servant’s role resolving hardness of heart due to blindness of sin, see Uhlig, “Too Hard to Understand?” 74–77; furthermore, Motyer astutely notes that “it is typical in the Isaianic literature that a hint made in one section becomes the theme of the next,” and then, in a footnote, he writes, “The undeveloped references to atonement, salvation and redemption in chapters 6–35 (6:7; 25:9; 35:9–10) provide the topic announced in 40:1–2; the promises of forgiveness in 43:22–44:23 are fulfilled in chapters 48–55” (idem., *The Prophecy of Isaiah*, 289); cf. Peter J. Gentry, “Literary Macrostructures of the Book of Isaiah and Authorial Intent,” in *Bind Up the Testimony: Explorations in the Genesis of the Book of Isaiah*, ed. Daniel Isaac Block (Peabody, MA: Hendrickson Publishers, 2015), 227–53.

⁴⁵ Rikki E. Watts, “Consolation or Confrontation? Isaiah 40–55 and the Delay of the New Exodus,” *TynB* 41, no. 1 (1990): 52–54; Ekblad, *Isaiah’s Servant Poems*, 113–22, 281; Wilcox and Paton-Williams, “The Servant Songs in Deutero-Isaiah,” 93; Brendsel, *Isaiah Saw*, 51–53; H. G. M. Williamson, “The Concept of Israel in Transition,” in *The World of Ancient Israel: Sociological, Anthropological, and Political Perspectives*, ed. R. E. Clements (Cambridge: Cambridge University Press, 1989), 144–45; Barry G. Webb, “A Literary Approach to Isaiah,” in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. David J. A. Clines, JSOTSup 87 (Sheffield, UK: JSOT Press, 1990), 65–84; Peter J. Gentry, “The New Israel in Isaiah: A Challenge to Covenant and Dispensational Theology” (Paper, 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 2018).

mentions of Yahweh's arm (51:5 [2×], 9; 52:10, 53:1).⁴⁶ In this section, I will focus on how references to Yahweh's זרוע (arm) shape the context of Isaiah 52:13–53:12 (n.b. זרוע in 53:1).⁴⁷ To accomplish this, I will briefly consider it both in Isaiah 51 and 52.

First, Isaiah 51 with its numerous calls to עור (awake; 51:9 [2×], 17 [2×]; 52:1 [2×]) represents the “preparation of the way for the final summons in 52:11f. ‘depart, depart!’”⁴⁸ It is addressed to those who seek righteousness (51:1), listen with their ears (51:4, 7), and see with their eyes (51:6)—in other words, those no longer hardened (Isa 6:9–10) because of the Servant's work.⁴⁹ In Isaiah 51:5, Yahweh's arm is inextricably linked to his salvation (יִשְׁע) going out (cf. 52:10, treated below),⁵⁰ which anticipates the urgent supplication of verses 9–10 intended to rouse Yahweh's arm to save as during the exodus.⁵¹ It recalls the drying up of the sea (v. 10a), the

⁴⁶ Anderson, “Exodus Typology,” 182–83.

⁴⁷ Although I cannot fully develop the significance of the זרוע יהוה (Arm of Yahweh) at this juncture, nevertheless I want to stress its importance. Approximately half of the OT occurrences of this phrase are found in Isaiah, and it almost universally refers to or recalls the exodus. Ginsberg notes that in Isaiah's usage it frequently appears to stand in metonymy for Yahweh's favor or salvation (“The Arm of YHWH in Isaiah 51–63 and The Text of Isa 53:10–11,” *JBL* 77, no. 2 [1958]: 152–56); Hoffmeier cogently describes the origin of the biblical usage as establishing Yahweh's supremacy over all so-called gods (cf. Exod 18:10–11), which later came to function as a metaphor for salvation (James K. Hoffmeier, “The Arm of God Versus the Arm of Pharaoh in the Exodus Narratives,” *Bib* 67, no. 3 [1986]: 378–87); Michael A. Fishbane, “Arm of the Lord: Biblical Myth, Rabbinic Midrash, and the Mystery of History,” in *Language, Theology, and the Bible: Essays in Honour of James Barr*, ed. Samuel E. Balentine and John Barton (Oxford: Clarendon Press, 1994), 271–92; Matthew R. Akers, “The Soteriological Development of the ‘Arm of the Lord’ Motif,” *JESOT* 3, no. 1 (2014): 29–48.

⁴⁸ Westermann, *Isaiah 40–66*, 240.

⁴⁹ Uhlig makes a compelling case for this. “Too Hard to Understand?,” 72–83; see also idem., *The Theme of Hardening in the Book of Isaiah: An Analysis of Communicative Action*, FAT. 2. Reihe 39 (Tübingen: Mohr Siebeck, 2009).

⁵⁰ Ginsberg, “Arm of YHWH,” 152–55; Hoffmeier, “Arm,” 387; additionally, Motyer's explanation of the plural זרועי (my arms) is the most helpful. Whether or not one views the use as a “plural of amplitude” signifying the “fulness of divine personal action” or “a recollection of Deut 33:27,” the function of the plural also stands as “a deliberate counterpoise to the singular *my arm* at the end of the verse . . . The unexpected plural . . . prompts the question, what special divine activity is intended by the singular?” *The Prophecy of Isaiah*, 405–6.

⁵¹ Anderson, “Exodus Typology,” 183; Motyer, *The Prophecy of Isaiah*, 408–10; North, *Second Isaiah*, 211–12; Koole, *Isaiah*, 2:168–75; Young, *The Book of Isaiah*, 3:313–14; Oswalt, *Isaiah (40–66)*, 341–42; on the potential mythological backgrounds and potential pairing of new creation and new exodus here, see Stuhlmüller, *Creative Redemption*, 86–91; Kiesow, *Exodustexte*, 101–13.

making of a way through the deep (v. 10b). This passage summons Yahweh's arm to save in a new exodus, and however it accomplishes it,⁵² the salvation appears to involve the removal of God's wrath against sin (43:25 cf. 51:17–23). One wonders as they begin to read Isaiah 52, how precisely does the arm achieve such a salvation?

Second, Isaiah 52 opens with language recalling Isaiah 4:2–6⁵³—the accomplished salvation makes Zion beautifully holy (v. 1 cf. 4:3–4). The Lord provides the reason (יָדָהּ, for; v. 3) the captives must awake and garb themselves in beautiful clothing: “You were sold for nothing, and without money you shall be redeemed (יִלְבָּשׁוּ; LXX: λυτρωθήσεσθε).”⁵⁴ Yahweh infers (יִכְלֵךְ, therefore; v. 6) from the despising of his name caused by exile and oppression that “my people shall know my name . . . that I am he who speaks—behold me!”⁵⁵ Moyter insightfully comments on this passage: “In the exodus redemption and revelation of his name, the Lord set up a mediator to speak for him (Ex. 6:28–7:3; 19:9), but in the coming day he will speak in person and in such a way as to be able to say, ‘Behold me!’”⁵⁶ Yahweh returns to Zion (v. 8) having redeemed (יִלְבָּשׁוּ; LXX: ἐρρύσατο, v. 9) by baring his holy arm (v. 10), as Isaiah 40:1–11 anticipated.⁵⁷ Salvation, as in Isaiah 51, is celebrated, and yet, while

⁵² Motyer accurately notes, “as to the act itself, we are still in suspense! . . . The artistry of Isaiah is as much seen in his suspenseful withholding of information as in his use of words and images” (*The Prophecy of Isaiah*, 416).

⁵³ Oswalt, *Isaiah (40–66)*, 2:360–61.

⁵⁴ N.b. the invitation to this priceless redemption (יִלְבָּשׁוּ, Isa 52:3) is similarly priceless (יִלְבָּשׁוּ, Isa 55:1). See the treatment of Isa 55 below.

⁵⁵ In this new exodus, “the one and only God will demonstrate his unique deity universally” (Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* [Grand Rapids: Eerdmans, 1999], 49).

⁵⁶ Motyer, *The Prophecy of Isaiah*, 419.

⁵⁷ Smith, *Isaiah 40–66*, 422; Brendsel, *Isaiah Saw*, 170–72; Andrew C. Brunson, *Psalms 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 2, Reihe 158 (Tübingen: Mohr Siebeck, 2003), 153–79; N. T. Wright, *Jesus and The Victory of God*, COQG 2 (Society for Promoting Christian Knowledge, 1996), 615–24; idem., “The Servant and Jesus: The Relevance of the Colloquy,” in *JTSS*, 290–94.

it is clear *that* Yahweh’s new exodus salvation comes by his arm,⁵⁸ it is not clear *how* his arm saves.⁵⁹ Isaiah 48–52 have demonstrated the issue is not simply exile but also the wickedness (48:22) and iniquities (50:1) that precipitated it—this hardness of heart must be remedied.⁶⁰

Characterization: The Self-Offering of the New Passover Lamb

By the time one gets to Isaiah 52:13–53:12,⁶¹ there is latent, mounting anticipation for a description of *how* the arm of Yahweh accomplishes the salvation of the new exodus.⁶² I argued that point in the first major section—that the development of Isaiah 40–52 situates Isaiah 53 in the context of the new exodus anticipated. In this section, I will contend that Isaiah’s placement of chapter 53 within a new exodus context typologically characterizes the Servant as the new Passover lamb.⁶³ This characterization depicts the Servant as the lamblike substitute and sacrifice which catalyzes or effects the new exodus. Because the new exodus redemption (52:3, 9–10) includes the removal of wrath (51:17–23) and forgiveness of

⁵⁸ The ABB’A’ pattern of Isa 52:10 makes this obvious:

- (A) YHWH has *bared his holy arm*
- (B) before the eyes of all the nations,
- (B’) and all the ends of the earth (cf. Isa 49:5)
- (A’) shall see *the salvation of our God*.

⁵⁹ Lessing argues that Isaiah’s sixfold use of *ישועת* (salvation: 49:6, 8; 51:6, 8; 52:7, 10) in Isa 40–55 all derive from the exodus: “For Isaiah, the historical semantic content of the noun *ישועת* derives from the exodus event as Yahweh’s quintessential accomplished act of salvation.” R. Reed Lessing, *Isaiah 40–55*, CC (Saint Louis, MO: Concordia Publishing House, 2011), 96n398.

⁶⁰ Uhlig, “Too Hard to Understand?,” 72–77.

⁶¹ Hereafter, I will refer to this passage in shorthand with phrases such as the passage, the Servant text, Isaiah 53, chapter 53, &c; however, this is not meant to exclude 52:13–15 in any way.

⁶² In his attempt to read Isaiah 52:13–53:12 in the “context of Second Isaiah,” Hermisson correctly notes the timing of the oracle: “The time of this future exaltation must then coincide with the great salvific turning point, 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,” in *TSS*, 34).

⁶³ Although, I do not mean to insinuate that this is *all* the new exodus context contributes. I only mean to argue that it minimally contributes to the Servant’s lamblike characterization.

sins (43:25, 44:22), the Servant’s lamblike sacrifice, if it were to effect such a redemption, should be understood in terms of *Stellvertretung* (place-taking).⁶⁴

To contend for this characterization of the Servant, I will argue in two primary steps. First, I will contend the lamb (πῶ; LXX: πρόβατον, Isa 53:7) that the Servant is compared with is none other than the Passover lamb. After considering the correspondences between the Passover lamb and the Servant, second, I will detail the elements of typological *Steigerung* (heightening)⁶⁵—typological differences—between the antitypical Servant-substitution and that of the original paschal lamb. Prior to taking those steps, however, a brief excursus on the concept of *Stellvertretung* is necessary to enable greater overall clarity.

Excursus on *Stellvertretung*

Bailey has noted that terms like *representation* or *substitution* “are theologically loaded terms” such that once used require definition and qualifications which can distract from wider issues;⁶⁶ therefore, I am discussing them directly in this excursus to avoid distracting from the arguments later. The term *Stellvertretung* in German is more neutral than the aforementioned English terms and connotes essentially “place-taking.”⁶⁷ At the risk of over-simplifying the discussion, there

⁶⁴ On *Stellvertretung*, see Daniel P. Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” in *JTSS*, 223–50; Bernd Janowski, “He Bore Our Sins: Isaiah 53 and the Drama of Taking Another’s Place,” in *TSS*, 48–74; Otfried Hofius, “The Fourth Servant Song in the New Testament Letters,” in *TSS*, 163–88; Jörg Frey, “Edler Tod - wirksamer Tod - stellvertretender Tod - heilschaffender Tod: Zur narrativen und theologischen Deutung des Todes Jesu im Johannesevangelium,” in *DJFG*, 65–94; on the atoning nature of the Servant’s place-taking, J. Alan Groves, “Atonement in Isaiah 53,” in *TGA*, 61–89; Peter J. Gentry, “The Atonement in Isaiah’s Fourth Servant Song (Isaiah 52:13–53:12),” *SBJT* 11, no. 2 (2007): 20–47; Richard E. Averbeck, “Christian 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 Academic, 2012), 33–60; Joseph Blenkinsopp, “The Sacrificial Life and Death of the Servant (Isaiah 52:13–53:12),” *VT* 66, no. 1 (2016): 1–14.

⁶⁵ Ninow observes that after the *Vorbild* (type), the *Nachbild* (antitype) “will include a *Steigerung* or intensification” (*Indicators of Typology within the Old Testament*, 156).

⁶⁶ “Concepts of *Stellvertretung*,” 231; cf. Wright, “The Servant and Jesus,” 295.

⁶⁷ While there is overlap between *Stellvertretung* and the German terms *Repräsentation*

appears to be a spectrum from *inkludierende Stellvertretung* (inclusive place-taking)⁶⁸ to *exkludierende Stellvertretung* (exclusive place-taking),⁶⁹ with the potential for a mediating position which notes elements of both can coexist.⁷⁰ The spectrum ranges from suffering *alongside* other sufferers to suffering *alone* the sufferings meant for others. The mediating position recognizes one may substitute in exclusive suffering while representing others who still suffer natural consequences.

Thus, when a text describes place-taking or *Stellvertretung*, it is helpful to ask what sort of place-taking or substitution is in view. That the Servant suffers is indisputable (Isa 53:5–7), even Whybray—who denies the Servant’s death is in view (vv. 8–9)—concedes his suffering.⁷¹ Yet, consensus dissolves once one asks *how* the Servant takes the place of those for whom he suffers.

and *Substitution*, the former is distinct. There is not perfect synonymy between them. Bailey, “Concepts of *Stellvertretung*,” 225; see also Janowski, “He Bore Our Sins,” 52–54.

⁶⁸ Whybray, who judges place-taking in the exclusive sense inappropriate, would say the Servant suffered *alongside* and *shared* in the suffering of the “we.” R. N. Whybray, *Thanksgiving for a Liberated Prophet: An Interpretation of Isaiah 53*, JSOTSup 4 (Sheffield, UK: Sheffield Academic Press, 1983), 30; Hooker parts ways with Whybray because although she agrees about inclusive place-taking, she still regards the Servant’s description “to have had some atoning power” (98). She is quick to clarify that “there is no need to interpret this in terms of ‘substitution’” (*ibid.*). One should note that substitution is used with essential synonymy by Hooker for exclusive place-taking. Morna D. Hooker, “Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?,” in *JTSS*, 97–98.

⁶⁹ Hofius reads Isa 53 as describing the Servant’s exclusive place-taking, what he also terms “*human* substitution” (172). Divine substitution, on the other hand—Hofius argues, is inclusive place-taking as described in the NT of Christ (172–75). It is important to clarify that the inclusive place-taking of Christ is actually the mediating position; thus, Hofius writes, “Christ has not simply come alongside the sinner in order to take away something—namely, guilt and sin; he has rather become identical with the sinner, in order through the surrender of his life to lead sinners into union with God . . . [what takes place is] new creation” (174). “The Fourth Servant Song,” 170–72.

⁷⁰ Bailey summarized Janowski’s “drama of *Stellvertretung*” like this: “The sufferings are substitutionary because something is done for the ‘we’ that they could not do for themselves (and now no longer need to do for themselves), and representative because what the Servant suffered represented their fate and not his.” Bailey, “Concepts of *Stellvertretung*,” 248; cf. Janowski, “He Bore Our Sins,” 68–70.

⁷¹ Whybray, *Thanksgiving*, 79–106; Hooker, “Use of Isaiah 53,” 96; Hermisson after careful consideration says that Whybray’s effort to disprove the Servant’s death “ultimately fails to do justice to the subject because it isolates the expressions rather than reading them in their context.” Hermisson, “Context,” 37n63; as North wrote, “No one would dream of taking the descriptions of death in liii. 7 ff. otherwise than literally, unless he were first determined to identify the Servant with some historical individual of whom he could not claim that he died a violent death” (North, *Suffering Servant*, 148–49).

Hofius, for example, posits that Isaiah describes the Servant with *exkludierende Stellvertretung*, which he finds “theologically simply unthinkable!”⁷² It is unthinkable because Hofius is interpreting the Servant as a *human* person substituting himself for another to bear guilt which in Kantian thought is not possible.⁷³ Bailey’s analysis is accurate: “What is wrong with Servant theology [for Hofius] is that it is not (incarnational) Christology.”⁷⁴ Against Hofius’ reading of the OT, I agree with Hooker that representation “has its roots in the original text,”⁷⁵ but against Hooker, I disagree that our interpretative decision is binary—either substitution or representation.⁷⁶

Instead, with Janowski,⁷⁷ the Servant’s *Stellvertretung* has elements of both of substitution (bearing suffering *in their place*) and representation (suffering *as them*, as their representative). The best succinct illustration of this that I have read is Craig, who is worth quoting in full:

⁷² Hofius, “The Fourth Servant Song,” 172.

⁷³ Kant famously writes, “Moreover, so far as we can judge by our reason’s standards of right, this original debt, or at any rate the debt that precedes whatever good a human being may every do (this, and no more, is what we understand by *radical* evil; see the first section), cannot be erased by somebody else. For it is not a *transmissible* liability which can be made over to somebody else, in the manner of financial debt (where it is all the same to the creditor whether the debtor himself pays up, or somebody else for him), but the *most personal* of all liabilities, namely, a debt of sins which only the culprit, not the innocent, can bear, however magnanimous the innocent might be in wanting to take the debt upon himself for the other.” Immanuel Kant, *Religion and Rational Theology*, trans. Allen W. Wood and George Di Giovanni (Cambridge: Cambridge University Press, 1996), 113; quoted in full by Hofius, “The Fourth Servant Song,” 168–69n27; also quoted by Janowski, “He Bore Our Sins,” 50–51.

⁷⁴ “Concepts of *Stellvertretung*,” 240. The entire sentence is italicized for emphasis originally; Bailey is warranted to say this because Hofius argues later that Paul and other NT authors reappropriate Isa 53 as a “new text” (188) and apply it to Jesus’ death in order to make his death an inclusive place-taking (Hofius, “The Fourth Servant Song,” 172–75, 188).

⁷⁵ Hooker, “Use of Isaiah 53,” 98n7.

⁷⁶ She presents it this way in the body of her argument when she writes, “What we have in Isaiah 53 is much better described as *representative suffering* rather than *vicarious suffering*: as *inclusive* place-taking rather than *exclusive* place-taking.” Hooker, 98.

⁷⁷ See note 70 above.

These roles [of substitution and representation] can be combined, in which case we have neither simple substitution [e.g., the pinch hitter in baseball] nor simple representation [e.g., an athlete's managerial agent] but rather substitutional representation (or representative substitution). A good illustration of this combination of substitution and representation is . . . the role of a proxy at a shareholder's meeting. If we cannot attend the meeting ourselves, we may [authorize] someone else to serve as our proxy at the meeting. He votes for us, and because he has been authorized to do so, his votes are our votes: we have voted via proxy at the meeting of shareholders. The proxy is a substitute in that he attends the meeting in our place, but he is also our representative in that he does not vote instead of us [as himself] but on our behalf, so that we vote.⁷⁸

As I mentioned earlier (see page 37), in chapters 49–55, Isaiah continues calling the Servant *Israel* but shifts to calling God's people *Zion-Jerusalem*. Brendsel has cogently demonstrated how this enables Isaiah to have the Servant die as the regal (Davidic) representative of God's people.⁷⁹ Additionally, in order for the Lord to “blot out sins” (43:25) and remove his wrath (51:17–23), the Servant's substitution must also allow him to exclusively bear this divine punishment so that those whom he represents will not. Therefore, regarding the Servant's *Stellvertretung*, I am persuaded that it includes both representation and substitution—it is *inclusive* due to the representation of the many by the one,⁸⁰ but it is also *exclusive* in his bearing divine punishment as substitute so that they will not.⁸¹ I will defend this interpretation in the following sections.

⁷⁸ The examples in brackets are Craig's own from the preceding paragraph (79). William Lane Craig, *The Atonement*, Cambridge Elements (Cambridge: Cambridge University Press, 2018), 80. Additionally, I should note that although Craig calls his proxy example “inclusionary place-taking” (his rendering of *inkluderierende Stellvertretung*), his discussion lacks the nuance at this point (which his next paragraph clarifies, quoting Turretin). His point is that Christ's death is not merely exclusive place-taking but also inclusionary by means of representation.

⁷⁹ *Isaiah Saw*, 51–64; Brendsel's diagram of this relationship was reproduced and discussed earlier (Figure 2 of chap. 1); see also R. E. Clements, “Isaiah 53 and the Restoration of Israel,” in *JTSS*, 39–54; Hugenberger, “The Servant,” 105–40; Peter J. Gentry, “Rethinking The ‘Sure Mercies of David’ In Isaiah 55:3,” *WTJ* 69, no. 2 (2007): 279–304; Richard Schultz, “The King in the Book of Isaiah,” in *TLA*, 141–65.

⁸⁰ This representation is ultimately Davidic (see my treatment of Isa 55 below).

⁸¹ See also Jarvis J. Williams, *Christ Died for Our Sins: Representation and Substitution in Romans and Their Jewish Martyrological Background* (Eugene, OR: Pickwick Publications, 2015), 64–73.

Paschal Parallels

In order to advance the argument that the lamb Isaiah compares the Servant to is the Passover lamb,⁸² I will demonstrate first that the new exodus context continues into Isaiah 53.⁸³ This is essential because the expected lamb in an exodus context is the paschal. Second in that context, Isaiah describes the Servant as a lamb on the brink of slaughter who fulfills parallel functions to the paschal.⁸⁴ If the Servant does what the Passover lamb does in an exodus context, the logical conclusion is that the lamb the Servant is compared to is the Passover lamb.⁸⁵ After

⁸² The only OT scholar I have seen make this point is Gentry who mentions this offhand: “[this is an] allusion to Isaiah 53:10–12, where the servant of the Lord is a ‘Passover lamb’ whose atoning death brings about forgiveness for ‘the many’” (Peter J. Gentry and Stephen J. Wellum, *God’s Kingdom through God’s Covenants: A Concise Biblical Theology* [Wheaton, IL: Crossway, 2015], 226); while Lessing comments that Christ is the lamb in John 1:29 and 1 Cor 5:7, he does not explicitly identify the Servant of Isa 53 as the Passover lamb of the new exodus (*Isaiah 40–55*, 594); Motyer demurs, observing, “Isaiah is not here concerned with comparing the Servant’s death with, say, the Passover lamb, but with the fact . . . of compliance whatever the destination” (*The Prophecy of Isaiah*, 433); however, while Isaiah is not featuring an extended comparison with the Passover lamb, this does not mean that the Passover lamb isn’t in the primary background. So, Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah*, LHBOTS 456 (New York: T&T Clark, 2007), 196.

⁸³ In the next section, I will discuss the reference to the arm of Yahweh (53:1), which continues the new exodus context as well. I omit it here because it is part of the typological escalations.

⁸⁴ Note that the ways the Servant exceeds and goes beyond the paschal functions does not necessarily militate against his being identified as such. See the treatment in the following section.

⁸⁵ Schipper has attempted to short-circuit discussion about sacrificial language in Isa 53 by pointing to the language of marred (52:14 cf. Lev 22:25; Mal 1:14), despised (53:3 cf. Mal 1:7, 12), and stricken (53:4 cf. Lev 13:5). He argues that “if one asks what type of lamb Isaiah 53 describes the servant as, the answer is a lamb unfit to come into contact with the altar” (Jeremy Schipper, “Interpreting the Lamb Imagery in Isaiah 53,” *JBL* 132, no. 2 [2013]: 323–25, quote from 324).

Schipper’s caution is taken, one ought to discuss why the text uses such language. Therefore, I reject his argument in the following ways: (1) the “marring” of the Servant (52:14) was not established temporally by Schipper. He uses this to imply that the Servant is marred *before* his death making him a blemished offering. This is a sophistic move because the more straightforward reading of 52:14 is a retrospective reflection on the marring of the Servant in his suffering death. If this is accepted, then he is not marred prior to being slain, and this term does not provide grounds for rejecting sacrificial readings. (2) Schipper’s use of Mal 1 militates against his case. In Malachi, Yahweh’s name is despised (1:6 [2×]) and Yahweh’s table (1:7) along with its fruit (1:12). Schipper curiously omits those details, which show that what is marred (the people’s sacrifices) is *not the same* as what is despised. Rather, the context of Malachi 1 indicates that Yahweh is being despised in his people’s offering of *already* marred animals. If there were a parallel with Isa 53, it is that those who despise him (53:3) contributed to marring (52:14) Yahweh’s Servant sacrifice (52:13; 53:6, 10), and despite their rejection and treatment of the Servant, Yahweh causes his death to succeed (53:10–12). Therefore, Schipper’s argument from Malachi appears similarly sophistic. (3) Finally, Schipper suggest that נגע in 53:4, 8 could be rendered “diseased or plagued.” (Note: Schipper uses the wrong Hebrew root in this section of his essay, mistaking נכה for נגע, understandable given their synonymous use here). While those meanings exist in the semantic range of the word (נגע), it is highly unlikely to have that meaning when in parallelism with נכה (smite, Isa 53:4), which normally

arguing these points, the following section will consider ways that the lamblike Servant is antitypical of the Passover lamb.

Unrushed exodus. In the transition between proleptic celebration of the new exodus redemption *accomplished* by the arm of Yahweh in 52:10 (n.b., the perfect הִשָּׁחַת and the proleptic reflection upon how the arm would accomplish it (53:1–11), the double cry to depart is raised (52:11, סוּרוּ סוּרוּ). Although called to flee in exodus fashion,⁸⁶ they are not to go out בְּהֶחָזֶן (in haste; 52:12) because Yahweh goes before and behind (cf. Exod 14:19). Gentry points out that the term הֶחָזֶן (haste) only occurs three times in the OT (Exod 12:11; Deut 16:3; Isa 52:12).⁸⁷ While the first refers to consuming the *Passover* lamb in haste being ready to depart and the second to departing in haste during the first exodus (in a discussion of *Passover* regulations, Deut 16:1–8),⁸⁸ this last reference in Isaiah 52:12 refers to the safe and peaceful departure of the new exodus. Thus, the final lines before the Servant passage not only continue the new exodus context, but they also recall the *Passover*.⁸⁹

Lamblike Servant. Within that context, Isaiah intriguingly compares the Servant’s willing *Stellvertretung* to that of a הֵשֶׁק (sheep; LXX: πρόβατον, 53:7) and a

connotes the hitting or beating of an object. Thus, in 53:4, the term connotes being beaten or struck physically, and this use would color the use in 53:8. Additionally, the uses of those verbs in Isa 53:4 is contained within the “reckoning” of the “we” of the passage (חָשַׁב, “assume,” *HALOT*, 360). So, if one were to grant the unlikely supposition that the term meant “diseased” here, then one would also note that it is the impression of the “we” as the how they treated the Servant—on that reading, they would have treated him like a diseased person (though, the rhetorical force of their saying that indicates he was not actually!). Therefore, I reject the arguments of Schipper against the lamb being sacrificial.

⁸⁶ Most recognize this (see n5 above). For example, Paul, *Isaiah 40–66*, 395–96.

⁸⁷ Gentry, *How to Read and Understand the Biblical Prophets*, 80–81.

⁸⁸ Motyer, *The Prophecy of Isaiah*, 422.

⁸⁹ If my argument is correct, then Isaiah 52:11–12 introduces the unrushed *Passover* of the new exodus; the invitation to which is described in banquet terms (55:1–3, see below).

לְחֵל (ewe lamb; LXX: ἀμνός, 53:7).⁹⁰ In the OT when the term חֲסִי is not used,⁹¹ חֵל is the term used for the Passover lamb in exodus contexts (e.g., Exod 12:3 [2×], 4 [2×], 5; 13:13),⁹² and the term חֲסִי is only used once in the latter prophets (Ezek 45:21), *never* by Isaiah. Thus, if Isaiah were to refer to the Passover lamb, one would expect the term חֵל.

When Isaiah describes the Servant’s voluntary embrace of Yahweh’s causing the iniquity of the many to fall upon him (53:6), Isaiah likens this unobjecting obedience: כַּחֲמֹר לְטֹבַח (53:7, like a sheep to its slaughter)⁹³—using the expected חֵל. The LXX translator, an early interpreter, renders this phrase ὡς πρόβατον ἐπὶ σφαγῆν (like a sheep on the brink of slaughter).⁹⁴ Earlier in Isaiah, the translator used σφαγή of the slaughter of Yahweh’s enemies (חֲטֹבֵל, εἰς σφαγῆν; Isa 34:2) and paralleled it in

⁹⁰ HALOT notes that “חֵל serves as a collective noun for חֲסִי” (1310). Moore and Brown discuss common livestock terms with overlapping semantic domains. Michael S. Moore and Michael L. Brown, “חֲסִי,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 3 (Grand Rapids: Zondervan, 1997), 727–32.

⁹¹ In the LXX, the term חֲסִי is rendered as πάσχα (e.g., Exod 12:21) or φάσekh (2 Chr 35:6–9, [4×]) depending on the translator. Bosman notes this as well. Hendrik L. Bosman, “חֲסִי,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 3 (Grand Rapids: Zondervan, 1997), 642–44.

⁹² Interestingly, HALOT notes חֵל is used to refer to an חֲטֹבֵל (guilt offering; cf. Isa 53:10) in Lev 5:7 (1311).

⁹³ The Servant’s unobjecting obedience is emphasized in the extreme by Schenker, who argues that it is the Servant’s pacifistic non-retaliation in unjustly suffering due to the guilt of others that relieves those responsible. He writes, “In seinem Schweigen ist der Verzicht auf Forderungen auf sein Recht, auf Schadenersatz und Bestrafung enthalten. Er selbst *behält* auf diese Weise den Schmerz des Unrechts, während er den dafür Verantwortlichen die Konsequenzen *abnimmt*, die sie gerechterweise als Verantwortliche für das begangene Unrecht tragen müssten.” Adrian Schenker, *Knecht Und Lamm Gottes (Jesaja 53): Übernahme von Schuld Im Horizont Der Gottesknechtslieder*, Stuttgarter Bibelstudien 190 (Stuttgart: Verlag Katholisches Bibelwerk, 2001), 96. This translates roughly as, “In his silence is contained the renunciation of demands for his right, for compensation and punishment. In this way, he himself *retains* the pain of the wrong, while he *relieves* those responsible for it of the consequences that they would justly have to bear as those responsible for the wrong committed.”

⁹⁴ I am taking ἐπὶ to indicate the proximity to the slaughter—whether local or temporal; see BDAG, 363.

34:6 with קָרַב (sacrifice; LXX: θυσία).⁹⁵ In the LXX, the verbal σφάζω,⁹⁶ from which σφαγή derives, is also used to match the term טָהַשׁ which is typically used of ritual slaughter—e.g., Exodus 12:5–6 indicates that Israel σφάξουσιν (shall slaughter) the Passover πρόβατον (ἡψ, lamb, 12:5).⁹⁷ That the LXX translator considered these references to have sacrificial overtones seems apparent because he also renders לְחֵלֶךְ with ἀμνός, a *very* common term for sacrificial lambs (cf. LSJ).⁹⁸ In the LXX, πρόβατον and ἀμνός occur together outside the Pentateuch in only three places: once in Isaiah 53:7 and twice in 2 Chronicles 35:7–8. The 2 Chronicles passages occur during Josiah’s Passover and require πρόβατα καὶ ἀμνοὺς . . . πάντα εἰς τὸ φασεχ (sheep and lambs . . . all for the Passover).⁹⁹ While the lexical connections are weighted in favor of the paschal background, the Servant’s fulfillment of paschal functions tips the scales.

The original Passover lamb is a קָרַב פֶּסַח (sacrifice of Passover; LXX: Θυσία τὸ πασχα; Exod 12:27).¹⁰⁰ Yahweh foretold, while in Midian with Moses *before* any of

⁹⁵ While the comments about sacrifice may be picturesque of the slaying of Edomite leaders (Oswalt), it may simply aim to convey the complete slaughter in imagery familiar to an audience well-acquainted with the gore of sacrifices (Smith). John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Eerdmans, 1986), 612; Gary V. Smith, *Isaiah 1–39*, NAC 15A (Nashville: Broadman & Holman, 2007), 573.

⁹⁶ Used three times in the LXX of Isaiah: 14:21 (rendering קָטַבַּת, slaughtering place); 22:13 (rendering הָרַג, kill/slay); and 57:5 (rendering טָהַשׁ, slaughter).

⁹⁷ Ekblad (*Isaiah’s Servant Poems*, 228) also cites the following examples from the Pentateuch: Exod 22:1(21:37); Le 1:10–11; 4:29–35; 17:3; 22:28; Num 11:22; Deut 28:31. This verbal is also a common term of the author of Revelation, used four times to describe Jesus as the slain lamb (5:6, 9, 12; 13:8). The primary term for lamb in Revelation is ἀρνίον (29×).

⁹⁸ This is the only time in the LXX that ἀμνός matches that term (granted that it is usually Rachel’s proper name). Thus, Ekblad (229) writes, “The LXX then links Isaiah 53:7 with Israel’s traditions concerning expiatory sacrifice in a way that is much more overt than is present in the MT [of this verse].” Over 90% of the occurrences of ἀμνός in the LXX appear sacrificial in nature. Most are between Exod 12 and Num 29 (see *ibid.*, 229nn249–50). Cf. Joachim Jeremias, “Ἀμνός, Ἀρνίον, Ἀρνίον,” in *TDNT*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, vol. 1 (Grand Rapids: Eerdmans, 1964), 338–41.

⁹⁹ The apocryphal book of 1 Esdras, which uses 2 Chronicles or the same material as the Chronicler, omits the uses of ἀμνός, writing instead εἰς πασχα πρόβατα (for the Passover lamb, 1 Esd 1:8–9).

¹⁰⁰ See T. Desmond Alexander, “The Passover Sacrifice,” in *Sacrifice in the Bible*, ed.

the plagues, that the Passover plague upon the firstborn would *effect* Israel’s release because “Israel is my firstborn son (בְּנִי בְּכֹרִי), and I say to you [Pharaoh], ‘Let my son go that he may serve me!’ If you refuse to let him go, behold, I will slay your firstborn son (בְּנֵךְ בְּכֹרְךָ)” (Exod 4:22–23, ESV; cf. 11:1 “afterward he [Pharaoh] will let you go”). The noun בְּכֹר (firstborn) functions collectively when referring to Israel, and the בְּכֹר of Pharaoh is also likely collective, signifying all the firstborn in Pharaoh’s kingdom.¹⁰¹ The plague on the firstborn of Pharaoh’s people would have included the Israelites, had Yahweh not redeemed (6:6) them with the blood of the Passover lambs (12:13, 22–23). Since the destroyer would enter the Israelites’ houses if the lamb’s blood was not present,¹⁰² therefore, the lambs died as substitutes for the Israelite firstborn.¹⁰³ Additionally, one of the principles in the exactitude of the distribution of lambs (Exod 12:3–10) is that “the chosen lamb[s] matched the number and needs of the whole community . . . as a substitute for the Lord’s firstborn.”¹⁰⁴ Yahweh commands that this rite is to be observed forever (12:24), and Exodus 13:1–16 describes how every firstborn is to be consecrated to Yahweh and

Robert T. Beckwith and Martin J. Selman (Milton Keynes, UK: Paternoster Press, 1995), 6–8; idem., *From Eden to the New Jerusalem: Exploring God’s Plan for Life on Earth* (Nottingham, UK: InterVarsity Press, 2008), 127–29.

¹⁰¹ R. Alan Cole, *Exodus: An Introduction and Commentary*, TOTC 2 (Downers Grove, IL: IVP Academic, 1973), 78; Tom Holland, *Contours of Pauline Theology: A Radical New Survey on the Influences of Paul’s Biblical Writings* (Fearn, UK: Mentor, 2004), 242–43; cf. Alexander, *Exodus*, 106; Garrett, *Exodus*, 225; Douglas K. Stuart, *Exodus*, NAC 2 (Nashville: Broadman & Holman Publishers, 2006), 145–46; Bill T. Arnold, “בְּכֹר,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 1 (Grand Rapids: Zondervan, 1997), 658–59.

¹⁰² The blood is certainly cleansing as the use of hyssop indicates (Tamara Prosic, *The Development and Symbolism of Passover until 70 CE*, JSOT 414 [London: T&T Clark International, 2004], 49); however, the rite also consecrates God’s people as the prototype of an ordination offering (Alexander, *Exodus*, 230–33); and, there was not a house without someone dead (12:30) because in the Israelite homes “the lamb is a substitute for the Lord’s firstborn” (J. Alec Motyer, *The Message of Exodus: The Days of Our Pilgrimage*, BST [Nottingham, UK: Inter-Varsity Press, 2005], 134; cf. John R. W. Stott, *The Cross of Christ* [Downers Grove, IL: IVP Books, 2006], 140).

¹⁰³ Note substitution in this case seems primarily *exclusive*—the lamb dies *instead* of the firstborn.

¹⁰⁴ Motyer, *The Message of Exodus*, 137.

thus redeemed (13:13). Inaugurated at Passover, this perpetual statute is spelled out further in Numbers 8:14–17 (cf. Num 3:45), where the Levites are devoted wholly to the Lord תַּהֲרֶה (instead of; LXX: ἀντί, Num 8:16) the firstborn—a “substitutionary redemption.”¹⁰⁵ Therefore, this clear example of substitution confirms that the Passover lambs were substitutes for the firstborn.¹⁰⁶

In Isaiah 53, the Servant suffers piercing, chastening, wounds, and crushing for the rebellion (עֲשָׂה), iniquities (עוֹן), and sin (חַטָּא) of others (Isa 53:5–10, 12),¹⁰⁷ being cut off (53:8, נִגְזָר) from the land of the living—suffering unto death (53:9–10, 12; see n71). His wounds brought others healing (53:5); his chastening brought others peace (53:5). Pouring out his life unto death (53:12), the righteous Servant makes many righteous (53:11).¹⁰⁸ The Servant’s *Stellvertretung*, the notion of his substitution, arises from this entire context rather than a single term or phrase.¹⁰⁹

¹⁰⁵ This has been called a “substitutionary redemption” by Arnold in “בְּכֹר” (659). See the discussion also in Gordon J. Wenham, *Numbers: An Introduction and Commentary*, TOTC 4 (Downers Grove, IL: Intervarsity Press, 1981), 108–9; Holland, *Contours*, 172–73.

¹⁰⁶ Holland discusses the Passover and the firstborn extensively: Holland, *Contours*, 237–74. If Holland is correct to suggest that the *Aqedah* (binding of Isaac; Gen 22) forms part of the background for Moses’ description of the Passover lamb’s interposition (254–62), then the substitution of the lamb would be further strengthened. In Gen 22:8, Abraham says God will provide the הֶשֶׁךְ (LXX: πρόβατον) for the offering. As he was going לְשַׁחֵט (to ritually slaughter; LXX: σφάζει, Gen 22:10), the angel of the Lord stops him. The Lord provides a אֵילִם (ram; LXX: κριός, 22:13), and Abraham offers it תַּהֲרֶה (instead of; LXX: ἀντί, 22:13). Moses utilizes similar language to describe this substitution of the Lord’s provided lamb in the stead of Isaac as he uses to describe the Passover lamb and substitution of the Levites for the firstborn.

¹⁰⁷ J. Alec Motyer, “‘Stricken for the Transgression of My People’: The Atoning Work of Isaiah’s Suffering Servant,” in *FHHC*, 256–57.

¹⁰⁸ Childs, *Isaiah*, 419–20; Lessing, *Isaiah 40–55*, 602–3; Smith, *Isaiah 40–66*, 461–62; against Goldingay who argues for an intransitive hiphil rendering the verse, “My Servant he will show many that he is righteous” (*Isaiah 40–55*, 2:325); rightly Koole, who argues against Goldingay that there is not an indisputable example of this verb in the hiphil with an intransitive meaning (*Isaiah*, 333). North originally (*Suffering Servant*, 126) proposed deleting צַדִּיק (righteous one, 53:11); however, he later changed his interpretation, saying, “We may not delete the word on the authority of the three MSS . . . which themselves are more likely to have omitted it by homoioteleuton” (*Second Isaiah*, 232). See esp. Thomas D. Petter, “The Meaning of Substitutionary Righteousness in Isa 53:11: A Summary of the Evidence,” *TrinJ* 32, no. 2 (2011): 165–89; cf. the discussion in David A. Sapp, “The LXX, 1QIsa, and MT Versions of Isaiah 53 and the Christian Doctrine of Atonement,” in *JTSS*, 173–76.

¹⁰⁹ Hofius, “The Fourth Servant Song,” 167n22.

Groves keenly observes that the major reason for debate “is not Isaiah 53’s language, but its presenting *human* suffering (and death) as the means for making atonement for others. If the sufferer in Isaiah 53 were a sacrificial *animal*, I suggest that there would be little or no controversy.”¹¹⁰ This is precisely Hofius’ issue as he wrestles with Kantian legal questions (see p43). The phrases וְעֹנֵתָם הוּא יִסְבֵּל (and their guilt he will bear, 53:11) and וְהוּא חָטָא רַבִּים נֶשָּׂא (and he bore the sin of many, 53:12) speak of bearing the punishment and guilt for *others’* sins, though Hofius notes the verbs are typically used for bearing the consequences of *one’s own* sin.¹¹¹ Intriguingly, Hofius’ conclusion is not that the Servant isn’t substituted but that his substitution is “simply outrageous” because he is a “human.”¹¹² While this passage is unique in its presentation of a person as a substitute sacrifice,¹¹³ uniqueness is not a sufficient criterion for dismissal.¹¹⁴ After all, Yahweh is doing a *new* thing (see pp33–37); therefore, the singularity of the Servant’s substitution makes sense as an act of divine intervention (53:1, 10).

Therefore, since the Servant dies as a substitute lamb in a new exodus context, I am warranted to conclude that when Isaiah describes him as a *שֶׁה*, the Passover lamb is the primary background. This was confirmed by considering how

¹¹⁰ “Atonement in Isaiah 53,” 68 (emphasis added); cf. 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 Academic, 2012), 182–84.

¹¹¹ Hofius, “The Fourth Servant Song,” 166. In 166n12, he provides examples including Lev 5:17; 7:18; 17:16; 19:8; 20:17, 19, 20; 24:15.

¹¹² *Ibid.*, 168, 172.

¹¹³ Heskett writes, “This was a new and revolutionary concept that a human sufferer would have the power to be a substitute and atone for human sin” (*Messianism*, 192); Spieckermann concludes, “Isaiah 53 remains a singular text in the Old Testament” (Hermann Spieckermann, “The Conception and Prehistory of the Idea of Vicarious Suffering in the Old Testament,” in *TSS*, 15); cf. Richard J. Clifford, *Fair Spoken and Persuading: An Interpretation of Second Isaiah*, Theological Inquiries (New York: Paulist Press, 1984), 178–79.

¹¹⁴ Rather, with Groves, the uniqueness of syntax, portrait, and action warrant special consideration (“Atonement in Isaiah 53,” 80–81).

the LXX renders the passage and by analyzing their parallel substitutionary roles. The paschal lamb dies in the place of the firstborn—averting the wrath of God dispensed by the destroyer, and the Servant dies in the place of the many—averting the wrath of God against their sin. However, the Servant’s sacrifice is not limited in this correspondence because it also contains typological *Steigerung* (escalation).

Typological Escalation

Although this section discusses the typological differences between the Servant and the Passover lamb, these do not militate against the exodus and paschal backgrounds already demonstrated;¹¹⁵ rather, they demonstrate the additional significance and efficacy that Isaiah accorded to the Servant. In Isaiah 53, the fact that the Servant is a human and not an animal already evinces this escalation.¹¹⁶ In order to grasp the additional significance in the Servant’s depiction,¹¹⁷ this section will consider the three following relationships: (1) that of the Servant and Yahweh, and (2) that of the Servant and Israel, and (3) that of the Servant and scapegoat.

Servant and Yahweh. In my analysis of the context leading up to Isaiah 53 (pp37–40), I considered how the references to Yahweh’s arm build the anticipation of the new exodus. The final occurrence in 52:10 proleptically celebrates Yahweh’s future redemption where he comes *personally* (52:6, יְהוָה) to redeem and comfort his

¹¹⁵ To use a contemporary analogy, the Ford Mustang released this year is no less a Mustang than original 1964 edition, but in the intervening decades, the Mustang has acquired additional functionality. This functionality improves safety, efficiency, and yet remains the same model—the same type—of Ford.

¹¹⁶ Keil and Delitzsch write, “We have to do with an antitypical and personal sacrifice, and not with a typical and animal one” (K&D, 7:518).

¹¹⁷ The import of this section is twofold. First, I am aiming to explain that Isaiah is incorporating additional biblical imagery into the Servant’s portrait—which I demonstrated includes his substitution as the Passover lamb of the new exodus. This additional imagery says that Isaiah intends to communicate more, not less (see quote from K&D in note above). Second, these additional elements appear (in some measure) in John’s use of Isaiah, and this section demonstrates he is warranted to see them as part of the Servant’s portrait.

people as called for in Isaiah 40:1 (52:9), and Isaiah 54 depicts redeemed people who are beneficiaries of the Servant's suffering.¹¹⁸ Therefore, Isaiah 53 appears to unfold the means by which Yahweh accomplishes this redemption,¹¹⁹ but the passage itself describes the Servant figure who is distinguishable from Yahweh (53:6, 10). In this section, I will advance three arguments that while distinguishable, the Servant's identity overlaps significantly with Yahweh's: (1) the Servant is יָרוּם וְנִשְׂאָ (high and lifted up, 52:13); (2) the Servant is זְרוּעַ יְהוָה (the arm of Yahweh); and (3) the Servant does the redeeming in Yahweh's personal redemption of his covenant spouse. If these arguments hold, then Motyer is right to comment, in some sense, that the Servant "is Yahweh's alter ego. . . . the divine Yahweh himself come to save."¹²⁰

First, Yahweh speaks and describes his exaltation of the Servant,¹²¹ who will be יָרוּם וְנִשְׂאָ (52:13; LXX: ὑψωθήσεται καὶ δοξασθήσεται σφόδρα). Koole correctly notes these terms "introduce the divine sphere,"¹²² which is why Dahood

¹¹⁸ Dumbrell concludes his article on the Servant's role, "The logic of the placement of chapters 54 and 55 suggests that all this has been achieved by the suffering and death of Yahweh's Servant (Is. 53). The significance of his world-shaping ministry, which had been anticipated by the language of Is. 42:1-4, now becomes clear. He will do nothing less than usher in the new era, the age of the new creation" (William J. Dumbrell, "The Role of the Servant in Isaiah 40-55," *RTR* 48, no. 3 [1989]: 113). See esp. 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 Academic, 2007), 158-59; Jason S. DeRouchie, "Counting the Stars with Abraham and the Prophets: New Covenant Ecclesiology in OT Perspective," *JETS* 58, no. 3 (2015): 465-68; see also Smith, *Isaiah 40-66*, 429-30; Oswalt, *Isaiah (40-66)*, 288; Motyer, *The Prophecy of Isaiah*, 444. See my argument on p68 below.

¹¹⁹ So, e.g., Matthew S. Harmon, *The Servant of the Lord and His Servant People Tracing a Biblical Theme Through the Canon*, ed. D. A. Carson, NSBT 54 (Downers Grove, IL: InterVarsity Press, 2020), 129-30.

¹²⁰ Motyer, "Atoning Work," 251.

¹²¹ Boda's structure of the passage shows how God's speech bookends the Servant poem (52:13-15; 53:11-12) because in each case there is a first-person singular speaking of a third person singular who is the Servant. Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament*, Siphut 1 (Winona Lake, IN: Eisenbrauns, 2009), 208; so also Westermann, *Isaiah 40-66*, 255-56; Muilenburg, "Isaiah," 615-16.

¹²² Koole, *Isaiah*, 2:265; cf. Gosse (Bernard Gosse, "Isaïe 52,13-53,1 et Isaïe 6," *RB* 98, no. 4 [1991]: 537-43) who writes, "Nous assistons à une nouvelle transgression, le «serviteur» va s'élever à la hauteur de Dieu, ou tout au moins de son trône. C'est de cette manière qu'est signifiée la victoire sur la fatalité exprimée au chapitre 6" (539). Roughly, this translates as, "We witness a new transgression, the 'servant' will rise to the height of God, or at least of his throne. This is how the

proposes emending the text here;¹²³ however, such an emendation is a classic “example of altering the evidence to suit the conclusion.”¹²⁴ The reason the terms evoke the divine sphere is that everywhere else in Isaiah the verb-pair unambiguously refers to *Yahweh* (6:1; 33:10; 57:15),¹²⁵ and even in variations of the roots (2:12–14 [3×]), “any challenge to the Lord’s unique exaltation, expressed by this stereotyped pairing, will *ipso facto* be brought low.”¹²⁶ In Isaiah 2, wrapped around the Day of Yahweh (2:12–16)—where none who seek to be high and lifted up will stay thus—is the twice repeated phrase וְנִשְׁגַּב יְהוָה לְבַדּוֹ (Yahweh *alone* will be exalted; 2:11, 17).¹²⁷ The same theology appears when Yahweh says repeatedly כְּבוֹדִי לֹא אֶחָר לְאִתָּן (my glory I will not give to another, 48:11 cf. 42:8). The LXX of Isaiah almost always renders שִׁגְבַּת and רוּם with a term from $\sqrt{\psi\sigma\varsigma}$; thus, e.g., $\psi\psi\omega\theta\eta\sigma\epsilon\tau\alpha\iota$ is rendered both for וְנִשְׁגַּב in 2:11,17 and for יָרוּם in 52:13. If (1) Yahweh alone will be exalted (2:11, 17)—high and lifted up (6:1; 33:10; 57:15), and (2) Yahweh humbles those who seek exaltation (2:12–14), and (3) Yahweh will not share his glory with another (42:8; 48:11), then the most logical reading of Isaiah 52:13 is that the Servant shares in Yahweh’s divine identity because Yahweh makes him high and lifted up.¹²⁸

victory over fatality expressed in chap. 6 is signified.”

¹²³ M. Dahood, “Phoenician Elements in Isaiah 52:13–53:12,” in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. H. Goedicke (Baltimore, MD: Johns Hopkins University Press, 1971), 65.

¹²⁴ Oswalt, *Isaiah (40–66)*, 379n79.

¹²⁵ Wilcox and Paton-Williams, “The Servant Songs in Deutero-Isaiah,” 95.

¹²⁶ H. G. M. Williamson, *The Book Called Isaiah: Deutero-Isaiah’s Role in Composition and Redaction* (Oxford: Clarendon Press, 1994), 39.

¹²⁷ Watts analyzes the structure of the chapter chiastically centering upon the Day of Yahweh and these phrases. John D. W. Watts, *Isaiah 1–33*, Rev. Ed., WBC 24 (Nashville: Thomas Nelson, 2005), 54.

¹²⁸ Bauckham, *God Crucified*, 49–51; Lessing asks, “Does this [use of a verbal pair used only for Yahweh] mean that Yahweh and the Servant share an equal status?” And, he responds with emphasis, “*Exactly*” (*Isaiah 40–55*, 582); Gignilliat similarly concludes, “the narrative description of God’s unique acts and attributes in the book of Isaiah are now being attributed to the Servant in such a way that the identity of the two bleed onto one another” (Mark S. Gignilliat, *Paul and Isaiah’s*

Second, not only is the Servant high and lifted up, but he is also lifted up as the יהוה זרוע (53:1; LXX: ὁ βραχίων κυρίου) in the new exodus.¹²⁹ In Isaiah 51:9–10, the personification of the arm of Yahweh focuses on the Lord himself—“he is looked for in person and in power”¹³⁰—not merely the saving action of the Lord but the Lord in saving action.¹³¹ This use of arm and that of 52:10 point toward the *personal* divine intervention of Yahweh in the new exodus.¹³² In 52:10, the bared arm is the display of salvation to the ends of the earth (see n58), which is precisely what Yahweh said the *Servant* would be in 49:6.¹³³ Just as the reported salvation (מְשִׁיֵּעַ) of 52:7 is announced secure in 52:10 (יְשׁוּעָה), so the report (שְׂמוּעָה) of 53:1 announced the unbelievable peace (שְׁלוֹם) secured by the Servant in 53:5, originally reported in 52:7 (מְשִׁיֵּעַ שְׁלוֹם).¹³⁴ In the OT, Yahweh’s outstretched arm or hand readily recalls the exodus, and it is instructive to note that, in the overwhelming

Servants: Paul’s Theological Reading of Isaiah 40–66 in 2 Corinthians 5:14–6:10, LNTS 330 [New York: T&T Clark, 2007], 89); Ekblad observes, “In Isaiah 49:3 the Lord speaks in the first person about his servant: ‘in you I will be glorified’. While in the LXX of Isaiah 52:13 the Lord describes his servant as separate from himself, the reader is invited to wonder whether the Lord’s glorification through the servant is described here” (*Isaiah’s Servant Poems*, 183). Ekblad also calls this a “possible identification between the servant and the Lord” (181); see esp. Jaap Dekker, “The High and Lofty One Dwelling in the Heights and with His Servants: Intertextual Connections of Theological Significance between Isaiah 6, 53 and 57,” *JSOT* 41, no. 4 (2017): 484–91; see similarly in Brendsel, *Isaiah Saw*, 132–33; Craig A. Evans, “Obduracy and the Lord’s Servant,” 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 Press, 1987), 230–35; 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. Patricia K. Tull and Claire Mathews McGinnis, SBL Symposium Series 27 (Atlanta: Society of Biblical Literature, 2006), 117–18; Day, *Jesus, the Isaianic Servant*, 66; Oswalt, *Isaiah (40–66)*, 378–79.

¹²⁹ See also the discussion of the arm above as part of the new exodus context (pp37–40).

¹³⁰ Motyer, *The Prophecy of Isaiah*, 409.

¹³¹ Smart, *History and Theology in Second Isaiah*, 182; Oswalt, *Isaiah (40–66)*, 375; Motyer, *The Prophecy of Isaiah*, 427.

¹³² Navarro writes that the arm of Yahweh is always “una designación de la persona divina” (a designation of a divine person). Enrique Farfan Navarro, *El Desierto Transformado: Una Imagen Deuterocanónica de Regeneración*, AnBib 130 (Rome: Pontificio Istituto Biblico, 1992), 188; Akers, “Soteriological Development,” 40.

¹³³ Ekblad, *Isaiah’s Servant Poems*, 277; Akers, “Soteriological Development,” 43.

¹³⁴ Cf. Goldingay, *The Message of Isaiah 40–55*, 495–96.

majority of occurrences, the υψος word-family is used by the LXX to render the *uplifted* nature of the arm.¹³⁵ In Isaiah 26:11, Yahweh’s יָד רָמָה (hand is uplifted; LXX: ὑψηλός ὁ βραχίων) is favor shown (26:10, חַן) but unperceived (חֹזֶה).¹³⁶ In the same way, the Servant יָרוּם (will be lifted up; LXX: ὑψωθήσεται, 52:13) but received with unbelief (53:1). If (1) Yahweh’s arm is personified as his saving presence in 51:9–10, and (2) the salvation of that arm (52:10) is what Yahweh said the Servant would do in 49:6, and (3) the reports of Yahweh’s peace (52:7) are fulfilled by the Servant (53:5), and (4) the same verbs naturally used of Yahweh’s uplifted arm are used of the Servant in 52:13, then the most logical understanding of Isaiah 53:1 implies that the Servant shares in the divine identity as Yahweh’s uplifted Arm.¹³⁷

Third and finally, the Servant’s substitutionary death accomplishes the redemption that Isaiah promises everywhere *Yahweh* will do (see n118).¹³⁸ In a

¹³⁵ A survey of every verse where יָרוּם and נָטָה occur together yields the following references (Exod 6:6; Deut 4:34, 5:15, 7:19, 9:29, 11:2, 26:8; 1 Kgs 8:42; 2 Kgs 17:36; Jer 21:5, 27:5, 32:17, 32:21; Ezek 20:33–34 [2×], 30:25; Ps 136:12; 2 Chr 6:32). In the overwhelming majority of these cases, the word-pair is translated in the LXX by βραχίων and a form of ὑψηλός or ὑψώ; additionally, the LXX uses this word-pair (βραχίων and ὑψος) to render phrases like “mighty hand” or similar. Thus, phrases like ἐν βραχίονι ὑψηλῷ appear in the LXX of Exod 6:1, 32:11; Deut 3:24, 6:21, 7:8, 9:26; Ps 88:14; Isa 26:11; Dan 9:15; Odes 5:11 (borrowing from Isa 26:11); Baruch 2:11.

¹³⁶ Motyer calls this uplifted hand “some signal act of God for benefit or bane” (*The Prophecy of Isaiah*, 216).

¹³⁷ Bauckham discusses the “personified or hypostatized divine aspects” of Yahweh’s Word and Wisdom. The references to Yahweh’s arm seem function similarly (*God Crucified*, 20–22); as Goldingay writes, “Yhwh’s arm is here virtually hypostatized and is the subject of a verb as in 40:10 (cf also 48:14, and the address to Yhwh’s arm in 51:9); contrast 52:10 and 42:11. The revelation is indeed a revelation of Yhwh, but it is a revelation of a part of Yhwh in some sense representing Yhwh and distinguishable from Yhwh” (Goldingay and Payne, *Isaiah 40–55*, 2:298); Williamson calls the “arm” a ‘title for the servant’ (*Variations*, 164); Ekblad notes that the LXX seems to connect 52:10 with 53:1 by means of the verb ἀποκαλύψει (*Isaiah’s Servant Poems*, 197); Brendsel, *Isaiah Saw*, 116–21, 132–33; Akers, “Soteriological Development,” 40–45; Day, *Jesus, the Isaianic Servant*, 92–98; Oswalt, *Isaiah (40–66)*, 375; Motyer, *The Prophecy of Isaiah*, 427; Lessing, *Isaiah 40–55*, 613; Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids: Zondervan, 2014), 72.

¹³⁸ Of the twenty-four uses of גָּאֵל (redeem), twenty-three are indisputable: one refers to the Yahweh’s day of redemption (63:4); three refer to the redeemed (35:9; 51:10; 62:12); twelve refer to Yahweh as Redeemer (41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 60:16; 63:16); and seven refer to Yahweh redeeming (43:1; 44:22, 23; 48:20; 52:3, 9; 63:9). In Isa 59:20, Yahweh declares אֲנִי גֹאֵל לְיִצְיָן גּוֹאֵל (a Redeemer will come to Zion), and while this makes the most sense as Yahweh contextually (Oswalt, *Isaiah (40–66)*, 530), someone could plausibly dispute that this reference is messianic (cf. Rom 11:25–26 and related debates).

survey of every occurrence of $\sqrt{\text{גאל}}$ (redeem) in Isaiah,¹³⁹ I did not find any indication that Yahweh redeemed *by proxy*; to the contrary, the text makes explicit עָשָׂה יְהוָה (Yahweh has done it, 44:23): $\text{גָּאֵל יְהוָה יַעֲקֹב}$ (Yahweh has redeemed Jacob, 44:23).¹⁴⁰ Additionally, Stuhlmüller thoroughly analyzes the concept of redemption in Isaiah 40–55, and she notes that it is *intrinsically personal*.¹⁴¹ If (1) Isaiah never indicates Yahweh redeems by proxy, and (2) all indicators in Isaiah’s use of $\sqrt{\text{גאל}}$ are that Yahweh will personally redeem as in the exodus (Exod 6:6),¹⁴² and (3) redemption is itself intrinsically personal, then if one grants the Servant accomplishes Yahweh’s personal redemption (43:1; 52:3, 10 cf. 54:5, 8) one ought to conclude that in some sense the Servant shares in Yahweh’s divine identity.

Therefore, because (1) the Servant is יָרִים וְנִשָּׂא (high and lifted up, 52:13); (2) the Servant is זְרֹעַת יְהוָה (the arm of Yahweh); and (3) the Servant does the redeeming in Yahweh’s personal redemption of his covenant spouse—for those reasons argued above, I am warranted to conclude that the Servant shares in Yahweh’s divine identity.¹⁴³ This is the most significant element of typological

¹³⁹ See note above. Cf. Robert L. Hubbard Jr., “גאל,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 1 (Grand Rapids: Zondervan, 1997), 789–94.

¹⁴⁰ One thinks of Boaz who goes in person to the gate to redeem Ruth (Ruth 4), not to mention the obviously personal nature of taking her as spouse &c. Although the term $\sqrt{\text{גאל}}$ does not appear until Hosea 13:14, some picture of redemption is also in play in Hosea 3, where the prophet goes personally to buy Gomer back. Stuart calls this a “bride-price.” Douglas K. Stuart, *Hosea–Jonah*, WBC 31 (Dallas: Word Books, 1987), 66. The common thread in these comparisons is that the redeemer is not only personally invested but acts to redeem in person.

¹⁴¹ Stuhlmüller, *Creative Redemption*, 99–123; cf. Arvid S. Kapelrud, “The Main Concern of Second Isaiah,” *VT* 32, no. 1 (1982): 50–58.

¹⁴² The connection with the redemption of the exodus is clear in the contrast of former things and new things (see pp33–37).

¹⁴³ After writing this section, I discovered that Morales argues that “the figure of the servant emerges as in some way a manifestation of Yahweh” (L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, ESBT 2 [Downers Grove, IL: IVP Academic, 2020], 155); furthermore, Dekker persuasively demonstrates linkages between Isa 6, 53, and 57 concluding that “the Servant is granted the highest possible position, which . . . belongs exclusively to the Holy One himself” (485). I regard Dekker’s article as the single best work on this connection. Dekker, “The High and Lofty One.”

escalation, and the next section addresses the next relevant element: the relationship between the Servant and Israel.

Servant and Israel. Earlier I commented in passing about the relationship between the Servant and Israel (see p37). As part of the transition between chapters 40–48 and 49–55, Isaiah shifts in the manner of referring to Jacob-Israel—preferring to speak of them as Zion-Jerusalem.¹⁴⁴ In this way, Isaiah’s development of Yahweh’s Servant Israel (49:3) in 49–55 gradually takes on a *representative role* whereby this *singular* Servant would redeem Zion-Jerusalem both by fulfilling their servant-role and by his removing their guilt.¹⁴⁵ This section aims to comment on the Servant as a singular representative of Zion-Jerusalem who fulfills their role, and the next section will comment on the Servant’s removing of guilt.

Because Isaiah’s portrait of the Servant *develops* over the course of his writing,¹⁴⁶ Dumbrell is certainly right to say, “the person of the servant is Israel in some form;”¹⁴⁷ it is important, however, to emphasize the words *in some form*.¹⁴⁸ While the Servant’s formal introduction comes in 42:1–9,¹⁴⁹ where his role to bring

¹⁴⁴ See nn38, 45 above.

¹⁴⁵ Watts writes, “Pivotal here is the installation in 49:1–6(7) of a new servant Israel who will both restore Jacob-Israel and be the light to the nations that Jacob-Israel was not” (Rikki E. Watts, “Mark,” in *CNTUOT*, ed. G. K. Beale and D. A. Carson [Grand Rapids: Baker Academic, 2007], 164); cf. idem., “Consolation or Confrontation?,” 54–57.

¹⁴⁶ Isaiah has a “tendency to introduce a new topic in a mysterious manner and then to delay exposition of it until later key information that enables readers to understand what is being described has been provided” (232). Gentry argues Isaiah does this when he mysteriously introduces the servant in Isaiah 42 but does not fully develop until the latter three servant songs (233). Gentry, “Literary Macrostructures,” 232–33.

¹⁴⁷ “The Role of the Servant in Isaiah 40–55,” 105. He notes Isa 49:3 in a footnote here.

¹⁴⁸ Childs quips, “For anyone who takes the larger literary context seriously [thinking of 41:8], there can be no avoiding the obvious implication that *in some way* Israel is the servant who is named in 42:1” (*Isaiah*, 325); cf. Goldingay and Payne, *Isaiah 40–55*, 1:212.

¹⁴⁹ The description of the Servant’s role here might be termed the “ideal” or “picture” of the kind of Servant Israel is supposed to be. Wilcox and Paton-Williams, “The Servant Songs in Deutero-Isaiah,” 88.

מִשְׁפָּט (justice; 42:1, 3, 4) to the nations is highlighted,¹⁵⁰ Yahweh has already said, in Isaiah 41:8–9, וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ . . . עַבְדִּי אַתָּה (But you, Israel, my servant, Jacob, whom I have chosen . . . you are my servant).¹⁵¹ Consequently, the Servant appears as Israel; however, Isaiah “quickly disabuses us of any thought that, nationally considered, Israel, as Isaiah knew it, is either fit or able for the task.”¹⁵² He describes Israel as a blind and deaf servant (42:19–20)—hardened by Isaiah’s ministry (6:9–10 cf. 42:20[!])—who burdens Yahweh with their sins (43:24), hard of heart and far from righteousness (46:12–13).¹⁵³ Uhlig, in view of this, rightly concludes that they “cannot fulfill their commission as the servant of YHWH (Isa 42:1–9).”¹⁵⁴ Thus, one may conclude with Williamson about the Servant in 42:1–4, “the prophet hoped [Israel] would be transformed under his ministry into the ideal servant-Israel.”¹⁵⁵

From Isaiah 49 onward, Hermisson’s remark rings true: “The old alternative between ‘collective’ and ‘individual’ falls hopelessly short, when for example the Servant as an individual represents true Israel [in Isa 49:3].”¹⁵⁶ The

¹⁵⁰ Motyer writes, “Our understanding of the Servant’s task turns, then, on the meaning we give to מִשְׁפָּט” (“Atoning Work,” 248); see esp. W. A. M. Beuken, “Mišpāt: The First Servant Song and Its Context,” *VT* 22, no. 1 [1972]: 1–30; Jörg Jeremias, “Mišpāt im ersten Gottesknechtslied (Jes 42:1–4),” *Vetus testamentum* 22, no. 1 [1972]: 31–42.

¹⁵¹ At Isa 42:1, North comments that “the Servant is introduced as if already present, but his mission (probably) and its fulfillment (certainly cf. v. 4) lie in the future” (*Second Isaiah*, 106).

¹⁵² Motyer, “Atoning Work,” 249.

¹⁵³ Clyde T. Francisco, “The Great Redemption,” *R&E* 51, no. 2 (1954): 158–60; on Israel as blind and deaf Servant, see Brent Aucoin, “Corroborating Witnesses: Matthew’s Allusion to Isaiah 43:8–13 in Matthew 12:22” (PhD Diss, Clarks Summit, Pennsylvania, Baptist Bible Seminary, 2013), 64–126.

¹⁵⁴ Uhlig, “Too Hard to Understand?,” 72.

¹⁵⁵ Williamson, *Variations*, 142–43.

¹⁵⁶ Hermisson, “Context,” 41; similarly, Janowski writes, “because Israel refuses this role . . . the prophetic Servant represents ‘true Israel’ from the first Servant Song onward” (“He Bore Our Sins,” 59).

ministry of the Servant in 49–53 then not only restores Jacob-Israel (49:5–6) but also (1) fulfills Israel’s calling as a light to the nations (49:6 cf. 42:6), (2) brings salvation to the ends of the earth (49:6 cf. 52:10), and (3) is given as a covenant to the people opening the eyes of those imprisoned in darkness (49:8–9 cf. 42:6–7).¹⁵⁷ Not only does the Servant *open the eyes* (42:7; 49:9; 61:1),¹⁵⁸ but also (1) Yahweh gives him a disciple’s tongue (50:4, לְשׁוֹן לְמוֹדִים);¹⁵⁹ (2) Yahweh awakens and *opens his ears to hear* as a disciple (50:4, לְשָׁמַע כְּלְמוֹדִים; to hear as disciples); and (3) these equip and enable him to sustain with a word the weary (50:4, יָעִי) as Yahweh promised he would (40:29, יָעִי; weary).¹⁶⁰ Thus, the Servant embodies a reversal of the hardening come upon Israel, whose “tongue and deeds are against Yahweh” (3:8) and whose “ear has not been opened” (48:8).¹⁶¹ Uhlig rightly notes, “by listening to [the Servant’s] voice, their hardness can be overcome (Isa 50:10).”¹⁶² Indeed, this is evidenced by the testimony of the many in 53:1–10 (the “we”),¹⁶³ and the fact that

¹⁵⁷ Morales, *Exodus Old and New*, 140; Andrew T. Abernethy, *The Book of Isaiah and God’s Kingdom: A Thematic Theological Approach*, NSBT 40 (Downers Grove, IL: InterVarsity Press, 2016), 138–42.

¹⁵⁸ On Isa 61 as the fifth Servant poem, see W. A. M. Beuken, “Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40–55,” in *The Book of Isaiah Le Livre d’Isaïe: Les Oracles et Leurs Relectures Unité et Complexité de l’ouvrage*, ed. Jacques Vermeylen, BETL 81 (Leuven, Belgium: Peeters, 1989), 411–42; cf. Hedy Hung, “The Kingship Motif in Isaiah 61:1–3,” in *Torah and Tradition: Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap, Edinburgh, 2015*, ed. Klaas Spronk and Hans Barstad, OtSt 70 (Leiden: Brill, 2017), 135–49.

¹⁵⁹ This might allude to the Servant’s ability as a לְמִדָּה (disciple) to unbind the testimony and sustain with the תּוֹרָה (teaching/instruction/law cf. 42:4) which Isaiah sealed (8:16). See Goldingay and Payne, *Isaiah 40–55*, 2:208.

¹⁶⁰ Jaap Dekker, “The Servant and the Servants in the Book of Isaiah,” *SF* 3–4 (2012): 41–42.

¹⁶¹ Uhlig, *The Theme of Hardening*, 75.

¹⁶² *ibid.*, 76.

¹⁶³ Testifying after being healed (Isa 53:5), the many are the logical speakers who are redeemed by and reflecting upon the Servant’s substitutionary work (so *ibid.*, 77).

the many children of 54:1 are all לְמוֹדֵי יְהוָה (disciples of Yahweh, 54:13).¹⁶⁴ These are the עֲבָדֵי יְהוָה (servants of Yahweh) in 54:17–66:14.¹⁶⁵

Brendsel helpfully notes how the Servant's representative role leads to collective interpretations: “Isaiah 49, 50, and 53 may *truly* refer to the ‘servants of Yahweh’ only because these texts also *fundamentally* refer to an individual ‘Servant’ whose representative work on their behalf restores them as ‘servants.’”¹⁶⁶ I conclude with Morales, “The movement from Israel as failed servant to the renewed Israel of faithful servants, therefore, passes through the person and work of the suffering servant, an embodiment of Israel—a truer Israel in the sense of true-to-Yahweh (see figure [2.1]).”¹⁶⁷ The next section turns to consider the Servant and scapegoat.

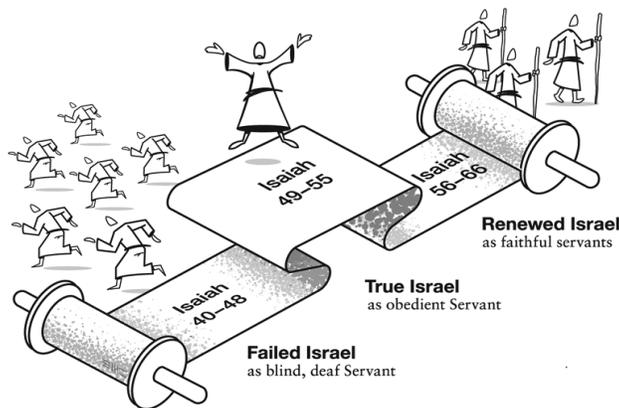


Figure 2.1. Morales' servant diagram

¹⁶⁴ See the discussion on Isa 54 below (pp68–73).

¹⁶⁵ Dekker, “The Servant and the Servants,” 33–45; 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), 36–48.

¹⁶⁶ Brendsel, *Isaiah Saw*, 59 (emphasis original); Dekker (“The High and Lofty One,” 487n38) cites Brendsel, noting that collective applications are only valid in light of the “fundamental” individual Servant reading.

¹⁶⁷ Morales, *Exodus Old and New*, 136–37 (figure from 137); cf. Dekker, who adroitly demonstrates the two major transitions in Morales’ diagram: from Servant-Israel to Servant and Servant to servants of Yahweh (“The Servant and the Servants,” 33–45).

Servant and scapegoat. In Isaiah 53:10, the term אָשָׁם has been the subject of much debate.¹⁶⁸ Generally speaking, the views either argue for non-cultic backgrounds (e.g., Knierim, Janowski, Childs, et al.)¹⁶⁹ or select some form of sin/guilt/reparation offering (e.g., Paul, Averbeck, North, et al.). Hofius rightly notes that the “vicarious character” of the text is a function of “the overall context of Isaiah 53” and “not in the term [itself].”¹⁷⁰ Minimally, according to Nolland’s work, an אָשָׁם connotes a “fault [or] failure . . . with a resulting state of guilt, obligation or indebtedness [that] is nearly always part of the picture.”¹⁷¹ What I want to suggest in this section is that the Servant’s death deals with guilt that arises from others’ sins (1) in a scapegoat-like fashion which (2) contains echoes of Leviticus 17:11.

¹⁶⁸ Nolland suggests the sense of “punishment for sins” (John Nolland, “Does the Cultic אָשָׁם Make Reparation to God?,” *ETL* 91, no. 1 [2015]: 108); Janowski renders “means of wiping out guilt” (“He Bore Our Sins,” 66–70); cf. R. Knierim, “ אָשָׁם ’āšām Guilt,” in *TLOT*, 191–95; Hofius, “The Fourth Servant Song,” 167; Spieckermann, “Conception and Prehistory,” 8; Childs prefers “compensation for guilt” agreeing with Janowski’s argument (*Isaiah*, 417–19); Hermisson prefers “restitution” but also follows Janowski (“Context,” 37); Averbeck prefers “guilt offering” and relates it to Lev 14 and the restoration of lepers (“ אָשָׁם ,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 1 [Grand Rapids: Zondervan, 1997], 564; cf. idem., “Christian Interpretations of Isaiah 53,” 45–59); Lessing translates “guilt offering” as a “technical liturgical term . . . prescribed by Yahweh as redress for certain kinds of offenses” (*Isaiah 40–55*, 599); cf. Paul, *Isaiah 40–66*, 410; Motyer, *The Prophecy of Isaiah*, 438–41; Blenkinsopp, *Isaiah 40–55*, 354; idem., “Sacrificial Life and Death,” 6–8; Gentry, “The Atonement in Isaiah’s Fourth Servant Song,” 36; Koole, *Isaiah*, 2:317–21; North, *Second Isaiah*, 243; Smith, *Isaiah 40–66*, 458; Oswalt, *Isaiah (40–66)*, 399–403; Goldingay renders “reparation-offering” (*The Message of Isaiah 40–55*, 510); Watts translates “sin offering” (*Isaiah 34–66*, 789); Young renders “offering for sin” in the sense of an “expiatory sacrifice” (*The Book of Isaiah*, 3:353–55). The LXX renders it with $\delta\acute{\omega}\tau\epsilon \pi\epsilon\rho\iota \acute{\alpha}\mu\alpha\rho\tau\iota\alpha\varsigma$ (you give for sin, or you give a sin offering; cf. Lev 16:3, 5, 6, 9, 11, 15, 27), which seems to render the text as Yahweh’s call to the addressees to “take responsibility for their sins . . . [with emphasis] more on the promise that those who do so will see a long-lived descendant” (Ekblad, *Isaiah’s Servant Poems*, 244–45).

¹⁶⁹ In my survey, most who interpret it non-cultically do so because they would date the Levitical/cultic texts later than Isaiah 53. E.g., Knierim, “ אָשָׁם ’āšām Guilt,” 191; Hartmut Gese, *Essays on Biblical Theology*, trans. Keith Crim (Minneapolis, MN: Augsburg Pub. House, 1981), 93–116; against such late dating and in favor of preexilic dating, see Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, AB 3 (New York: Doubleday, 1991), 3–13.

¹⁷⁰ Hofius, “The Fourth Servant Song,” 167n22.

¹⁷¹ Nolland, “Does the Cultic אָשָׁם Make Reparation to God?,” 91; see esp. Jay Sklar, *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*, HBM 2 (Sheffield, UK: Sheffield Phoenix Press, 2005), 25–43.

That the Servant's suffering and death have some correspondence with the scapegoat of Leviticus 16 arises from lexical and conceptual parallels. With respect to lexical parallels, in Leviticus 16:20–22, the high priest

made atonement for Israel by laying his hands on the head of the scapegoat and confessing the guilt (עֲוֹן) of Israel and their transgressions (פְּשָׁעֵם), indeed all their sins (חַטָּאת), and then sending the goat off into the wilderness . . . 'the goat will bear (נָשָׂא) on itself (עָלָיו) all their guilt (עֲוֹן) into a solitary land [אֶרֶץ גְּזֻרָה]' (Lev 16:22).¹⁷²

As I showed earlier (p50), all three terms used in Leviticus 16:20–22 for sin, guilt, and transgression are also used in Isaiah 53 (vv. 5, 6, 8, 12). No doubt by providing means by which to deal with sin, guilt, and rebellion Yahweh displays his *forgiving yet just* character (Exod 34:7). Against Janowski and Childs,¹⁷³ as the scapegoat bore (נָשָׂא, Lev 16:22) these away, so does the Servant (נָשָׂא, Isa 53:12); as the scapegoat bears them to אֶרֶץ גְּזֻרָה (a land cut off, Lev 16:22), so the Servant is נִגְזָר מֵאֶרֶץ חַיִּים (cut off from the land of the living, Isa 53:8).¹⁷⁴ Regarding conceptual parallels, the scapegoat ceremony dramatizes the removal of guilt,¹⁷⁵ and the Servant is dramatically portrayed dealing with guilt (53:10, אָשָׂם). Thus, the Servant's

¹⁷² Groves, "Atonement in Isaiah 53," 78; for the insertion of אֶרֶץ גְּזֻרָה (a land cut off) into Groves' quote as another parallel, see Lessing, *Isaiah 40–55*, 599.

¹⁷³ Childs asserts that "there is no parallel to the scapegoat" but "rather, the terminology is that he 'bore' [sins]" (*Isaiah*, 418). Childs has neglected the fact that Lev 16:22 describes the scapegoat ritual as bearing away (נָשָׂא) guilt; the same omission is present in Janowski, whom Child's follows: "Israel's guilt is not 'gotten rid of' by a scapegoat in some remote area; it is rather endured, *borne* by the Servant" ("He Bore Our Sins," 68, emphasis original); Rooker notes Ben-Shammai's early Jewish reading of Isa 53 which argues "the role of the scapegoat is carried out by the Suffering Servant" (citing M. Ben-Shammai, כְּפָרָה, EM 4: 234). Mark F. Rooker, *Leviticus*, NAC 3A (Nashville: Broadman & Holman, 2000), 226; Allen, "Substitutionary Atonement," 181–82.

¹⁷⁴ Lessing, *Isaiah 40–55*, 599.

¹⁷⁵ Morales writes, "The second goat is used to placard the removal of Israel's sins and guilt" (*Who Shall Ascend*, 178). Note that neither Morales or I are arguing that the scapegoat is an אָשָׂם. Although Janowski rejects scapegoat parallels (unconvincingly; see note above), his subtitle is fitting on this point because it describes the Servant's sin-bearing as "The Drama of Taking Another's Place" ("He Bore Our Sins," 48); on the role of the scapegoat see esp. Gordon J. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids: Eerdmans, 1979), 279; Nobuyoshi Kiuchi, *Leviticus*, AOTC 3 (Downers Grove, IL: InterVarsity Press, 2007), 303–5; Rooker, *Leviticus*, 220–21; Morales, *Who Shall Ascend*, 178–80.

representative substitution seems to correspond in part to the scapegoat of Leviticus 16, and as the Passover lamb of the new exodus, the Servant's death *also* deals with sin, guilt, and rebellion. This typological difference is explained in part by the allusions to the scapegoat and in part by an echo of Leviticus 17:11.

In Leviticus 17, the כרת penalty (being cut off) is threatened three times related to the improper shedding of blood (Lev 17:4, 9, 10),¹⁷⁶ and 17:11 provides the reason (כי; for) not to eat blood. The stated reason of 17:11 is “the life (נַפְשׁ) of the flesh is in the blood, and I myself have given it for you on the altar to make atonement (לְכַפֵּר) for your lives/souls (עַל נַפְשֵׁיכֶם), for it is the blood that makes atonement (יְכַפֵּר) by means of the life (בְּנַפְשׁ).” The term נַפְשׁ (soul/life) occurs three times referring respectively to (1) an animal offered,¹⁷⁷ (2) souls of humans atoned for, and (3) the animal offered as means of atonement.¹⁷⁸ Wenham succinctly notes, “The principle of substitution is at work on the altar: animal life [נַפְשׁ] takes the place of human life [נַפְשׁ].”¹⁷⁹

¹⁷⁶ Kiuchi notes that “it is the penalty associated with a breach of the covenant (Gen 17:14),” and “this penalty is virtually no different for the offender than the death penalty” because “he becomes absolutely isolated, cut off from any humans he may have recourse to in time of need” (*Leviticus*, 140).

¹⁷⁷ Gese regards the first נַפְשׁ as referring to the individual person making the offering, presupposing identification via laying of hands; however, this is neither obvious when reading nor necessitated in context (*Essays on Biblical Theology*, 107); Gese is followed by Bernd Janowski, *Sühne als Heilsgeschehen: Studien zur Sühnetheologie der Priesterschrift und zur Wurzel KPR im Alten Orient und im Alten Testament*, WMANT 55 (Neukirchen-Vluyn, Germany: Neukirchener, 1982), 242–46.

¹⁷⁸ For this interpretation, see succinctly Kiuchi, *Leviticus*, 320–23; see esp. Nobuyoshi Kiuchi, *The Purification Offering in the Priestly Literature: Its Meaning and Function*, JSOTSup 56 (Sheffield, UK: JSOT Press, 1987), 101–9; cf. Wenham writes, “This verse virtually identifies the life of an animal with its blood. At a basic level this is obvious: when an animal loses its blood, it dies” (*The Book of Leviticus*, 244–45); Not only is it true that “blood serves as the tangible center of an animal’s life force,” but “blood also symbolizes a life given up in death” (John E. Hartley, *Leviticus*, WBC 4 [Waco, TX: Word Books, 1992], 274); Leon Morris, “The Biblical Use of the Term ‘Blood,’” *JTS* 3, no. 2 (1952): 221–22.

¹⁷⁹ Gordon J. Wenham, “The Theology of Old Testament Sacrifice,” in *Sacrifice in the Bible*, ed. Robert T. Beckwith and Martin J. Selman (Milton Keynes, UK: Paternoster Press, 1995), 82; similarly Hartley writes, “This position echoes the principle of *lex talionis*, נַפְשׁ תַּחַת נַפְשׁ, ‘life for life’ ([Lev] 24:20).” *Leviticus*, 276; see Sklar, *Sin, Impurity, Sacrifice, Atonement*, 163–82; Emile Nicole, “Atonement in the Pentateuch: ‘It Is the Blood That Makes Atonement for One’s Life,’” in *TGA*, 35–

In Isaiah 53, the Servant's נִפְּשׁוּ is made an אָשָׁם (53:10), which is restated as עֲמַל נִפְּשׁוֹ (the anguish of his soul, 53:11) and as הִעָרָה לְמוֹת נִפְּשׁוֹ (he poured out his soul to death, 53:12). Each of these three references to the Servant's נִפְּשׁוּ highlights or recalls his substitution for the many (see pp50–52). His נִפְּשׁוּ is given in death in order that the many would not be cut off (גִּזַּר) from the land of the living (53:8).¹⁸⁰ If I am right to understand Isaiah 55:1–3 as the open invitation to benefit from the Servant's sacrifice (see p73–86), then it is significant that it concludes with שְׁמַעוּ בְּנֵי אָדָם (hear, that *your soul* may live). Therefore, while blood is not mentioned in Isaiah 53, amidst the allusion to the scapegoat, the text echoes Leviticus 17:11 supporting the substitutionary concepts previously observed.¹⁸¹ Given the atonement language in both Leviticus 16:20–22 and 17:11, it is possible that these connections also add or illumine an atoning element to the Servant's death. Gese describes atonement in this way, "Atonement does not mean forgiveness of sins and errors *that can be made good*. . . . It means to snatch one away from a death that is deserved."¹⁸² Since Isaiah 55:3 implies that failure to accept the invitation to the feast—the offered benefits of the Servant's sacrifice (see p66)—would bring death to one's נִפְּשׁוֹ (soul), Isaiah seems to suggest that the Servant's sacrifice has made an atonement.¹⁸³

50.

¹⁸⁰ Recalling the discussion on *Stellvertretung*, this is an exclusive element in the Servant's substitution—he dies for their guilt so that they will not likewise suffer.

¹⁸¹ Blenkinsopp's recent article on the Servant's sacrificial death notes both the scapegoat connection and also compares Isa 53:12 to Lev 17:11 ("Sacrificial Life and Death," 7–8); cf. Morales, *Exodus Old and New*, 144–45.

¹⁸² Gese, *Essays on Biblical Theology*, 99 (emphasis added).

¹⁸³ Against the objection of Whybray (*Thanksgiving*, 29–57) that Isaiah 53 cannot depict atonement because atonement is a cultic concept, and Isaiah doesn't use cultic language; Groves astutely observes, "While many contexts in which the verb כָּפַר is used are indeed cultic, the concept of atonement as preventing or appeasing the wrath of God also appears in noncultic cases, and sometimes the act of appeasing the wrath of God is explicitly called atonement. One particular situation stands out—the action of Phineas recounted in Numbers 25:1–13, where he kills the offending Israelite and stops the ongoing outbreak of Yahweh's wrath. It is Yahweh himself who calls this 'making atonement.' *The case of Phineas alone is sufficient to disprove the blanket statement that language must be cultic to be the language of atonement*" ("Atonement in Isaiah 53," 66 [emphasis

Concluding Isaiah 53

I began this chapter with the thesis that *Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55)*. In the first major section (pp29–40), I demonstrated the new exodus context of Isaiah 53 by discussing the exodus imagery surrounding the motifs of “new thing(s)” and arm of Yahweh passages. In the second major section (pp40–66), I have argued at length that the Servant is characterized as the substitutionary sacrifice of the new exodus by, first, elucidating the paschal nature of his lamblike suffering and, second, by explaining the additional substitutionary and representative significance Isaiah incorporated into the Servant's portrait. What I have yet to adequately substantiate is the claim that Isaiah 54–55 describes both the redeemed people and the offer of redemption secured in Isaiah 53. This is the subject of the next—and final—major section of this chapter.

Culmination: Invitation to Partake of the Redemption Secured

In order to recognize that Isaiah 54–55 describes both the redeemed people and the offer of redemption secured in Isaiah 53, one has to reject Duhm's argument that Isaiah 53 was an insertion because of the lexical and conceptual connections (see below).¹⁸⁴ Given that Isaiah 53 is not an insertion, this does not automatically mean that it is closely related with Isaiah 54–55; however, the literary structure suggests

added], cf. 64–66). Groves provides additional examples in an earlier note (65n20). Additionally, Williams makes a solid case that the traditions of the MT and LXX reflect Levitical language. See esp. Williams, *Christ Died for Our Sins*, 62–73; cf. Jintae Kim, “Targum Isaiah 53 and the New Testament Concept of Atonement,” *JGRChJ* 5 (2008): 81–98; idem., “The Concept of Atonement in the Fourth Servant Song in the LXX,” *JGRChJ* 8 (2011): 21–33.

¹⁸⁴ Bernhard Duhm, *Das Buch Jesaja*, 4th ed. (Göttingen: Vandenhoeck & Ruprecht, 1922); rightly Childs, *Isaiah*, 426; Koole, *Isaiah*, 2:347; John F. A. Sawyer, “Daughter of Zion and Servant of the Lord in Isaiah: A Comparison,” *JSOT* 14, no. 44 (1989): 89; more recently Mark S. Gignilliat, “Singing Women and Promised Seed: Isaiah 54:1–3 as Christian Scripture,” in *Searching the Scriptures: Studies in Context and Intertextuality*, ed. Craig A. Evans and Jeremiah J. Johnston, LNTS 543 (New York: Bloomsbury T&T Clark, 2015), 7–8.

this. After investigating the literary structure to warrant the treatment of Isaiah 54–55 in relationship to Isaiah 53, I will consider Isaiah 54 as a description of the redeemed people and Isaiah 55 as an invitation to that redemption.

Literary Structure

A key to understanding the structure of 52:13–55:13 is to realize that Isaiah included a “response” or “tailpiece” appended to the end of each Servant passage.¹⁸⁵ This “response” portion indicates the entailment or result of the described events of the Servant passage and is set off by various literary features. The first two passages transition to responses similarly by a variation of the phrase *כֹּה אָמַר יְהוָה* (thus says Yahweh; 42:5, 49:7–8), and the third signals the response by a return to second person address (50:1 cf. 50:10). The response of Isaiah 53 is signaled by a return to second person imperatives (52:11 [5×] cf. 54:1 [3×]). Between 52:12 and 54:1 the redemption anticipated (52:10) has arrived such that the proleptic call to *פָּצְחוּ רִנְנוּ יְהוּדִי* (break forth together in joyous singing, 52:9) is now exhorted in response to the “fruit of the Servant’s suffering” (54:1, *פְּצֹחֵי רִנָּה*).¹⁸⁶

Additionally, chapters 54–55 are bookended with both lexical and conceptual parallels which mark them as a unit.¹⁸⁷ Conceptually, the barren woman of 54:1 becomes a fruitful mother, and the barren land of 55:12–13 (thorns and briars) becomes a fruitful garden. Lexically, in 54:1, the barren woman is to *פָּצְחֵי רִנָּה*

¹⁸⁵ Gentry, “The Atonement in Isaiah’s Fourth Servant Song,” 23–25; Motyer, *The Prophecy of Isaiah*, 15, 389, 401, 422. The songs and responses are Isaiah 42:1–4, [42:5–9]; 49:1–6, [49:7–13]; 50:4–9, [50:10–11]; 52:13–53:12, [54:1–55:13]; Lessing calls the response/tailpiece portion an “epilogue” that follows each passage (*Isaiah 40–55*, 636).

¹⁸⁶ J. Ridderbos, *Isaiah*, Bible Student’s Commentary (Grand Rapids: Regency Reference Library, 1985), 489; as Melugin rightly concludes after noting the verbal inclusio: “Thus the fourth ‘servant song’ serves as a bridge between the hymnic language of what precedes it and follows it” (Roy F. Melugin, *The Formation of Isaiah 40–55*, BZAW 141 [Berlin: De Gruyter, 1976], 174); cf. Patricia Tull Willey, *Remember the Former Things: The Recollection of Previous Texts in Second Isaiah*, SBLDS 161 (Atlanta: Scholars Press, 1997), 232.

¹⁸⁷ Motyer, *The Prophecy of Isaiah*, 444n98.

(break forth into singing), and in 55:12, mountains and hills join in the joy and peace of the people of Yahweh by יִפְצְחוּ רָנָה (breaking forth into singing). These two occurrences of the verbal פִּצַּח culminate the four earlier uses in Isaiah, all of which typify the response to the redemption of Yahweh—before anticipated but now accomplished and offered.¹⁸⁸ Therefore, I am warranted to further investigate the relationship between Isaiah 53 and its literary response, chapters 54–55.¹⁸⁹ The next section analyzes Isaiah 54 as a description of the people redeemed by the Servant.

Redemption Secured

Yahweh’s redemption anticipated and foretold in Isa 40–52 arrives in Isaiah 54 by means of the Servant’s sacrifice (see pp56–58).¹⁹⁰ To demonstrate this, I will first consider the ways Isaiah connects the children of Isaiah 54 with the Servant of Isaiah 53, and then I will investigate the significance of their description as לְמוֹדֵי יְהוָה (disciples of Yahweh, 54:13).

Lexical linkage. Significant shared terminology suggests that the people of Isaiah 54 are the beneficiaries of the Servant’s suffering.¹⁹¹ The nations are רַב (many, 52:14–15 [2×]), and רַב are made righteous (53:11), given a portion (53:12), having their sin borne (53:12 cf. 53:4–6). Thus, it is significant that the next verse (54:1)

¹⁸⁸ The verbal פִּצַּח occurs six times in Isaiah (Isa 14:7, 44:23, 49:13, 52:9, 54:1, 55:12) and only once outside of Isaiah (Ps 98:4).

¹⁸⁹ While I prefer treating Isa 55 as part of the response to the Servant song, Lessing limits the response (which he calls an “epilogue”) to Isa 54 (*Isaiah 40–55*, 636). Isaiah 55 naturally functions as an epilogue or resolution to Isa 40–54 because of its numerous linkages with Isa 40. See Melugin, *Formation*, 82–87; Stuhlmüller, *Creative Redemption*, 176–91. In some sense, Isa 55 concludes both.

¹⁹⁰ Goldingay rightly comments, “Chapter 54 begins what is not merely a conclusion to Isa. 40–55 in a formal sense but is ‘the final act of the drama of deliverance, the outcome of the entire deliverance event’” (*The Message of Isaiah 40–55*, 522); quoting Eva Hessler, *Das Heilsdrama: der Weg zur Weltherrschaft Jahwes (Jes. 40–55)*, RTS 2 (Hildesheim: G. Olms Verlag, 1988), 288.

¹⁹¹ See esp. Paul, *Isaiah 40–66*, 415; Lessing, *Isaiah 40–55*, 637; cf. Koole, *Isaiah*, 2:347; Dempster, “Servant,” 159; Watts, “Consolation or Confrontation?,” 52–53.

indicates abruptly¹⁹² that the children of the barren woman will be רב. Although she was desolate (שָׁמָה, cf. 52:14), these children are the זרע (seed, 54:3) who have great שלום (peace, 54:13 cf. 54:10) and are established בְּצִדְקָה (in righteousness, 54:14 cf. 54:17). These recall the זרע (seed, 53:10) of the Servant whom he, צדיק (the righteous one, 53:11), יצדיק (makes righteous, 53:11),¹⁹³ and his chastisement brings them שלום (peace, 53:5). He, the עֶבֶד (Servant, 52:13), provides such an inheritance to those now called עֲבָדֵי יְהוָה (servants of Yahweh, 54:17).¹⁹⁴ These lexical connections to the Servant are strengthened when the children are later called לְמוֹדֵי יְהוָה (54:13).

Disciples of Yahweh (לְמוֹדֵי יְהוָה). To understand the significance of Isaiah 54:13, one must recognize it as a reversal of the hardening motif, which begins in Isaiah 1:2–3: Yahweh says, “Children I have reared and brought up, וְהֵם פָּשְׁעוּ בִּי (but they have rebelled against me)! . . . Israel לֹא יָדַע עָמִי לֹא הִתְבוּנָן (does not know; my people do not understand).”¹⁹⁵ This rebellion is “not merely . . . sinning, but . . . violating that peculiar covenant which bound God to his people . . . here called his *children*.”¹⁹⁶ Furthermore, not knowing (יָדַע) and not understanding (בִּין) correspond

¹⁹² Lessing notes the asyndeton between 53:12 and 54:1 (*Isaiah 40–55*, 625); cf. Willey, *Remember the Former Things*, 231.

¹⁹³ See esp. Petter, “Meaning,” 165–89.

¹⁹⁴ Beuken puts this well: “Before the fourth Servant Song, Israel is addressed as ‘the seed’ of the patriarchs (Abraham: 41.8; cf. 51.2; Jacob-Israel: 45.19), which will itself have offspring (43.5; 44.3; 49.19), but from 53.10 on the promise of posterity regards the Servant and the new city (54.3)” (W. A. M. Beuken, “The Main Theme of Trito-Isaiah, ‘The Servants of YHWH,’” *JSOT* 15, no. 47 [1990]: 68); Dekker, “The Servant and the Servants,” 41–44; 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): 129–31; Brendsel, *Isaiah Saw*, 56–64; Gignilliat, “Singing Women,” 8–12.

¹⁹⁵ The hardening motif stretches throughout the book of Isaiah. Uhlig cites “Isaiah 1:2–3; 11:2, 9; 29:9–10, 17–24; 30:30; 32:1–4; 35:5; 40:21, 28; 41:20; 42:18–25; 43:8–13; 44:9–20; 46:12–13; 48:1–11; 50:4–11; 52:13–53:12; 55:1–5; 56:9–57:2; 58:3; 59:1, 8–12; 63:7–64:12 (63:17)” (“Too Hard to Understand?,” 63); for hardening as a contributor to the unity of Isaiah, see R. E. Clements, “The Unity of the Book of Isaiah,” *Int* 36, no. 2 (1982): 117–29; on the reception history of the hardening in Isa 6, see Craig A. Evans, *To See and Not Perceive: Isaiah 6.9–10 in Early Jewish and Christian Int*, JSOTSup 64 (Sheffield, UK: Sheffield Academic, 1989).

¹⁹⁶ Joseph Addison Alexander, *The Prophecies of Isaiah: Translated and Explained* (New

respectively to descriptions of blind eyes and deaf ears in Isaiah 6:9. Isaiah's proclamation of truth will perpetuate this condition,¹⁹⁷ Yahweh says, until the land is an uninhabited שְׁמָמָה (desolation, 6:11; cf. 1:7; 54:1).

From this people, Isaiah commands, "Bind up the testimony; seal the teaching (תּוֹרָה) among my disciples (בְּלִמְדֵי).¹⁹⁸ I will wait for Yahweh, who is hiding his face (הַמְסִתִּיר פָּנָיו) from the house of Jacob" (Isa 8:16–17, ESV).¹⁹⁹ This passage seems to indicate that the "hallmark" of those faithful to Yahweh is "to be under [his] instruction (cf. 50:4) and their privilege is their possession of his testimony and law."²⁰⁰ Isaiah 30:9 calls Israel "children *not willing to hear* the teaching of Yahweh" (לֹא אָבוּ שְׁמוֹעַ תּוֹרַת יְהוָה; recalling Isaiah 8:16–20), perhaps because they are אֲנָשִׁים מְלֻמְדָה (taught by men, 29:13). But then, Isaiah looks forward to the day that people will dwell in Zion (30:19), and Yahweh "your Teacher will not hide himself (כִּנְיָ) anymore, but your eyes shall see your Teacher, and *your ears shall hear* a word

York: Charles Scribner & Co., 1870), 1:81 (emphasis original); Motyer, *The Prophecy of Isaiah*, 43.

¹⁹⁷ As Evans notes, "It is God's intention to render his people obdurate through the proclamation of the prophet" (*To See and Not Perceive*, 19); similarly Uhlig writes, "[The imperatives of 6:9–10] indicate the effects that Isaiah's proclamation will have" ("Too Hard to Understand?," 68).

¹⁹⁸ Williamson notes that if the preposition ב were translated with "its commonest meaning, 'in'" then it would correspond to the sense of law on the heart in Jer 31:33; however, he objects that commanding binding and sealing of a metaphorical and internalized word seems "to strain the use of language too far" (*The Book Called Isaiah*, 98); however, if one understands "bind" as "safeguard from tampering" and "seal" as "guard from addition" then Williamson's main objection has little weight because a testimony kept in the heart and memory of disciples to safeguard from the twisting and tampering of others makes good sense and does not preclude their writing it down (cf. Motyer, *The Prophecy of Isaiah*, 96). Isbell makes a good point in favor of a written element to 8:16. After Uriah functions as an unreliable witness (Isa 8:2 cf. 2 Kgs 16:11–16), the binding and sealing functions as a "second plan" to preserve the custody of the teaching (Charles D. Isbell, "The Limmûdîm in the Book of Isaiah," *JSOT* 34, no. 1 [2009]: 100).

¹⁹⁹ Isaiah later connects the hiding of Yahweh's face explicitly with the people's sin. In Isa 59:2, he writes, "Your iniquities (עוֹן) have made a separation between you and your God, and your sins (חַטָּאת) have hidden his face from you (הִסְתִּירוּ פָּנָיו מִכֶּם)" (ESV).

²⁰⁰ Motyer, *The Prophecy of Isaiah*, 96; cf. Alexander, who concludes, "The act described is not that of literally binding and sealing up a material record [though they likely did this too], but that of spiritually closing and depositing the revelation of God's will in the hearts of those who were able and willing to receive it, with allusion at the same time to its concealment from all others" (*The Prophecies of Isaiah*, 1:192).

behind you saying, “This is the way, walk in it” (30:20–21, ESV); however, no created being teaches Yahweh (40:14, לַמַּד) who teaches you (48:17, לַמַּד). Yet, even in Isaiah 48:18–22, Yahweh laments that his people did not listen to him because then כְּנַהַר שְׁלוֹמָךְ (their peace [would have been] like a river, 48:18) concluding . . . אֵין שְׁלוֹם לְרָשָׁעִים (there is no peace for the wicked, 48:22).

As I mentioned earlier (pp60–61), the Servant is the one in Isaiah whom Yahweh appointed to reverse this hardening. As Uhlig writes, “Hardening as the inability to perceive and understand is overcome in the person and ministry of the servant.”²⁰¹ As the light to the nations, he opens *eyes* (42:6–7; 49:9; cf. 9:2); as one who hears and speaks as a disciple (50:4 [2×], בְּלִמּוּדֵי), his voice is *heard* by those who fear Yahweh (50:10 cf. 52:15).²⁰² Those who listen to Yahweh and experience the salvation of his arm (see pp55–56) are those תּוֹרָתִי בְּלִבָּם (in whose heart is my teaching, 51:7 cf. Jer 31:33–34).²⁰³ “The teaching which the people will have in their heart (51:7), refers to the teaching for which the coastlands have been waiting (42:4) and which will go out from the Lord himself (51:4 [cf. 2:4]).”²⁰⁴ These are the ones who—because they can now see and hear—will respond to the repeated call to listen (שמע) in Isaiah 55:2–3 and live;²⁰⁵ these are the ones who have Yahweh’s abiding אֲהַבָּה (covenant love) for Yahweh will no longer hide his face (54:8; הִסְתַּתְּרִי פָנַי) as in 8:17

²⁰¹ Uhlig, “Too Hard to Understand?,” 75.

²⁰² Dekker, “The Servant and the Servants,” 41–43.

²⁰³ See esp. Dekker (“The Concept of Torah in the Book of Isaiah,” in *Torah and Tradition: Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap, Edinburgh, 2015*, ed. Klaas Spronk and Hans Barstad, *OtSt* 70 [Leiden: Brill, 2017], 131–34) who concludes about תּוֹרָה in Isaiah that “the concept of Torah in the book of Isaiah ultimately is nothing less than the gospel this book includes, i.e. the joyful message of deliverance from exile and restoration of Israel for the benefit of the nations” (131).

²⁰⁴ Dekker, *Concept of Torah*, 131. See also the previous note.

²⁰⁵ Alternatively, the call may be considered efficacious, creating what it commands.

(cf. 59:2).²⁰⁶ They have the בְּרִית שְׁלוֹמִים (covenant of peace, 54:10) because all who are לְמוֹדֵי יְהוָה (disciples of Yahweh, 54:13) have רַב שְׁלוֹמִים (much peace, 54:13).²⁰⁷ As Beuken aptly wrote, “If these may enter into the peace (57.2), it is thanks to him who bore the chastisement for their peace (53.5).”²⁰⁸ Because of the Servant’s sacrifice, “the people will at last give Yhwh the responsiveness that 48:18 missed, and find the well-being [שְׁלוֹמִים] that *they would otherwise not know* (48:22).”²⁰⁹ They will no longer be שָׁמֵם (desolate, 54:1, 3 cf. 1:7; 6:11) but will have to enlarge their tent to welcome in the nations who come with children (54:2 cf. 49:19–22).²¹⁰

In view of the lexical parallels with Isaiah 53 and the brief survey of the uses of לְמוֹדֵי (disciple) in Isaiah with reference to the hardening motif, I am warranted to conclude that the children of Isaiah 54 are redeemed by the Servant’s sacrifice which reverses the hardening judgment (6:9–10) upon them such that they listen to his voice (50:10) with Yahweh’s teaching in their heart (51:7). This redemption is then offered to all who will listen in Isaiah 55.

²⁰⁶ Williamson suggests that “it is likely that 8:17 is consciously picked up and then reversed at 54:8” (*The Book Called Isaiah*, 110).

²⁰⁷ Williamson, commenting on 54:13, observes, “The reference to ‘all your sons’ being taught by the Lord suggests a reversal of 30:9; it further implies that Deutero-Isaiah looked forward to the day when his own faithfulness would be adopted by the whole of the new community” (*The Book Called Isaiah*, 108–9).

²⁰⁸ Beuken, “The Main Theme of Trito-Isaiah, ‘The Servants of YHWH,’” 70.

²⁰⁹ Goldingay and Payne, *Isaiah 40–55*, 2:356.

²¹⁰ Isaiah alludes to the Abrahamic covenant in 54:1–3 (cf. Gen 11:30, 16:1, 22:17; Isa 51:1–2), where descendants will be as numerous as the stars and possessing the nations (Gen 22:17 cf. Deut 9:1; Ps 2:8), entailing the inclusion of the nations in the redeemed people. See esp. DeRouchie, “Counting,” 465–74; Peter J. Gentry and Stephen J. Wellum, *KTC2*, 495–500; cf. Paul R. Williamson, *Sealed with an Oath: Covenant in God’s Unfolding Purpose*, NSBT 23 (Downers Grove, IL: InterVarsity Press, 2007), 160–62; Donaldson suggests that the LXX deviation at 54:15 indicates an early universalistic reading (*Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)* [Waco, TX: Baylor University Press, 2007], 20–21). The LXX reads ἰδοὺ προσήλυτοι προσελύσονται σοι δι’ ἐμοῦ καὶ ἐπὶ σὲ καταφεύξονται.

Universal Invitation

Having just depicted the people redeemed by the Servant's sacrifice in Isaiah 54, Isaiah masterfully crafts Isaiah 55 as a section that not only fittingly concludes 52:13–54:17 but also reprises themes from 40:1–11.²¹¹ As a fitting conclusion to 52:13–54:17, Isaiah 55 invites all who will listen to partake of the life-giving feast—the redemption secured by the Servant. In order to demonstrate this, I will consider 55:1–5 as an invitation to the covenant for the redeemed children already described in Isaiah 54, and then, I will show how 55:6–13 reprises the invitation to redemption secured by the Servant in terms of the word of Yahweh.

Covenant. First, the invitation of Isaiah 55 offers the redemption secured by the Servant because the covenant in view is the same covenant as 54:8–10. Integral to Yahweh's return to redeem his people is the statement *בְּחֶסֶד עוֹלָם רַחֲמֵי יְיָ* (with everlasting covenant love I will have compassion on you, 54:8). This compassion is then likened to the covenant with Noah (54:9).²¹² Yahweh's *חֶסֶד*-infused compassion is so great that he offers a *בְּרִית שְׁלוֹמ* (covenant of peace, 54:10) whereby his *חֶסֶד* will not depart from them. The Noachic negative-covenant-promise of no more flood-judgment becomes a positive-covenant-promise of abiding *חֶסֶד*.²¹³ Bookended with statements of Yahweh's compassion (54:8, 10; *רַחֵם*),²¹⁴ the

²¹¹ See pp67–68 above, esp. those cited in n189.

²¹² Yoshikawa argues extensively and persuasively for this typological connection. Scott T. Yoshikawa, "The Prototypical Use of the Noachic Flood in the New Testament" (PhD diss, Trinity Evangelical Divinity School, 2004), 179–96.

²¹³ By negative-covenant-promise, I mean that the promise centered on Yahweh's *withholding* of judgment—him *not* doing something (Gen 9:8–17). In this new covenant, Yahweh is promising positively—that is, he is promising to *keep abiding covenant love*.

²¹⁴ Notice the parallelism in 54:10:
A) "For the mountains may *depart* (*מוֹשׁ*)
B) and the hills be *removed* (*מוֹט*),
A') but my steadfast love (*חֶסֶד*) shall not *depart* (*מוֹשׁ*) from you,
B') and my covenant of peace shall not be *removed* (*מוֹט*),'
says YHWH, who has *compassion* on you" (*יְהוָה*) cf. Isa 54:8 *רַחֲמֵי יְיָ*
אָמַר, "I will have *compassion* on you," says YHWH).

everlasting covenant love *is* or *effects* the covenant of peace.²¹⁵ This is the peace secured by the Servant (53:5, see pp68–73), and Yoshikawa observes, “just as a newer world was born out of the flood, so a newer Israel will be born out of the exile.”²¹⁶ All who are part of the covenant of peace are taught of Yahweh (54:13; see pp68–73). If the same covenant is in view in Isaiah 55, then that means the invitation is to the same redemption.

Isaiah 55 opens with an invitation to a feast,²¹⁷ offering life in covenant with Yahweh.²¹⁸ As Isaiah 55:1–3 develop, it becomes clear, through the interleaving

²¹⁵ As Young correctly comments on Isa 54:10, “This is a covenant that brings peace to man, and is an equivalent expression for *my mercy* [יְרֻחֵם]” (*The Book of Isaiah*, 3:368, emphasis original).

²¹⁶ Yoshikawa, “Flood,” 193; cf. Lessing, *Isaiah 40–55*, 632.

²¹⁷ Contra Abernethy (*Eating in Isaiah: Approaching the Role of Food and Drink in Isaiah’s Structure and Message*, BibInt 131 [Leiden: Brill, 2014], 120–24) who objects to the view that this is an invitation to a feast and prefers the “invitation of a merchant” (120). His only serious objection is that “it is not evident how the repeated call ‘to purchase’ (55:1b–2a) fits into a feast context” (121). His objection does not hold water for two reasons: (1) he does not provide any ancient evidence to substantiate this as an ancient water merchant call, and Clifford, who considered parallel Ugaritic texts, has found no evidence of water merchant calls (“Isaiah 55: Invitation to a Feast,” in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, ed. Carol L. Meyers and M. O’Connor [Winona Lake, IN: Eisenbrauns, 1983], 27). (2) There is a viable explanation for buying in this context, and it is the intertextual allusion to Deut 2:28. Deuteronomy 2:28 reads, “You shall sell (שָׁבַר) me food for money (בְּכֶסֶף), that I may eat (אֲכַל), and give me water (מַיִם) for money (בְּכֶסֶף), that I may drink (שָׁתֶה)” (ESV). The situation is parallel. In Deuteronomy, the people are about to enter the promised land, and this is the test that shows Yahweh has given them into their hand (Deut 2:30–31). McConville calls this is the “firstfruits” of the promised land (*Deuteronomy*, AOTC 5 [Downers Grove, IL: InterVarsity Press, 2002], 81; cf. Daniel I. Block, *Deuteronomy*, NIVAC [Grand Rapids: Zondervan, 2012], 91–92). In Isaiah, the prophet has just described the redeemed people and will adumbrate the new promised land in Isa 55:12–13 (picked up later in Isa 65:17–25 cf. Isa 11:6–9). The function of such an allusion is as follows: the hearers of Isaiah 55’s invitation are offered life in a new covenant in the terms of a banquet for which they need not offer to pay because they buy by listening (55:2b–3a) as Abernethy suggests (*Eating*, 122n15; cf. Motyer, *The Prophecy of Isaiah*, 453). This feast becomes the test of whether or not they will enter the new promised land as servants. In Deut 2, they were willing to pay but did not end up doing so. In Isaiah, one must listen to the call and come to the feast recognizing they cannot pay the price that had to be paid. This intertext, with its shared vocabulary and concepts, is a reasonable explanation of why Isaiah might use the language of buying with respect to a feast. Therefore, given that no evidence of ancient water merchants was presented, Abernethy’s view itself takes the buying as metaphorical because it doesn’t involve money, and at least one explanation of such language is possible, I maintain with those in the following note that the invitation is to a feast where the “cover charge” is—minimally—listening (though cf. 52:3; 55:1–2).

²¹⁸ Clifford, “Invitation to a Feast,” 27–35; idem., *Fair Spoken and Persuading*, 191–94; James A. Sanders, “Isaiah 55:1–9,” *Int* 32, no. 3 (1978): 291–95; Smith, *Isaiah 40–66*, 493–95; Lessing, *Isaiah 40–55*, 660; Debra T. Dyk, “Isaiah 55:1–5: Participation in the Davidic Promises through Identification with New Servant Israel” (PhD Diss, Dallas Theological Seminary, 2020), 79–87.

of calls to come to the feast with calls to listen, that eating and drinking are also metaphors for listening and hearing the word of Yahweh:

Come (הוֹי), everyone who thirsts, *come* (לִבּוֹ) to the waters; and he who has no money, *come* (לִבּוֹ), buy and eat! *Come* (וּלְכוּ), buy wine and milk without money and without price . . . *Listen diligently* to me (שְׁמַעוּ שְׂמוּעָ אֵלַי), and eat what is good, and delight yourselves in rich food. Incline your ear (הִטּוּ אַזְנוֹתֵיכֶם), and *come to me* (וּלְכוּ אֵלַי); hear (שְׁמַעוּ), that your soul may live (ESV).

The feast imagery fades from view in favor of a “focus on a personal relationship to the Lord” as the latter calls, both to listen diligently and to come, are modified by אֵלַי (to me, 55:2–3 [2×]).²¹⁹ This seems to recall Deuteronomy 8:3 (cf. Amos 8:11–12),²²⁰ where Moses draws out the important contrast between physical and spiritual bread—Yahweh’s word.²²¹ Thus, the call to come have life is none other than a call to return to the presence of Yahweh (cf. 55:6–7; Deut 4:29–31).²²²

The latter part of Isaiah 55:3 specifies that this call to come to Yahweh for life is a call to בְּרִית עוֹלָם (an everlasting covenant). This covenant is the same as the one in 54:10; the difference in *label* comes from a difference in *context*. In 54:10, the context is the cessation of separation and enmity typologically likened to the Noahic covenant (hence covenant of *peace*), and in 55:3, the context is an open-ended,

²¹⁹ Motyer, *The Prophecy of Isaiah*, 453; see also Young, who interprets both metaphors with spiritual reference to soul-satisfaction in the Lord. Young, *The Book of Isaiah*, 376–77. Additionally, although it does not seem emphasized, Isaiah does appear to evoke language of Ms. Wisdom from Proverbs 9:5 (e.g., Paul, *Isaiah 40–66*, 437; Clifford, *Fair Spoken and Persuading*, 191; Goldingay, *The Message of Isaiah 40–55*, 545).

²²⁰ Goldingay notes similarity both with Deut 8:3 (*Isaiah 40–55*, 2:371); and Amos 8:11–12 (*The Message of Isaiah 40–55*, 545).

²²¹ Merrill comments that “the manna symbolized more than mere physical nourishment but the word of God itself.” Eugene H. Merrill, *Deuteronomy*, NAC 4 (Nashville: Broadman & Holman, 1994), 186; see also Peter C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976), 185.

²²² Clifford, “Invitation to a Feast,” 30–31; Boda, *A Severe Mercy*, 211; H. C. Spykerboer, “Isaiah 55:1–5: The Climax of Deutero-Isaiah— An Invitation to Come to the New Jerusalem,” in *The Book of Isaiah Le Livre d’Isaïe: Les Oracles et Leurs Relectures Unité et Complexité de l’ouvrage*, ed. Jacques Vermeylen, BETL 81 (Leuven, Belgium: Peeters, 1989), 358; on Deuteronomistic connections, see Brueggemann (“Isaiah 55 and Deuteronomistic Theology,” *ZAW* 80, no. 2 [1968]: 191–203), although I should note his emphasis is on writings of *the Deuteronomist* rather than strictly Deuteronomy.

enduring invitation to salvation typologically related to the Davidic covenant (hence *everlasting* covenant).²²³ There is a lack of scholarly consensus about the precise sense of 55:33b and what *הַסְדֵי דָוִד הַנְּאֻמָּנִים* means.²²⁴ One of the interpretive questions is the referent of *דָּוִד* (David).

While this passage's affinity with Psalm 89 is apparent, democratizing readings of promises to David are not satisfactory.²²⁵ Krusche has recently proposed a better reading of Psalm 89, which demonstrates that rather than democratizing the role of the king to the people, the Psalmist demonstrates the inseparable linkage between the king and his people.²²⁶ Dyk agrees applying the same logic to argue that

the David of Isa 55:3b [i]s speaking of the new David—as fulfillment of the original Davidic promise, and as mediator of this new covenant. Thus as the repentant remnant are identified with this suffering Davidic Servant, YHWH

²²³ Koole, *Isaiah*, 2:411–13; Williamson, *Sealed*, 161–62; Childs, *Isaiah*, 434; Goldingay and Payne, *Isaiah 40–55*, 2:371; Smith, *Isaiah 40–66*, 497–98; cf. Dyk, “Isaiah 55:1–5,” 103–4; Christopher R. Seitz, *The Book of Isaiah 40–66: Introduction, Commentary, and Reflections* in vol. 6 of *The New Interpreter's Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 2001), 477.

²²⁴ Dyk's doctoral work centered on contributing to this interpretive crux at length, factoring in contextual and theological arguments (“Isaiah 55:1–5,” 26–216); on the one hand, some scholars argue that David is a subjective genitive, and the faithful kindnesses are done by him: André Caquot, “Les ‘Graces de David’: A Propos d’Isaie 55/3b,” *Sem* 15 (1965): 45–59; W. A. M. Beuken, “Isa. 55, 3–5: The Reinterpretation of David,” *Bijdragen* 35, no. 1 (1974): 49–64; Gentry, “Rethinking The ‘Sure Mercies of David’ In Isaiah 55”; on the other hand, other scholars argue for David as an objective genitive, such that the sure mercies/covenantal kindnesses are done to/for David: Walter C. Kaiser, “The Unfailing Kindnesses Promised to David: Isaiah 55.3,” *JSOT* 45 (1989): 91–98; H. G. M. Williamson, “The Sure Mercies of David: Subjective or Objective Genitive?,” *JSS* 23 (1978): 31–49; Bernard Gosse, “Les promesses faites à David en Is 55,3–5 en relation avec le Psautier et les développements en Is 56ss,” *SJOT* 24, no. 2 (2010): 253–67; however, Gosse would argue against Kaiser and Williamson that David here includes reference to the messianic Servant (which is the normative position on David with a subjective genitive reading). Thus, whichever position one takes on the genitive, it is tenable to hold that the reference to David includes the messianic Servant.

²²⁵ Otto Eissfeldt, “The Promises of Grace to David in Isaiah 55:1–5,” in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard W. Anderson and Walter Harrelson (New York: Harper & Brothers, 1962), 196–207; Clifford, “Invitation to a Feast,” 32; Williamson, *Variations*, 113–66; despite my disagreement with Clifford on the democratizing reading of Ps 89, he has helpfully demonstrated the psalm's cohesive unity (“Psalm 89: A Lament over the Davidic Ruler's Continued Failure,” *HTR* 73, no. 1–2 [1980]: 35–47).

²²⁶ Krusche writes, “The king thus functions as the mediator of salvation between YHWH and the people. On the one hand, verse 19 demonstrates that the king and the group of speakers are not the same entity but are clearly distinguished from each other. On the other hand, the king and the people are closely related to each other. The king's fate inevitably affects the people's fate” (“A Collective Anointed?: David and the People in Psalm 89,” *JBL* 139, no. 1 [2020]: 95 cf. 105).

extends his faithful promises—first expressed to historical David, and now the new David—to the people through this new enduring covenant.²²⁷

The point here is that “there is actually not the least shadow of proof that Second Isaiah rejected kingship and considered its role finished . . . through David the monarchy was woven into the life of the people in such a way that it could not easily be cut out.”²²⁸ Koole agrees noting, “The heart of the promise to David is the prediction of his offspring and of the permanency of his dynasty, 2 Sam. 7:12ff.; 23:5; 1 Kgs. 2:4; 9:3ff.; Jer. 33:14ff.; Ps. 89:5, 30ff.”²²⁹ I agree with Dyk, Kapelrud, and Koole that the reference to David includes a reference to the Servant as the new David, for at least six reasons.

First, the references to David in Isaiah 7:2, 13; 9:7; 16:5 point to figures in the lineage of David, not monolithically to David.²³⁰ Importantly, the significant word-pair $\sqrt{\text{חסד}}$ (covenant loyalty) and $\sqrt{\text{אמן}}$ (faithfulness) only occur together twice in Isaiah (16:5 and 55:3),²³¹ both with respect to a Davidic figure, and 16:5 is clearly a future Davidic figure. Second, $\sqrt{\text{חסד}}$ $\sqrt{\text{אמן}}$ are in close syntactic relationship to $\sqrt{\text{ברית}}$ $\sqrt{\text{עולם}}$ (everlasting covenant), which recalls the earlier descriptions in 42:6 and 49:8 of the servant given $\sqrt{\text{עם}}$ $\sqrt{\text{לאור}}$ $\sqrt{\text{גוים}}$ (as a covenant for the people, a light for the nations, 42:6 cf. 9:1 [9:2 EV]; $\sqrt{\text{ברית}}$ $\sqrt{\text{עם}}$ in 49:8).²³² Third, the David of 55:4 is given

²²⁷ “Isaiah 55:1–5,” 108. She defends this position from pp109–18.

²²⁸ Arvid S. Kapelrud, “The Identity of the Suffering Servant,” in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. H. Goedicke (Baltimore, MD: The Johns Hopkins Press, 1971), 312–13; cited approvingly by Brendsel, *Isaiah Saw*, 64.

²²⁹ Koole, *Isaiah*, 2:415.

²³⁰ Smith, *Isaiah 40–66*, 497–502, esp. 502.

²³¹ In 16:5, the noun $\sqrt{\text{אמת}}$ is used, whereas 55:3 is a participle of $\sqrt{\text{אמן}}$. See also the occurrences of this word-pair related to David in Ps 89:15, 25, 29, 34, 50. If the faithfulness in 55:3 was the Davidic Servant’s, then it would dovetail nicely with 11:5; 16:5; 42:3 where a Davidic figure or Servant is termed faithful ($\sqrt{\text{אמן}}$).

²³² On the details of whether apposition or adverbial accusative better describes this syntactic relationship, see Dyk, “Isaiah 55:1–5,” 99–106.

as a עֵד (witness),²³³ and in 43:10 Yahweh's עֵדֵיהֶם (witnesses) are עֲבָד (servants). Since the Servant functions as the *servant of servants* (see pp58–62), then might not 55:4 identify him as the *witness of witnesses*—fulfilling as exemplar the role of Yahweh's servants in 43:10?

Fourth, the David of 55:5 calls a גוי (nation) previously foreign to him, and they יָרֻצוּ (shall run) to him because Yahweh glorified him. In Isaiah 49, the Servant is the one whom Yahweh אֶתְפַּאֲרֶה (will glorify, 49:3) and the one given לְאֹרֹת גוֹיִם (as a light for the nations, 49:6). The Servant אֶסְרֶה (gathers, 49:5) the people of Yahweh, and later, in 49:22, this bringing of Yahweh's people to himself is accomplished by his דָג (banner), which recalls 11:10–12 where the messianic root of Jesse is twice identified as a דָג.²³⁴ Fifth, the expectation of 11:1–12 is not merely the need for someone from David's lineage but a new David, which is why the stump is the stump *of Jesse*—hewn back so far that another David must arise.²³⁵ Finally, if Gosse is correct that Isaiah 55:3–5 are “en réponse au” (in response to) Psalm 89,²³⁶ then construing this reference as one to a future Davidic king to whom Yahweh shows unflinching covenant love fits admirably.²³⁷ The rhetorical effect of Isaiah 55 as a

²³³ Koole, *Isaiah*, 2:416–17; Motyer, *The Prophecy of Isaiah*, 454–55; Paul, *Isaiah 40–66*, 438, though Paul would view this as a reference to the historical David only.

²³⁴ Oswalt, *Isaiah (40–66)*, 310; Smith, *Isaiah 40–66*, 370–71.

²³⁵ I owe this last observation to personal conversation with Peter Gentry. He made a similar comment in the presentation of “The New Israel in Isaiah”; see also Gentry and Wellum, *KTC2*, 464–79.

²³⁶ Gosse, “Les promesses faites à David,” 253. This position is also held by those below.

²³⁷ Pohl argues that Isa 55 is a response to Ps 89, and he comments, “given the historical development of messianic thought, any notion of the fulfillment of the promise to David that does not include David is flawed . . . Heim has persuasively shown that what is envisaged here in this passage is nothing short of the restoration of the Davidic covenant with an intentional clarification of its original intention, namely that faithful Israel was to participate with David as mediators of blessing to the nations” (523n81). “A Messianic Reading of Psalm 89: A Canonical and Intertextual Study,” *JETS* 58, no. 3 (2015): see esp. 522–25; Knut M. Heim, “The (God-)Forsaken King of Psalm 89: A Historical and Intertextual Enquiry,” in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield, UK: Sheffield Academic Press, 1998), 296–322.

response to Psalm 89 is that to the psalm’s lament “Lord, where is your steadfast love (דָּוֶד־יְיָ) of old, which by your faithfulness (אֱמֻנַת־יְיָ) you swore to David?” (89:50 [89:49 EV]) Isaiah responds, “Behold . . . *him*” (Isa 55:4). Gentry, therefore, correctly contends that one should “construe David as a rubric for the future king who will arise from the Davidic dynasty and not the founder of the line.”²³⁸

Consequently, democratizing the promises of the covenant with David without respect to a king from David’s line is not satisfying, and a better explanation is to regard the reference to David as a reference to the Davidic king *through whom* the covenant promises would extend to God’s people.²³⁹ In context, the Davidic king through whom Yahweh makes a new covenant with his people is the Servant.²⁴⁰ Once one recognizes the Servant in the reference to David in 55:3, the “him” of 55:4, and the “you” of 55:5, one recognizes that the invitation is to life in a covenant with Yahweh secured by the Servant. This clarifies the way the Servant represents Israel (cf. pp41–45, 58–62), namely as the promised Davidic king. Listeners may “buy into” the feast בְּלֹא כֶסֶף (without money, 55:1 [x2]) because Yahweh redeemed them לְבַד (without money, 52:6),²⁴¹ by the sacrifice of his Servant.²⁴² Therefore, this

²³⁸ Gentry, “Rethinking The ‘Sure Mercies of David’ In Isaiah 55,” 292.

²³⁹ See n237 above. Pohl uses the term “extension” to make this point, in light of the argument of Heim (“A Messianic Reading of Psalm 89,” 523; Heim, “(God-)Forsaken King,” 309–13).

²⁴⁰ In addition to the Servant connections mentioned in the six reasons given above, see esp. 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 Academic, 2003), 17–56; Brendsel, *Isaiah Saw*, 60–64; Gentry, “Rethinking The ‘Sure Mercies of David’ In Isaiah 55,” 292–98; Dyk, “Isaiah 55:1–5,” 86–121.

²⁴¹ Isaiah 52:6 and 55:3 are the only verses in Isaiah where לְבַד negates כֶסֶף with a בְּ preposition, with the exception of 48:10 (לְבַד כֶסֶף) which most commentators translate comparatively “not as silver” rather than economically “without money” (Alexander, *The Prophecies of Isaiah*, 2:215–16). Ziegler considers the LXX at 48:10 an assimilation to 52:3 because it renders πένπρακά σε οὐχ ἔνεκεν ἀργυρίου (I have sold you not for silver; see *Untersuchungen zur Septuaginta des Buches Isaías* [Münster, 1934], 161).

²⁴² Motyer writes, “The Old Testament makes redemption (√gā’al; cf. 35:10) an essentially ‘price-paying’ conception, therefore, to place together *without money* and *you will be redeemed* provokes the question, ‘With what, then?’ For in context, *without money* cannot mean ‘without cost to yourselves’, as this would destroy the parallelism with *sold for nothing*. The thing sold is not the

covenant is the same covenant described in 54:10 which was characterized by peace and everlasting *הַסֵּד*, which was secured by the Servant (see pp68–74).

Redemption reprised. In Isaiah 55:6–13, Isaiah reprises the invitation to redemption, secured by the Servant, in terms of the Word of Yahweh. By this, I mean that (1) verses 6–7 restate the invitation of 55:1–5, and (2) verses 8–13 ground it with allusion to the redemption of Isaiah 52–54. The rhetorical question implicitly calls listeners to turn from the costly and unsatisfying fare which does not give life (55:2–3) and is now made explicit:²⁴³ *דַּרְשׁוּ יְהוָה* (seek Yahweh, v. 6), *קְרְאוּהוּ* (call upon him, v. 6), *וַיָּשָׁב אֶל יְהוָה* (and he must return to Yahweh, v. 7).²⁴⁴ Thus Boda writes, “To eat the satisfying banquet meal *means* to seek (*דרש*) and call on (*קרא*) Yahweh, which is identified as forsaking (*עזב*) their present behavior (*דַּרְדַּר*, ‘way’) and thoughts (*מַחְשְׁבָה*) and turning (*שוב*) to Yahweh.”²⁴⁵ Heeding this call to return will result in one becoming the object of Yahweh’s *רחם* (compassion, v. 7) and *סלח* (forgiveness, v. 7). Once one remembers that the description of the covenant from 54:8–10 was bookended with Yahweh’s being *רחם*,²⁴⁶ the same pattern as 55:1–5 appears: respond properly to the invitation (55:1–3 cf. vv. 6–7) and receive covenant blessings (vv. 4–5 cf. v. 7).

gainer in any transaction. The meaning is: just as the seller in this case made no gain, so the redeemer will not pay money. But what will he pay?—for pay he must!” (*The Prophecy of Isaiah*, 417–18); on 55:1, Motyer also notes, “There is a purchase and a price, though not theirs to pay. They bring their poverty to a transaction already completed. Contextually, this is another allusion to the work of the Servant . . . His the price, ours the freeness!” (453).

²⁴³ If Lessing and Clifford are right to see Isa 44:8–12 as a foil here (i.e., come to Yahweh’s feast not that of idols), then the conceptual parallel to Prov 9 is also strengthened because there Dame Wisdom makes her invitation against the foil of Dame Folly (*Isaiah 40–55*, 661; Clifford, “Invitation to a Feast,” 32; idem., *Fair Spoken and Persuading*, 192–93).

²⁴⁴ Verse 7 exhorts negatively (*יעזב* / *וישב*, repent/forsake) what verse 6 commands positively (*קראוהו* / *דרשו*, call/seek). Oswalt, *Isaiah (40–66)*, 443–44.

²⁴⁵ Boda, *A Severe Mercy*, 211, emphasis added.

²⁴⁶ See pp73–74 above. Earlier Isaiah wrote that although the Lord *עזבתך* (abandoned you, 54:7), he gathers *בְּרַחֲמֵים גְּדֹלִים* (with great compassion, 54:7 cf. 54:10); therefore, it is fitting that the wicked *יעזב* (abandon) his ways and thoughts so that *וַיִּרְחַמְהוּ* (that he [YHWH] may have

In 55:8–11, *Yahweh* declares (וְאַם יְהוָה, v. 8) reasons to return to him and receive his compassion and forgiveness.²⁴⁷ After overviewing the reasons, I will show how they allude to the redemption of Isaiah 52–54. First, in 55:8, the wicked ought to abandon his דרך (ways) and מחשבתיו (thoughts), namely because *Yahweh*'s מחשבתיו (thoughts) and דרך (ways) are vastly superior in contradistinction to theirs.²⁴⁸ Second, 55:9 explains verse 8 by noting the *exalted* nature (גבה [2×]) of *Yahweh*'s thoughts and ways. Third, 55:10–11 grounds verse 9 by setting up an analogy between life-giving water descending from Heaven and the word going forth from the mouth of *Yahweh*. Stuhlmüller describes this well: “Such is the word of *Yahweh* . . . [that] new life inevitably follow[s]. Once the word is spoken, there is felt the power of the dynamic presence of *Yahweh*, creating life where previously there was desolate waste.”²⁴⁹ Muilenburg comments that “the efficacy of the word (*dābhār*) of God achieves its highest expression here.”²⁵⁰ As grounds for the superiority of *Yahweh*'s thoughts and ways, *Yahweh*'s description of the efficacy of his word approaches hypostatization—portraying the Word as a divine agent.²⁵¹ Thus,

compassion on him, 55:7).

²⁴⁷ Rightly Alexander Rofé, “How Is the Word Fulfilled? Isaiah 55:6–11 within the Theological Debate of Its Time,” in *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*, ed. Gene Tucker, David L. Petersen, and Robert R. Wilson (Philadelphia: Fortress Press, 1988), 253.

²⁴⁸ Rofé comments, “The Lord’s deeds differ in their very essence” (254); Koole speaks of “God’s incomparable and utter superiority” (*Isaiah*, 2:434). Notice also the ABB’A’ pattern.

²⁴⁹ Stuhlmüller, *Creative Redemption*, 190.

²⁵⁰ Muilenburg, “Isaiah,” 650; cf. Rofé who quips, “The Word is not [simply] to be fulfilled; the Word fulfills!” (“How Is the Word Fulfilled?,” 254).

²⁵¹ Zimmerli writes, “Das ‘Wort Jahwes’ ist dabei in dieser Abschlusssage geradezu als ein eigenes Wesen von wirkender Macht dargestellt. Man könnte beinahe geneigt sein, von einer Hypostase des Wortes zu reden” (Walther Zimmerli, “Jahwes Wort bei Deuterotesaja,” *VT* 32, no. 1 [1982]: 106–7; [The ‘word of *Yahweh*’ is thereby represented in this final statement almost as an individual being of acting power. One could almost be inclined to speak of a hypostasis of the word]); cf. Paul’s comment: “The anthropomorphized word of the Lord is appointed as a messenger responsible for the fulfillment of the divine will” (*Isaiah* 40–66, 443); Motyer also notes, “The word of God is the unfailing agent of the will of God” (*The Prophecy of Isaiah*, 458).

Stuhlmüller concludes, “In some very real way, according to Dt-Is, the word *is* Yahweh, revealing a plan of redemption in the action which he performs, and performing that action by the word which he speaks.”²⁵²

These reasons appear to recall the redemption secured by the Servant in at least five ways. First, the collocation of חפץ and צלח in 55:11 *decisively* links the Word with the Servant because Isaiah 53:10 is the *only* other occurrence of this collocation in the Isaianic corpus.²⁵³ This prompts Lessing to comment, “The redemptive purpose of Yahweh accomplished by the Servant is now achieved through the divine Word.”²⁵⁴ Smart perceptively writes about the relationship of Servant and Word:

God’s purpose is that all mankind should be brought into willing obedience to him, and his instrument for the accomplishment of that purpose is his Servant . . . Although the power resides in the word, the word does not proceed on its way among men without a bearer. And the bearer is certainly not Cyrus but the Servant, whose mouth God makes to be a sharp sword (ch. 49:2).²⁵⁵

To Smart’s observation, one could add the Servant’s ability to “sustain with a word” (50:4; see pp69–73 above).

²⁵² Stuhlmüller, *Creative Redemption*, 190 (cf. 192), emphasis original. One could note in favor of Stuhlmüller’s point that texts like Wis 7:23 call the word παντοδύναμος (Almighty), and later in Wis the word leaps down from God’s throne in heaven (18:15). The Aramaic term מִימַר (word) also depicts Yahweh’s personal action in the Targums (e.g., Exod 13:15, 18; 19:17; Deut 4:7; 33:7; 34:6; Isa 45:2, 12). See esp. Helmer Ringgren, *Word and Wisdom: Studies in the Hypostatization of Divine Qualities and Functions in the Ancient Near East* (Lund: Håkan Ohlssons Boktryckeri, 1947), 158–62; cf. Adam J. Howell, “Finding Christ in the Old Testament through the Aramaic Memra, Shekinah, and Yeqara of the Targums” (PhD diss, The Southern Baptist Theological Seminary, 2015), 86–127.

²⁵³ The only other occurrence in the whole OT is Neh 1:11, where Nehemiah may consider himself a type of the Servant (n.b., the three uses of עֲבָדָה in Neh 1:11). If that were true, it would strengthen my point here that the Word is connected to the Servant by this word-pair; however, it does not militate against my point if Nehemiah does not intend this because in that verse Nehemiah and God’s people are the subject of חפץ (to delight, purpose) and Yahweh of צלח (give success). Thus, the parallel is inexact; whereas in Isa 53:10 and 55:11 both terms involve Yahweh as subject/agent.

²⁵⁴ *Isaiah 40–55*, 656; similarly, Goldingay writes that this collocation “suggest[s] a relationship between the purpose Yhwh here effects and the purpose at work through the servant” (*The Message of Isaiah 40–55*, 555); Motyer summarizes Isa 55:6–13 and then adds, “This is what the Servant accomplished” (*The Prophecy of Isaiah*, 458).

²⁵⁵ Smart, *History and Theology in Second Isaiah*, 227–28.

Second, the Word and Servant are arguably the only agents in Isaiah who share in Yahweh's divine identity (see pp52–58).²⁵⁶ Dürr writes that, in Isaiah 55, the Word is seen as the “ruhig und sicher seine Bahn ziehende ‚göttliche Wort‘, ein Stück von der Gottheit, als Träger göttliche Kraft, deutlich von ihr geschieden und doch wieder zu ihr gehörig, *Hypostase im eigentlichsten Sinne des Wortes*.”²⁵⁷ Thus, Koole is right to note, because the Servant is in view in 55:3–5 (cf. 42:9; 49:6–8), that “the ‘word’ refers both to the salvation [in view] and to the Saviour.”²⁵⁸ This is not to say that the Servant and Word are *necessarily* coextensive but integrally connected in Isaiah 55.

Third, the analogy between 55:10 and 55:11 suggests that the success of the Word is not emptiness (רִיקָם) but fruitfulness.²⁵⁹ The life-giving rain provides זֵרַע (seed), just as the Servant's success provides זֵרַע (seed, 53:10; 54:3). Additionally, the fruitfulness of the rain ילד (gives birth) and צמח (sprouts). The former verb, ילד, may recall the last three uses in Isaiah (all referring to Lady Zion: 49:21; 51:18; 54:1), which would bolster the comparison of זֵרַע with 54:3. The latter verb, צמח, is used in Isaiah to describe (1) the revealing of the הַדְּשׁוֹת (new things, 42:9; 43:19 [sing.]),²⁶⁰ (2) the זֵרַע of the Servant who have the Spirit (44:3–4), and (3) the fruit of righteousness and salvation that sprouts when righteousness falls from heaven (45:8;

²⁵⁶ While the Arm of Yahweh fits this description (51:9; 52:10), I argued this is identified with the Servant in 53:1. It may be the case that Isaiah is employing the same dialectic here.

²⁵⁷ Lorenz Dürr, *Die Wertung des göttlichen Wortes im Alten Testament und im antiken Orient: zugleich ein Beitrag zur vorgeschichte des neutestamentlichen Logosbegriffes*, MVAG, 42,1 (Leipzig: Hinrich, 1938), 123, emphasis mine. In Isaiah 55 is seen the “Divine Word’, calmly and securely drawing its path, a part of the deity, as bearer of divine power, clearly separated from it and yet again belonging to it, *hypostasis in the truest sense of the word*.” Cf. nn251–252 above.

²⁵⁸ Koole, *Isaiah*, 2:439.

²⁵⁹ Cf. Gen 41:27 where the ears of corn in the famine are רִיק (empty), observed by North (*Second Isaiah*, 261) who suggests the translation “shall not return to me unfruitful” (69).

²⁶⁰ See pp33–37 above.

61:11 cf. 53:11; 54:14, 17). Each of those is arguably connected to the Servant's work. Furthermore, the analogy also appears to suggest the source of the feast in 55:1–2 because the fruitfulness of the rain, to which the Word is compared, gives “bread to the eater.”²⁶¹ If that observation is granted, then the feast could be understood as including metaphorical bread from heaven provided by the success of the Word.²⁶² Motyer approaches this observation when he writes,

As the rain furnishes both seed and bread, so the word of God plants the seed of repentance in the heart and feeds the returning sinner with the blessed consequences repentance produces . . . The Lord wills and effectuates the repentance which brings sinners home to himself, into the freedom of his banqueting hall.²⁶³

Just as the Word “effectuates the repentance which brings sinners home,” the Servant reverses the sinful heart-hardness and makes disciples of Yahweh, causing them to שׁוּב (return, 49:5–6).²⁶⁴ If the connection between the Word and feast are granted, then the linkage to the Servant through the analogy gains further weight.

Fourth, Isaiah 55:8–9 indicates that Yahweh's unique and superior ways and thoughts are גְּבוּהָ (exalted), just as Yahweh's Servant is מְאֹד גְּבוּהָ (exceedingly exalted, 52:13). The מְבַשְׂרָתָא (herald of good news, 40:9; 52:7; LXX: ὁ εὐαγγελιζόμενος) is told to proclaim from an הַר גְּבוּהָ (*high* mountain, 40:9), and the exalted Servant arguably brings about the good news of 52:7–10.²⁶⁵ Thus, Koole

²⁶¹ Koole, *Isaiah*, 2:438.

²⁶² If my argument in chap. 6 of this dissertation is persuasive, then John 6:22–71 demonstrates an early reading and application of Isa 55 along these lines. Cf. 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 (Sheffield, UK: Sheffield Academic Press, 1997), 218–51.

²⁶³ Motyer, *The Prophecy of Isaiah*, 458.

²⁶⁴ See pp69–73 above.

²⁶⁵ Brendsel, *Isaiah Saw*, 196–201; Wagner effectively demonstrates that Paul read Isaiah this way (J. Ross Wagner, “The Heralds of Isaiah and the Mission of Paul: An Investigation of Paul's Use of Isaiah 51–55 in Romans,” in *JTSS*, 202–22).

suggests that “this divine word responds to the rejection of a suffering Servant of Yahweh and his significance for Israel’s restoration . . . This plan and way of salvation thus towers above human thoughts and ways, 53:1.”²⁶⁶ In other words, the *disparity* between Yahweh’s thoughts/ways with people’s thoughts/ways matches the *disbelief* with which Yahweh’s Servant is received by the people.²⁶⁷

Fifth, and finally, Isaiah 55:12–13 explains (כִּי) how one recognizes the Word accomplishing Yahweh’s purpose—creation breaks forth into joyful song (וַיִּפְצְחוּ לְפָנֶיכֶם רְנָה, v. 12), and Yahweh’s people are led forth in peace (בְּשָׁלוֹם תּוּבְלוּן, v. 12).²⁶⁸ This recalls Isaiah 52:9–12, where Yahweh’s people are proleptically commanded to פָּצְחוּ רְנָנוּ (break forth into joyful song) because Yahweh will redeem with his salvific Arm.²⁶⁹ Isaiah 54:1 exhorts similarly (פָּצְחֵי רְנָה) because the fulfillment of the prophesied redemption (52:9–12) was just foretold in Isaiah 53.²⁷⁰ Thus, they do not depart in haste (52:12 cf. p46) but are *led* forth in peace (55:12)²⁷¹ in this new exodus because the Servant was כֶּשֶׁה לְטֵבַח יוֹבֵל (led like a lamb to the slaughter, 53:7) to give שָׁלוֹם (peace, 53:5 cf. 54:10, 13).²⁷² The new exodus accomplished by the Word makes a שֵׁם (name, 55:13) for Yahweh, which might recall that although Yahweh’s שֵׁם was despised by his people (52:5), he would cause them to know it (52:6) for Yahweh of hosts is the שֵׁם (54:5 cf. 51:15) of Zion’s husband

²⁶⁶ Koole, *Isaiah*, 2:435.

²⁶⁷ See esp. Brendsel, *Isaiah Saw*, 98–122, 214–16.

²⁶⁸ Koole, *Isaiah*, 2:441.

²⁶⁹ See pp55–56 above.

²⁷⁰ See pp67–68 above.

²⁷¹ Anderson makes the connection between 52:12 and 55:12 (“Exodus Typology,” 191).

²⁷² See pp68, 72 above.

and redeemer. Thus, in at least those five ways, Isaiah 55:8–13 recall the redemption from chapters 52–54, which 55:1–5 invited listeners to in festal terms.

Therefore, I am warranted to say that Isaiah 55 invites all who will listen to partake of the life-giving feast—the redemption secured by the Servant. With that established, I have now substantiated the claim that Isaiah 54–55 describes both the redeemed people and the offer of redemption secured in Isaiah 53.

Conclusion

In this chapter, I have argued that *Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55)*. In order to demonstrate this thesis, I advanced my argument in three overarching steps. First, I contended that Isaiah contextualizes Isaiah 52:13–53:12 by building an expectation for Yahweh's eschatological redemption (i.e., new exodus) patterned upon the first exodus.²⁷³ Because of this, interpreters are warranted to analyze that passage in its new exodus context.

Second, I argued that Isaiah's application of the new exodus context to the passage typologically characterizes the Servant as the new Passover lamb.²⁷⁴ Since the connection is typological, I also explored significant typological differences: the Servant's divine identity, the Servant as representative of Israel, and the Servant as a guilt removing sacrifice.²⁷⁵ Because of those discussions, I am warranted to conclude that the Servant is the substitutionary sacrifice of Yahweh's new exodus redemption.

Third, I detailed how—when Isaiah 54–55 is read in the contexts of the

²⁷³ See pp29–40 above.

²⁷⁴ See pp40–52 above.

²⁷⁵ See pp52–66 above.

new exodus and the Servant passage—one recognizes the Servant was the means by which the depicted redemption reaches its culmination—secured for his people and offered to all who will listen.²⁷⁶ The substitutionary sacrifice of the lamblike Servant effectively secures both a new covenant people and an open invitation to join them.

Therefore, Bernhard Anderson may have spoken truer than he knew since, although he never referred to Isaiah 53 in his seminal article, he wrote,

[The new exodus] will surpass the old exodus not only in wonder but also *in soteriological meaning*, as evidenced by the theme of divine forgiveness which runs through the whole of his prophecy, or by the extension of salvation to include all nations.²⁷⁷

I have shown in this chapter that the new exodus surpasses the old “in soteriological meaning” precisely because the lamblike Servant’s substitutionary sacrifice secured the divine forgiveness and universal invitation of which Anderson wrote. In the next two chapters, I will explore how John characterizes Jesus’ as this lamblike Servant.

²⁷⁶ See pp66–86 above.

²⁷⁷ “Exodus Typology,” 191.

CHAPTER 3

JOHN'S LAMBLIKE SERVANT (PART 1): THE TESTIMONIES THAT BOOKEND JESUS' LIFE

The testimonies which begin and end Jesus' life in the Gospel of John contain two notorious cruxes of interpretation (John 1:29–34; 19:31–37). In the former, the debate surrounds the referent and significance of ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (1:29, Behold the Lamb of God who takes away the sin of the world).¹ In the latter, arguments abound regarding the author's use of the Old Testament in 19:36–37, including ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῆ· ὅσπου οὐ συντριβήσεται αὐτοῦ (v. 36, For this happened in order to fulfill the Scripture, “No bone of his will be broken.”).² However, these passages have more in common than

¹ E.g., George Leonard Carey, “The Lamb of God and Atonement Theories,” *TynB* 32 (1981): 97–122; J. Keir Howard, “Passover and Eucharist in the Fourth Gospel,” *SJT* 20, no. 3 (1967): 329–37; Bruce H Grigsby, “The Cross as an Expiatory Sacrifice in the Fourth Gospel,” *JSNT* 15 (1982): 51–80; Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994), 67–101; Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr Siebeck, 2000), 115–58; Jörg Frey, “Die ‘theologia crucifixi’ des Johannesevangeliums,” in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 167–238; Christopher W Skinner, “Another Look at ‘the Lamb of God,’” *BSac* 161, no. 641 (2004): 89–104; 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), 217–56; Maarten J. J. Menken, “The Lamb of God’ (John 1,29) in the Light of 1 John 3,4–7,” in *DJFG*, 581–90; 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): 285–99; Christian Eberhart, “The Lamb of God That Takes Away the Sin of the World’: Reflections on Atonement in the New Testament,” *Touchstone* 31, no. 2 (2013): 31–43; Sandra Marie Schneiders, “The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel,” *CBQ* 73, no. 1 (2011): 1–29; Jean Zumstein, *Das Johannesevangelium*, KEK 2 (Göttingen: Vandenhoeck & Ruprecht, 2016), 89–103.

² Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965), 108–16; Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (London: Cambridge University Press, 1974), 47–56; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield, UK: Almond Press, 1983), 210–14, 217–21, 314–16; 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 Press, 1992), 133–49; Maarten J. J. Menken, *Old Testament Quotations in the Fourth*

their notoriety because both of the testimonies about Jesus evidence the same convergence of exodus imagery—that of the paschal lamb and Isaianic Servant.

If that claim is true, then such evidence would provide warrant for further investigation into the significance of Jesus' death in John via exodus typology. It would provide warrant because John would have created an *inclusio* of testimony around Jesus' life that identifies him as the lamblike Servant of Isaiah 52–55.³

Thesis

In this chapter and the next,⁴ I argue that *John bookends Jesus' life with testimonies that utilize Old Testament scriptures in order to characterize Jesus' death as that of the lamblike Servant from Isaiah 52–55*. Thus, I am arguing that Zumstein's "*courbe de tension*" functions not only as John's way of "plac[ant] l'ensemble de la narration sous le signe de la croix" but also John's way of providing a key to understanding Jesus' death.⁵ In essence, the narrative functions as John's own

Gospel: Studies in Textual Form, CBET 15 (Kampen, NL: Kok Pharos, 1996), 147–85; John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 174–82; William Randolph Bynum, "Quotations of Zechariah in the Fourth Gospel," in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBLRBS 81 (Atlanta: SBL Press, 2015), 47–74; 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 International, 2012), 163–71; Andreas J. Köstenberger, "John," in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 503–6; Sebastian A. Carnazzo, *Seeing Blood and Water: A Narrative-Critical Study of John 19:34* (Eugene, OR: Pickwick Publications, 2012); Adam Kubiś, *The Book of Zechariah in the Gospel of John*, EBib 64 (Pendé, France: J. Gabalda, 2012), 115–218; Catrin H. Williams, "Composite Citations in John," in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, LNTS 525 (New York: T&T Clark, 2018), 115–27.

³ Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. (Grand Rapids: Eerdmans, 2017), 384–411; see also idem., *The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John* (Grand Rapids: Baker Academic, 2007), 73–92.

⁴ I presented an earlier version of these chapters in David Christensen, "Convergence of Exodus Imagery in the Bookends of the Fourth Gospel" (Paper, 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, 2018).

⁵ Jean Zumstein, "L'interprétation johannique de la mort du Christ," in *The Four Gospels 1992: Festschrift Frans Neirynck*, ed. F. Segbroeck et al., vol. 3, BETL, C (Leuven, Belgium: Leuven University Press, 1992), 2120 (emphasis original). The *inclusio* is "[an] *inclusio* of great importance" because it "constructs . . . an *arc of tension* which places the whole of the narrative under the sign of

“retrospective on the past and completed Christ event”⁶ such that its “Passover plot”⁷ advances from 1:29–34 to 19:31–37 where the former adumbrates and explains the latter.⁸ This chapter will focus on the former.

In order to draw out how the Baptist’s testimony in John 1:29–34 characterizes Jesus as the lamblike Servant,⁹ I will (1) establish the manner in which preceding context prepares for the testimony before examining both (2) the Lamb of God logion in 1:29–30 and (3) the Spirit-anointing of the Chosen One in 1:31–34.

Preparing for the Coming One

The Baptist is strategically introduced by John *before* his official testimony which is signaled by the heading, *καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου* (1:19, And this is the testimony of John). D’Souza helpfully observes that, unlike the Synoptics, John is uninterested in the Baptist’s origin, dress, diet, arguments with Herod, or his

the cross” (my trans.).

⁶ Jörg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2018), 85.

⁷ Mark W. G. Stibbe, *John’s Gospel*, New Testament Readings (London: Routledge, 1994), 38, cf. 36–38; see esp. Stanley E. Porter, “Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 396–428; idem., *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 204–24; Hoskins, “Deliverance,” 285–99; Dorothy A. Lee, “Paschal Imagery in the Gospel of John: A Narrative and Symbolic Reading,” *Pacifica* 24, no. 1 (2011): 13–28.

⁸ The presentation of Jesus *as lamb* introduces “the theme of vicarious substitution as atonement for sin at the very beginning of his Gospel,” which, Carson continues, “ought to have a shaping effect on the way we read the rest of the Gospel.” D. A. Carson, “Adumbrations of Atonement Theology in the Fourth Gospel,” *JETS* 57, no. 3 (2014): 519; Forestell grudgingly concedes that this imagery presents Jesus as “a sacrificial victim” (*The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 [Rome: Biblical Institute Press, 1974], 194).

⁹ I am choosing to call John “the Baptist” knowing that this is not how the Gospel of John refers to him. I am doing it for simplicity of reference; however, I would prefer to call him “the Witness.” On the Baptist as a character in John, see esp. Catrin H. Williams, “John (the Baptist): The Witness on the Threshold,” in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 46–60; cf. Ruben Zimmermann, “John (the Baptist) as a Character in the Fourth Gospel: The Narrative Strategy of a Witness Disappearing,” in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo Schnelle, WUNT 359 (Tübingen: Mohr Siebeck, 2016), 99–115.

message of repentance.¹⁰ Indeed, every time the Baptist is mentioned in John’s gospel his *testimony* is somehow recalled, and he is subordinate to Jesus.¹¹ In the preceding context to 1:29–34, there are two primary ways that the Baptist’s testimony is prefaced: the interweaving of authorial comments about the testimony in the prologue and the citation of Isaiah 40:3 in John 1:23.

Prefaced in the Prologue

Culpepper, commenting on the narrative function of *ordering*, observes that “the prologue . . . prepares the reader for the narrative which begins with John’s testimony.”¹² Indeed, the prologue prepares the readers for the Baptist’s testimony (οὗτος ἦλθεν εἰς μαρτυρίαν, v. 7) by prefacing *who* he testifies about and *why*.

First, the Baptist comes ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (in order to bear witness about the light, v. 7); therefore, the initial object (*who*) of the Baptist’s testimony is the Light¹³—which is the life¹⁴ contained in and conveyed by (ἐν αὐτῷ, v.

¹⁰ John D’Souza, *The Lamb of God in the Johannine Writings* (Allahabad, India: St. Paul Publications, 1968), 124; Bultmann notes, “no attempt is made, by way of introduction, to chronicle his activity, as in the Synoptics (Mk. 1:6 & par; Lk. 3:1f.); all interest is concentrated on his μαρτυρία” (*The Gospel of John: A Commentary*, ed. George R. Beasley-Murray, trans. J. K. Riches and R. W. N. Hoare [Philadelphia: Westminster Press, 1971], 50).

¹¹ In 3:22–30, the Baptist is introduced by his disciples saying to him, “He who was with you across the Jordan, to whom you bore witness (ὃ σὺ μεμαρτύρηκας)— . . . all are going to him.” In 5:33–36, the Baptist is he who “has borne witness to the truth” (μεμαρτύρηκεν τῇ ἀληθείᾳ). In 10:41, Jesus went to the place where John was previously baptizing, and many said, “John did no sign, but everything that John said about this man was true.” cf. D’Souza, *The Lamb of God*, 131; R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design*, Foundations and Facets: New Testament (Philadelphia: Fortress Press, 1983), 132–33.

¹² Culpepper, *Anatomy of the Fourth Gospel*, 57.

¹³ Hamilton comments, “John the Evangelist probably intends to present John the Baptist as heralding the fulfillment of passages such as Isaiah 8:20–9:2. There, ‘gloom of anguish’ and ‘thick darkness’ (Isa. 8:22) symbolize the curse of the covenant and exile from the land, while ‘dawn’ (Isa. 8:20), making ‘glorious the way of the sea’ (Isa. 9:1), and ‘great light’ (Isa. 9:2) all symbolize what God will do for his people at the new exodus and return from exile” (“John,” in *John–Acts*, ed. Iain M Duguid, James M. Hamilton Jr., and Jay Sklar, ESVEC 9 [Wheaton, IL: Crossway, 2019], 38).

¹⁴ N.b., ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων (v. 4, the life was the light of men). On φῶς in John, see Marianne Mey Thompson, “‘Light’ (Φῶς): The Philosophical Content of the Term and the Gospel of John,” in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo

4) the pre-existent, creative, divine Word (1:1–5).¹⁵ The Baptist’s humanity (ἄνθρωπος, v. 6) is emphasized to contrast his agency as a man sent from God with the clear divine agency of the Word (θεός, v. 1).¹⁶ This is likely emphasized because the divine Word σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (became flesh and dwelled among us, v. 14)—that is, the divine Word became *incarnate*.¹⁷ By inserting the Baptist’s statement from 1:30 into the prologue at 1:15, John forges a link between the two passages¹⁸ and clarifies that Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ (John bears witness concerning *him*),¹⁹ namely concerning the coming incarnate Word.²⁰ With the close proximity to John’s citation of Isa 40:3 (John 1:23), one wonders if Isaiah 40:5–8 is in

Schnelle, WUNT 359 (Tübingen: Mohr Siebeck, 2016), 278–82.

¹⁵ Frey correctly argues that “the text presupposes that the *λόγος* is not unknown to the readers . . . therefore, they are implicitly called to consider what they already know about ‘the’ *λόγος*” (“Between Torah and Stoa: How Could Readers Have Understood the Johannine Logos?,” in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo Schnelle, WUNT 359 [Tübingen: Mohr Siebeck, 2016], 219). I’m persuaded that by the end of John 7 there are various allusions (esp. in John 4–7) that suggest John has—at least—Isaiah 55:10–11 (cf. Isa 40:8) in mind. See chap. 6.

¹⁶ Merrill C. Tenney, *John: The Gospel of Belief* (Grand Rapids: Eerdmans, 1997), 73; J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 59.

¹⁷ See Frey’s thorough treatment of 1:14 (*Glory*, 261–84); on the extended biblical warrant and theological implications of the incarnation, see esp. Stephen J. Wellum, *God the Son Incarnate: The Doctrine of Christ*, FET (Wheaton, IL Crossway, 2016), 209–49, 421–65.

¹⁸ Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 150.

¹⁹ McHugh notes that the pairing of the present (μαρτυρεῖ) with the perfect (κέκραγεν) “affirm[s] the perduring nature of John’s witness . . . John is still witnessing” (*A Critical and Exegetical Commentary on John 1–4*, ed. Graham N. Stanton, ICC [London: T&T Clark International, 2009], 61).

²⁰ Notice that in 1:9 the Ἦν τὸ φῶς τὸ ἀληθινόν . . . ἐρχόμενον (the true Light was *coming*), and in 1:15, John says the Baptist’s testimony περὶ αὐτοῦ (concerning him [the Word]) is that he is ὁ ὀπίσω μου ἐρχόμενος (*the one coming* after me). Thus, the Baptist’s testimony is about the coming one who—in the context of the prologue—is the divine Word incarnate, embodying the light of life. The later uses of ἐρχόμενος in 1:27 and 1:30 recall these, thereby connecting the incarnate Word with the Lamb of God. see esp. Catrin H. Williams, “The Voice in the Wilderness and the Way of the Lord: A Scriptural Frame for John’s Witness to Jesus,” in *The Opening of John’s Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 50–52; Andrew C. Brunson, *Psalms 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 2, Reihe 158 (Tübingen: Mohr Siebeck, 2003), 240–64.

the background of John 1:14a.²¹ If this is in the background, then John’s description of the incarnation aims to state the tension that in Jesus the divine and eternally durative Word has taken on the finite frailty of human flesh (cf. 6:51).²² Thus, the object (*who*) of the Baptist’s testimony is specified as the Word who *embodies* (1:14 cf. 1:4) and gives (1:5, 9) the light of life (cf. 8:12).

Second, the Baptist testifies ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ (in order that all might believe through him, v. 7); therefore, John designates that the purpose (*why*) of the testimony is that all might believe in the Word through the Baptist’s testimony.²³ The purpose of the Baptist’s testimony anticipates the parallel purposes of Jesus’ death (3:15), of Jesus’ being given by the Father (3:16), of Jesus’ speaking before crowds (11:42), of Jesus’ foretelling of Judas’ betrayal (13:19), of Jesus’ foretelling his death (14:29), of John’s eyewitness testimony of the crucifixion (19:35), and of the writing of the Gospel (20:31).²⁴ John conveys the *centrality* and *import* of the Baptist’s testimony by describing its purpose/goal in these terms.

²¹ In Isaiah, Yahweh’s glory is beheld (האיר; *óráw*) by *πάσα σὰρξ* (40:5, LXX); *πάσα σὰρξ* is like grass (40:6) which withers (40:7; n.b., “people are grass” in 40:7b); τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα (but the Word of our God remains forever, 40:8). This is followed by a series of *beholds* in Isa 40:9–10: Ἴδου ὁ θεὸς ὑμῶν (Behold, your God!, v. 9; cf. Isa 52:6); ἰδοὺ κύριος . . . ἔρχεται καὶ ὁ βραχίον (Behold, the Lord [יהוה; יְהוָה; Lord Yahweh] is coming and his arm; v. 10). Those seem significant given the divine identity of Jesus to which the Baptist testifies after citing Isa 40:3 by twice using Ἴδε (Behold, vv. 29, 35) and once *έώρακα* (I have seen, v. 34). I owe the observations about “beholding” to Williams, “The Voice in the Wilderness,” 51–52.

²² Thus, McHugh writes, “The reader of John’s Gospel is therefore being invited to take to heart the lesson that ‘The word of our God endures for ever’ (Isa 40.8), and to perceive the connection of the Isaian text with the incarnation of this Logos as described in the Prologue” (*John*, 120).

²³ The referent of αὐτοῦ is best understood as the Baptist because of the 98 uses of πιστεύω in John there is only one other occurrence where πιστεύω is modified by διά with its object in the genitive (διά is used with the accusative in 4:41 to modify πιστεύω: ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ; however, this gives διά a causal force, which is not comparable to the instrumental force in 1:7). In 17:20, Jesus prays to the Father not only for his disciples but also περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ (concerning those who believe in me through their word). Thus, the only parallel example in John has Jesus as the object of belief, and διά specifies the instrumentality of the disciple’s word through which those who come to believe in him do so. Therefore, I regard the αὐτοῦ of 1:7 as referring to the Baptist through whose testimony one may believe in the Word. So, e.g., C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 160; McHugh, *John*, 26; Murray J. Harris, *John*, EGGNT (Nashville: B & H Academic, 2015), 26.

²⁴ In all of these instances, ἵνα is followed by a form of πιστεύω, usually subjunctive. I

Testifying with Isaiah

In addition to the interweaving of authorial comments in the prologue, the Baptist's application of Isaiah 40:3 to himself in John 1:23 provides additional context for his testimony in 1:29–34.²⁵ Unlike Peter who denies Jesus three times (18:15–27), the Baptist denies himself three times (1:20–21) before citing Isaiah (1:23) and then testifying in three ways about Jesus (1:29–30, 31–33, 34).²⁶ So, in some sense, the narrative turns toward his testimony about Jesus immediately following the citation of Isaiah 40:3.²⁷ This highlights its importance in setting the context for the Baptist's testimony.

The Baptist's Isaianic invocation sets the context for the upcoming testimony in at least two ways:²⁸ (1) it introduces Isaiah and his prophecy of a new exodus into the context;²⁹ (2) it characterizes the coming One as κύριος (Lord; MT of

included 3:15–16 where the subjunctive verb in both ἵνα-clauses is ἔχη (he might have), but the grammatical subject in both verses is πᾶς ὁ πιστεύων (all who believe). Although these verses will receive extended treatment in chap. 5, I note here that I include them because they introduce the having-life soteriological concept and adumbrate the purpose of the Gospel: ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ (20:31, in order that by believing you might have life in his name). The Light gives the right to be children of God τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (to those who believe in his name, 1:12; which is explained by ἐκ θεοῦ ἐγεννήθησαν (they have been born of God, v. 13) cf. 3:1–9 esp. Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (You must be born again/from above, 3:7). So, e.g., Bultmann who writes, “Πιστεύειν should not be taken here merely in the sense of ‘being (or becoming) a Christian,’ but in the full sense of 20.31” (*John*, 51); Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in The Fourth Gospel* (Peabody, MA: Hendrickson Publishers, 2000), 59; Bauckham, *Gospel of Glory*, 153.

²⁵ Elsewhere, an evangelist cites Isa 40:3(+) about the Baptist (Matt 3:3; Mark 1:3; Luke 3:4). John alone has the quotation “on the lips of the Baptist” (Freed, *Old Testament Quotations*, 2).

²⁶ Williams, “John (the Baptist),” 51n2; Zimmermann, “John (the Baptist),” 108.

²⁷ This is like a narrative embodiment of John 3:30, where the Baptist says about Jesus ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι (that one must increase; I must decrease).

²⁸ On issues of text-form and source, see the thorough discussions in Freed, *Old Testament Quotations*, 1–7; Reim, *Hintergrund*, 3–10; Schuchard, *Scripture within Scripture*, 1–15; Menken, *Old Testament Quotations*, 21–35; Ruth Sheridan, *Retelling Scripture: “The Jews” and the Scriptural Citations in John 1:19–12:15*, BibInt 110 (Leiden: Brill, 2012), 99–121; Michael A. Daise, *Quotations in John: Studies on Jewish Scripture in the Fourth Gospel*, LNTS 610 (New York: Bloomsbury T&T Clark, 2020), 31–66.

²⁹ So, e.g., Hamilton, “John,” 46–47; Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 62.

Isa 40:3 יהוה, Yahweh).³⁰ After considering these, I will examine the Baptist's testimony of 1:29–34 in the following two sections.

First, the Baptist's citation of Isaiah 40:3 invokes both Isaiah as a Scriptural witness and Isaiah's prophecy introducing the new exodus. By identifying himself with the φωνή of which Isaiah spoke, the Baptist seems to make Isaiah "his co-witness" since "the testimony of two people is true" (John 8:17 cf. Num 35:30).³¹ What the Baptist *says* in 1:23, he says καθὼς εἶπεν Ἡσαΐας ὁ προφήτης (just as Isaiah the prophet *said*),³² and as in Isaiah, "it is the message and not the messenger which is most important."³³ Because of this self-proclaimed affinity with Isaiah, it would be natural for the Baptist to allude to Isaiah 40–55 in the testimony of 1:29–34—having just cited a key verse from the introduction to that section of Isaiah,³⁴ having just evoked the hope of the new exodus.³⁵ Since John has already utilized exodus typology in the prologue,³⁶ this evocation of Isaianic exodus typology is not surprising.

³⁰ So, e.g., Michaels, *The Gospel of John*, 101; D. A. Carson, *The Gospel According to John*, PNTC (Downers Grove, IL: InterVarsity Press, 1991), 144.

³¹ Williams, "The Voice in the Wilderness," 42; cf. Alicia D. Myers, "A Voice in the Wilderness: Classical Rhetoric and the Testimony of John (the Baptist) in John 1:19–34," in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBLRBS 81 (Atlanta: SBL Press, 2015), 138.

³² This is the only *appended* (suffixed) citation formula in John. In every other case, the citation formula is prepended, introducing the text (Schuchard, *Scripture within Scripture*, 1). Perhaps the citation formula is appended in this unique manner because John the Evangelist wishes his readers to understand the Baptist as uttering it (so Williams, "The Voice in the Wilderness," 42).

³³ Rikki E. Watts, *Isaiah's New Exodus and Mark*, WUNT 88 (Tübingen: Mohr Siebeck, 1997), 77.

³⁴ Köstenberger, "John," 2007, 426–28.

³⁵ David W. Pao, *Acts and the Isaianic New Exodus*, Biblical Studies Library (Grand Rapids: Baker Academic, 2002), 46–59; Watts, *New Exodus*, 76–84; Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 (Piscataway, NJ: Gorgias Press, 2018), 188–90; McHugh writes, "There can be little doubt that the author of the Fourth Gospel, by citing Isa 40.3, intends to call attention to the content of all the chapters from 40 to 55" (McHugh, *John*, 120), and while his comment is overstated, one can certainly grant the evocation of the major redemptive concepts in Isaiah 40–55 (i.e., the new exodus and Servant motifs).

³⁶ Balentine discusses Jesus as the greater Moses and the allusion to the Sinai covenant (George L. Balentine, "The Concept of the New Exodus in the Gospels" [ThD diss, The Southern Baptist Theological Seminary, 1961], 353–57); Tsutserov thoroughly and convincingly argues for the Sinaitic allusions (Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant*

Second, in keeping with the new exodus expectations, Isaiah 40 prophesies the *coming of Yahweh* to his people: הַגָּה אֲדַנְי יְהוָה בְּחֹזֶק יְבוּא (Behold, the Sovereign *Yahweh is coming* with might; 40:10). This coming seems to exemplify the enduring and sure nature of the Word of Yahweh from Isaiah 40:8.³⁷ When Yahweh comes, his כְּבוֹד (glory; LXX: δόξα, v. 5) is revealed (LXX: ὀφθήσεται, will be seen).³⁸ In John, as I have already shown,³⁹ the coming One of 1:15 is the Word whose divine δόξα was seen at his coming because even though θεὸν οὐδεὶς ἑώρακεν πώποτε (no one has ever seen God, 1:18) the Word reveals him (ἐξηγήσατο).⁴⁰ Therefore, the citation of Isaiah appears to function similarly in John, characterizing the coming One as the Lord.⁴¹

By encircling 1:29 with references to the coming One (1:27, ἐρχόμενος; 1:30, ἔρχεται), John helps readers recognize that the coming One, previously identified as

According to the Gospel of John [Eugene, OR: Pickwick Publications, 2009], 39–178); see also T. Francis Glasson, *Moses in the Fourth Gospel* (Naperville, IL: SCM Press, 1963), 65–73; Craig A. Evans, “Exodus in the New Testament: Patterns of Revelation and Redemption,” in *The Book of Exodus: Composition, Reception, and Int.*, ed. Thomas B. Dozeman, Craig A. Evans, and Joel N. Lohr, VTSup 164 (Leiden: Brill, 2014), 457–60; Gerry Wheaton, *The Role of Jewish Feasts in John’s Gospel*, SNTSMS 162 (New York: Cambridge University Press, 2015), 15–24; Thomas N. Willoughby, “The Word Became Flesh and Tabernacled among Us’: A Primer for the Exodus in John’s Gospel,” in *Reverberations of the Exodus in Scripture*, ed. Michael R. Fox (Eugene, OR: Pickwick Publications, 2014), 121–38; Ardel B. Caneday, “Glory Veiled in the Tabernacle of Flesh: Exodus 33–34 in the Gospel of John,” *SBJT* 20, no. 1 (2016): 55–72.

³⁷ See p93n21 above.

³⁸ Interestingly, the LXX translator specifies what is seen: τὸ σωτήριον τοῦ θεοῦ (the salvation of God, Isa 40:5) Compare Isa 38:11 where again the LXX translator has inserted this exact same phrase in Hezekiah’s lament. This might be an intentional interpretive rendering to suggest that although Hezekiah lamented about not seeing Yahweh or his salvation, Yahweh was coming and salvation would be seen. It would also foreshadow the seeing of Yahweh’s salvation in 52:10.

³⁹ See pp91–93 above.

⁴⁰ See esp. Frey, *Glory*, 237–58; Nicole Chibici-Revneanu, *Die Herrlichkeit des Verherrlichten: das Verständnis der δόξα im Johannesevangelium*, WUNT 2, Reihe 231 (Tübingen: Mohr Siebeck, 2007), 496–510; Bauckham, *Gospel of Glory*, 43–62; although his treatment is unbalanced, cf. Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (Tübingen: Mohr Siebeck, 1968), 9–10.

⁴¹ Jesus is the κύριος in John 6:23, 68; 9:38; 11:2; 13:13, 14; 20:2, 13, 18, 20, 25, 28. So, rightly, Menken, *Old Testament Quotations*, 30; Brunson, *Psalms 118*, 241–42; Catrin H. Williams, “Isaiah in John’s Gospel,” in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 104; Sheridan, *Retelling Scripture*, 109–10; Michaels, *The Gospel of John*, 101; Carson, *John*, 144; see also Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 2008), 51–104.

the divine Word, *is* Jesus (1:29, βλέπει τὸν Ἰησοῦν ἐρχόμενον).⁴² With the context set for the entrance of and testimony to the coming One, I will now examine 1:29–34.

The Lamb of God

Interpreters have long pondered the Lamb of God logion in John 1:29 (“Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου”).⁴³ In this section, I will not suggest a novel, never before considered, background; rather, I will argue that John knew the Scriptures (our OT) so well that by means of a *single* reference he could evoke the network of typological connections already present in Isaiah.⁴⁴ In other words, I am

⁴² See p92n20 above. Michaels, *The Gospel of John*, 104–5; Barnabas Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), 108; Marianne Meye Thompson, “Baptism with Water and with Holy Spirit: Purification in the Gospel of John,” in *The Opening of John’s Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 65–67.

⁴³ In addition to those cited in p88n1 above and excluding commentaries, see C. K. Barrett, “The Old Testament in the Fourth Gospel,” *JTS* 48, no. 191–92 (1947): 155–56; idem., “Lamb of God,” *NTS* 1, no. 3 (1955): 210–18; D’Souza, *The Lamb of God*; Forestell, *The Word of the Cross*, 157–66; 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), 136–48; Leon Morris, “The Atonement in John’s Gospel,” *CTR* 3, no. 1 (1988): 60; Martin Hasitschka, *Befreiung von Sünde nach dem Johannesevangelium: Eine bibeltheologische Untersuchung*, ITS 27 (Innsbruck, Vienna: Tyrolia-Verlag, 1989), 51–104; Max Turner, “Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell,” *EvQ* 62 (April 1990): 119–22; J. Ramsey Michaels, “Atonement in John’s Gospel and Epistles,” in *TGA*, 107–8; John Painter, “Sacrifice and Atonement in the Gospel of John,” in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann (Paderborn: Schöningh, 2004), 291–94; Williams, “Isaiah,” 104; Lee, “Paschal Imagery in the Gospel of John,” 13–28; Morgan-Wynne, *Cross*, 88–92; Matthew S. Harmon, “For the Glory of the Father and the Salvation of His People: Definite Atonement in the Synoptics and Johannine Literature,” in *FHHC*, 283–84; Marijke H. de Lang, “John 1.29, 36: The Meaning of Ἀμνὸς τοῦ Θεοῦ and John’s Soteriology,” *BT* 68, no. 2 (2017): 148–63; Ruben Zimmermann, “Jesus—the Lamb of God (John 1:29 and 1:36): Metaphorical Christology in the Fourth Gospel,” in *The Opening of John’s Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 79–96; Day, *Jesus, the Isaianic Servant*, 119–29; Stephen J. Wellum, “Behold the Lamb of God’: Theology Proper and the Inseparability of Penal-Substitutionary Atonement from Forensic Justification and Imputation,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019), 351–86; in his wider survey, Dennis notes how many interpreters take this text in their larger interpretation of Jesus’ death in John (John A. Dennis, “Jesus’ Death in John’s Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts,” *CurBR* 4, no. 3 [2006]: 331–63).

⁴⁴ See esp. chap. 2, pp29–66.

proposing that multiple backgrounds are rightly perceived here not because *John* is blending metaphors but because his *single source* wove together typological motifs of redemption from antecedent Scripture.⁴⁵ As a “doorway to the Johannine understanding of the cross”⁴⁶ and a “unique”⁴⁷ title, the characterization of Jesus in 1:29 merits close consideration. After briefly laying out the proposed backgrounds, I will demonstrate how terms of typological and canonical interpretation better explain what John is doing in 1:29.

Proposed Backgrounds

Generally, five backgrounds are suggested:⁴⁸ (1) the Passover lamb,⁴⁹ (2) the Suffering Servant of Isaiah 53,⁵⁰ (3) the lamb God provides in the Aqedah of

⁴⁵ Against Nielsen (“Lamb,” 217–53); Wheaton, who depends on Nielsen, (*Jewish Feasts*, 89nn20–21); and Zimmermann, who asserts the title is “best described with the theory and terminology of metaphor” but fails to interact with Nielsen (“Jesus—the Lamb of God,” 81, see 81–96). The theories and terms surrounding metaphor, while helpful in many respects, are not the *best* way to understand what *John does* with the title; rather, discussions of the NT use of the OT, the language of typology and biblical-theological exegesis are more helpful in understanding it. Nevertheless, Nielsen’s work is quite perceptive and worthy of close reading, as it gets at the cognitive mechanics of multiple backgrounds.

⁴⁶ Turner, “Atonement and the Death of Jesus in John,” 121–22.

⁴⁷ Forestell, *The Word of the Cross*, 158.

⁴⁸ Painter’s obstinacy to see any sacrificial background appears more motivated by his thesis than the text, and his *assertions* to the contrary are not persuasive (“Sacrifice and Atonement,” 293–94). His limitation of the context(s) of the passage only permits him to concede the title of 1:29 is meant to be messianic (294), but any sentence—when so isolated contextually—will appear to mean less than it does when understood in proper context(s). Understood in the context of the book and then in the context of the canon, the title certainly means more than Painter allows.

Also, while Bieringer’s interpretation is creative, I find the suggestion of allusion to 2 Samuel 12:3 unpersuasive and obscure; however, I greatly appreciate his structural analysis which emphasizes the parallel between 1:34 and 1:29 (see my discussion of 1:34 below). Reimund Bieringer, “Das Lamm Gottes, das die Sünde der Welt hinwegnimmt (Joh 1,29): Eine kontextorientierte und redaktionsgeschichtliche Untersuchung auf dem Hintergrund der Passatradition als Deutung des Todes Jesu im Johannesevangelium,” in *DJFG*, 222.

⁴⁹ E.g., Howard, “Passover and Eucharist”; Porter, “Traditional Exegesis”; Knöppler, *Die theologia crucis*, 67–88; Hoskins, “Deliverance”; Metzner, *Sünde*, 143–56; Christine Schlund opposes this identification (“*Kein Knochen soll gebrochen werden*”: *Studien zu Bedeutung und Funktion des Pesachfests in Texten des frühen Judentums und im Johannesevangelium*, WMANT 107 [Neukirchen-Vluyn, Germany: Neukirchener Verlag, 2005], 173–76).

⁵⁰ E.g., Feliks Gryglewicz, “Das Lamm Gottes,” *NTS* 13, no. 2 (1967): 133–46; Hasitschka, *Befreiung von Sünde*, 51–104; McHugh, *John*, 131–34; Dominic Chukwunonso Obielosi, *Servant of God in John*, EUST 878 (New York: Peter Lang, 2008), 188–97.

Genesis 22,⁵¹ (4) the Tamid of daily sacrifices (e.g., Exod 29:38; Num 28:3),⁵² and (5) the lamb of Apocalyptic literature (e.g., Rev 5:6).⁵³ The evidence is as follows:

First, in favor of the paschal interpretation, (1) the Passover lamb is the most celebrated sacrificial lamb, and the *πάσχα* (Passover) is about to occur (2:13);⁵⁴ (2) Jesus' death is explicitly connected with the Passover stipulations in 19:31–36 (cf. Exod 12:10, 46; see my chapter 4); (3) the pervasiveness of Passover in John bears this out because Passover is mentioned at least 19 times,⁵⁵ the feast appears three times at key junctures,⁵⁶ and—as already stated—Jesus dies at Passover;⁵⁷ and (4) this interpretation has early attestation from Melito, Justin, and Irenaeus.⁵⁸

⁵¹ E.g., Carey describes this view well (“The Lamb of God and Atonement Theories,” 102–3); J. Edwin Wood, “Isaac Typology in the New Testament,” *NTS* 14, no. 4 (1968): 586–87; Glasson, *Moses*, 100; Bauckham, *Gospel of Glory*, 155–56.

⁵² E.g., Zimmermann, “Jesus—the Lamb of God,” 85–86, 90–94; Francis J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: Liturgical Press, 1998), 59.

⁵³ E.g., C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 230–37.

⁵⁴ Hoskins, “Deliverance,” 293.

⁵⁵ Porter (“Traditional Exegesis,” 406) points out that *πάσχα* is used ten times and *έορτή* occurs nine times with reference to Passover (*πάσχα*: 2:13, 2:23, 6:4, 11:55 [2×], 12:1, 13:1, 18:28, 18:39, 19:14; *έορτή*: 2:23, 4:45, 5:1, 6:4, 11:56, 12:12, 12:20, 13:1, 13:29).

⁵⁶ The three feasts are at 2:13 (right after Jesus' first sign), 6:4 (just before the Bread of Life discourse), and at 11:55, 13:1 (the scene setting for the Farewell Discourse and Jesus' death).

⁵⁷ This interpretation is all the more poignant if the chronology is accepted that places Jesus' death at/near the time the Passover sacrifices were slain. See Porter, *John, His Gospel, and Jesus*, 220–23; Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress Press, 2003), 193–200.

⁵⁸ Melito of Sardis, *On Pascha*, 4, 12, 64, 67, 103; idem., *Fragment 9* published in Melito of Sardis and Alistair C. Stewart, *On Pascha: With the Fragments of Melito and Mther Material Related to the Quartodecimans*, 2 ed., PPS 55 (Yonkers, NY: St. Vladimir's Seminary Press, 2016), 92–93. Justin Martyr, *Dial.* 111.3, (*ANF* 1:254); Irenaeus, *Dem.* 25; idem., *Haer.* 4.10.1. These also freely connect Jesus with the Servant in a Passover context (e.g., Justin). see Christoph Marksches, “Jesus Christ as a Man before God: Two Interpretive Models for Isaiah 53 in the Patristic Literature and Their Development,” in *TSS*, 265–66; on Justin esp. see Daniel P. Bailey, “Our Suffering and Crucified Messiah’ (*Dial.* 111.2): Justin Martyr’s Allusions to Isaiah 53 in His *Dialogue with Trypho* with Special Reference to the New Edition of M. Marcovich,” in *TSS*, 324–417.

Second, in favor of the Servant of Isaiah 53, (1) the term ἀμνός is the same term used in the LXX of Isa 53:7 and is rare in the NT;⁵⁹ (2) the verb ὁ αἴρων is a good translation of נשׂו (lift up/bear), which describes the Servant’s bearing sin (ἀμαρτία) in Isaiah 53:11–12;⁶⁰ (3) there is correspondence between the Servant’s bearing the sins of many (ἀμαρτίας πολλῶν) and Jesus’ taking away τὴν ἀμαρτίαν τοῦ κόσμου (the sin of the world);⁶¹ (4) Isaiah was indisputably cited and named (John 1:23) in the preceding context; (5) John alludes to Isaiah 42:1 in John 1:31–34 (see below), which provides another immediate contextual linkage with the Servant of Isaiah;⁶² (6) John clearly identifies the Servant with Jesus via the multiple citations of Isaiah in John 12:37–41;⁶³ (7) as the coming One (1:30), who is the divine Word, the

⁵⁹ The term ἀμνός only occurs four times in the NT, and outside of John 1:29, 36 the two others are instructive. Acts 8:32 is a *citation* of Isaiah 53:7, and 1 Peter 1:19 likens Jesus to a Passover lamb (unblemished and spotless), just before he likens Jesus to the Suffering Servant (1 Pet 2:21–25). On Acts 8, see Mikeal C. Parsons, “Isaiah 53 in Acts 8: A Reply to Professor Morna Hooker,” in *JTSS*, 104–19; John B. Polhill, *Acts*, NAC 26 (Nashville: Broadman & Holman, 1995), 225; on 1 Peter, see Otfried Hofius, “The Fourth Servant Song in the New Testament Letters,” in *TSS*, 185–88; Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: Broadman & Holman, 2003), 85–87, 142–47; J. Ramsey Michaels, *1 Peter*, WBC 49 (Dallas: Word Books, 1988), 65.

⁶⁰ McHugh, *John*, 129. In my own analysis, there are ~176 times in the LXX where נשׂו is rendered by a form of αἴρω (e.g., Isa 45:20; 46:7; 49:18; 49:22; 51:6; 66:12; Jer 17:21, 27; Lam 3:27; Pss 91:12; 96:8; Neh 4:17; 1 Chr 5:18). Because of this, that the extant LXX of Isa 53:11–12 uses ἀναφέρω does not militate against John translating the concept with a different but equally valid term; McHugh (130) suggests further that if John wanted to accent the *removal* of sin from sinners instead of the bearing of it after removal, then αἴρω is a logical verb choice. cf. Gryglewicz, “Das Lamm Gottes,” 140–41; Bauckham, *Gospel of Glory*, 157; Frey writes, “Diese Wendung, die sprachlich recht eindeutig auf Jes 53,12 LXX zurückweist charakterisiert Jesus als den, der die Sünde der Welt wegrägt” (“Edler Tod - wirksamer Tod - stellvertretender Tod - heilschaffender Tod: Zur narrativen und theologischen Deutung des Todes Jesu im Johannesevangelium,” in *DJFG*, 87, [This turn of phrase, which linguistically quite clearly refers back to Isa 53:12 LXX, characterizes Jesus as the one who takes away the sin of the world]). Additionally, ὁ αἴρων may point toward the crucifixion where the crowd exclaims, ἄρον ἄρον, σταύρωσον αὐτόν (19:15, Take him away! Take him away! Crucify him!).

⁶¹ McHugh (*John*, 131) notes that the many in Isaiah 52:13–53:12 include the nations (52:14–15), thus the many is conceptually equivalent to the all-without-distinction of the world in John; cf. Jeremias’ discussion in Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin (New York: Scribner, 1966), 179–80; Bauckham, *Gospel of Glory*, 155–56.

⁶² Williams, “The Voice in the Wilderness,” 55–56; idem., “The Testimony of Isaiah and Johannine Christology,” in *As Those Who Are Taught: The Interpretation of Isaiah from the LXX to the SBL*, ed. Patricia K. Tull and Claire Mathews McGinnis, SBL Symposium Series 27 (Atlanta: Society of Biblical Literature, 2006), 110–12; Bauckham, *Gospel of Glory*, 155–56.

⁶³ Daniel J. Brendsel, “Isaiah Saw His Glory”: *The Use of Isaiah 52–53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 67–220; Day, *Jesus, the Isaianic Servant*, 89–104; Jonathan Lett, “The Divine Identity of Jesus as the Reason for Israel’s Unbelief in John 12:36–43,” *JBL* 135, no. 1 (2016): 159–73; Williams, “Testimony,” 112–23; Craig A. Evans, “Obduracy and the Lord’s Servant,” in *Early*

Lamb of God shares in the divine identity of God just as the Servant does;⁶⁴ and (8) Jesus' narratival silence throughout (as “der große Schweigende,” the great silence) may hint at the lamblike silence of Isaiah 53:7.⁶⁵ If one regards the Servant as the Passover lamb of the new exodus—as I argued in chapter 2,⁶⁶ then the arguments from the Passover interpretation would also provide support for the Servant interpretation.⁶⁷

Third, in favor of the provisional lamb of Genesis 22, (1) τοῦ θεοῦ may be a genitive of source, giving the sense of “Lamb provided by God;” (2) the term μονογενής (John 1:14, 18; 3:16) might allude to Genesis 22:8—a suggestion strengthened by the probable allusion to 22:2, 16 in John 3:16;⁶⁸ (3) in Genesis 22:13, the LXX translates ἀναβλέψας Ἀβρααμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν καὶ ἰδοὺ κριὸς (Abraham *looking up* with his eyes *saw*, and *behold* a ram), which parallels the Baptist's beholding of Jesus as God's provided lamb; and (4) the ὁ υἱὸς τοῦ θεοῦ in

Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee, ed. Craig A. Evans and William F. Stinespring, Homage Series 10 (Atlanta: Scholars Press, 1987), 221–36.

⁶⁴ On the Servant's divine identity, see chap. 2, pp52–58. On the similarity between the Servant and the Word in Isaiah, see chap. 2, pp73–86. Hurtado cautions with good warrant, “Whatever the personification of divine attributes represented for ancient Jews, it did not involve a threat to the uniqueness of God” (*One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, Cornerstones [New York: Bloomsbury T&T Clark, 2015], 49).

⁶⁵ Michael Theobald, *Die Fleischwerdung des Logos: Studien zum Verhältnis des Johannesprologs zum Corpus des 4. Evangeliums und zum 1. Johannesbrief*, Neutestamentliche Abhandlungen 20 (Münster: Aschendorff, 1988), 275.

⁶⁶ See pp29–52. If my position is granted, then Schlund's blanket assertion is falsified: “Alle skizzierten Möglichkeiten (Herleitung aus Jesaja 53 . . . [&c.]) verbindet jedoch, dass sie mit dem πάσχα nichts zu tun haben” (*Kein Knochen*, 176, [All the possibilities outlined (derivation from Isaiah 53 . . . [& c.]), however, have in common that they have nothing to do with the πάσχα]).

⁶⁷ So Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 51–52; Hamilton, “John,” 48.

⁶⁸ Michaels (*The Gospel of John*, 109n50, 202–3) notes that the author of Hebrews “refers to Isaac as Abraham's μονογενής (Heb 11:17)” (202n112); L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, ESBT 2 (Downers Grove, IL: IVP Academic, 2020), 162–63; Bauckham, *Gospel of Glory*, 156; Glasson, *Moses*, 100; Craig S. Keener, *The Gospel of John: A Commentary* (Grand Rapids: Baker Academic, 2012), 566; Gordon J. Wenham, *Genesis 16–50*, WBC 2 (Waco, TX: Word Books, 1994), 117; Reim, *Hintergrund*, 98, 105; Barrett (*John*, 216) regards the allusion as possible.

John 1:49 (variant in 1:34) may suggest that John views Jesus as the lamblike *Son* not spared (cf. Rom 8:32) so that God's firstborn (Exod 4:22) might be redeemed.⁶⁹

Fourth, in favor of the Tamid, one might argue (1) the term *ἀμνός* is used to describe this sacrificial lamb (e.g., Exod 29:38–39); (2) its frequency of offering keeps it in liturgical memory (תמיד, “perpetual”);⁷⁰ (3) Second Temple texts (e.g., Jub 6:14; 50:11) view them as “eliminating the sins of Israel;”⁷¹ and (4) the Tamid involved two lambs offered at morning and evening, and John describes Jesus as the lamb twice (1:29, 36).⁷²

Finally, in favor of an apocalyptic and messianic lamb (Rev 5), (1) messianic expectations both precede (*Χριστός*; 1:20, 25) and follow (*Μεσσίας*; 1:41); (2) the term *ἀμνός* occurs in texts like the Testament of Joseph 19:8, which describe an apocalyptic leader lamb (cf. 1 Enoch 90:38);⁷³ and (3) the Synoptic portrait of the Baptist suggests that this would be his intention.⁷⁴ So, with the arguments laid out, which background is it?

⁶⁹ See chap. 2, pp45–52, esp. Holland's argument for connections between Gen 22 and the Passover plague on the firstborn (Tom Holland, *Contours of Pauline Theology: A Radical New Survey on the Influences of Paul's Biblical Writings* [Fearn, UK: Mentor, 2004], 237–74).

⁷⁰ Hebrews 10:11 may refer to this: *πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας* (Indeed, every priest stands *daily* ministering, offering *repeatedly* the same sacrifices, which are not able to take away sins). However, this would militate against seeing the Tamid in John 1:29 because the author of Hebrews emphasizes their impotency and multiplication as a foil to exult Jesus' singular and efficacious sacrifice for sins (*οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ*, Heb 10:12 cf. 10:14). In other words, the author of Hebrews would regard the Tamid as the *opposite* of Jesus' lamb-likeness. See Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester, Herm (Philadelphia: Fortress Press, 1989), 279; William L. Lane, *Hebrews 9–13*, ed. David A. Hubbard and Glenn W. Barker, WBC 47B (Waco, TX: Word, 1998), 266.

⁷¹ Zimmermann, “Jesus—the Lamb of God,” 86.

⁷² Zimmermann (86n22) also notes that this last argument is hardly persuasive since John narrates that these occur on *different* days (n.b., *Τῆ ἑπαύριον* in 1:35).

⁷³ Though, *ἀμνός* is not used in Revelation, where *ἀρνίον* is the preferred term for lamb. Although this certainly doesn't render a view untenable, it is interesting how this terminological discrepancy is a huge objection for Dodd when it comes to the paschal interpretation (233–34), but it is not a problem for Dodd's own view (*The Interpretation of the Fourth Gospel*, 236).

⁷⁴ Dodd, 230–37; D'Souza, *The Lamb of God*, 122–23; Barrett, “Lamb of God,” 214;

Typological Pattern

Given the common observation that no single background seems to encompass all that is meant in 1:29,⁷⁵ *many* interpreters posit two or more backgrounds—most prominently the Passover lamb and Suffering Servant.⁷⁶ As I stated at the beginning of this major section, I believe interpreters are correct to hear and discern multiple backgrounds here; however, I disagree with the practice of attributing such “creativity” or “innovation” to *John’s* weaving backgrounds together in a kind of metaphorical tapestry.⁷⁷ Instead, I suggest that John could evoke a network of OT typological connections by means of a single primary source—Isaiah. The value of this suggestion lies in its explanatory power which shows John’s careful and faithful use of Scripture as a model disciple—one taught of God (6:45),⁷⁸

Raymond E. Brown, ed., *The Gospel According to John: Introduction, Translation, and Notes*, AB 29 (New York: Doubleday, 1966–70), 1:59.

⁷⁵ F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), 52; cf. Leon Morris, *The Gospel According to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 126–31; William Hendriksen, *Exposition of the Gospel According to John*, NTC (Grand Rapids: Baker Book House, 1953), 98–99.

⁷⁶ Balentine, “The Concept of the New Exodus in the Gospels,” 377; Barrett, *John*, 176; Brown, *John*, 1:63; Gerald L. Borchert, *John 1–11*, NAC 25A (Nashville: Broadman & Holman, 1996), 135–36; Carey, “The Lamb of God and Atonement Theories,” 111–12; Carson, *John*, 148–51; D’Souza, *The Lamb of God*, 165–66; Craig A. Evans, *Word and Glory: On the Exegetical and Theological Background of John’s Prologue*, JSNTSup 89 (Sheffield, UK: Sheffield Academic, 1993), 182n3; Frey, “theologia crucifixi,” 211–12; Forestell, *The Word of the Cross*, 163; Gryglewicz, “Das Lamm Gottes”; Hamilton, “John,” 48; Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991), 32–36; Howard, “Passover and Eucharist,” 332; Andrew T. Lincoln, *The Gospel According to Saint John*, BNTC (London: Continuum, 2005), 113; Lindars, *The Gospel of John*, 108–9; Köstenberger, *John*, 2004, 66–68; McHugh, *John*, 126–34; Moo, *Passion Narratives*, 312–13; Morris, *The Gospel According to John*, 130; Nielsen, “Lamb,” *passim*; Obielosi, *Servant*, 197; Porter, *John, His Gospel, and Jesus*, 207–11; Reim, *Hintergrund*, 176–79; Ethelbert Stauffer, *New Testament Theology*, trans. John Marsh (London: SCM Press, 1955), 132; Stephen S. Smalley, “Salvation Proclaimed VII: John 1:29–34,” *ExpTim* 93, no. 11 (1982): 326; Turner, “Atonement and the Death of Jesus in John,” 120–22; William C. Weinrich, *John 1:1–7:1*, CC (St. Louis, MO: Concordia Publishing House, 2015), 238–39; Wheaton, *Jewish Feasts*, 89–91; Catrin H. Williams, “‘Seeing,’ Salvation, and the Use of Scripture in the Gospel of John,” in *Atonement: Jewish and Christian Origins*, ed. Max Botner, Justin Harrison Duff, and Simon Dürr (Grand Rapids: Eerdmans, 2020), 135–43; Zimmermann, “Jesus—the Lamb of God,” 90–93.

⁷⁷ See p98n45 above. Reim (*Hintergrund*, 179) similarly notes that John gives “zwei ursprünglich voneinander unabhängige Traditionen . . . und entwickelt zugleich beide Traditionen” (two originally independent traditions . . . and at the same time develops both Traditions).

⁷⁸ See chap. 2 (pp68–73) and chap. 6.

reminded by the Spirit (14:26 cf. 2:22; 12:14; 16:13–14), who believed and bears witness (19:35; see my chapter 4).

John writes 1:29 in its context(s) to demonstrate that Jesus fulfills a typological pattern of redemption: First, I mentioned briefly in chapter 2 that the Passover lamb of Exodus 12 appears patterned off God’s provided lamb from Genesis 22,⁷⁹ such that one could say the paschal lamb is another variation of God’s provided lamb.⁸⁰ In Exodus, God provides the Passover lamb in the place of his firstborn (Exod 4:22) just as he provided the lamb in the place of Isaac, Abraham’s firstborn child by Sarah. (It is also possible that the Tamid was understood as a variation of God’s provided lamb).⁸¹ Second, in chapter 2, I argued that the Suffering Servant functions as the Passover lamb of the new exodus,⁸² which makes him a variation of the paschal lamb. (It is also arguably the case that the lamb of Revelation is a variation of the paschal lamb).⁸³ I have attempted to depict these relationships in Figure 3.1 below.

⁷⁹ See chap. 2, pp45–52. Morales includes a helpful discussion (Morales, *Exodus Old and New*, 29–32,), and he notes similar early Jewish interpretations (Jubilees 17–18; *Mekilta de-Rabbi Ishmael*, Pishā’ 7; *Exodus Rabbah* 15:11). Cf. Holland, *Contours*, 237–74.

⁸⁰ Morales notes that “having the substitution of the ram for Isaac as an ascension offering at the root of Israel’s cult enables us to understand that cult essentially *in terms of typology*” (L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 [Downers Grove, IL: InterVarsity Press, 2015], 80–81, emphasis added).

⁸¹ Rabbinic interpreters suggest this (e.g., *Targum Neofiti* to Leviticus 22:27; *Leviticus Rabbah* 2.11).

⁸² See chap. 2, pp29–52.

⁸³ Alexander notes “two features strongly associate the lamb with a Passover Sacrifice. First, the phrase ‘by your blood you ransomed people for God’ is reminiscent of the divine deliverance of the Israelites from bondage in Egypt [Exod 6:6 cf. Deut 7:8; Exod 15:13] . . . Secondly, not only has the Lamb ransomed people for God, but he has also ‘made them a kingdom of priests to our God, and they shall reign on the earth.’ This is clearly an allusion to Exodus 19:5–6” (T. Desmond Alexander, *From Eden to the New Jerusalem: Exploring God’s Plan for Life on Earth* [Nottingham, UK: InterVarsity Press, 2008], 124–25). This is neglected by Dodd in his rejection of the paschal background in favor of the apocalyptic lamb.

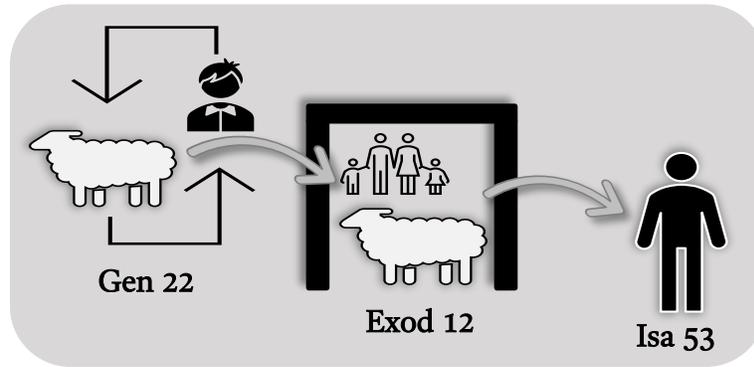


Figure 3.1. Pattern of redemption

In Figure 3.1, the arcing arrows represent typological relationships that develop across redemptive history, as described above. The arrows in the Genesis 22 panel depict the *Stellvertretung* (place-taking),⁸⁴ where God’s provided lamb was substituted for Isaac. This place-taking is exclusive because the ram dies *instead of* Isaac. Similarly, the Passover lamb panel depicts a family in the background because the lamb dies *in the place of* the firstborn who in turn represents the family;⁸⁵ thus, we see the same kind of *Stellvertretung* as in Genesis 22. Finally, the enigmatic Servant appears as the Passover lamb of the new exodus.⁸⁶

I am persuaded that John 1:29 evokes this pattern of typological connections by alluding specifically to the lamblike Servant of Isaiah 53. The explanatory power of this interpretation is, at least, threefold: First, it explains why multiple backgrounds are normally deduced; second, it demonstrates how John could

⁸⁴ See the discussion of *Stellvertretung* in chap. 2, pp41–45.

⁸⁵ See p104n79 above.

⁸⁶ In chap. 2 (pp29–52), I explained how the Servant may be considered the Passover lamb of the new exodus and how his death could effectively deal with sin-guilt because a typological relationship can have differences, escalations, or heightening (*Steigerung*). Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe, Bd. 4 (Frankfurt am Main: Peter Lang, 2001), 131; Aubrey Sequeira and Samuel Emadi, “Biblical-Theological Exegesis and the Nature of Typology,” *SBJT* 21, no. 1 (2017): 12.

evoke a pattern of redemption (multiple backgrounds) by means of a single source; and finally, it credits John not with novelty but with biblical fidelity—because it illustrates the depth of his Scriptural understanding as a model disciple.

The resonances of the Passover lamb of Exodus 12 and God’s provided lamb of Genesis 22 are also heard because (1) they are part of the OT background to Isaiah 53 and because (2) John accents those backgrounds of Isaiah 53 elsewhere in his gospel—perhaps to better unpack his understanding of Jesus as Servant. If one considered the title of 1:29 to function as an “open cipher”⁸⁷ which the rest of John deciphers, then one of the major obstacles to the Tamid and apocalyptic lamb interpretations is the *apparent absence* of evidence for them within the rest of the Gospel of John.⁸⁸ Thus, although they may be related to the pattern John evokes by alluding to the Servant,⁸⁹ these do not seem viable in John’s presentation. The backgrounds depicted in Figure 3.1, however, each have multiple touchpoints elsewhere in the gospel (see pp98–102 above). The specific allusion to the Servant is confirmed by the verses immediately following 1:29–30, which describe Jesus as the Spirit-anointed Chosen One (1:31–34 cf. Isa 11:2; 42:1; 48:16; 61:1–3).⁹⁰

⁸⁷ Frey, *Glory*, 190n90.

⁸⁸ Against the apocalyptic lamb interpretation, Barrett (“Lamb of God,” 210–18) makes clear that it is “impossible to accept Professor Dodd’s Interpretation of 1.29 as it stands” (211) because he “does not do justice to the explanatory clause ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου” (210). Frey also comments that “Die Deutung von Joh 1,29 sollte deshalb zunächst bei der Funktionsbeschreibung ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου ansetzen” (“theologia crucifixi,” 202, [The interpretation of John 1:29 should therefore begin with the functional description ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου]).

⁸⁹ Indeed, I tend to agree with those in n74 above who contend that the Baptist would most likely have viewed the title in terms of a messianic apocalyptic lamb.

⁹⁰ I discuss the structure of 1:29–34 and the relations between the pair of titles given to Jesus (ὁ ἀμνὸς τοῦ θεοῦ and ὁ ἐκλεκτὸς τοῦ θεοῦ) in the section beginning on p112 below.

The Spirit-Anointed Chosen One

For the purposes of this chapter, John 1:31–34 contributes toward the identification of Jesus as the Servant by (1) describing his Spirit-anointing (vv. 31–33) and (2) ascribing to him the title ὁ ἐκλεκτός (Chosen One, v. 34).

Spirit-anointed Messiah

I agree with Hamilton who comments that the phrase *Spirit-anointed Messiah* “is redundant, for ‘Messiah’ is precisely the person who has been anointed by the Spirit. I use the phrase because the significance of the word Messiah is often overlooked.”⁹¹ Thus, the testimony of the Baptist about Jesus’ Spirit-anointing is ultimately a messianic testimony,⁹² which is confirmed by the response of Andrew, one of the Baptist’s former disciples (1:36–40): Εὐρήκαμεν τὸν Μεσσίαν (1:41, “We have found the Messiah!”).⁹³ My focus, however, is on the probable OT background(s) for the Spirit-anointing of 1:31–33.

An Isaianic background is likely for a number of reasons. First, Isaiah contains the most occurrences of רוּחַ (spirit; LXX: πνεῦμα) in the OT with the sense of ‘spirit,’⁹⁴ such that it is statistically more likely. Second, Isaiah is cited in the

⁹¹ James M. Hamilton Jr., *God’s Indwelling Presence: The Holy Spirit in the Old & New Testaments*, NACSBT (Nashville: B&H Academic, 2006), 100n4.

⁹² George Johnston, *The Spirit-Paraclete in the Gospel of John*, SNTSMS 12 (Cambridge: Cambridge University Press, 1970), 18–19; Hamilton rightly observes, “The Spirit is the decisive marker of the Messiah to whom John testifies—apart from this he would not be known (1:31, 33)” (*God’s Indwelling Presence*, 111).

⁹³ Martinus C. de Boer, “Andrew: The First Link in the Chain,” in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 142–43; cf. J. Louis Martyn, *History and Theology in the Fourth Gospel*, 3rd ed., NTL (Louisville: Westminster John Knox, 2003), 149–50.

⁹⁴ Of the ~378 uses of רוּחַ in the OT, Isaiah contains fifty-one (Ezek, 52; Pss, 39; Job, 31; Eccl, 24; Prov, 21; Jer, 18; 1 Sam, 16). When one considers translation frequency of רוּחַ with πνεῦμα in the LXX, Isaiah contains thirty-six instances (Ezek, 36; Pss, 30; Eccl, 21; Job 18; 1 Sam, 14; Num, 14). When one eliminates translations approximating some form of “breath” or “wind” (which both words cover in their semantic domains) and consider only “spirit” renderings, then Isaiah has thirty-five occurrences (Ezek, 25; Pss, 18; 1 Sam, 16; numbers of “spirit” renderings from the ESV). See Isa 4:4 [2×]; 11:2 [4×]; 19:3, 14; 26:9; 28:6; 29:10, 24; 30:1; 31:3; 32:15; 34:16; 37:7; 38:16; 40:13; 42:1, 5; 44:3; 48:16; 54:6; 57:15 [2×], 16; 59:21; 61:1, 3; 63:10, 11, 14; 65:14; 66:2.

preceding context (see pp94–97) by the Baptist (1:23), making Isaiah the nearest OT reference.⁹⁵ Third, Isaiah’s messianic Branch builds upon earlier expectations. In 1 Samuel 16:13, the Spirit of Yahweh (רוּחַ יְהוָה) rushes upon David when Samuel anointed (משח) him,⁹⁶ which “engendered the expectation that if David’s son was to be the *anointed* of Yahweh, he too would have the Spirit.”⁹⁷ Isaiah 4 speaks of a צֶמַח יְהוָה (Branch of Yahweh, v. 2), a title which is “always elsewhere . . . pointing to the Messiah in his kingly and priestly offices (Je. 23:5; 33:15; Zc. 3:8; 6:12).”⁹⁸ In that day, when Yahweh will cleanse בְּרוּחַ מְשַׁפֵּט וּבְרוּחַ בָּעֵר (by the *Spirit* of Justice and by the *Spirit* of Burning, v. 4). Hamilton suggests that this passage may lie behind the Baptist’s conception of baptizing/cleansing of the Spirit.⁹⁹ Isaiah 11, likewise, speaks

⁹⁵ This point is, of course, strengthened if the foregoing argument about 1:29 is accepted, but this is not put forward as evidence since I am suggesting these verses support that conclusion.

⁹⁶ While priests are anointed in Exod 29:7, the practice becomes increasingly connected with appointing kings (Jdg 9:8, 15; 1 Sam 9:16). John N. Oswalt, “משח,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 2 (Grand Rapids: Zondervan, 1997), 1123–27; T. Desmond Alexander, “Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology,” *TynB* 49, no. 2 (1998): 191–212.

⁹⁷ Hamilton (*God’s Indwelling Presence*, 103) writes that after noting, “David was promised that his descendant would sit on his throne and be peculiarly anointed of Yahweh (e.g., 2 Sam 7; Pss 2; 45; 72; 110)” (ibid.).

⁹⁸ J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 65; cf. Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox Press, 2001), 35–37; John N. Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Eerdmans, 1986), 146–47; Chilton observes that the Isaiah Targum puts “Messiah” instead of Branch at 4:2 (*The Glory of Israel: The Theology and Provenience of the Isaiah Targum*, JSOTSup 23 [Sheffield, UK: JSOT Press, 1982], 87).

⁹⁹ *God’s Indwelling Presence*, 103n13. He notes this with Matt 3:11 and Luke 3:16 (where the Baptist includes “fire” in his description, while Mark 1:8 and John 1:33 only mention the baptism of the Spirit). Nevertheless, if one concludes the background of Isa 11 (cf. 42:1) is present, then the background for the concept of baptism/cleansing of the Spirit may plausibly be Isa 4:2–4. That the Servant might dispense the Spirit may be understood from Isa 44:2–3 as Yahweh’s pouring out of his Spirit על זרעך (upon your seed, 44:3), where the addressee is “Jacob my servant, Jeshurun my chosen” (44:2). If I was correct in arguing the Servant of Isa 53 fulfills the role of the Ideal Servant in Isa 42 and this is a promise made to the that servant (also called chosen, cf. 42:1 and John 1:34), then perhaps Isa 44 also contributes to the concept of Spirit baptism in this context. Cf. Morales, *Exodus Old and New*, 173–74; Thompson, “Baptism,” 66.

of a Davidic Branch (v. 1) upon whom רִיחַ יְהוָה (the Spirit of Yahweh, v. 2) rests.¹⁰⁰ Fourth, Isaiah 11:2 is the likely “proof text” for the Spirit-anointing of the Messiah in Second Temple literature (1 Enoch 49:3; 62:2; cf. T. Jud. 24:2).¹⁰¹ Fifth, the Spirit rests upon other key figure(s) in Isaiah (42:1; 48:16; 61:1–3),¹⁰² the last of which appears to read the Davidic Branch of Isaiah 11:2 with the Ideal Servant of 42:1 (cf. Matt 12:18–21).¹⁰³ Finally, the NT elsewhere applies all three Isaianic texts (11:1–10; 42:1; 61:1–3) to Jesus,¹⁰⁴ thus John has ample precedent for utilizing these. Therefore, it is not surprising that *many* interpreters regard Isaiah 11:2 as part of the background.¹⁰⁵ Because I understand 1:29 to refer to Isaiah 53 and ὁ ἐκλεκτός in 1:34

¹⁰⁰ Isa 11:2 says, “The Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of Yahweh” (ESV).

¹⁰¹ Burge also notes that the Messiah’s “permanent anointing was regularly reiterated (Ps. Sol. 17:37, 42; 18:7; cf. Sir. 48:12, 24; Jub. 25:14; Zadokite Fragment 2:10)” (*The Anointed Community: The Holy Spirit in the Johannine Tradition* [Grand Rapids: Eerdmans, 1987], 55); see also Hamilton, *God’s Indwelling Presence*, 108; Richard Bauckham, “Messianism According to the Gospel of John,” in *Challenging Perspectives on the Gospel of John*, ed. John Lierman, WUNT 2, Reihe 219 (Tübingen: Mohr Siebeck, 2006), 54–67; Cornelis Bennema, “Spirit-Baptism in the Fourth Gospel: A Messianic Reading of John 1,33,” *Bib* 84, no. 1 (2003): 35–60.

¹⁰² See, e.g., Wolfgang J. Bittner, *Jesu Zeichen im Johannesevangelium: die Messias-Erkennnis im Johannesevangelium vor ihrem jüdischen Hintergrund*, WUNT 2, Reihe 26 (Tübingen: Mohr, 1987), 139–47; Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah*, JSOT 271 (Sheffield, UK: Sheffield Academic Press, 1999), 182–202; Randall Heskett, *Messianism within the Scriptural Scroll of Isaiah*, LHBOTS 456 (New York: T&T Clark, 2007), 254–63.

¹⁰³ Jacob Stromberg, “An Inner-Isaianic Reading of Isaiah 61:1–3,” in *IntIsa*, 261–72; cf. H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Milton Keynes, UK: Paternoster Press, 1998), 134–36, 184–88; W. A. M. Beuken, “Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40–55,” in *The Book of Isaiah Le Livre d’Isaïe: Les Oracles et Leurs Relectures Unité et Complexité de l’ouvrage*, ed. Jacques Vermeylen, BETL 81 (Leuven, Belgium: Peeters, 1989), 411–42.

¹⁰⁴ Respectively, though not exhaustively, (1) Rom 15:12 [cites Isa 11:10]; Eph 1:17 [Spirit of wisdom and revelation]; Rev 5:5 [Root of David]; 22:16 [root and descendant of David]; (2) Matt 3:17 [my beloved Son, with whom I am well pleased]; 12:18 [cites Isa 42:1–3 with Isa 11:10]; 17:5 [cf. 3:17]; Mark 1:11 [cf. Matt 3:17]; Luke 9:35 [This is my Son, my Chosen One]; 2 Pet 1:17 [recalls Matt 17:5]; (3) Matt 11:5 [blind receive sight &c.]; Luke 4:17–21 [cites Isa 61:1–2]; 7:22 [cf. Matt 11:5]; Acts 26:18 [cf. Matt 11:5].

¹⁰⁵ Barrett, *John*, 178; Bauckham, *Gospel of Glory*, 157; George R. Beasley-Murray, *John*, WBC 36 (Waco, TX: Word Books, 1987), 25; Bennema, “Spirit-Baptism,” 41–60; Bittner, *Jesu Zeichen im Johannesevangelium*, 245–46; Borchert, *John 1–11*, 138–39; Brown, *John*, 1:66; Burge, *Anointed*, 55–56; Carson, *John*, 151; Day, *Jesus, the Isaianic Servant*, 125; Hamilton, *God’s Indwelling Presence*, 102–12; idem., “John,” 49; Johnston, *The Spirit-Paraclete*, 19–21; Keener, *John*, 461n303; Lincoln, *John*, 114; McHugh, *John*, 140; Felix Porsch, *Pneuma und Wort: ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter theologische Studien 16 (Frankfurt am Main: J.

to refer to Isaiah 42:1 (see below), I agree with those who would locate the background of Jesus' Spirit-anointing in the pair of Isaiah 11:2 and 42:1.¹⁰⁶ In the next section, I will set forth the arguments for the variant in 1:34 and then offer a structural summary of 1:29–34.

Chosen One

Regarding the variant readings of 1:34 (ὁ υἱός or ὁ ἐκλεκτός), Quek's article provides the best analysis.¹⁰⁷ Although the UBS committee expressed their confidence in ὁ υἱός grading it a {B},¹⁰⁸ nevertheless interpreters are not as sure.¹⁰⁹ Quek details that ἐκλεκτός has a greater "transcriptional probability" as the *lectio difficilior*,¹¹⁰ and Brown observes that ὁ υἱός is explainable as a Synoptic harmonization because "the same phenomenon occurs in 6:69."¹¹¹ In terms of

Knecht, 1974), 36–41; Reim, *Hintergrund*, 163; Weinrich, *John*, 226–27; Williams, "John (the Baptist)," 54n33; Zumstein, *Das Johannesevangelium*, 101n58.

¹⁰⁶ Bauckham, *Gospel of Glory*, 155–58; Bittner, *Jesu Zeichen im Johannesevangelium*, 138–50 cf. 245–46; Burge, *Anointed*, 55–62; Day, *Jesus, the Isaianic Servant*, 125–27; Reim, *Hintergrund*, 163; Williams, "John (the Baptist)," 54n33. In addition to those cited in nn102–103 above, Goldingay notes the "especially striking" similarities that exist between these texts/contexts in Isaiah (*The Message of Isaiah 40–55: A Literary-Theological Commentary* [London: T&T Clark, 2005], 154–55).

¹⁰⁷ Tze-Ming Quek, "A Text-Critical Study of John 1.34," *NTS* 55, no. 1 (2009): 22–34; cf. Timo Flink, "New Variant Reading of John 1:34," *AUSS* 45, no. 2 (2007): 191–93; Burge, *Anointed*, 59–61.

¹⁰⁸ Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, 2nd ed. (New York: United Bible Societies, 1994), 172.

¹⁰⁹ E.g., in favor of ὁ ἐκλεκτός, Quek ("A Text-Critical Study of John 1.34," 22–34); Barrett (*John*, 178); Brown (*John*, 1:57); Burge (*Anointed*, 59–61); Carson (*John*, 152); Day (*Jesus, the Isaianic Servant*, 125–26); Frey, *Glory*, 287n11; McHugh (*John*, 141–43); Morris (*The Gospel According to John*, 134); Reim, *Hintergrund*, 163n101; although Köstenberger (*John*, 2004, 71, 88n122) does not state a position, his presentation favors ἐκλεκτός, especially his noting that many who prefer υἱός published their view prior to the publication of Φ^{100} ; in favor of υἱός, Michaels (*The Gospel of John*, 115–17); Beasley-Murray (*John*, 25–26); Bieringer, "Das Lamm Gottes," 218n70; Borchert (*John 1–11*, 139–40); Hamilton ("John," 49); Harris (*John*, 46); Lincoln (*John*, 114); Moloney (*The Gospel of John*, 59); Weinrich (*John*, 228); Whitacre (*John*, The IVP NTC Series 4 [Downers Grove, IL: InterVarsity Press, 1999], 69); Zumstein (*Das Johannesevangelium*, 97); in favor of ὁ υἱός ὁ ἐκλεκτός, Flink ("New Variant Reading," 191–93).

¹¹⁰ Quek, "A Text-Critical Study of John 1.34," 26–28.

¹¹¹ Brown, *John*, 1:57. The harmonization variant in 6:69 is the majority reading.

“intrinsic probabilities,” Quek notes (1) the numerous and unrepeated titles for Jesus in John 1,¹¹² (2) the climactic nature of the twin titles of 1:49,¹¹³ (3) the fittingness for the Baptist to say this in view of Second Temple parallels,¹¹⁴ (4) John’s use of Isaiah in context, and (5) this would make Jesus the Chosen *par excellence*,¹¹⁵ in a gospel where the disciples are also *chosen* (ἐκλέγομαι, 6:70; 13:18; 15:16, 19).¹¹⁶

When one couples those observations with its early attestation (Ⲡ⁵ Ⲡ¹⁰⁶ Ⲭ* b e ff^{2*} sy^{s.c} 187 218 228 1784; cf. a ff^{2c} syr^{pal} cop^{sa})¹¹⁷ and with an original υἱός providing no satisfying explanation for variance,¹¹⁸ the variant ἐκλεκτός seems likely original.¹¹⁹

By pairing the action and identity in 1:33d–34 (see structure below), John indicates that the Chosen One is the one who baptizes with the Spirit because he has τὸ πνεῦμα μένον ἐπ’ αὐτόν (the Spirit abiding upon him, 1:33).¹²⁰ Because the paired

¹¹² These include the Coming One, Lamb of God, Chosen One of God, Rabbi, Messiah, Son of God, King of Israel, and Son of Man. As the argument goes, if Son of God were in 1:34, then it would be the only other title in John 1:19–51 that is repeated (besides Rabbi), mitigating the rhetorical effect somewhat of using many titles.

¹¹³ Nathaniel’s exclamation—modeling belief (n.b., πιστεύεις; in 1:50)—of σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ would lose its climactic nature if the first title was already used. Here it seems that the latter explains the import of the former.

¹¹⁴ See Quek, “A Text-Critical Study of John 1.34,” 29.

¹¹⁵ Carson, *John*, 152.

¹¹⁶ Intriguingly, this point may correspond with John 20:21 (cf. 17:18), where Jesus says καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς (even as the Father has sent me, even so I am sending you all). Jesus immediately provides the Spirit (20:22). Thus, in the context of the various *chosen* passages, one way in which their sending parallels Jesus’ own is that they are both chosen and given the Spirit. This fits the Isaianic pattern of the Servant’s work entailing many servants (see chap. 2, pp58–62), and the LXX of Isaiah does use ἐκλεκτοί for the servants in 65:9, 15, 23.

¹¹⁷ The compared attestation is evidence usually cited for the *electus filius* reading, but this would also attest to readings that include ἐκλεκτός; so, Quek, “A Text-Critical Study of John 1.34,” 24–26; Flink, “New Variant Reading,” 191–93.

¹¹⁸ McHugh (*John*, 141) observes that while one could easily conceive of ἐκλεκτός being adapted to the Johannine idiolect and/or harmonized to the Synoptic υἱός, one cannot argue the same for a change from υἱός to ἐκλεκτός; therefore, I find Michaels’ reconstruction unconvincing (*The Gospel of John*, 115–17).

¹¹⁹ If Flink’s proposal (“New Variant Reading,” 193) is correct, then ἐκλεκτός is original.

¹²⁰ Hamilton, *God’s Indwelling Presence*, 111–12.

title is ἐκλεκτός, the aforementioned allusion to Isaiah 42:1 becomes clearer.¹²¹ The LXX translates *Ἰακωβ ὁ παῖς μου . . . Ἰσραηλ ὁ ἐκλεκτός μου, . . . ἔδωκα τὸ πνεῦμά μου ἐπ’ αὐτόν* (Jacob, my Servant . . . Israel, my Chosen One, . . . I have put my Spirit upon him).¹²² There Yahweh bestows his Spirit upon his Ideal Servant who is called ὁ ἐκλεκτός μου. In addition to the identical language of τὸ πνεῦμά, ἐπ’ αὐτόν, and ὁ ἐκλεκτός, John also describes the Father’s bestowal of the Spirit upon Jesus later in 3:34 with δίδωμι.¹²³ Therefore, I conclude that for John 1:31–34 the background is probably the pair of Isaianic passages: Isaiah 11:2 and 42:1. If my interpretation of 1:29 is granted, then it would provide further warrant for this conclusion.

Structural Summary of John 1:29–34 and Conclusion

To summarize the foregoing analysis, I will now provide my understanding of the structure of the passage in Figure 3.2 with select observations:¹²⁴

¹²¹ Quek, “A Text-Critical Study of John 1.34,” 30; Beutler argues that the Servant is in view whichever variant is selected, provided one understood John’s source either *as* or *similar to* Mark 1:11 (*A Commentary on the Gospel of John*, trans. Michael Tait [Grand Rapids: Eerdmans, 2017], 61).

¹²² See Ekblad’s full treatment of the LXX of Isa 42:1–8 (*Isaiah’s Servant Poems According to the Septuagint: An Exegetical and Theological Study*, CBET 23 [Leuven, Belgium: Peeters, 1999], 56–80).

¹²³ Burge concludes his discussion (*Anointed*, 81–84), “Only the Son is anointed οὐκ ἐκ μέτρου” (84); against Porsch (*Pneuma und Wort*, 104) who reads Jesus as the subject of δίδωμι; Barrett tersely remarks, “To take either Jesus (understood) or τὸ πνεῦμα as the subject is to import alien ideas into the passage” (*John*, 226).

¹²⁴ Bieringer’s structural analysis caused me to refine my own (“Das Lamm Gottes,” 220–21). I am indebted to him in particular for labels of action (*Handeln*) and identity (*Identität*). See also Hasitschka, *Befreiung von Sünde*, 17.

- A — Ἴδε ὁ ἀμνὸς τοῦ θεοῦ (Jesus' Identity, 1:29b)
- B — ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου. (Corresponding Action [↑], 1:29c)¹²⁵
- C — οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον . . . (Foretold Identity [↑], 1:30)
- D — καγὼ οὐκ ᾔδειν αὐτόν (Ignorance [↑], 1:31a)
- E — ἵνα φανερωθῇ τῷ Ἰσραὴλ ἦλθον βαπτίζων (Baptism: to Reveal [↑], 31b)
- F — ἐμαρτύρησεν Ἰωάννης . . . Τεθέαμαι . . . (Testimony: I saw, 1:32)
- D' — καγὼ οὐκ ᾔδειν αὐτόν (Ignorance [↓], 1:33a)
- E' — ὁ πέμψας με βαπτίζειν ἐν ὕδατι εἶπεν (Baptism: God Reveals [↓], 1:33b)
- C' — ὃν ἂν ἴδῃς τὸ πνεῦμα . . . μένον οὗτός ἐστιν (Foretold Identity [↓], 1:33c)
- B' — ὁ βαπτίζων ἐν πνεύματι ἁγίῳ (Corresponding [↓] Action, 1:33d)
- A' — ἐώρακα καὶ μεμαρτύρηκα οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ (Jesus' Identity, 1:34)¹²⁶

Figure 3.2. Structure of John 1:29–34

From this structure, I make seven observations: First, this paragraph is principally about Jesus' *identity* (A, A').¹²⁷ This makes sense not only because it is the first scene after the prologue in the unfolding narrative of the gospel, but also because it is introduced by inquiries into the Baptist's identity (1:19–25).¹²⁸ Second,

¹²⁵ The arrow glyphs point in the functional direction of reference. The propositions A–E all relate to Jesus' identity as the Lamb of God; whereas, the propositions A'–E' all relate to Jesus' identity as the Chosen One of God. The central proposition (F) reports John's eyewitness testimony.

¹²⁶ Note the resumptive nature of 1:34: ἐώρακα recalls the seeing of 1:29 (βλέπει, Ἴδε), and μεμαρτύρηκα recalls testifying of 1:32 (ἐμαρτύρησεν). In this way, 1:34 marks 1:29–34 as a unit and hints that the titles and testimony interrelate.

¹²⁷ Cf. Bieringer, "Das Lamm Gottes," 218–19.

¹²⁸ If I were wrong about the variant ἐκλεκτός and υἱός is original, then it would seem *incredibly significant* that the first occurrence of ὁ υἱός with reference to Jesus is paralleled by ὁ ἀμνὸς τοῦ θεοῦ. This would minimally suggest that John understood Jesus' sonship in direct relationship with his lamb-likeness. On sonship, see Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John's Gospel*, NSBT 24 (Downers Grove, IL: InterVarsity Press, 2008), 75–92; cf. D. A. Carson, *Jesus the Son of God: A Christological Title Often Overlooked, Sometimes Misunderstood, and Currently Disputed* (Wheaton, IL: Crossway, 2012).

Jesus' identity is explained in each of the corresponding actions (B, B')—that is, as Lamb of God, Jesus is the one able to take away sin, and as Chosen One of God, Jesus is the one able to baptize with the Spirit.¹²⁹

Third, Jesus' identity is foretold in each case (C, C'). In 1:30, the back-referencing οὗτός ἐστιν indicates that the previous unknown Coming One (1:26–27 cf. 1:15) is Jesus. In 1:33, the οὗτός ἐστιν points to how God foretold Jesus' identity as the Spirit-anointed one. Fourth, the Baptist's ignorance (οὐκ ᾔδειν; D, D') relates to each corresponding identity and parallels the collective ignorance (1:26, οἶδα) of many, perhaps the world (cf. 1:10, γινώσκω). Such ignorance concerning the Coming One anticipates revelation.

Fifth, in each case of ignorance, God provides revelation (E, E'). In the latter case (1:33), God tells the Baptist himself (εἶπεν), and in the former (1:31), God sent the Baptist to reveal (n.b., ὁ πέμψας με βαπτίζειν, 1:33; cf. 1:6, ἀπεσταλμένος παρὰ θεοῦ). Sixth, at the center of the paragraph (F) is the Baptist's eyewitness testimony (1:32, μαρτυρέω cf. 1:19) concerning Jesus' identity as the Coming Spirit-anointed One. This grounds his verbal declarations about Jesus' identity in the witnessed fulfillment of God's word.¹³⁰

Seventh, and finally, the parallel nature of this structure suggests that the two identity statements (A, A') not only refer to the same individual in John (which is obvious), but also that they refer to the same *expected* individual in the OT

¹²⁹ Thompson ("Baptism," 65–67) correctly suggests that these corresponding actions are two sides of the same coin. In the former, "Jesus comes to take away sin, and so to rescue people from slavery, ignorance, darkness, and death." In the case of the latter, "the life-giving Spirit teaches and illumines, convicts people of sin, and ultimately gives life." Thus, she summarizes, "Jesus' mission of taking sin away is completed in the giving of the life-giving Spirit" (67); Wright similarly quips about this passage, "Only when the Temple has been made clean and ready—the Temple of human hearts, polluted by sin and rebellion—can the presence of God come and live there" (*John for Everyone*, 2nd ed. [Louisville: Westminster John Knox Press, 2004], 12).

¹³⁰ This structure, with testimony at the center, reappears in John 19:31–37 (see chap. 4, pp159–61).

background(s). This follows from the preceding analysis because I argued that Isaiah 53 was the singular reference behind 1:29,¹³¹ evoking the typological pattern of redemption set forth in Figure 3.1 above, and I also argued that Isaiah 11:2 and 42:1 were alluded to in John 1:31–34.¹³²

The Servant, therefore, appears to be the nexus of OT motifs represented in the twin titles of 1:29, 34. The next chapter completes this chapter's overarching thesis by demonstrating the same convergence of OT motifs in John's final testimony (19:31–37), which not coincidentally shares a similar structure.

¹³¹ See pp97–107 above.

¹³² See pp107–12 above.

CHAPTER 4

JOHN'S LAMBLIKE SERVANT (PART 2): THE TESTIMONIES THAT BOOKEND JESUS' LIFE

As I mentioned in the previous chapter, the testimonies which begin and end Jesus' life in the Gospel of John contain crucial and debated passages. However, the passages have more in common than their notoriety because both of the testimonies display the same convergence of exodus imagery—that of the paschal lamb and Isaianic Servant. If that claim is true, then such evidence would provide warrant for further investigation into the significance of Jesus' death in John via exodus typology. This chapter is the second part of my inquiry into the bookends.

Thesis

In this chapter, I am continuing the argument of chapter 3—that *John bookends Jesus' life with testimonies that utilize Old Testament scriptures in order to characterize Jesus' death as that of the lamblike Servant from Isaiah 52–55*. In this, John provides a key to understanding Jesus' death by using exodus typology—imagery of both the former and new exodus.

Kubiś makes the connection between these testimonies more explicit: “The very beginning of the Johannine narrative (1:29–36) refers in a proleptic way to Jn 19:35–37.”¹ In other words, what is anticipated in the former testimony is fulfilled in the latter.² Thus, although the OT references include a number of different passages

¹ Adam Kubiś, *The Book of Zechariah in the Gospel of John*, EBib 64 (Pendé, France: J. Gabalda, 2012), 210; cf. Zumstein's mention of “l'inclusion pascale (1,29.36; 19,14.36)” in Jean Zumstein, “L'interprétation de la mort de Jésus dans les discours d'adieu,” in *DJFG*, 95.

² Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*,

in 19:23–37, the same convergence of exodus typology emerges through citations and allusions to righteous-sufferer, Davidic-shepherd, and Passover-lamb texts. To demonstrate this, I will (1) explain how 18:28–19:30 set the context for Jesus’ death and (2) consider how John characterizes Jesus as the new paschal lamb (3) who is at the same time the anticipated Davidic Shepherd/Servant messiah, and finally, (4) I will summarize by presenting the structure of 19:31–37 with comments on 19:35.

Handing over the Lamblike King

In this section, I aim to observe how the scenes from the Jews’ handing Jesus over to Pilate (18:30, *παραδίδωμι*) to Jesus’ handing over his Spirit (19:30, *παραδίδωμι*) prepare the reader for John’s final testimony in 19:31–37. To that end, I will highlight how the prominent theme of Jesus’ kingship is augmented with allusions (intra- and inter-textual) to shepherd/sufferer and paschal texts.³

A Suffering Shepherd

In the preceding context of John’s final testimony, one may discern at least seven connections to OT righteous sufferer passages either directly (i.e., via citation, allusion, or echo) or indirectly (i.e., by reference to another part of the Gospel). First, John intentionally recalls John 12:32–33 in 18:32 effectively ensuring that readers remember the narratorial comment that Jesus’ being lifted up (12:32) is his death by crucifixion: *σημαίνων ποίω θανάτω ἡμελλεν ἀποθνήσκειν* (18:32b = 12:33b;

2nd ed. (Grand Rapids: Eerdmans, 2017), 397.

³ Of the sixteen occurrences of *βασιλεύς* in John, twelve are in 18:33–19:21 (18:33, 37 [2×], 39; 19:3, 12, 14, 15 [2×], 19, 21 [2×]), and the others are 1:49; 6:15; and 12:13, 15. Arguably, every use of the term refers to Jesus except perhaps 19:15 where the Jews say, “We have no king but Caesar”—although, one could read this as a rejection of Jesus as their king (referring to his kingship by negation). Jesus also speaks of his *βασιλεία* (kingdom) in 18:36 [3×]. Additionally, Leung has cogently shown how the gospel (prior to the crucifixion) also points toward his death as a “corroboration of his royal messiahship” (*The Kingship-Cross Interplay in the Gospel of John: Jesus’ Death as Corroboration of His Royal Messiahship* [Eugene, OR: Wipf & Stock, 2011]).

signifying by what sort of death he was about to die).⁴ The significance of this observation lies in the fact that John alludes to Isaiah 52:13 by his repeated use of ὑψόω (John 12:32 cf. 3:14; 8:28).⁵ Therefore, this linkage serves to remind the reader the upcoming suffering one is the aforementioned Servant.

Second, when Jesus replies to Pilate, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς (everyone who is of the truth listens to my voice, 18:37), John intends for his readers to recall 10:16 (cf. 10:27) where he said, τῆς φωνῆς μου ἀκούσουσιν (they {my sheep} will listen to my voice).⁶ This intra-textual connection recalls the pastoral themes with their OT backgrounds from John 10, especially Ezekiel 34:15–16, 23–24; 37:22–24 (cf. Zech 11; 13:7).⁷ These texts identify the Davidic-messianic figure as a shepherd who gathers the people of Yahweh (cf. John 10:16; 11:47–52).⁸ Therefore,

⁴ Johannes Beutler, *A Commentary on the Gospel of John*, trans. Michael Tait (Grand Rapids: Eerdmans, 2017), 467; Mavis M. Leung, “The Roman Empire and John’s Passion Narrative in Light of Jewish Royal Messianism,” *BSac* 168, no. 672 (2011): 436.

⁵ See my discussions in chaps. 1 (p13n51), 2 (pp52–58), and 5 (p165n1). Daniel J. Brendsel, “*Isaiah Saw His Glory*: The Use of Isaiah 52–53 in John 12,” *BZNW* 208 (Berlin: De Gruyter, 2014), 137–50; Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 (Piscataway, NJ: Gorgias Press, 2018), 129–39; cf. Craig A. Evans, “Obduracy and the Lord’s Servant,” 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 Press, 1987), 232–33; Catrin H. Williams, “Isaiah in John’s Gospel,” in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 113–15; Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans, 1999), 63–68.

⁶ Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, *NovTSup* 14 (Leiden: Brill, 1967), 66–68; J. Ramsey Michaels, *The Gospel of John*, *NICNT* (Grand Rapids: Eerdmans, 2010), 925; Francis J. Moloney, *The Gospel of John*, *SP* 4 (Collegeville, MN: Liturgical Press, 1998), 498.

⁷ Andreas J. Köstenberger, “Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor,” *BBR* 12, no. 1 (2002): 67–96; Leung, *Kingship-Cross Interplay*, 119–47; Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 319–20; Craig S. Keener, *The Gospel of John: A Commentary* (Grand Rapids: Baker Academic, 2012), 812–20; Edward W. Klink, *John*, *ZECNT* (Grand Rapids: Zondervan, 2016), 464, 466; cf. Otfried Hofius, “Die Sammlung der Heiden zur Herde Israels (John 10:16, 11:51f),” *ZNW* 58, no. 3–4 (1967): 289–91; 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), 200–201.

⁸ In his discussion, Block also notes a number of parallels with Isa 54 which are intriguing (*The Book of Ezekiel*, *NICOT* [Grand Rapids: Eerdmans, 1997], 2:294–303); Leslie C. Allen, *Ezekiel 20–48*, *WBC* 29 (Dallas: Word Books, 1995), 163–65; cf. Dennis, *Gathering*, 200–201.

the intra-textual linkage between 18:37 and 10:16 recalls Jesus' shepherd discourse where OT Davidic shepherd motifs were prominent.

Third, in the context of being identified and interrogated as a king,⁹ Jesus identifies the purpose (ἵνα) of his coming: μαρτυρήσω τῇ ἀληθείᾳ (I might bear witness to the truth, 18:37).¹⁰ His kingship is also οὐκ ἐκ τοῦ κόσμου τούτου (not of this world, 18:36), and, therefore, not associated with its ruler (12:31; 14:30) who ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ (does not stand in the truth because there is no truth in him, 8:44). Thus, Lincoln notes, "His kingship is subsumed under and reinterpreted by his witness to the truth."¹¹ At this point, Derrett shrewdly notes the peculiar nature of Jesus' statement: "Evidence is uttered *before* kings in their capacity as judges. They do not testify, for before which judge shall they do it? . . . There is an incongruity between being a king and a duty to testify."¹² Of course it is true that Jesus testifies about himself (5:31–32; 8:13–14, 18), God (3:32–33), the evil works of the world (7:7), and Judas' betrayal (13:21); however, this does not explain the intimate connection Jesus makes between his *kingship* and bearing witness. Derrett suggests the solution is found in Isaiah 55:4 (cf. Isa 43:10¹³), where the Davidic messianic Servant is a עֵד לְאֱלֹהִים (*witness* to the

⁹ See n3 above.

¹⁰ By testifying to the truth, Jesus sets free those bound by sin (John 8:31–36). See Paul M. Hoskins, "Freedom from Slavery to Sin and The Devil: John 8:31–47 and the Passover Theme of the Gospel of John," *TrinJ* 31, no. 1 (2010): 47–63.

¹¹ Andrew T. Lincoln, *The Gospel According to Saint John*, BNTC (London: Continuum, 2005), 463.

¹² J. Duncan M. Derrett, "Christ, King and Witness (John 18,37)," *BeO* 31, no. 4 (1989): 190 (emphasis original). Derrett notes that the only OT example of a king functioning as a witness is 1 Sam 12:5, but there Saul is not bearing witness so much as his existence as anointed king bears witness.

¹³ Isaiah 43:10 also calls the Isaianic Servant a witness, and John 8:24, 28 appear to allude to Isa 43:10–13. The LXX at 43:10 reads, ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγώ εἰμι, and John 8:24, 28 allude with the phrases εἰ μὴ γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι and γνῶσεσθε ὅτι ἐγώ εἰμι. See esp. David Mark Ball, "I Am" in *John's Gospel: Literary Function, Background, and Theological Implications*, JSNTSup 124 (Sheffield, UK: Sheffield Academic Press, 1996), 188–94; J. C. Coetzee, "Jesus' Revelation in the *Ego Eimi* Sayings in Jn 8 and 9," in *A South African Perspective on the New*

peoples; LXX: μαρτύριον ἐν ἔθνεσιν).¹⁴ Daly-Denton cites Derrett to similarly suggest that the Davidic witness of Isaiah 55:4 is in the background here.¹⁵ This appears probable given (1) John’s earlier uses of Isaiah 43 and 55 (see nn13–14), (2) the intra-textual allusion to John 10 and the Davidic shepherding backgrounds in the immediate context,¹⁶ and (3) Greeks seek Jesus at the time of his glorification (12:20–23 cf. 17:1–6) which parallels the nations running to the Servant of Isaiah (52:15) because Yahweh glorified him (Isa 55:5).¹⁷ This explains the intimate

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), 170–77; Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 264; Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in The Fourth Gospel* (Peabody, MA: Hendrickson Publishers, 2000), 88–89; for arguments that the ἐγὼ εἰμι statements come primarily through Isaiah’s influence upon John, see Joshua J. F. Coutts, *The Divine Name in the Gospel of John: Significance and Impetus*, WUNT 2, Reihe 447 (Tübingen: Mohr Siebeck, 2017), 42–70; Catrin H. Williams, *I Am He: The Interpretation of Anî Hû’ in Jewish and Early Christian Literature*, WUNT 113 (Tübingen: Mohr Siebeck, 2000), 219–22. See further in chap. 5.

¹⁴ Derrett (“Christ, King and Witness,” 192) also notes that John is clearly influenced by Isa 55 in “Jn 7,37; 4,15; 6,27; 12,9” (192n8), and he cites Dahm’s essay as well; John V. Dahms, “Isaiah 55:11 and the Gospel of John,” *EvQ* 53 (1981): 78–88; to which I might add Franklin W Young, “Study of the Relation of Isaiah to the Fourth Gospel,” *ZNW* 46, no. 3–4 (1955): 222; 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 (Sheffield, UK: Sheffield Academic Press, 1997), 218–51; Delbert Burkett, *The Son of the Man in the Gospel of John*, JSNTSup 56 (Sheffield, UK: JSOT Press, 1991), 129–41; Gerry Wheaton, *The Role of Jewish Feasts in John’s Gospel*, SNTSMS 162 (New York: Cambridge University Press, 2015), 100–110; 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 International, 2012), 111; Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 96–97; Coxon, *Exploring*, 201, 209, 211; Hays, *Echoes of Scripture in the Gospels*, 321–23. See my chap. 6 below.

On Isa 55, see my chap. 2, pp73–86, and, on the Davidic identification of the Servant in Isa 55, additionally see Debra T. Dyk, “Isaiah 55:1-5: Participation in the Davidic Promises through Identification with New Servant Israel” (PhD Diss, Dallas Theological Seminary, 2020).

¹⁵ Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000), 217–19. I am indebted to Daly-Denton for pointing out Derrett’s article.

¹⁶ In addition to the point prior to this one (on p118), see below on the fulfillment of John 10:11, 17–18 (ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων) in John 19:30, where I contend that 10:11, 17–18 have Isa 53 in the background.

¹⁷ In Isa 52:13 (LXX), the Servant is glorified before nations and kings (52:15), which parallels the Servant’s glorification before the nations in Isa 55:5 (on Isa 55, see chap. 2, pp73–86). For the allusion to Isa 52:14–15 in John 12:20–23, see Brendsel, *Isaiah Saw*, 137–60; Johannes Beutler, “Greeks Come to See Jesus (John 12:20f),” *Bib* 71, no. 3 (1990): 333–47; Day, *Jesus, the Isaianic Servant*, 152–57.

relationship between Jesus' messianic *kingship* and his role as *witness*,¹⁸ and for the purposes of this section, the OT background deepens the existing Davidic/Servant connections.

Fourth, John's authorial comment that ἦν δὲ ὁ Βαραββᾶς ληστής (now, Barabbas was a robber, 18:40) perpetuates the established connection with John 10 and its pastoral backgrounds. The term ληστής does not occur in the Synoptic Parallels and occurs elsewhere in John *only* at 10:1, 8.¹⁹ Leung concludes, "the Jews' in choosing a ληστής . . . show themselves to be not of Jesus' flock,"²⁰ not ἐκ τῆς ἀληθείας (18:37).²¹ Moreover, the Jews, by choosing a ληστής, are aligning themselves with the type of individual who steals, kills, and destroys (10:10 cf. 10:8)—who in turn is certainly cut from the same diabolical cloth as the ἀνθρωποκτόνος ἀπ' ἀρχῆς (murderer from the beginning) in whom οὐκ ἔστιν ἀλήθεια (there is no *truth*, 8:44).²² Their devilish heritage is made more evident by their demand for Jesus' execution (19:6–7)²³ claiming υἶὸν θεοῦ ἑαυτὸν ἐποίησεν (he made himself Son of God, 19:7), being ὁ βασιλέα ἑαυτὸν ποιῶν (one who made himself king, 19:12). Against their

¹⁸ Although the following does not explain the kingship-witness relationship, it is worth noting that the ἀλήθεια Jesus testifies about is almost assuredly that intrinsic component of the Father's δόξα which he alone can reveal as the incarnate Word (1:14–18). See esp. Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant According to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009), 90–161; cf. Ignace de La Potterie, *The Hour of Jesus: The Passion and the Resurrection of Jesus According to John*, trans. Dom Gregory Murray (New York: Alba House, 1989), 69–70.

¹⁹ Leung, "Roman Empire," 437.

²⁰ Leung, *Kingship-Cross Interplay*, 140; cf. D. A. Carson, *The Gospel According to John*, PNTC (Downers Grove, IL: InterVarsity Press, 1991), 595; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 538.

²¹ Morris (*The Gospel According to John*, rev. ed., NICNT [Grand Rapids: Eerdmans, 1995], 681n89) perceptively notes the parallel in 8:47 (ὁ ὧν ἐκ τοῦ θεοῦ . . . ἀκούει // ὁ ὧν ἐκ τῆς ἀληθείας . . . ἀκούει). This further connection with John 8 supports the thought I develop above.

²² Klink, *John*, 768–69.

²³ This execution is better termed *murder* since (1) Jesus is not guilty (18:38; 19:4, 6) according to the crucifying authority (19:10), and (2) his execution is premeditated (11:53).

claim, John already recorded both of those titles proclaimed about Jesus by those who are truly Israelites (1:49 cf. 1:47, ἀληθῶς Ἰσραηλίτης).²⁴

Fifth, when John narrates Jesus' crowning (19:2) and Pilate's presentation of him (19:5), John *possibly* alludes to Zechariah 6:11–12.²⁵ In that passage, the phrase $\text{וְהָיָה שֵׁם אִשְׁרָיִם שְׁמֵהּ מְצֻפָּה}$ (Behold the man, whose name is Sprout/Branch, 6:12; LXX: Ἴδου ἀνὴρ, Ἀνατολὴ ὄνομα αὐτῶ) is Yahweh's presentation to Joshua (LXX: Ἰησοῦς) after placing a קִרְטָן (crown; LXX: στέφανος) upon his רֹאשׁ (head; LXX: κεφαλὴ).²⁶ In John 19, Pilate takes Ἰησοῦς (19:1) and has soldiers place a στέφανος upon his κεφαλὴ (19:2) before presenting him with the words, Ἴδου ὁ ἄνθρωπος (19:5, Behold the man). In Zechariah, this is an investiture or coronation scene for a Davidic kingly figure called, in earlier prophetic tradition (Isa 4:2; 11:1 cf. 53:2; Jer 23:5; 33:15; Zech 3:8), Branch (רֶשֶׁת) or Sprout (מְצֻפָּה).²⁷ In John 19, Pilate's presentation is a mock investiture (Ἴδε ὁ βασιλεὺς ὑμῶν, 19:14); however, the irony is that John *is* presenting Jesus as the Davidic messianic king because John already cited Zechariah 9:9 (ἰδοὺ ὁ βασιλεὺς σου,

²⁴ Steven A. Hunt, "Nathaniel: Under the Fig Tree on the Fourth Day," in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 193, 198; Lincoln, *Truth on Trial*, 222–31; cf. Severino Pancaro, "The Relationship of the Church to Israel in the Gospel of St. John," *NTS* 21, no. 3 (1975): 398–99.

²⁵ Coxon, *Exploring*, 304–5; Kubiś, *Zechariah in the Gospel of John*, 454–59; cf. Meeks, *Prophet-King*, 71; Barrett, *John*, 541; Barnabas Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), 566.

²⁶ Petterson notes, "Joshua represents the Shoot only for the purposes of the sign action" (*Haggai, Zechariah & Malachi*, ed. David L. Baker and Gordon J. Wenham, AOTC 25 [Downers Grove, IL: InterVarsity Press, 2015], 185).

²⁷ Mark J. Boda, *The Book of Zechariah*, NICOT (Grand Rapids: Eerdmans, 2016), 407–9; Joyce G. Baldwin, *Haggai, Zechariah, and Malachi: An Introduction and Commentary*, TOTC 28 (Downers Grove, IL: IVP Books, 1972), 143–44; Petterson, *Haggai, Zechariah & Malachi*, 185–86.

John 12:15), making Pilate speak truer than he knew.²⁸ This connection would find additional support if the proposals of Coloe and Coxon were also granted.²⁹

Sixth, John cites and alludes to Psalms *of David* (דָּוִד) which depict a righteous sufferer (Pss 22; 69) in John 19:23–24, 28–29.³⁰ The twelve uses of βασιλεύς used of Jesus from Praetorium until the crucifixion (18:33–19:23) culminate in 19:21 just before the citation of Psalm 22 (19:24),³¹ as if they were building up to Jesus' identification as the new David. John's use of Psalm 22 places Jesus in David's suffering role, regarding the casting of lots for his seamless tunic as fulfilling Scripture (cf. ἵνα ἡ γραφή πληρωθῆ, 19:24).³² Daly-Denton suggests this event and

²⁸ Paul D. Duke, *Irony in the Fourth Gospel* (Atlanta: John Knox Press, 1985), 132–33; John Paul Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18–21*, CBQMS 27 (Washington, DC: Catholic Biblical Association of America, 1995), 63–65. It seems likely that John intends Pilate's words to recall his earlier Zecharian citation.

²⁹ Coloe notes that Nazareth derives from נָצַר (branch cf. Isa 11:1; 843–44) and proceeds to argue concerning the title (τίτλος, John 19:19) given to Jesus, which John highlights as a title rather than hometown (843). She contends that the title, derived from the term for Branch, invokes the messianic Branch motif from the OT including Isa 11:1; Zech 6:11–13 (which does not use the term but depends upon Isa 11). Mary L. Coloe, "The Nazarene King: Pilate's Title as the Key to John's Crucifixion," in *DJFG*, 839–48; cf. Kubiś, *Zechariah in the Gospel of John*, 452–54; Coxon (Coxon, *Exploring*, 294–97, 304–5) argues that John 10:1–6 alludes to Zech 3:5–10, which contains a parallel investiture to Zech 6:11–12. This would support a connection to Zech 6 in John 19 due to the already evidenced connections with John 10. However, I should note that Coxon's proposal is contingent on understanding the priest and king of Zechariah as a single priest-king (a debated topic in Zecharian studies); cf. Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991), 136–37; in favor of reading the figures together, see Petterson, *Haggai, Zechariah & Malachi*, 185–87; Baldwin, *Haggai, Zechariah, and Malachi*, 143–44; Meredith G. Kline, *Glory in Our Midst: A Biblical-Theological Reading of Zechariah's Night Visions* (Eugene, OR: Wipf and Stock, 2001), 219–22; in favor of two figures, see Boda, *Zechariah*, 395–409.

³⁰ Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (London: Cambridge University Press, 1974), 160–61; Daly-Denton, *David*, 208–29; cf. Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965), 99–107; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield, UK: Almond Press, 1983), 252–57, 275–78; Andreas J. Köstenberger, "John," in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 500–502.

³¹ See p117n3 above.

³² Daly-Denton (*David*, 210–14) proposes that John may understand the untorn tunic in a symbolic manner. She refers to 1 Kgs 11:29–31 where the tearing of cloak represents the division of the kingdom of Israel, 1 Sam 15:27–28 where the tearing represents the removal of kingship from Saul, and 1 Sam 24:20 where David tears a corner from Saul's cloak perhaps "a portent both of Saul's eventual failure as king and of David's ascendancy" (211). Quoting from *Midrash Tehillim* 57.3, she suggests Samuel may have torn Saul's cloak in 1 Sam 15:27 (given the ambiguity of the 3ms subject); cf. Margaret Daly-Denton, "The Psalms in John's Gospel," in *The Psalms in the New Testament*, ed. Steve Moyise and M. J. J. Menken, NTSI (New York: T & T Clark International, 2004), 132–33.

citation indicate that “in spite of the utter despoliation that he willingly suffered, Jesus' royal status remained intact and undiminished.”³³ The psalm has other touchpoints with the Johannine narrative: (1) the piercing of hands and feet (Ps 22:16 cf. John 19:23, 34, 37), (2) the preservation of his bones (Ps 22:17 cf. John 19:33, 36), (3) the declaration of Yahweh’s name to his brothers (Ps 22:22 cf. John 17:6), and (4) the satisfaction of those who come to Yahweh (Ps 22:26 cf. John 6:27–35).³⁴ Therefore, John appears to view Jesus as typifying the righteously suffering David of Psalm 22. The potential allusion to Psalm 69:21 in John 19:28–29 only strengthens this Davidic suffering connection.³⁵

Seventh, and finally, John’s description of Jesus’ death in 19:30 certainly reflects an intra-textual fulfillment of John 10:11, 17–18 and may also echo Isaiah 53:12. Jesus *actively* παρέδωκεν τὸ πνεῦμα (handed over his Spirit) because he said, ἐγὼ τίθημι τὴν ψυχὴν μου . . . οὐδεὶς αἶρει αὐτὴν ἀπ’ ἐμοῦ (*I lay down my life . . . no one*

³³ Daly-Denton, *David*, 218. See previous note.

³⁴ The first two are pointed out by Köstenberger, “John,” 2007, 501; the third is observed by Daly-Denton, *David*, 217–18.

³⁵ Reim and Daly-Denton (*Hintergrund*, 161; *David*, 219–29) both demonstrate the viability of this allusion due to the use of Ps 69 elsewhere in John (2:17; 15:25). The citation of 15:25 is embodied in the narrative from Jesus’ questioning with Annas to the crucifixion (18:19–19:21), and it is most noticeable when Jesus is struck without warrant in 18:22–23 and in the volley of words between Pilate’s declarations of innocence and the Jewish leadership’s venomous desire to crucify him. See Brian J. Tabb, “Jesus’ Thirst at the Cross: Irony and Intertextuality in John 19:28,” *EvQ* 85, no. 4 (2013): 338–51. When 19:28 is heard in the context of John, Jesus’ statement of thirst (διψᾶ) recalls John 4:7–15 where Jesus’ request for a drink is his opportunity to teach about thirst (notice διψᾶω in 4:13–15 [3×]). Jesus indicates that true satisfaction of thirst comes only through the living water he provides (cf. 6:35, 7:37; both of which arguably evoke Isa 55:1–3; see my chap. 6). These few previous references to thirst prepare the reader to see Jesus’ death as the provision of living water (19:34), the water which only the Servant of Isaiah 55 can offer without price because he himself was the price. Motyer’s comment rings true, “There is a purchase and a price, though not theirs to pay. They bring their poverty to a transaction already completed” (*The Prophecy of Isaiah: An Introduction & Commentary* [Downers Grove, IL: InterVarsity Press, 1993], 453); see also Keener, *John*, 2:1146; Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress Press, 2003), 201.

takes it from me, 10:17–18).³⁶ In John, not only does Jesus have the last word³⁷ and carry his own cross,³⁸ he also *voluntarily* gives his Spirit.³⁹ This allusion to John 10 continues the now familiar connection with the Shepherd discourse with specific reference to the Shepherd’s voluntary *substitutionary* death. One should recall that Jesus said, in 10:15, τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων (I lay down my life *on behalf of* the sheep).⁴⁰ The first use of ὑπὲρ in John, regarding Jesus’ death, is in

³⁶ Frey writes, “Dieser Darstellung entspricht die programmatisch getroffene Feststellung in 10,17f., daß Jesus die Vollmacht (ἐξουσία) über sein Leben besitzt” (“Edler Tod - wirksamer Tod - stellvertretender Tod - heilschaffender Tod: Zur narrativen und theologischen Deutung des Todes Jesu im Johannesevangelium,” in *DJFG*, 74, [Corresponding to this account is the programmatic statement in 10:17f. that Jesus has authority (ἐξουσία) over his life]); Barrett, *John*, 554; Moo, *Passion Narratives*, 146–47; Carson, *John*, 621; Michaels, *The Gospel of John*, 965–66; Coxon, *Exploring*, 322–26; Klink, *John*, 811–12; Jean Zumstein, *Das Johannesevangelium*, KEK 2 (Göttingen: Vandenhoeck & Ruprecht, 2016), 728n227.

³⁷ N.b., after Jesus cries out, Τετέλεσται (19:28), no further speech is reported in the narrative until the day of the Resurrection (20:2).

³⁸ John 19:17 cf. Matt 27:32; Mark 15:21; Luke 23:26 where Simon of Cyrene carries Jesus’ cross.

³⁹ The active giving of the Spirit also indicates proleptically the fulfillment of 7:39 through Jesus’ death (19:34), realized in 20:22. Beutler, *John*, 490; Raymond E. Brown, ed., *The Gospel According to John: Introduction, Translation, and Notes*, AB 29 (New York: Doubleday, 1966–70), 2:931; Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), 133–35; Keener, *John*, 2:1148–49; Felix Porsch, *Pneuma und Wort: ein exegetischer Beitrag zur Pneumatologie des Johannesevangeliums*, Frankfurter theologische Studien 16 (Frankfurt am Main: J. Knecht, 1974), 330–31; however, I agree with Hamilton that the circulating statement that “*nowhere* in Greek literature is παρέδωκεν τὸ πνεῦμα used as a description of death” is virtually impossible to prove. Bernard, for instance, has noted the phrase is used in earlier work *Acts of John* (§115) about John the evangelist’s own death. Although this post-dates John’s own use, it nevertheless falsifies the absolute assertion (James M. Hamilton Jr., *God’s Indwelling Presence: The Holy Spirit in the Old & New Testaments*, NACSBT [Nashville: B&H Academic, 2006], 114n57; John H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, ICC 40 [Edinburgh: T&T Clark, 1928], 2:641); the statement is attributed to Ignace de la Potterie (*Passio et Mors Christi: Jo 18–19*, [Rome: Pontifical Biblical Institute, 1964–65], 129; ET: *The Hour of Jesus*, 134); those citing him include Morris, *The Gospel According to John*, 721n81; Burge, *Anointed*, 134; Porsch, *Pneuma und Wort*, 328.

⁴⁰ On the ὑπὲρ-statments, see Frey, “Tod,” 82–90; idem., “Die ‘theologia crucifixi’ des Johannesevangeliums,” in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 213–19; John A. Dennis, “Jesus’ Death in John’s Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts,” *CurBR* 4, no. 3 (2006): 331–63; John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 162–64; Leon Morris, “The Atonement in John’s Gospel,” *CTR* 3, no. 1 (1988): 63–64.

6:51,⁴¹ which Knöppler rightly argues is vicarious.⁴² When 10:11 and 10:15 occur as the next uses of ὑπέρ in the gospel, Frey argues compellingly that they should be regarded similarly because they (1) follow 1:29 in thematizing Jesus’ death,⁴³ (2) follow 6:51 which depicts a “*vicarious* offering of his σάρξ,”⁴⁴ and (3) are followed by 10:40–42 which recall the Baptist’s testimony of 1:29–34.⁴⁵ That John uses ὑπέρ

⁴¹ John 6:51 reads ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς (Now, the bread which I will give *in the place of* the life of the world is my flesh). The Life (14:6) is given so that others might have life (cf. 3:14–18) instead of wrath (3:36). N.b., the connection with 1:29 via the *universal* scope of Jesus’ death (1:29, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου; 6:51, ὑπὲρ τῆς τοῦ κόσμου ζωῆς). Painter (“Sacrifice and Atonement in the Gospel of John,” in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann [Paderborn: Schöningh, 2004], 300) concedes Jesus’ death is in view here. See further on 6:51 in chap. 6, pp279–89.

⁴² After noting a “Zusammenhang von Stellvertretung und Sühne,” he regards “6,51c aufgrund der Aussage über die Gewährung von ζωὴ an den κόσμος als ein Sühnebeleg” (Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 [Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994], 94, [After noting a “connection of substitution and atonement,” he regards “6:51c because of the statement about the granting of ζωὴ to the κόσμος as a proof of atonement”]). Bultmann regards this verse as part of a passage “inserted by an ecclesiastical editor” (as he does for 19:34b). It is only after asserting these two reference’s to Jesus’ blood in his death are non-Johannine does Bultmann write his infamous line, “the thought of Jesus’ death as an atonement for sin has no place in John, and if it should turn out that he took it over from the tradition of the Church, it would still be a foreign element in his work” (Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, vol. 2 [New York: Scribner, 1955], 54; cf. *idem.*, *The Gospel of John: A Commentary*, ed. George R. Beasley-Murray, trans. J. K. Riches and R. W. N. Hoare [Philadelphia: Westminster Press, 1971], 234–35); Frey’s conclusion about Bultmann’s “Theology” is worth quoting: “Bultmann’s theology remains an impressive structure of persuasive power and with many thought-provoking accents. Bultmann depicted it from specific hermeneutical presuppositions (for instance, his understanding of time) with the aid of New Testament texts. Yet one can hardly characterize this as exegesis. *All too often the text is not permitted to say what it says, and the assumption that it means something other than what it says has extratextual grounds.* Thus Bultmann does inappropriate violence to the texts. The question of whether an interpretation based on such an untenable construct can still be relevant at all must be left open here” (“Johannine Christology and Eschatology,” in *Beyond Bultmann: Reckoning a New Testament Theology*, ed. Bruce W. Longenecker and Mikeal C. Parsons [Waco, TX: Baylor University Press, 2014], 131 [emphasis added]).

⁴³ Frey writes, “Das in Joh 1,29 vorangestellte programmatische Täuferzeugnis über Jesus ist im Zusammenhang einer Reihe von Aussagen zu sehen, in denen der Tod Jesu durch die Verwendung von ὑπέρ-Aussagen” (“theologia crucifixi,” 213, [The programmatic baptismal testimony about Jesus prefaced in Jn 1:29 is to be seen in the context of a series of statements in which the death of Jesus is explained by the use of ὑπέρ-statements]).

⁴⁴ Frey wrote, “*stellvertretende* Hingabe seiner σάρξ” (*ibid.*, 213, italics original).

⁴⁵ *Ibid.*, 201, 217; Dennis, “Jesus’ Death in John’s Gospel,” 359–60. Painter’s failure to interact with Frey or Knöppler’s work (given the subject of his essay) is telling. In fact, in his treatment of John 10 and ὑπέρ-passages, Painter cites himself once and no one else—for ten pages (“Sacrifice and Atonement,” 300–310). What is more, Painter makes clear (287n2) that if John were to portray “the violent death of the innocent Jesus to make atonement for sinful, guilty humanity” that this would be “a view of God who is both violent and unethical.” Constrained at the outset by his own philosophical objection, one may rightly question his exegesis for confirmation bias. For example, in

elsewhere in a vicarious/substitutionary sense is plain in 13:37, where Peter exclaims, τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω (I will lay down my life *for* you)—Peter would gladly die *in Jesus’ place* because of the love he has for his friend (cf. 15:13[!]).⁴⁶ Additionally, John recalls Caiphas’ words of 11:50 in 18:14 through an authorial aside to remind his readers: συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ (it is profitable that one man die *instead of* the people). Therefore, when John 19:30 alludes to Jesus laying down his own life, one should recall the Shepherd’s pledge to substitute himself for his sheep—the Life (1:4; 14:6) for their lives. If the potential echo of Isaiah 53:12 is also accepted (LXX: παρεδόθη εἰς θάνατον ἢ ψυχὴ αὐτοῦ), then the substitutionary undertones would increase in volume.⁴⁷ Wheaton suggests this is “very likely” because John 19:15 also echoes language from Isaiah 53:8.⁴⁸ Because of these seven

Painter’s treatment of John 10:17–18, he agrees that the obvious reference to death here is “probably” also ὑπὲρ Jesus’ sheep, but then he concludes, “*Somehow* Jesus’ death rescues his sheep” (304). Again, he writes about John 10, “*It remains unclear*, in this passage, how the death of Jesus brings eternal life to his own” (306). Later, in his conclusion, Painter continues, “That Jesus dies for (ὑπὲρ) the world, for the people, the nation, his sheep is clear. His dying saves the lives of those who come to believe in him. It can also be said that through his death eternal life is given to those who believe in him. *How this works is unclear*” (311, emphasis added). Perhaps, Painter finds it unclear because he took vicarious atonement out of consideration *from the beginning* and finds himself like the student trying to answer a multiple-choice question where the student eliminates the correct answer as inconceivable but then has difficulty deciding which of the remaining options to choose. My point is not that Painter’s philosophical objection should not receive discussion, but that it constrains his exegesis by omitting valid conclusions. As such, I find his thesis entirely unpersuasive. For discussions that do interact with this kind of philosophical objection, see, e.g., James I Packer, “What Did the Cross Achieve? The Logic of Penal Substitution,” *TynB* 25 (1974): 3–45; Steven L. Porter, “Swinburnian Atonement and The Doctrine of Penal Substitution,” *FP* 21, no. 2 (2004): 228–41; William Lane Craig, *The Atonement*, Cambridge Elements (Cambridge: Cambridge University Press, 2018); Geoffrey Butler, “Appeasement of a Monster God? A Historical and Biblical Analysis of Penal Substitutionary Atonement,” *Them* 46, no. 1 (2021): 130–44.

⁴⁶ See esp. Frey, “Tod,” 79–81; idem., “theologia crucifixi,” 215.

⁴⁷ The most salient argument in favor of such an allusion (besides the lexical connection of παραδίδωμι) is the intra-textual connection with John 10. One could ostensibly argue that Isa 53 lies in the background of the substitutionary concept in John 10; thus, when John 10 is alluded to in 19:30 and coupled with παραδίδωμι, the reference to Isa 53:12 is discernable. Suggesting the echo in 19:30 are Keener (*John*, 2:1148); Burge (*Anointed*, 134); Brown (*John*, 2:910); Bernard (*John*, 2:641); Wheaton (*Jewish Feasts*, 90n24); Moo and Coxon contend that Isa 53 is a background to the ὑπὲρ-statements of John 10 (Moo, *Passion Narratives*, 146–47; Coxon, *Exploring*, 322–26).

⁴⁸ *Jewish Feasts*, 90n24. The Jews’ ἄρον ἄρον, σταύρωσον αὐτόν (John 19:15, Take him away! Take him away! Crucify him!) may be intended by John to recall Isa 53:8’s ἐν τῇ ταπεινώσει ἢ κρίσις αὐτοῦ ἦρθη . . . ὅτι αἴρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ (In his humiliation his judgment *was taken away*. . . . Because his life *is being taken* from the earth; NETS). This connection is strengthened by the observation I made above (in chap. 3) that the use of αἴρω may recall Jesus’ lamblike ὁ αἴρων τὴν

connections, it is clear that John sets the context for Jesus' death in terms of OT righteous sufferer, Servant, and Shepherd passages.

Paschal Parallels

In the preceding context of John's final testimony, one may also discern at least five connections with Passover. First, the hour of Jesus' death, which has reverberated in earlier scenes like a death-knell,⁴⁹ is coordinated with Passover in John 13:1 (Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα . . . ἦλθεν αὐτοῦ ἡ ὥρα; cf. 12:1, 23). This sets the context by associating Jesus' anticipated hour with Passover.⁵⁰

Second, the zeal of the Jewish leadership to properly keep the Passover (πάσχα, 18:28) keeps them from entering the Praetorium;⁵¹ however, if 19:36 is interpreted with paschal reference,⁵² then they are ironically and unwittingly handing over the new Passover lamb, Jesus (18:30). This not only resumes the mention of Passover but also mentions Passover just prior to the authorial recall of John 12:32—closely relating Passover and the time Jesus will be lifted up as the Servant.⁵³ Third, the introduction of Barabbas and the intra-textual connection with John 10 (see

ἀμαρτίαν of John 1:29. So Frey (“Tod,” 88), who writes, “Vielmehr weist die Rede vom ‘Wegtragen’ der Sünden schon am Beginn seines Erdenweges auf Jesu Sterben hin” (Rather, the talk of ‘carrying away’ sins already at the beginning of his earthly path points to Jesus’ death). Frey (88n95) footnotes “Vgl. das wiederholte αἴρειν in [sic] 19,17” (Cf. that repeated αἴρειν in [sic] 19:17).

⁴⁹ See, e.g., ὥρα in 2:4; 4:21, 23; 5:24, 28; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1. Frey, “theologia crucifixi,” 191–200; Andreas J. Köstenberger, *A Theology of John's Gospel and Letters*, BTNT (Grand Rapids: Zondervan, 2009), 417–20.

⁵⁰ Zumstein notes that 13:1 “verbindet die beiden grundlegenden Zeitangaben der joh Erzählung: Passah und die Stunde” (*Das Johannesevangelium*, 483n27, [connects the two basic time indications of the johannine narrative: Passover and the hour]); cf. Christine Schlund, “*Kein Knochen soll gebrochen werden*”: Studien zu Bedeutung und Funktion des Pesachfests in Texten des frühen Judentums und im Johannesevangelium, WMANT 107 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 2005), 120–21.

⁵¹ This anecdote is unique to John—absent from Matt 27, Mark 15, and Luke 23.

⁵² See discussion on pp137–59159 below.

⁵³ See p118 above.

p121) occur in the context of a *πάσχα* custom of Pilate's (18:39).⁵⁴ This not only perpetuates paschal references but also subtly contextualizes the recall of the Shepherd motif.

Fourth, John reminds his readers as Jesus is about to ascend Golgotha that it was *παρασκευὴ τοῦ πάσχα* (the day of preparation of the Passover, 19:14 cf. 19:31, 42). The phrase is disputed—taken to refer either to the day before Passover (Thursday) or the Friday of Passover week.⁵⁵ If the former is adopted, then John is deviating from the Synoptic chronology to portray Jesus' sentencing unto death at the time the Passover lambs were being slain.⁵⁶ If the latter is preferred, then John is preserving the Synoptic chronology while still uniquely accenting Passover.⁵⁷ Some resolve this tension by contending that Passover fell on the Sabbath that year such that *παρασκευὴ* (cf. 19:31, 42) refers to the same day either way.⁵⁸ Whichever answer one gives, it is clear that John is uniquely accenting Passover as the context for Jesus' impending death.

Fifth, and finally, John describes the soldier providing Jesus sour wine *ύσσώπω* (with hyssop, 19:29). The term is not used in the Synoptics, occurring only

⁵⁴ Upon comparison with the Synoptic accounts (Matt. 27:15–18, 20–23; Mark 15:6–14; Luke 23:18–23), one notices that John alone includes the phrase *ἐν τῷ πάσχα*. Therefore, while the accounts agree (n.b., the *κατὰ ἑορτὴν* of Mark 15:6), John has clearly foregrounded Passover.

⁵⁵ Carson, *John*, 603–5; Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 537–38; Morris, *The Gospel According to John*, 684–95, 708; Keener, *John*, 2:1129–31.

⁵⁶ E.g., Beutler, *John*, 477; Zumstein, *Das Johannesevangelium*, 711; Klink, *John*, 784; Wheaton, *Jewish Feasts*, 90; Gerald L. Borchert, *John 12–21*, NAC 25B (Nashville: Broadman & Holman, 2002), 257–58; Schlund, *Kein Knochen*, 121; Brown, *John*, 2:882–83; Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 (Kampen, NL: Kok Pharos, 1996), 158.

⁵⁷ E.g., William Hendriksen, *Exposition of the Gospel According to John*, NTC (Grand Rapids: Baker Book House, 1953), 2:421; Carson, *John*, 603–5; Köstenberger, *John*, 2004, 537–38; Morris, *The Gospel According to John*, 708; James M. Hamilton Jr., “John,” in *John–Acts*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar, ESVEC 9 (Wheaton, IL: Crossway, 2019), 282.

⁵⁸ E.g., Michaels, *The Gospel of John*, 941–42; Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 220–21.

one other time in the NT (Heb 9:19) and ten times in the LXX always rendering אֶזְזֹב.⁵⁹ The first biblical use of the term comes from Exodus 12:22 in the application of the Passover lamb's blood, and its insertion into the Johannine passion narrative may echo this first use.⁶⁰ Given the Passover context, this seems the most likely explanation for John's use of ὕσσωπος.

Thus, I have endeavored to show how the context preceding John 19:31–37 prepares the reader to witness the convergence of the Passover lamb and messianic Shepherd/Servant in John's final testimony.⁶¹ With that context in place, I will consider, first, the lamblike elements of this final testimony.

Behold the Slain Lamb

John 19:31–37 unfolds the narrated events of Jesus' death (vv. 31–34), provides an authorial aside regarding the veracity of these events (v. 35), and then supports (γάρ, v. 36) those events with a double citation (vv. 36–37).⁶² In this section,

⁵⁹ Exod 12:22; Lev 14:4, 6, 49, 51; Num 19:6, 18; 1 Kgs 5:13; Ps 51:9 (50:9 LXX). In every case hyssop is the instrument of sprinkling or cleansing except in 1 Kgs 5:13 where it is part of a merism (from cedars of Lebanon to hyssop) describing the breadth of Solomon's agricultural sagacity. The Beethams' article explores an explanation of the difference between Mark's κάλαμος (reed, Mark 15:36) and John's ὕσσωπος (F. G. Beetham and P. A. Beetham, "A Note on John 19:29," *JTS* 44, no. 1 [1993]: 163–69).

⁶⁰ Schlund after discussing the various options (*Kein Knochen*, 122–24) concludes that it "kann den Pesach-Zusammenhang verstärken," but "Sie ist aber ein sehr subtiles und keinesfalls zwingendes Element" (123–24). In other words, it fits nicely into the Passover context but is no sure proof of it—the garnish but not the meat of the argument. This connection is supported by, e.g., Barrett, *John*, 553; Bruce H Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *JSNT* 15 (1982): 57; Moloney, *The Gospel of John*, 508; Koester, *Symbolism*, 220–21; Porter, *John, His Gospel, and Jesus*, 222; Wheaton, *Jewish Feasts*, 91; Zumstein, *Das Johannesevangelium*, 727; Beutler, *John*, 489.

⁶¹ Brown also observes (Brown, *John*, 2:917–18) that John's unique description of Jesus bearing his own cross (19:17) may reflect an allusion to Gen 22, where Isaac bears the wood upon which he was to be offered. He notes that the first century opinion of Isaac's voluntary disposition dovetails well not only with John's likely intention to highlight Jesus' voluntary sacrifice but also with the voluntary sacrifice of the lamblike Servant of Isa 53. Koester (*Symbolism*, 222–23) concurs. If my proposal above regarding John 1:29–34 is accepted (see chap. 3), then this allusion is more likely.

⁶² See pp159–61 below for my structure of this passage and observations from it.

I will consider the events and the citation that correspond most directly with John's lamblike characterization of Jesus (vv. 31–33, 36).

Narrated Events

John introduces the events following Jesus' death by stating the cause (ἐπέι) and purpose (ἵνα) of the Jews' request that the legs of the crucified be broken.⁶³ By narrating the cause, John reminds his readers that it is παρασκευή (19:31), which naturally recalls the last reference to Passover (19:14; see p129). Their purpose, ironically, also recalls Passover regulations. They insist that Pilate break their legs and take down their bodies, so that dead bodies not remain on the Sabbath.⁶⁴ They likely have Deuteronomy 21:22–23 in mind and do not want to defile the land during Passover;⁶⁵ however, in view of John's previous mentions of Passover and 19:36,⁶⁶ they are also—unintentionally—keeping Exodus 12:10 (cf. Num 9:12),⁶⁷ which states concerning the Passover lamb to be eaten, “you shall let none of it remain until the morning.”⁶⁸ When one considers that (1) the Synoptic parallels do not report these

⁶³ This request likely refers to the known use of the *crucifragium*, a weighty mallet used to break the legs of the crucified in order to expedite their death (so Brown, *John*, 2:934; George R. Beasley-Murray, *John*, WBC 36 [Waco, TX: Word Books, 1987], 354; Borchert, *John 12–21*, 273–74; Morris, *The Gospel According to John*, 722–23); for other early accounts of crucifixion, see Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross*, trans. John Bowden (Philadelphia: Fortress Press, 1977).

⁶⁴ Carnazzo (*Seeing Blood and Water: A Narrative-Critical Study of John 19:34* [OR: Pickwick Publications, 2012], 63) points out that μεγάλη ἡ ἡμέρα (a great day, 19:31) corresponds to the only other use of that pair in John (τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ, 7:37), perhaps connecting this scene with the provision of living water that follows Jesus' death (7:39); Beutler, *John*, 491.

⁶⁵ So Beutler, *John*, 491; Barrett, *John*, 555; Zumstein, *Das Johannesevangelium*, 730.

⁶⁶ See pp128–30 above and the treatment of 19:36 below.

⁶⁷ Margaret Davies, *Rhetoric and Reference in the Fourth Gospel*, JSNTSup 69 (Sheffield, UK: JSOT Press, 1992), 234; Stanley E. Porter, “Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 420; Wheaton, *Jewish Feasts*, 91.

⁶⁸ Immediately after this, the LXX inserts a phrase from Exod 12:46 that is not in the Hebrew of 12:10, namely καὶ ὅστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ (and you shall not break a bone from it; n.b., the insertion of the LXX may be a harmonization with Num 9:12 or a different *Vorlage*). This is suggestive because John likely cites Exod 12:46 in the citation in John 19:36. Intriguingly, the wording

details;⁶⁹ (2) John has already used paschal parallels (see n66); and (3) that John cites a related Passover regulation in 19:36 (see n68)—in view of these considerations, John appears to intend his readers to notice the paschal nature of this ironic attempt at law-keeping. Because their purpose was achieved without breaking Jesus’ legs (19:33), John cites the aforementioned Passover regulation in 19:36 in what some have termed a composite citation.⁷⁰

Fulfillment Citation

Table 4.1 displays the proposed texts that for the disputed citation.⁷¹

Table 4.1. John 19:36 and proposed source texts

Reference	Text	Hebrew (if applicable)
John 19:36	ὁστοῦν οὐ συντριβήσεται αὐτοῦ ⁷²	N/A
Exod 12:10	ὁστοῦν οὐ συντρίψετε ἀπ’ αὐτοῦ ⁷³	N/A [See n68 above]

of Exod 12:10 is very similar to Moses’ command in 16:19 about the manna (לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֶּקֶר cf. (אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֶּקֶר), such that one might also wonder if any recall of John 6 was intended.

⁶⁹ Cf. Matt 27:45–61; Mark 15:33–47; Luke 23:44–56.

⁷⁰ Catrin H. Williams, “Composite Citations in John,” in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, LNTS 525 (New York: T&T Clark, 2018), 115–18; on the category of composite citations in ancient literature, see Sean A. Adams and Seth Ehorn, “What Is a Composite Citation? An Introduction,” in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, vol. 1, LNTS 525 (London: T&T Clark, 2016), 1–16.

⁷¹ Cf. Reim, *Hintergrund*, 51; Freed, *Old Testament Quotations*, 108; Daly-Denton, *David*, 229–30; Williams, “Composite,” 116.

⁷² The verbal, συντριβήσεται, is a Fut. Pas. Ind., 3rd Sing. The subject is ὁστοῦν, and it belongs to Jesus.

⁷³ The verbal, συντρίψετε, is a Fut. Act. Ind., 2nd Pl. This comes from Yahweh speaking to Moses and Aaron (Exod 12:1) as mediators for the assembly of the sons of Israel (12:3). Thus, the addressees of the verb are the sons of Israel. The bones in view are the Passover lamb’s.

Table 4.1 continued

Reference	Text	Hebrew (if applicable)
Exod 12:46	ὅστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ ⁷⁴	וְעֹצֶם לֹא תִשְׁבְּרוּ בוֹ
Num 9:12	ὅστοῦν οὐ συντρίψουσιν ἀπ' αὐτοῦ ⁷⁵	וְעֹצֶם לֹא יִשְׁבְּרוּ בוֹ
Ps 34:21 [EV: v. 20]	κύριος φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν, ἐν ἑξ αὐτῶν οὐ συντριβήσεται [33:21, LXX] ⁷⁶	שֹׁמֵר כָּל עֲצָמוֹתָיו אֶחָת מִהֲנֶה לֹא נִשְׁבְּרָה

Moo rightly observes, “In all other respects [besides the passive verbal] John’s quotation is closer to the Exodus or Numbers passages: singular ὅστοῦν, singular αὐτοῦ, and the word order.”⁷⁷ The Pentateuchal passages all describe, in some fashion, the regulation concerning the preparation of the Passover lamb to be eaten. However, Menken shrewdly notes that “it would be somewhat strange if the Pentateuchal texts were the *only* source of the quotation: a legal provision is, after all, a less suitable source of prophecy than a psalm verse about the righteous sufferer.”⁷⁸ This is the typical juncture when Psalm 34 enters the discussion.

⁷⁴ The verbal, συντρίψετε, is a Fut. Act. Ind., 2nd Pl. This comes from Yahweh speaking to Moses and Aaron about the ὁ νόμος τοῦ πασχα (חֻקֵּי הַפֶּסַח, Exod 12:43). The sons of Israel are addressed through Moses and Aaron’s mediation (cf. 12:47). The bones in view are the Passover lamb’s.

⁷⁵ The verbal, συντρίψουσιν, is a Fut. Act. Ind., 3rd Pl. This is an account of Yahweh telling Moses what the sons of Israel are to do (Num 9:10). They are the logical subject of the verbal. The bones in view are the Passover lamb’s.

⁷⁶ The verbal, συντριβήσεται, is a Fut. Pas. Ind., 3rd Sing. The subject is ἐν, signifying not one from all their bones (ἐξ αὐτῶν—πάντα τὰ ὀστᾶ αὐτῶν) will be broken. The bones belong to the righteous who are afflicted (Ps 34:20 [EV: 34:19]; LXX: 33:20). N.b., קִיָּץ (righteous) is singular, but the LXX pluralizes the reference (τῶν δικαίων, 33:20).

⁷⁷ Moo, *Passion Narratives*, 315; cf. Schuchard writes, “There is, therefore, no reason to doubt that John’s reference to the Old Testament in John 19:36 recalls the Pentateuch” (*Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 [Atlanta: Scholars Press, 1992], 138); Menken, *Old Testament Quotations*, 148; Freed, *Old Testament Quotations*, 113; Brown, *John*, 2:937; Morris, *The Gospel According to John*, 727; Keener, *John*, 2:1156.

⁷⁸ Menken, *Old Testament Quotations*, 158 (emphasis original).

There are only three other passages in the OT which also contain the collocation of שבר and עָצָם (to break/shatter; bone/skeleton): Psalm 34:21 [EV: 20], Isaiah 38:13, and Lamentations 3:4. Of those, only the psalm negates the verbal in the same manner as the Pentateuchal passages.⁷⁹ Upon closer scrutiny, there are a few other *potential* connections between the language of Psalm 34:16–23 [EV: 15–22] and the exodus: the שׁוֹעָה (cry; Ps 34:16[15] cf. Exod 2:23),⁸⁰ נָצַל (deliver/take away; Ps 34:18, 20 [17, 19] cf. Exod 12:27),⁸¹ and פָּדָה (redeem/buy back; Ps 34:23[22] cf. Exod 13:13, 15).⁸² Although he does not provide them, I suspect Hamilton has these connections in mind when he suggests that David uses the language of the Passover lamb to describe the way Yahweh delivers him from death.⁸³ Indeed, Jubilees seems to follow David in this regard, noting symbolic correspondence between the preservation of the animal’s bones and Yahweh’s preservation of his people.⁸⁴ Jubilees 49:13, in the context of retelling the paschal regulations, says, “They shall eat [the

⁷⁹ In Isaiah, it is Hezekiah speaking of Yahweh’s treatment of him, and the author of Lamentations uses the phrase similarly. This is the opposite of the Pentateuchal usage, which connotes deliverance and preservation—not anger or judgment (toward the one[s] whose bones are in view). This is the sense in which the psalm uses the phrase. See Peter C. Craigie and Marvin E. Tate, *Psalms 1–50*, Rev. ed., WBC 19 (Nashville: Thomas Nelson, 2004), 281.

⁸⁰ This term only appears 11 times in the OT, the first occurrence being Exod 2:23. The others are 1 Sam 5:12; 2 Sam 22:7; Pss 18:6; 34:15; 39:12; 40:1; 102:1; 145:19; Jer 8:19; Lam 3:56. It may be that Exod 2:23 becomes a paradigm for the pleading of God’s people for deliverance.

⁸¹ This term is far more common than the previous one, but it also occurs in the context of Exod 12:46 and Ps 34:21 (in the same sense; however, the term is also used in the sense of “plunder” in Exod 12:36). In Exod 6:6, this term helps set the theme of Yahweh’s exodus redemption.

⁸² This term occurs more than fifty times in the OT, but Exod 13 contains its first occurrences related to the institution of the redemption of the firstborn in relationship to Passover (see chap. 2, pp45–52).

⁸³ He writes, “Even closer to what John does here is what David writes in Psalm 34:17–22. In that text, David seems to present himself as the one whose bones would not be broken (Ps. 34:20, alluding to Ex. 12:46), apparently presenting himself in the place of the Passover lamb. When David is preserved through difficulty with unbroken bones, those who have aligned themselves with him will be ‘redeemed,’ while his enemies and their allies will be condemned (Ps. 34:21–22)” (“John,” 290).

⁸⁴ At least, Jubilees would be doing the same thing David appears to in the Psalm. So Menken, *Old Testament Quotations*, 161–64; although Schlund disagrees with Menken, she (*Kein Knochen*, 128) thinks it “plausibel” that John and Jubilees share “ein gemeinsames Verständnis des Pesach” (a common understanding of the Passover). See 106–8 for her treatment of Jub 49:13.

Passover lamb] with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; *for of the children of Israel no bone shall be crushed.*⁸⁵ Jubilees is, therefore, an intertestamental witness to an application of Exodus 12:46 that is similar to Psalm 34:21[20]. Thus, the reading of the psalm proposed by Hamilton is neither unwarranted nor without parallel.

Where does this leave the interpretation of John 19:36? As Table 4.1 clearly illustrates, the citation is Pentateuchal in almost every way (see n77).⁸⁶ If the connections to Exodus 12 adduced earlier are accepted,⁸⁷ then Exodus 12:46 is naturally preferred. Additionally, in favor of the Pentateuchal tradition is John's apparent affinity with the element of *consumption* latent in those regulations—namely, John is the only gospel wherein Jesus exhorts believers to *consume him* (6:51–56; see chapter 6).⁸⁸ Yet as quoted above, Menken is right that a regulation in a fulfillment citation is quite uncommon (n.b., *πληρώω*, 19:36). The problem is not insurmountable, however, and I suggest that John's source for the citation is Exodus 12:46 understood *typologically*, and the concept of divine preservation embodied in

⁸⁵ This is the translation of Charles ("The Book of Jubilees," in *APOT*, ed. R. H. Charles, vol. 2 [Oxford: Clarendon Press, 1913], 80 [emphasis added]); cf. the translation of L. Van Rompay included by Menken (*Old Testament Quotations*, 162), "... and there is no breaking of bone from the middle of it [the paschal lamb], not a single one, because not will be broken from the children of Israel a single bone" (from Ethiopic); also cited by Daly-Denton, *David*, 237.

⁸⁶ Barton's almost century-old logic is still accurate (at this point): "It is easier to suppose that, when quoting, he changed the number and voice of the verb, than to suppose that he made the more extensive changes which have to be presupposed if we regard the Psalm as the original of which he was thinking" ("A Bone of Him Shall Not Be Broken," John 19:36," *JBL* 49, no. 1 [1930]: 15). However, Barton's thesis of cannibalism is entirely conjectural and unlikely.

⁸⁷ The connections are the ironic law-keeping of John 19:31–33 (pp131–32) and the reference to hyssop in 19:29 (pp129–30).

⁸⁸ See esp. Wheaton and Hoskins (respectively: *Jewish Feasts*, 93–126; "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]: 296–99) who argue that the Passover sacrifice is the preeminent one that is eaten and, therefore, aids in explaining Jesus' language in John 6.

the passive (συντριβήσεται)⁸⁹ may evidence an additional understanding similar to that found in Psalm 34 and in Jubilees 49:13.⁹⁰

In the case of Psalm 34, the one whose bones are not broken is preserved, but in the case of Jubilees 49, the preservation of the paschal bones symbolizes Yahweh's preservation of his people—and yet, the one whose literal bones are spared *is itself not spared* death. Instead, the lamb dies with apotropaic purpose as a kind of substitute,⁹¹ suffering death in their place in order that “no plague shall come upon them to slay or to smite” (Jub 49:15).⁹² If additional significance beyond the Passover typology is intended by John, then it is in this latter sense,⁹³ which accords rather well with the substitutionary aspect of Johannine ὑπέρ-texts discussed above (pp124–128).⁹⁴ Thus, Koester's comment is apropos: “The death of Jesus *spared* people from death precisely by delivering them from sin.”⁹⁵ If this is granted, the Pentateuchal citation would not only portray Jesus as the Passover lamb of the new exodus (ὁ ἀμνὸς τοῦ θεοῦ, 1:29)⁹⁶ but also as the one who takes away sin (ὁ αἴρων τὴν ἁμαρτίαν τοῦ

⁸⁹ Williams, “Composite,” 118.

⁹⁰ With respect to the psalm, this is the view of Hamilton quoted above (n83).

⁹¹ Schlund, *Kein Knochen*, 128–30; Menken observes that Jubilees makes “a causal connection . . . between not breaking the bones of the paschal lamb and the deliverance of Israel” (*Old Testament Quotations*, 164).

⁹² Translation by Charles, “Jubilees,” 2:81.

⁹³ For this reason, I am unconvinced that the psalm is a *textual source* in the citation; however, in specifying the “latter sense,” I do not mean to suggest that John used Jubilees—only that John's use of the passage is *conceptually* paralleled more closely with Jubilees.

⁹⁴ Thus, whether or not Ps 34 is a textual source, Schuchard's observation about John 19:36 rings true: “[it] prepares the reader for John's next citation” (*Scripture within Scripture*, 140).

⁹⁵ *Symbolism*, 221 (emphasis added). And, I would add, Jesus' death saves from the wrath (3:36) that sin incurs as bondage to darkness (3:19–21) and the devil (8:21–47). See my chap. 5 below; Morgan-Wynne, *Cross*, 113–31; Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr Siebeck, 2000), 159–204; Hoskins, “Freedom,” 47–63.

⁹⁶ E.g., Donald Senior writes that the “exodus was the model redemptive act. . . . Jesus himself embodies that redemptive action of God and . . . mark[s] the believer with the liberating sign of Passover” (*The Passion of Jesus in the Gospel of John*, The Passion Series 4 [Collegeville, MN: Liturgical Press, 1991], 158). Senior would identify the “mark” of the new Passover as the Spirit.

κόσμου, 1:29). Zumstein comments on the probability of this inclusio with 1:29, “Das Ende des Wirkens Jesu wäre so auf feinsinnige Weise mit seinem Beginn verbunden und die soteriologische Dimension des Ganzen noch einmal in Erinnerung gerufen.”⁹⁷ That the *Ende* recalls the *Beginn* I will additionally show in the following two sections.

Behold the Pierced Sufferer

After John narrates the piercing of Jesus’ side (19:34), he indisputably cites a very disputed passage, namely Zechariah 12:10. Unlike John 19:36, the debate is not about the *source* of the citation but its *form* and *function*—in both contexts.⁹⁸ In order to comprehend John’s use of the passage, I must first provide a discussion of Zechariah 12:1–13:1 with attention to the context of the piercing, identity of the pierced, and result of the piercing. After that, I will return to discuss John’s use of Zechariah 12:10.

Zechariah 12:1–13:1

This passage begins the second oracle of Zechariah 9–14, indicated by the structural heading מִשָּׂא דְבַר יְהוָה (A portent. The word of Yahweh, 12:1 cf. 9:1).⁹⁹ As an example of Zechariah’s intertextual tendencies, the opening of 12:1–2 describes

⁹⁷ *Das Johannesevangelium*, 727. “The end of Jesus’ ministry would thus be subtly connected with its beginning, and the soteriological dimension of the whole would be recalled once again.”

⁹⁸ Freed, *Old Testament Quotations*, 114; Reim, *Hintergrund*, 54–55; Moo, *Passion Narratives*, 210–14; Menken, *Old Testament Quotations*, 167; Kubiś, *Zechariah in the Gospel of John*, 115; William 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), 1–6; Williams, “Composite,” 119.

⁹⁹ Paul Lamarche, *Zacharie IX–XIV: Structure Littéraire et Messianisme*, EBib (Paris, France: J. Gabalda, 1961), 34, 75, 112–13; This is well recognized. See Petterson, *Haggai, Zechariah & Malachi*, 217, 258; Boda, *Zechariah*, 533–34, 691–92; Baldwin, *Haggai, Zechariah, and Malachi*, 175–76; for the translation of מִשָּׂא as “portent” I am indebted to Robert Alter, *The Hebrew Bible: A Translation with Commentary* (New York: W. W. Norton & Company, 2018), 2:1371, 1378. This term seems to convey both the oracular and weighty connotations of the original.

Yahweh and others with markedly Isaianic language (cf. Isa 42:5; 51:17–23).¹⁰⁰ As I develop the context, identity, and result of the piercing (12:10), I will pay special attention to Zechariah’s use of antecedent biblical traditions.

Contextually, permutations of the phrase בַּיּוֹם הַהוּא (on that day, 12:3) riddle Zechariah 12–14—occurring at the beginning and end (12:3; 14:21).¹⁰¹ About this Petterson writes, “While it does not appear to be a structural marker, it does serve to accelerate the cycle of events and to heighten the importance of this future day of battle.”¹⁰² This suggests that Zechariah is presenting perspectives or aspects of the same future eschatological day.¹⁰³ Gentry’s description of apocalyptic language is instructive: using 2 Samuel 18:24–33 as a comparison of multiple perspectives on the same event, Gentry writes, “Each of the speakers is referring to the same event. The different modes of speech invest the reality referred to with increasing layers of meaning.”¹⁰⁴ In the case of Zechariah, differing images layer upon one another illuminating varied aspects of the same eschatological reality, and these may each have an individual purpose as each speaker in Gentry’s example had their own

¹⁰⁰ Boda suggests, “Possibly 12:1 has in view Yahweh’s creation of humanity in Genesis 2, seen through the lens of Isa. 42:5. Thus, the characterization of Yahweh in 12:1 has been influenced heavily by the Isaianic tradition in Isaiah 40–55” (*Zechariah*, 694); cf. Carol L. Meyers and Eric M. Meyers, eds., *Zechariah 9–14: A New Translation with Introduction and Commentary*, AB 25C (New York: Doubleday, 1993), 311–12; Rex Mason, “The Use of Earlier Biblical Material in Zechariah 9–14: A Study in Inner Biblical Exegesis,” in *Bringing Out the Treasure: Inner Biblical Allusion in Zechariah 9–14*, ed. Mark J. Boda and Michael H. Floyd (London: Sheffield Academic Press, 2003), 133–34; R. Reed Lessing, *Zechariah*, CC (Saint Louis, MO: Concordia Publishing House, 2021), 452–54.

¹⁰¹ See Zech 12:3, 4, 6, 8 [2×], 9, 11; 13:1, 2, 4; 14:4 (cf. 14:3), 6, 8, 9, 13, 20, 21.

¹⁰² Anthony R. Petterson, *Behold Your King: The Hope for the House of David in the Book of Zechariah*, LHBOTS 513 (New York: T&T Clark, 2009), 216.

¹⁰³ E.g., Baldwin writes, “The themes dealt with in chapters 9–11 recur in chapters 12–14, but with increasing intensity as they progress towards ‘that day’” (*Haggai, Zechariah, and Malachi*, 202); cf. Lamarche, *Zacharie*, 108–13; Petterson, *Behold Your King*, 222.

¹⁰⁴ Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 102; cf. N. T. Wright, *The New Testament and the People of God*, COQG (Society for Promoting Christian Knowledge, 1992), 282–83.

purposes.¹⁰⁵ Petterson contends that this is what Zechariah is doing:

These recurring themes strongly suggest that what we are dealing with here is not a collection of disparate prophecies, nor a chronology of separate events, but the same broad event (the coming kingdom of God) viewed from different perspectives. In each cycle there is a focus on a different aspect of this final-day battle that will usher in Yahweh’s kingdom, but all the time building on and developing what has gone before, rather than negating or modifying it. The oracles of chs. 9 and 12 give the “big picture” of what will happen on that day, each from a different perspective, with chs. 10–11 focusing in on what this day means for the leadership of Yahweh’s people, and chs. 13–14 on the cleansing that will come on that day. Therefore, what is envisaged in Zech 12:1–9 is not a further battle to that of chs. 9–11, but another perspective on the ultimate battle that will bring salvation and abundance to Jerusalem and the world.¹⁰⁶

The value of recognizing this, for the purposes of this chapter, lies in the discussion surrounding the identity of the pierced one. Because this warrants an investigation of elements of continuity amidst the varied aspects of “that day” in Zechariah 9–14, one may find additional light by considering the inter-relationship of the coming king (9:9–10), the rejected shepherd (11:4–14), the pierced one (12:10–13:1), and the stricken shepherd (13:7–9).¹⁰⁷

In addition to the prominence of the *בֵּית דָּוִד* (house of David),¹⁰⁸ Yahweh’s

¹⁰⁵ Thus, I am not saying every image is intended to *communicate* the same thing, only that many of the images are *concerned with* the same subject matter.

¹⁰⁶ Petterson, *Haggai, Zechariah & Malachi*, 258; cf. idem., *Behold Your King*, 222. By “these recurring themes” Petterson means the table on the above cited pages, reproduced below (from *Haggai, Zechariah & Malachi*, 258). The reference in brackets is from *Behold Your King*, 222.

Table 4.2. Petterson’s recurring themes in Zech 9–14

	Zech. 9	Zech. 10	Zech. 12	Zech. 14
Battle against the nations	9:4–7, 13	10:5	12:2–9	14:1–2, 12–15
Yahweh fights for his people	9:4–7, 14	10:11–12	12:3–4, 6, 9	14:3–5, 12–15
Yahweh protects Jerusalem	9:8		12:3, 8	14:10–11
Future king	9:9–10	10:2, 4	12:10	14:9, 16–17
Yahweh saves his people	9:9, 16	10:6	12:7	14:5, 11
Exiles will return/be gathered	9:11–12	10:8–11	[12:6]	14:11, 16–19

¹⁰⁷ So Lamarache and Petterson (respectively, *Zacharie, Behold Your King*); see also, e.g., Kelly D. Liebengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14*, SNTSMS 157 (New York: Cambridge University Press, 2014), 23–52; Iain Duguid, “Messianic Themes in Zechariah 9–14,” in *TLA*, 265–80; Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*, NSBT 15 (Downers Grove, IL: InterVarsity Press, 2003), 186–87; Antti Laato, *Josiah and David Redivivus: The Historical Josiah and the Messianic Expectations of Exilic and Postexilic Times*, ConBib 33 (Stockholm, Sweden: Almqvist & Wiksell International, 1992), 267–94.

¹⁰⁸ The phrase does not occur in Zechariah until chapter 12, and then it occurs in 12:7, 8,

protection of Jerusalem recalls David in two ways (12:8). The former indicates the feeble will be like David,¹⁰⁹ and the latter places the Davidic line in a place like Moses' and David's (Exod 4:16; 2 Sam 14:17, 20).¹¹⁰ However, one should also observe the description of the angel of Yahweh as לְפָנֵיהֶם (before their faces, Zech 12:8) recalls the Yahweh who, as the angel of God, went לְפָנֵיהֶם (before their faces, Exod 13:21 cf. 14:19) in the exodus.¹¹¹ Boda observes, "These same exodus-conquest traditions are echoed in Isa. 52:12 in relation to Yahweh's rescue from exile."¹¹² Boda's comparison is warranted because in Isaiah 52 Yahweh reveals his name בְּיוֹם הַהוּא (on that day, 52:6) when he is *seen* (52:8, רָאָה) returning to redeem *Jerusalem* (52:9 cf. Zech 12:9), a day when *salvation* is seen (52:10 cf. Zech 12:7). The Isaianic context moves immediately to the Servant who (1) shares in Yahweh's divine identity, (2) is rejected, (3) dies a substitutionary death which (4) deals with sin and (5) secures redemption for Zion, (6) as the new David, (7) bringing about repentance.¹¹³ With

10, 12; 13:1. This leads Meyers and Meyers to note that "[it] assumes that Davidic rule will be part of the eschatological scheme" (*Zechariah 9–14*, 331). Mason astutely observes that because "the 'House of David' is distinguished in vv. 8 and 10 from the 'inhabitants of Jerusalem,' . . . [it] does not suggest a total democratization of the Davidic concept here" ("Earlier Biblical Material," 157). Indeed, Klein observes that the phrase בֵּית דָּוִד "functions as King David's immediate family or household (2 Sam 3:1), the sitting Davidic king (Isa 7:2), and the Davidic dynasty (2 Kgs 17:21)." In view of Zechariah as a whole and the typical usage of the phrase, Klein finds that the arguments to render it 'inhabitants of Jerusalem' "do not prove very convincing" (George L. Klein, *Zechariah*, NAC 21B [Nashville: Broadman & Holman, 2008], 358; cf. Boda, *Zechariah*, 707–8).

¹⁰⁹ Perhaps this suggests a comparison with 1 Sam 17:33–37 where Yahweh delivered David from the hand of Goliath (Petterson, *Haggai, Zechariah & Malachi*, 262).

¹¹⁰ Mason, "Earlier Biblical Material," 156; Boda, *Zechariah*, 709; Petterson, *Haggai, Zechariah & Malachi*, 262.

¹¹¹ Meyers and Meyers note that the (1) "military context" and (2) "need for divine protection" shared between the Exodus and Zecharian passages "provide some justification for the sense that the prophet here has drawn upon the Exodus texts" (*Zechariah 9–14*, 333).

¹¹² Boda, *Zechariah*, 710; cf. Petterson, *Haggai, Zechariah & Malachi*, 262; Meyers and Meyers, *Zechariah 9–14*, 333. The same construction is used but with a second plural suffix כִּי הֵלֵךְ לְפָנֵיכֶם יְהוָה; for Yahweh will go before you, Isa 52:12).

¹¹³ On Isa 52–55, see my chap. 2. Martin Hengel writes, "Countless interpreters of Zechariah have therefore suspected, I believe correctly, the influence of the Suffering Servant Song of Isaiah 53" (85). Some works in favor of this connection include idem., "The Effective History of Isaiah 53 in the Pre-Christian Period," in *TSS*, 85–90; Lamarche, *Zacharie*, 124–47; Wilhelm Rudolph, *Haggai, Sacharja 1–8, Sacharja 9–14, Maleachi*, 1. Aufl, Kommentar zum Alten Testament, 13.4 (Gütersloh: Gütersloher Verlagshaus Mohn, 1976), 213–14, 223–24; Katrina J. A. Larkin, *The*

notable similarity of sequence, Zechariah 12 moves immediately to the pierced one, whose mention I will now consider.

The text and translation of Zechariah 12:10 has been the subject of debate.¹¹⁴ Kubiś catalogs nineteen ways interpreters have suggested translating the MT, nine of which resort to emendation.¹¹⁵ The major difference among the ten ways that do not emend the MT is whether or not the object of seeing and the object pierced are one entity (Yahweh) or two (with the second a potential collective singular). The unaltered MT of the clause reads וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר דָּקְרוּ. If אֶת is construed as a simple accusative marker, then one might translate, “And they will look upon me whom they have pierced” (cf. NASB; CSB; CJB).¹¹⁶ This suggests the common object of both verbs is Yahweh or a figure representing Yahweh. If one ignored the vocalization of the MT (i.e., the וּ on דָּקְרוּ), then one might translate, “And they will look to me. The one whom they stabbed [they will mourn over

Eschatology of Second Zechariah: A Study of the Formation of a Mantological Wisdom Anthology, CBET 6 (Kampen, NL: Kok Pharos, 1994), 167–70; Petterson, *Behold Your King*, 240–42; Kubiś, *Zechariah in the Gospel of John*, 143–45; Liebengood, *Eschatology*, 51; Laato believes “these texts can be regarded as parallels” (268; *Josiah and David Redivivus*, 267–68, 286–94); Duguid, “Messianic Themes,” 275; Klein, *Zechariah*, 366–68; Dempster notes Zechariah’s Davidic figures as examples of the Servant theme in the Twelve (“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 Academic, 2007], 160–61); cf. those who positively note similarities but choose to highlight differences: Baldwin, *Haggai, Zechariah, and Malachi*, 206–7, 209; Boda, *Zechariah*, 716–17; Ralph L. Smith, *Micah–Malachi*, WBC 32 (Waco, TX: Word Books, 1984), 277–78.

¹¹⁴ See the esp. thorough discussion of Kubiś, *Zechariah in the Gospel of John*, 115–71.

¹¹⁵ Surveyed in Kubiś, 119–25; however, I agree with Meyers and Meyers who say, “We find no reason to depart from the MT, which has overwhelming versional support. Indeed, the God-given change of disposition . . . certainly is consonant with the result of those people now looking to God as the source of their change of heart regarding what they have done” (*Zechariah 9–14*, 337).

¹¹⁶ It may be that this rendering understands the particle in a rare construction because the verbs share one common object (Kubiś, *Zechariah in the Gospel of John*, 120); Petterson, *Behold Your King*, 224; cf. Menken, *Old Testament Quotations*, 171; Lamarche, *Zacharie*, 80–84; interestingly, although Alter revocalizes אֵלַי (upon me) to אֵלַי (upon/to) and reads the passage collectively, he does appear to construe אֶת in this way: “they shall look upon those who were stabbed” (*The Hebrew Bible*, 1380). Since that revocalization only occurs in the poetry of Job (3:22; 5:26; 15:22; 29:19) and there is no parallel in Zechariah, I find the revocalizing suggestion here unconvincing.

him].”¹¹⁷ This takes the לֹא clause as fronted for emphasis on the mourning over the pierced one, and it does not necessitate he be identified as Yahweh.¹¹⁸ A final alternative for the purposes of this section: the לֹא clause might be construed as an “accusative of limitation” and be translated, “They will look to me concerning the one they have stabbed.”¹¹⁹ This understands the object of looking is Yahweh, though the pierced one is likely also in view, and the object of the stabbing is the pierced one (who needn’t be Yahweh).

Before selecting a reading above, notice the similarities. In all three, Yahweh is the object of looking, and Yahweh or his representative could be the pierced one. The first rendering distances Yahweh least, while the third distances him the most. However, if the pierced one were regarded as a messianic Davidic figure who represented Yahweh,¹²⁰ then any of the translations would fit, and the difference would be the degree to which Yahweh and his representative are related.

¹¹⁷ Boda, *Zechariah*, 712; cf. Kubiś, *Zechariah in the Gospel of John*, 121.

¹¹⁸ But it does not preclude such an identification either. Boda translates it as above and understands the referent to be Yahweh (*Zechariah*, 717), but the piercing as metaphorical.

¹¹⁹ The translation is from Meyers and Meyers, *Zechariah 9–14*, 307; Kubiś takes this position and remarks that “this reading separates the person of God and the pierced one but at the same time creates a certain link between these two figures” (*Zechariah in the Gospel of John*, 121, 128).

¹²⁰ Bruce writes, “It is not difficult to think of Yahweh as pierced in the person of His anointed representative” (F. F. Bruce, *New Testament Development of Old Testament Themes: Seven Old Testament Themes Perfectly Fulfilled in Jesus Christ*, repr. of 1968 ed. [Nashville: Kingsley Books, 2017], 112); so, e.g., Petterson, *Behold Your King*, 237–38; Laato, *Josiah and David Redivivus*, 291; Kubiś, *Zechariah in the Gospel of John*, 139–45. See my treatment of a similar phenomenon in Isaiah with the Servant motif (chap. 2, pp52–62).

Additionally, one should note Sweeney’s objection that interpreters “may well be overly influenced by theological models that seek to associate the reference with the suffering servant of Isaiah, Josiah, and Zerubbabel in order to provide some analogy with the crucifixion of Jesus or a more general concern with vicarious suffering.” Sweeney rejects this influence (*The Twelve Prophets*, ed. Marvin A. Sweeney and David W. Cotter, vol. 2, Berit Olam: Studies in Hebrew Narrative & Poetry [Collegeville, MN: Liturgical Press, 2000], 689); Petterson rejoins that “while it is true that the New Testament identifies Jesus as this pierced one, it is also important not to prejudice the interpretation of this passage with the presupposition that Zech 12:10 cannot refer to a future king because that might read later ideas back into the text” (*Behold Your King*, 226). Petterson continues in the footnote, “There is no reason in principle why New Testament authors should not be accurate interpreters of the Old Testament” (226n50); Petterson then supplies a number of references to rabbinical sources who interpret Zech 12:10 in terms of a pierced Messiah, namely “Messiah ben Joseph/Ephraim, who was killed rather than the triumphant Messiah ben David” (226, esp. 226n51).

Therefore, although I favor the first translation (as it involves the least exegetical gymnastics), any of these three would viably communicate the meaning. Before I comment further about the identity of the pierced one, the aftermath of the piercing needs considered.

In the wake of the piercing, *mourning* (ספד) ensues. While this can simply signify the emotional turmoil associated with lamenting disaster (Joel 1:13), it is almost always used of lamenting death.¹²¹ This mourning and four other contextual factors suggest that the pierced one dies:¹²² (1) the only other use of דקר (pierce/stab) in Zechariah is in 13:3 where false prophets “shall not live” (לֹא תִחְיֶינָה) because Deuteronomy 13:1–11 prescribes capital punishment for false prophecy;¹²³ (2) he is wept over like one’s בְּכֹר (firstborn, 12:10), which in view of the exodus allusion in the preceding context (see p140) naturally recalls the Passover and final plague upon the בְּכֹר in Exodus,¹²⁴ and the extent of the mourning (Zech 12:10–14) also suggests lamentation throughout the land as there was in Egypt that night (Exod 12:29–30); (3) he is also wept over as הַיְחִיד (the only child, 12:10), which naturally evokes Genesis 22 where Isaac is the יְחִיד who is spared by God’s substitution of a ram (Gen 22:2, 12, 16 cf. Jdg 11:34; Jer 6:26; Amos 8:10);¹²⁵ (4)

¹²¹ Gen 23:2; 50:10; 1 Sam 25:1; 28:3; 2 Sam 1:12; 3:31; 11:26; 1 Kgs 13:29, 30; 14:13, 18; Ecc 12:5; Jer 4:8; 16:4, 5, 6; 22:18; 25:33; 34:5; 49:3; Ezek 24:16, 23; Joel 1:13; Mic 1:8; Zech 12:10, 12.

¹²² To these one might add that מרר can refer to an intense anguish/bitterness of soul over the loss of another (Ruth 1:13, 20; 2 Kgs 4:27).

¹²³ Boda, *Zechariah*, 728; Meyers and Meyers, *Zechariah 9–14*, 374–77.

¹²⁴ In addition to my previous discussion in chap. 2, pp45–52, see Exod 4:22–23 [2×]; 11:5 [4×]; 12:12, 29 [4×]; 13:2, 13; 22:29; 34:20; Num 3:12–13 [4×], 40–45 [6×]; 8:16–18 [4×]; 18:15 [2×], 17 [3×]; 33:4; Pss 78:51; 105:36; 135:8; 136:10.

¹²⁵ The uses in Genesis are the first three in the OT. Meyers and Meyers write, “The awful consequences that would result from Abraham’s carrying out the sacrifice of Isaac in obedience to God’s command are given dramatic poignancy by the repetition (Gen 22:2, 12, 16) of יְחִיד in reference to Isaac. Not only is Isaac the only child of Abraham; he is also the covenant incarnate. Without Isaac . . . there will be no great nation descending from Abraham” (*Zechariah 9–14*, 341); Kubiś notes that the LXX makes this connection closer by translating בְּכֹר with ἀγαπητός, which only occurs in the LXX of Gen 22:2, 12, 16; Prov 4:3; Jer 6:26; and Amos 8:10 (*Zechariah in the Gospel of John*, 146–47); Sweeney, *The Twelve*, 2:688; Klein, *Zechariah*, 368–69; Boda (*Zechariah*, 716) points this out but is

finally, the comparison with the mourning at Hadad-rimmon recalls the death of Davidic king Josiah who was fatally pierced by an arrow at Megiddo (2 Chr 35:23–25).¹²⁶ For these reasons, one is warranted to regard the piercing as fatal.

Kubiś’ query about the subject of *δψονται* in John 19:37 is also important to discuss here with respect to *וְהָבִיטוּ*.¹²⁷ Those who look to Yahweh would include the house of David and those dwelling in Jerusalem, and—in the immediate context—these are also the likely subject of *דָּקְרוּ*. However, if the prophecies of Zechariah 9–14 are viewed as varied perspectives on “the same broad event” as I discussed above,¹²⁸ then one should ask whether the subjects of *נבט* and *דקר* are necessarily coextensive. Petterson argues that Zech 11 illustrates a biblical pattern: “Israel’s history was one of rejecting Yahweh as shepherd and there is every indication from these sign-actions that when the Davidic king comes, he will be treated in exactly the same way.”¹²⁹ In that passage, the worthless shepherds and sheep-sellers (11:5, 8 cf. 11:15–17) despise and ultimately reject the good shepherd.¹³⁰ It seems possible that the “they” who

uncertain if Zechariah intentionally draws on Gen 22 (716n116); cf. Baldwin, *Haggai, Zechariah, and Malachi*, 206–7.

¹²⁶ Duguid suggests that the similarity with Josiah’s death may be employed “in some sense ‘typological’ of the death of a similar royal figure” (“Messianic Themes,” 275–76); Petterson, *Behold Your King*, 232–34; Meyers and Meyers, *Zechariah 9–14*, 344; Sweeney, *The Twelve*, 2:689; Klein, *Zechariah*, 371; Liebengood, *Eschatology*, 41–42; Lessing, *Zechariah*, 476; see esp. Laato, *Josiah and David Redivivus*, 288–91.

¹²⁷ Kubiś, *Zechariah in the Gospel of John*, 194–98.

¹²⁸ See pp138–39 above, where the snippet just mentioned from Petterson is cited in full.

¹²⁹ Petterson, *Behold Your King*, 194; cf. those connecting 11:4–14 and 13:7–9 (Boda, *Zechariah*, 739; Laato, *Josiah and David Redivivus*, 275–88; Duguid, “Messianic Themes,” 269–75; Lamarche, *Zacharie*, 110; Rudolph, *Haggai, Sacharja 1–8, Sacharja 9–14, Maleachi*, 213–14).

¹³⁰ Boda writes, “The text . . . identifies the present inappropriate leadership as judgment from God, giving the people the kind of leadership they deserve” (“Reading Between the Lines: Zechariah 11:4–16 in Its Literary Contexts,” in *Bringing Out the Treasure: Inner Biblical Allusion in Zechariah 9–14*, ed. Mark J. Boda and Michael H. Floyd [London: Sheffield Academic Press, 2003], 288).

pierce the figure in 12:10 may refer to a subset of the “they” who look to Yahweh—namely, their bad shepherds.¹³¹

The widespread mourning, associations with Josiah, affiliation with the house of David, and repetition of “on that day” all suggest this fatally pierced individual is a future Davidic king. His identity is closely connected with Yahweh (see n120 cf. Ezek 34:12, 23–24), such that piercing him is to pierce the Lord. Regarding the results of his death, the structure of Zechariah 12:10–13:1 suggests minimally that his death is the *occasion* when Yahweh pours out his Spirit of grace (12:10 cf. 4:6),¹³² opening a fountain of cleansing from sin and impurity (13:1 cf. 14:8).¹³³ This fountain/spring (מְקוֹר) is a term used by Jeremiah of Yahweh (Jer 2:13 cf. 17:13), and it refers to a source of fresh running water, described as מְקוֹר מַיִם חַיִּים (spring of living water; LXX: πηγὴν ὕδατος ζῶσης).¹³⁴ Zechariah 14:8–9 describes how

¹³¹ This supposition appears stronger if the piercing included a *physical* component. By this I mean to include views that suggest only a physical piercing and those that allow for the polyvalence of Yahweh’s metaphorical piercing in the physical piercing of his representative. It is strengthened in that instance because the “they” directly responsible for the physical piercing could hardly include all who looked to Yahweh. The remainder are presumably complicit or affected by it in some manner, which would account for their penitence.

¹³² Mason (“Earlier Biblical Material,” 159–70) views 12:10–13:1 with Ezek 36 and Jer 31 in the background, suggesting that Yahweh’s Spirit is given as a sign of his favor to cleanse from sin and impurity, but Mason (164) may not attribute this causally to the death of the pierced one. It does seem likely, however, he would grant that the complex of events surrounding the piercing bring about the gracious provision of the Spirit.

¹³³ The parallelism below is suggested by Boda (*A Severe Mercy: Sin and Its Remedy in the Old Testament*, Siphrut 1 [Winona Lake, IN: Eisenbrauns, 2009], 339–40); cf. Lamarche, *Zacharie*, 86.

- A) I will pour out a Spirit of grace (12:10a, יָזַן)
- B) and pleas for grace/favor (12:10a, תַּחֲנוּן)
- C) they will look upon me whom they have pierced (12:10b).
- B’) The entire land mourns—pleading for grace/favor for what they did (12:10c–14).
- A’) The fountain is opened to cleanse from sin and impurity (13:1).

Laato connects this with Zech 3:8–10, “In 13:1 an idea already presented in Zech 3:8–10 is developed further . . . [the latter] should be interpreted as referring to the idea that YHWH will finally remove all sin and guilt from the people through the reestablishment of the Davidic dynasty. In 12:10–13:1 this same idea is visible even though in a more developed way” (*Josiah and David Redivivus*, 292); cf. Petterson, *Behold Your King*, 237–38.

¹³⁴ Mason, “Earlier Biblical Material,” 168; Boda, *Zechariah*, 722–23; Lessing, *Zechariah*, 481.

Yahweh will be king (14:9, יְהוָה לְמֶלֶךְ), and on that day, living waters (14:8, מַיִם חַיִּים; LXX: ὑδαρ ζῶν) will flow from Jerusalem. Therefore, the fountain/spring (מְקוֹר) of Zechariah 13:1 might be a metaphor for Yahweh’s pouring out the Spirit of favor (12:10), a suggestion strengthened by the noted parallelism.¹³⁵

In summary, the pierced one appears on that future day when the house of David shall be like Yahweh’s protecting presence in the exodus (12:7–8). His identity is closely connected to Yahweh (12:8, 10), and he is regarded as a firstborn, only son (12:10). These latter descriptors evoke their early paradigmatic uses in Exodus 11–13 and Genesis 22, and they may hint at an *inversion* in both cases—on the occasion of the death of the pierced one like an only son and firstborn, the people are given a Spirit of grace/favor (12:10) which cleanses from sin and impurity (13:1). By *not* protecting the pierced one, Yahweh protected his people and provided his Spirit to them. I noted above that many have rightly regarded Isaiah 53 as part of the background for this portion of Zechariah (see p140n113). If Petterson’s earlier argument is accepted (see p139), then his *fourteen* parallels between the Davidic figures of Zechariah 9–14 and Isaiah 53 will be compelling as well.¹³⁶ Therefore, I conclude that Zechariah intended this pierced one as a Servant-like figure, a Davidic messianic king, whose identity is closely related to Yahweh’s and whose death is the

¹³⁵ See n133 above.

¹³⁶ Petterson writes, “Both are represented as humble and gentle (Zech 9:9; Isa 42:2). Both bring blessing to the nations (Zech 9:10; Isa 42:1, 4, 6; 49:6). Both release captives from the pit or dungeon (Zech 9:11–12; Isa 42:7; 61:1). Both gather those who have been scattered from Israel (Zech 9:12; Isa 49:5–6). Significantly, both are struck (Zech 13:7; Isa 53:4) and pierced (Zech 12:10; Isa 53:5). Both are associated with shepherd imagery (Zech 13:7–9; Isa 53:6–7), though the servant is likened to a sheep rather than a shepherd. Both suffer on account of a scattered flock (Zech 10:2; Isa 53:6). Both are rejected by the people (Zech 12:10; 13:7; Isa 53:3). Both figures are connected with the pouring out of the Spirit upon people (Zech 12:10; Isa 44:3–5). Contrary to Petersen’s assessment, both are said to suffer by Yahweh’s intent (Zech 13:7; Isa 53:6, 10), and their deaths result in forgiveness for the sins of the people (Zech 13:1; Isa 53:5–6). Furthermore, the people later mourn over both figures (Zech 12:10; Isa 53:4–12). These similarities seem too numerous to be coincidental” (*Behold Your King*, 240–41). N.b., his work includes clarifying footnotes at various points in that paragraph, which are obviously not included here. cf. Kubiś, *Zechariah in the Gospel of John*, 44–45; Liebengood, *Eschatology*, 51; Lessing, *Zechariah*, 471–72.

occasion for the cleansing work of the Spirit. I can now turn to consider how John utilized this passage in John 19:37.

John 19:37

The citation of Zechariah 12:10 is introduced quickly in a similar way to John's double citation of Isaiah in John 12:37–40 (πάλιν).¹³⁷ In fact, those two passages begin and end the formal quotations during Passion week which are all introduced by a ἵνα followed by πληρωθῆ. ¹³⁸ The other quotation in John 12 is the last one *introduced* with γεγραμμένον (12:14) and is also a Zecharian quotation (Zech 9:9 in John 12:15). Therefore, Passion week is not merely framed with double fulfillment quotations; it is also framed, in a sense, with *Zecharian* quotations.¹³⁹ Brendsel recently argued—quite compellingly—that in John 12 “an interpretive fusion of Zech 9:9 and Isa 52:7–53:12 has fueled or reinforced John's unique understanding of Jesus' kingship and glorification, which does not simply follow but consists in suffering and death, and which reveals God's kingly identity.”¹⁴⁰ In addition to the reasons

¹³⁷ Bruce G. Schuchard, “Form versus Function: Citation Technique and Authorial Intention in the Gospel of John,” in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBLRBS 81 (Atlanta: SBL Press, 2015), 39n72, 40n77; Martin Hengel, “The Old Testament in the Fourth Gospel,” *HBT* 12, no. 1 (1990): 32–34.

¹³⁸ Schuchard presents all the formal quotations helpfully in a table, indicating the citation formula and the person citing for each (“Form versus Function,” 45). I should note that 12:39–40 and 19:37 use πάλιν to recruit the ἵνα πληρωθῆ of the previous citation. See the discussions in the note above.

¹³⁹ William Randolph Bynum, “Quotations of Zechariah in the Fourth Gospel,” in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBLRBS 81 (Atlanta: SBL Press, 2015), 47–49, 72–74.

¹⁴⁰ *Isaiah Saw*, 183, see esp. 161–86; Evans, “Obduracy,” 232–36; 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. Patricia K. Tull and Claire Mathews McGinnis, SBL Symposium Series 27 (Atlanta: Society of Biblical Literature, 2006), 118–22. The parallels between Zech 9 and Isaiah 52:7–53:12 include the following (developed from Brendsel): (1) the coming king is צדיק (righteous, 9:9) as is the Servant (צדיק, Isa 53:11); (2) the coming king is נושע (having salvation or saved [in order to save; cf. Brendsel, 175], Zech 9:9 cf. 9:16), and I argued in chap. 2 that when Yahweh comes and ישועה is seen (salvation, Isa 52:10), it is the salvation accomplished through the Servant; (3) the coming king is עני (humble/afflicted, Zech 9:9) as the Servant is ענה (humbled/afflicted, Isa 53:4, 7); (4) the coming king rides in on a donkey symbolizing his trust in Yahweh for deliverance rather than the strength of horses (2 Sam 16:1–2 cf. 2 Sam 15:1), and the Servant trusts Yahweh by suffering voluntarily (Isa 53:7) and succeeds (52:13; 53:10); (5) the coming

provided in the most recent footnote, the supposition that John likely read Zechariah 9:9 and Isaiah 52:7–53:12 together is strengthened considerably by his following the quotation of Zechariah 9:9 with an allusion to Isaiah 52:13 (ὕψόω, John 12:32), a citation of Isaiah 53:1 (John 12:38), and another citation from Isaiah (John 12:40).¹⁴¹ It seems significant, therefore, as I noted above (p123), that a portion of John’s earlier quote from Zechariah 9:9 reappears ironically on the lips of Pilate in John 19:14 (“Ἴδε ὁ βασιλεὺς ὑμῶν cf. ἰδοὺ ὁ βασιλεὺς σου, 12:15). Because John has recalled it in the preceding context of 19:37, his prior use of Zechariah 9:9 (as described above) may prove important to understanding his present use Zechariah 12:10.

Although the exact textual source of John’s citation is debated, Morris’ conclusion is well reasoned:

The quotation follows the Hebrew text, not LXX, which reads *κατωρχήσαντο* (“mocked,” reflecting the misreading of וקדו for וקר) instead of John’s *ἐξεκέντησαν*. But Theodotion and Aquila agree with John[’s verb choice], so we cannot regard it as proved that John is translating direct from the Hebrew. He may have used a translation that on this point is like Theodotion and Aquila, but that has now perished. The most natural understanding of it, however, is that John knew and used the Hebrew.¹⁴²

Operating with what Morris termed “the most natural understanding,” in what

king speaks ושלום (peace, Zech 9:10) to the nations, and the Servant is a light to the nations (Isa 42:1–4; 49:6) who brings ושלום (peace, 53:5); (6) the coming king appears suddenly when Yahweh is anticipated, as does the Servant (Isa 52:6–10 cf. Isa 52:13; see my chap. 2); (7) Zion is to rejoice at the coming of the king (Zech 9:9), and Yahweh’s salvation—the Servant’s suffering—is wrapped with calls to break forth into singing (Isa 52:9; 54:1) with the former said to Zion/Jerusalem and the latter implicitly to Lady Zion.

¹⁴¹ On Isaiah in John 12, see my chap. 5 and Brendsel, *Isaiah Saw*, 67–160; Day, *Jesus, the Isaianic Servant*, 89–104, 129–40; Evans, “Obduracy”; Williams, “Testimony”; Beutler, “Greeks.”

¹⁴² *The Gospel According to John*, 727n109. Morris also notes that “The LXX translators may well have been deterred by the bold anthropomorphism of the original (the piercing of God)” (ibid.); Bynum (*Illuminating*, 139–69) agrees substantially with Morris; however, he qualifies that while Theodotion and Aquila agree with John, they do not do so completely, and Bynum proposes that the translation that has since perished is “R,” a Greek translation of the Book of the Twelve (8HevXIIgr). Regarding his qualification of Morris, I believe a charitable reading of Morris would recognize he is only saying they agree verbally (as I indicated above), and while the text of Zech 12:10 in R is no longer extant (making his argument unavoidably speculative), Bynum makes the best possible case for it being the perished source; cf. Kubiś (*Zechariah in the Gospel of John*, 171–81) who concludes that “the quote can be deemed John’s own creation, one based entirely on the MT” (180). He discusses the potential of 8HevXIIgr but concludes that “while plausible, [it] must still remain hypothetical” (181); cf. Menken’s tenuous *testimonium* proposal (critiqued by both Bynum

follows I understand the *Vorlage* for John's citation to be represented in the MT, and if he used a no-longer-extant Greek tradition, that said tradition would have accurately reflected the MT.¹⁴³ In my treatment of John 19:37 below, I aim to answer three questions: (1) Are the subjects of the verbs *identical*?¹⁴⁴ (2) What significance does seeing have *within John*? (3) Does John's citation here betray any *Isaianic influence*, as noted above regarding the Zecharian citation in John 12?

As 19:36 was a citation regarding the fulfillment of Scripture in the narrated events of 19:31–33, so 19:37 is a citation that views the events of 19:33–34 as the fulfillment of Scripture. The *γραφή* in 19:37 is Ὁψονται εἰς ὃν ἐξεκέντησαν (they will look to/on whom they pierced). By John's placement and terse wording, he makes Jesus the object of both verbs. I noted earlier that the MT of Zechariah 12:10 makes Yahweh the object of both verbs (p141); therefore, John subtly appears to say, "The crucified and pierced Jesus is the Messiah, who is God himself."¹⁴⁵ This

and Kubiś) in *Old Testament Quotations*, 167–85; Tuckett unfortunately accepts Menken's proposal without discussion, saying, "It seems clear that this OT text was widely known and used as a Christian *testimonium*" ("Zechariah 12:10 and the New Testament," in *The Book of Zechariah and Its Influence*, ed. Christopher M. Tuckett [Burlington, VT: Ashgate Publishing Company, 2003], 111).

¹⁴³ Cf. Bynum, *Illuminating*, 165–67.

¹⁴⁴ For example, consider the sentence, "They went to *their* house." There are at least four options depending on the context: (1) those who went are *identical* to those whose house it is; (2) those who went include some but not all of those who own the house; (3) those who went include all of the homeowners and others; or (4) none of those who went own the house. Thus, the four options are (1) identical, (2) overlapping, (3) overlapping with inclusion of one whole, and (4) exclusive.

¹⁴⁵ Kubiś, *Zechariah in the Gospel of John*, 190; while Brown (*John*, 2:956) rejects seeing a statement about Jesus' divinity here on the grounds that "John does not cite the text according to the MT," his objection is not compelling. In Zechariah, the verse is first-person reported speech of Yahweh (hence the "to me"); however, it cannot be first-person speech in John since Jesus is already deceased; therefore, when John cites, if he wanted to make a statement about Jesus' identity, he would need to omit "to me" (since first-person would make little sense here), and he would need to ensure that the objects of both verbs were the same. In all versions, the object of looking in Zechariah is Yahweh; therefore, if John makes Jesus the object of both the looking and the piercing, then he indeed has subtly made a statement about Jesus' divinity. This is what John has done.

observation is in keeping with both the Gospel's prologue (1:1–18)¹⁴⁶ and purpose (20:31).¹⁴⁷ Less clear, however, are the precise subjects of the verbs.

The subject of ἐξεκέντησαν appears relatively straightforward, if the piercing is understood in purely physical terms.¹⁴⁸ The plural subject would then minimally include those soldiers responsible for stabbing Jesus' side and crucifying him.¹⁴⁹ But, if one understood the subject not just as the soldiers but also the complicit and culpable authorities, then Pilate and the Jewish leaders are included as well.¹⁵⁰ Because the ὁ ἑωρακώς of 19:35 is included in the subject of ὄψονται (and Jesus' mother, 19:25), the subject of ἐξεκέντησαν seems to overlap with, while not being identical to, the subject of ὄψονται.¹⁵¹ Therefore, I conclude that the subject of

¹⁴⁶ In addition to my treatment above (chap. 3), see Martin Hengel, "The Prologue of the Gospel of John as the Gateway to Christological Truth," in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids: Eerdmans, 2008), 265–94; Jörg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2018), 261–312.

¹⁴⁷ E.g., Hengel writes about the NT author's use of the phrase "Son of God" for Jesus, "This is meant to express the fact that in Jesus, God himself comes to men, and that the risen Christ is fully bound up with God" (*The Cross of the Son of God: Containing The Son of God, Crucifixion, and The Atonement*, trans. John Bowden [London: SCM Press, 1986], 61); Lincoln notes, "What appears to be at issue is the identity of Jesus" (*Truth on Trial*, 178); cf. D. A. Carson, "Syntactical and Text-Critical Observations on John 20:30–31: One More Round on the Purpose of the Fourth Gospel," *JBL* 124, no. 4 (2005): 693–714.

¹⁴⁸ Any attempt to construe ἐξεκέντησαν metaphorically has against it the fact that all nine LXX uses are obviously physical: Num 22:29; Josh 16:10; Jdg 9:54; 1 Chr 10:4; Isa 14:19; Jer 44:10; Lam 4:9; PsSol 2:26; 2 Mac 12:6. The only other NT use (Rev 1:7) is also a reference to Zech 12:10. When one couples this with the fact that John 19:34 uses νόσσω (prick/stab cf. BDAG, 682; LSJ, 1185) and ἐξῆλθεν εὐθὺς αἷμα (immediately blood came out), a metaphorical piercing becomes untenable.

¹⁴⁹ So, e.g., Michaels, *The Gospel of John*, 976–77.

¹⁵⁰ Zumstein notes this option: "Man kann natürlich zuallererst an die römischen Soldaten denken und, in einem erweiterten Sinn, an die Gegner Jesu, die für seine Hinrichtung verantwortlich sind" (*Das Johannesevangelium*, 735, [One can, of course, think first of all of the Roman soldiers and, in a broader sense, of the opponents of Jesus who are responsible for his execution]); Menken considers it "evident" (*Old Testament Quotations*, 179).

¹⁵¹ More are "looking" than "piercing." So, Menken, *Old Testament Quotations*, 179–85; Tuckett, "Zechariah 12:10," 116–17; Kubiś, *Zechariah in the Gospel of John*, 197; Zumstein, *Das Johannesevangelium*, 735; Schuchard suggests that "in the broadest sense, John understands the entire world to be responsible for this piercing (cf. 1:29) . . . [which is] admittedly difficult to demonstrate" (*Scripture within Scripture*, 146). However, in order for that reading to work, the piercing would appear to require a double sense: physically stabbed (see n148) and metaphorically hurt (e.g., cut to the heart by sin cf. Luke 2:35, καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία). This is what it so difficult to prove in the context of 19:37. One would have to begin with the metaphorical piercing as the base sense from Zech 12 (e.g., Boda), and then posit that John understood Jesus' literal

ἐξεκέντησαν consists of those immediately complicit and culpable in Jesus' crucifixion (the soldiers, Jewish leaders, and Pilate). The subject of ὄψονται, however, may reasonably be understood to include those at the cross when Jesus was crucified, including Jesus' mother,¹⁵² the women with her, and the beloved disciple (19:25, 35). Furthermore, once one realizes that the beloved disciple functions within his own narrative as “a type of discipleship” or “the ideal point of view” then John's intention becomes clearer.¹⁵³ The beloved disciple, as ὁ ἑωρακώς (19:35), provides “the ideal point of view” which the readers should adopt—namely, seeing the crucified Messiah as evidence of and/or resulting in saving faith.¹⁵⁴ Nevertheless, when Jesus is lifted up and his identity revealed (8:21–30), John also indicates that some who are blind will say that they see, but their guilt remains (9:35–41).¹⁵⁵ Consequently, these factors, along with the preservation of the future tense (ὄψονται) even though the piercing is now past in the narrative(!),¹⁵⁶ suggest that the subject of ὄψονται is

piercing as an embodiment of the “knife in the back” that human sin is to the Creator. I am not convinced, however, that the piercing should be read metaphorically in Zech 12, especially with the allusion to Josiah. Cf. Hamilton, “John,” 290–91.

¹⁵² Although John does not emphasize it, one can easily imagine Jesus' mother mourning the loss of her *firstborn* (which he was, Luke 2:7). This accords with the context of Zech 12 but also highlights that John is not citing the text for this purpose (cf. the possible allusion in Matt 24:30, τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται).

¹⁵³ Derek Tovey, “An Anonymous Disciple: A Type of Discipleship,” in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 133–36; Resseguie makes the important point that “the Beloved Disciple represents *the ideal point of view of the narrative*, the ideological perspective that the narrator wants the reader to adopt” (“The Beloved Disciple: The Ideal Point of View,” in *Character Studies in the Fourth Gospel*, ed. S. Hunt, F. Tolmie, and R. Zimmermann, WUNT 314 [Tübingen: Mohr Siebeck, 2013], 537–38, see 537–49); cf. Kubiś, *Zechariah in the Gospel of John*, 196–97; Bauckham prefers “ideal witness” which supports Resseguie's point (*Eyewitnesses*, 393–402).

¹⁵⁴ Kubiś, *Zechariah in the Gospel of John*, 198–210; Bynum, *Illuminating*, 176–79; Williams, “Composite,” 122–23; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 89; Menken, *Old Testament Quotations*, 180–84.

¹⁵⁵ See my chap. 5. Cf. Ruth Sheridan, “‘They Shall Look Upon the One They Have Pierced’: Intertextuality, Intra-Textuality and Anti-Judaism in John 19:37,” in *Searching the Scriptures: Studies in Context and Intertextuality*, ed. Craig A. Evans and Jeremiah J. Johnston, LNTS 543 (New York: Bloomsbury T&T Clark, 2015), 191–209.

¹⁵⁶ Bynum, *Illuminating*, 179.

viewed broadly (perhaps universally) and connotes a look that consists either of saving faith or of guilty blindness.¹⁵⁷ The following brief glance at the motif of seeing bears this out.

The first verb for seeing used in John (1:14, *ἑθεασάμεθα τὴν δόξαν αὐτοῦ*) is notable because John uses the aorist to describe “this retrospective on the past and completed Christ event.”¹⁵⁸ This characterizes the beloved disciple’s ideal point of view (see n153) as coming from one who *has seen* the glory of the incarnate Word

¹⁵⁷ For this reason, I am not convinced by Kubiś’ argument that “the quote does not allude to the theme of judgment in any identifiable way and, consequently, speaks against such an interpretation” (*Zechariah in the Gospel of John*, 201). He lists six arguments from Schnackenburg that “favor” the “Heilsaspekt” over the “Unheilsaspekt” of the citation: (1) The context of Zech 12:10 “speaks of looking on God with hope.” (2) “The typology of the serpent . . . in Jn 3:14–15 is also permeated with confidence and trust.” (3) “The act of recognition of Jesus . . . as described in 8:28 can have a salvific purport.” (4) “The outcome of Jesus’ lifting up [12:32] . . . betrays a clearly positive, salvific dimension.” (5) Jesus’ death is connected with the giving of the Spirit (7:38–39), which is “the eschatological sign of salvation.” (6) John 19:35 “makes clear that the whole crucifixion scenario is aimed at bringing everyone to faith in Jesus.” The points are simplified from *Das Johannesevangelium*, HThKNT 4 (Freiburg, Germany: Herder, 1965–84), 4:172–73. Unmentioned by Kubiś, Schnackenburg does concede that John would consider both aspects present: “Beides ist für Joh in dem Zitat von 19,37 enthalten, aber in dieser Akzentsetzung der Heilsprävalenz und begleitenden Unheilsrelevanz” (173, [Both are contained for John in the quotation of 19,37, though in this accentuation: the prevalence of salvation and the accompanying relevance of doom]).

To these I respond: (1) The context of Zech 12 also suggests that judgment has fallen because of the people’s sin such that they mourn penitently and receive the Spirit of grace. Notice that while judgment did not fall directly on those who mourn, their mourning suggests the figure was pierced because of them and that they need to be cleansed (13:1) and to forsake idols (13:2–6). This suggests that the “hope” has a backdrop of judgment. (2) The serpents were sent in Num 21 as judgment for the people’s sin; thus, the lifted up bronze serpent was Yahweh’s provided salvation against the backdrop of his just wrath (Num 21:4–9). (3) While John 8:28 “can have a salvific import,” it is even more sure that *ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν* (you will die in your sins, 8:24) unless you believe. Thus, the backdrop of impending capital punishment for sin would lie behind the “salvific import” of 8:28. (4) One should recognize that 12:32 follows 12:31, which reads *νῦν χριστὸς ἐστὶν τοῦ κόσμου τούτου* (now is the judgment of this world)! Thus, again, the “salvific dimension” of Jesus’ being lifted up is also clearly placed against the backdrop of judgment. (5) The coming of the Spirit also means that he will convict the world *περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως* (concerning sin, righteousness, and judgment; 16:8). Finally, (6) I agree that the design of John’s presentation is to evoke and sustain saving faith; however, isn’t it true that in the Johannine presentation people are walking in darkness, preferring the darkness, and opposed to the Light (3:18–20)? John makes clear in 3:18 that the world’s default state is condemnation; therefore, the logical reading of 19:35–37 would have to agree that any look not consisting of saving faith would only serve to perpetuate one’s prior condemned status (cf. John 9:35–41 where this is precisely what Jesus says to the Pharisees). Therefore, the breadth of John’s presentation suggests judgment is the backdrop of God’s salvific work accomplished through Jesus’ death. Kubiś correctly notes that the two double-citation passages (12:37–40; 19:36–37) emphasize respectively judgment and salvation (*Zechariah in the Gospel of John*, 216). John lays out the Isaianic backdrop of unbelief worthy of judgment so that the salvation of Jesus may be seen. Therefore, the reason that the jewel of Jesus’ substitutionary death shines so brightly is because John places it repeatedly on the backdrop of God’s righteous judgment. In chap. 5, I will develop this further for John 3, 8, and 12.

¹⁵⁸ Frey, *Glory*, 85, see 261–312. See chap. 3, pp90–97 for more on 1:14.

and tells his story with that end already in view.¹⁵⁹ Frey notes, about this post-Easter perspective, “Läßt diese narrative Gestaltung erkennen, daß es offenbar insbesondere das Phänomen des Todes Jesu war, das eine Sinndeutung erforderte.”¹⁶⁰ The other occurrence in the prologue complements 1:14 because it shows that although the Father is unseen (θεὸν οὐδεὶς ἑώρακεν πώποτε, 1:18), the μονογενής (cf. 1:14) *has revealed* him (ἐκεῖνος ἐξηγήσατο [also aorist], 1:18).¹⁶¹ In other words, John’s prologue betrays both the perspective of one who *has seen* the glory of the crucified One and the intention of that author that his readers share this *sight*.

The gospel narrative then develops with two general categories of the seeing motif:¹⁶² belief-positive (seeing + faith) and belief-negative (seeing - faith). First, I will note some from the belief-positive category, which utilizes the seeing motif to evoke, urge, or depict saving faith. The first call to see outside the prologue is the Baptist’s exclamation, Ἴδε ὁ ἄμνός τοῦ θεοῦ (1:29, 36; see chapter 3), and the Baptist speaks as one *having seen* (n.b., ἑώρακα, 1:34 cf. 3:32). The Samaritan woman calls out evangelistically: Δεῦτε ἴδετε . . . μήτι οὗτός ἐστιν ὁ Χριστός; (4:29;

¹⁵⁹ Jörg Frey, “The Gospel of John as a Narrative Memory of Jesus,” in *Memory and Memories in Early Christianity: Proceedings of the International Conference Held at the Universities of Geneva and Lausanne (June 2–3, 2016)*, ed. Simon Buttica and Enrico Norelli, WUNT 398 (Tübingen: Mohr Siebeck, 2018), 278–83; Frey notes at this point the “seminal study” of Christina Hoegen-Rohls, *Der nachösterliche Johannes: Die Abschiedsreden als hermeneutischer Schlüssel zum vierten Evangelium*, WUNT Reihe 2 84 (Tübingen: Mohr, 1996). Her work aims, in part, to elucidate how the gospel is written from the perspective of one illumined by the post-Easter work of the Spirit.

¹⁶⁰ “Tod,” 68. “This narrative design reveals that it was apparently the phenomenon of Jesus’ death in particular that required an interpretation of its meaning” (my trans.).

¹⁶¹ See esp. Catrin H. Williams, “(Not) Seeing God in the Prologue and Body of John’s Gospel,” in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo Schnelle, WUNT 359 (Tübingen: Mohr Siebeck, 2016), 79–98.

¹⁶² Interpreters of 19:37, when discussing the seeing motif, tend to focus primarily if not exclusively on looking “in faith.” If looking without faith or judgment is discussed, it is deemphasized or dismissed (see esp. my n157 above). E.g., Schnackenburg, *Das Johannesevangelium*, 4:172–73; Tuckett, “Zechariah 12:10,” 116–19; Kubiś, *Zechariah in the Gospel of John*, 194–218; Bynum, *Illuminating*, 176–79; Menken’s treatment is an exception to this (*Old Testament Quotations*, 180–83); cf. Sheridan’s more pessimistic analysis, which Williams believes falls short of adequately acknowledging the prominence of saving faith (Sheridan, “Intertextuality, Intra-Textuality, and Anti-Judaism,” 191–209; Williams, “Composite,” 122n85).

Come! *See* . . . perhaps this one is the Christ?). Jesus, possibly recalling 3:14–16, expresses the will of God that *πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχει ζωὴν αἰώνιον* (*everyone who beholds the Son and believes in him might have eternal life*, 6:40). Jesus tells the formerly blind man who desires to believe in the Son of Man (note: *πιστεύσω εἰς αὐτόν*, 9:36 cf. 9:38, *Πιστεύω*) that *ἑώρακας αὐτόν* (*you have seen him*, 9:37).¹⁶³ Two further references are suggestive and worthy of mention: 12:15 (*ἰδοὺ ὁ βασιλεὺς σου*) and 12:21 (*θέλομεν τὸν Ἰησοῦν ἰδεῖν*). The first, while simply suggestive of the same pattern (cf. 1:29, 36; 19:5, 14), may gain significance if the latter is understood as a response to it—to John’s citation in the narrative the Greeks appear to respond, “We want to *behold* Jesus.”¹⁶⁴

Second, the belief-negative category utilizes the seeing motif either to warn about or depict the absence of saving faith. In John 3:3, Jesus says *ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ*,¹⁶⁵ which makes *seeing* contingent on being born again. In John 3:36, John comments *ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν*,¹⁶⁶ which connects the lack of faith (evidenced by obedience) with a lack of sight and the abiding of wrath. In John 6:30, the crowds ask for a sign *ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι*; Jesus recalls this question a moment later when he says *εἶπον ὑμῖν ὅτι καὶ ἑώρακατέ με καὶ οὐ πιστεύετε* (6:36),¹⁶⁷ which sets up the connection of seeing

¹⁶³ N.b., seeing is directly correlated with believing (e.g., 6:40; 9:36–38 cf. 11:40; 20:8).

¹⁶⁴ In this category, one may also include, e.g., 1:39; 12:41; 17:24; 19:5, 14, 35, 37; 20:8, 18, 20, 25, 27–29.

¹⁶⁵ “Unless one is born again, he is *not able to see* the kingdom of God” (John 3:3).

¹⁶⁶ “The one who believes in the Son has eternal life, but the one who disobeys the Son *will not see* life, but the wrath of God remains upon him” (John 3:36). See chap. 5 for discussion.

¹⁶⁷ “I say to you all, “Though you *have seen* me, yet you do not believe” (6:36).

with saving faith in 6:40.¹⁶⁸ In John 9:39–41, Jesus says that the Pharisees’ blindness to their own blindness (claiming βλέπομεν, 9:41) means their sin remains (ἡ ἁμαρτία ὑμῶν μένει). Similarly, Isaiah 6:10 is cited in John 12:40, indicating in part that the unbelief Jesus is received with stems from blindness of the eyes of the heart. Finally, the seeing coupled with hatred of John 15:24 (ἔωράκασιν καὶ μεμισήκασιν) is reminiscent of 3:19–21 where those in darkness hate the Light (μισεῖ τὸ φῶς), not wanting their works to be seen.¹⁶⁹ Such baseless hatred (15:25) loves darkness rather than light (3:19), and the hatred boils up at the sight of the Light. Therefore, this brief survey of the seeing motif bolsters the case that ὄψονται in 19:37 refers to a looking that consists either of saving faith (e.g., 6:40) or of guilty blindness (6:36; 9:41).¹⁷⁰

Finally, I suggest that John 19:37, understood in the context described above, betrays some Isaianic influence. In a very important sense, John has been preparing his readers throughout the gospel’s narrative to understand this Isaianic connection.¹⁷¹ Frey explains,

The narrator consistently provides analeptic references that not only point to Jesus’s hour, death, and resurrection (John 1:29; 2:22; 3:14 etc.) but also

¹⁶⁸ See my treatment of the Bread of Life Discourse in chap. 6.

¹⁶⁹ Although John 3:20–21 does not use a verb for seeing, I make this connection for three reasons: (1) ἔρχεται πρὸς τὸ φῶς (come to light, 3:20) is an idiomatic way of describing something becoming visible to sight; (2) ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ (lest his works be exposed, 3:20) is the logical outcome of something “coming to light,” exposed for all to see; (3) the parallel with the one who does what is true suggests that (1) and (2) involve seeing because his works are revealed (φανερῶ).

¹⁷⁰ Lieu writes, “For Jesus to be Light is also for him to be the source of judgement (3.19), for in the presence of Light those who know their blindness receive sight, while those who claim sight are rendered blind” (“Blindness in the Johannine Tradition,” *NTS* 34, no. 1 [1988]: 84).

¹⁷¹ I do not mean to imply this is the only connection it prepares the reader for, but it is significant. See esp. , in addition to my chapters 3, 5, and 6, Brendsel, *Isaiah Saw; Day, Jesus, the Isaianic Servant*; Williams, “Testimony”; idem., “Isaiah”; idem., “(Not) Seeing God”; idem., “The Voice in the Wilderness and the Way of the Lord: A Scriptural Frame for John’s Witness to Jesus,” in *The Opening of John’s Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 39–57.

introduce the appropriate interpretive categories ('being exalted,' 'being glorified,' 'laying down one's life for someone' etc.) so that the events can be properly understood when they are finally narrated in the passion story.¹⁷²

Therefore, because 19:31–37 (1) narrates the fulfillment of the Baptist's testimony (1:29–34) and (2) is the death of the king who rode into Jerusalem (12:15 cf. 19:14)—for these reasons, (3) one is warranted to expect correlations with those passages.¹⁷³

First, in chapter 3, I argued that the context anticipating the coming One and the titles of 1:29–34 identify Jesus as the lamblike Servant of Isaiah 53.¹⁷⁴ John 19:36 seems to accent the lamblike nature of the Servant,¹⁷⁵ whereas 19:37 accents his identity as the Spirit-anointed Chosen One. In my treatment of Zechariah,¹⁷⁶ I argued that the pierced one was a Davidic messianic figure closely associated with Yahweh, and on the day he is pierced, Yahweh pours out a Spirit of grace (Zech 12:10), providing a fountain for cleansing from sin and impurity (13:1). I also noted a number of interpreters who recognize,¹⁷⁷ correctly, that Zechariah draws upon Servant of Isaiah in his depiction of this figure.¹⁷⁸ Recently, Carnazzo has compellingly argued that John 19:34 presents the resultant flow of αἷμα καὶ ὕδωρ

¹⁷² Frey, "Narrative Memory," 280.

¹⁷³ One could easily add to these reasons the content I will discuss in chapters 5–6.

¹⁷⁴ N.b., I am referring to the interpretation of Isaiah 53 presented in chap. 2.

¹⁷⁵ See pp128–37 above.

¹⁷⁶ See pp137–47 above.

¹⁷⁷ See p140n113 above.

¹⁷⁸ See the numerous parallels in p146n136 above. As Lamarche writes, "C'est donc très librement et selon ses perspectives propres que le Deutéro-Zacharie a sans doute utilisé Is 40–55, et en même temps par ce rappel discret de la figure du Serviteur Souffrant il pouvait orienter l'intelligence de ses lecteurs, leur faire comprendre et admettre ce que sa présentation du Messie rejeté et tué comportait d'obscur et de choquant" (*Zacharie*, 147, [It is thus very freely and according to his own perspectives that Deutero-Zechariah undoubtedly used Isa 40–55, and at the same time by this discreet reminder of the figure of the Suffering Servant he was able to orient the intelligence of his readers, to make them understand and admit what was obscure and shocking about his presentation of the rejected and killed Messiah]).

(blood and water) from Jesus’ pierced side as a fulfillment of Zechariah 13:1 by dealing with respectively, sin and uncleanness.¹⁷⁹ In John, the element of blood appears to correspond to Jesus’ lamblike death which takes away sin (1:29 cf. 6:51–58), whereas the element of water corresponds naturally to the Spirit (4:10–14; 7:37–39)¹⁸⁰ with whom Jesus baptizes (1:33).¹⁸¹ The context leading up to 1:29–34 makes use of Isaiah 40, which has a notable interest in *beholding* Yahweh coming,¹⁸² corresponding in Isaiah to 52:6–10 where people behold Yahweh’s coming for salvation.¹⁸³ In John, the Baptist—after quoting Isaiah 40:3—urges hearers to ἴδε what ἐώρακα (1:29, 34).¹⁸⁴ These observations correspond well with the ὄψονται of 19:37, as I suggested above that the preceding context to Zechariah 12:10 betrays affinities with Isaiah 52.¹⁸⁵ This readily suggests, therefore, that the lamblike Servant of 1:29–34 informs and is actualized in the lamblike pierced Messiah of 19:31–37.

Second, earlier in this chapter,¹⁸⁶ I mentioned the importance of John 12:15

¹⁷⁹ *Seeing Blood and Water*, 67–76. Carnazzo contends that two somewhat technical terms from the Mosaic law make the connection clear: חַטָּת דָּם (blood of sin or blood of the sin offering; LXX: τοῦ αἵματος τοῦ [περὶ] τῆς ἁμαρτίας; Exod 30:10; Lev 4:25, 34; 5:9; Ezek 45:19) and הַיַּיִן מִי (water for impurity or water for uncleanness; LXX ὕδωρ ῥαντισμοῦ; Num 19:9, 13, 20, 21; 31:23). In each case, the liquid is the cleansing agent for the genitive modifier—respectively, blood corresponds to sin and water corresponds to uncleanness.

¹⁸⁰ The phrase μεγάλη ἡ ἡμέρα links 7:37 with this context (19:31). See n64 above.

¹⁸¹ See the discussion on cleansing, water, and Spirit in Marianne Meye Thompson, “Baptism with Water and with Holy Spirit: Purification in the Gospel of John,” in *The Opening of John’s Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 64–71.

¹⁸² See chap. 3, pp90–97.

¹⁸³ See chap. 2 and p147 above in this chapter.

¹⁸⁴ Williams writes, “His words are . . . an invitation for the disciples to see Jesus as ‘the Lamb’” (Catrin H. Williams, “‘Seeing,’ Salvation, and the Use of Scripture in the Gospel of John,” in *Atonement: Jewish and Christian Origins*, ed. Max Botner, Justin Harrison Duff, and Simon Dürr [Grand Rapids: Eerdmans, 2020], 141, emphasis original).

¹⁸⁵ See pp139–40 above.

¹⁸⁶ See p147 above.

and its use of Zechariah 9. The Zecharian passage evinces a number of parallels with Isaiah 52–53, which I noted (n140), and John 12 itself alludes to Isaiah 52 through the use of ὑψόω, cites Isaiah 53:1 (John 12:38), and cites Isaiah 6:10 (John 12:40). Thus, this textual nexus of the Zecharian Davidic messianic figure and the Servant of Isaiah is evidently important to John. Here, I am contending that John 19:31–37 presents the same textual nexus of Zechariah’s Davidic Messiah and Isaiah’s Servant, for at least three reasons: (1) I showed above how John 19 actualizes and is informed by John 1:29–34, including the seeing motif which draws upon Isaiah 40 and 52; (2) the citation of Zechariah 9:9 in John 12:15 is alluded to in John’s presentation of Pilate’s statement in 19:14,¹⁸⁷ recalling the textual nexus discussed above; and (3) John 19:37 cites Zechariah 12.

Third, in this latter point, it is significant not merely that Zechariah 12 evidences a relationship with Isaiah 52–53, but also that John’s citation uses the verb ὀψονται—a verb not present in extant pre-Christian manuscripts of that passage but *present in the same form* in the LXX of Isaiah 52:10, 15 (ὀψονται).¹⁸⁸ Ekblad keenly observes not only that the LXX’s use of ὀψονται in 52:15 recalls 49:7 (kings *will see* him),¹⁸⁹ but also that the verbal recalls 52:10 and 40:5 where Yahweh’s salvation *will be seen* (ὀψονται, ὀψεται respectively).¹⁹⁰ Two other elements connect Isaiah 52:10 and the Servant (52:15), namely (1) the revealing of the (2) Arm of Yahweh.¹⁹¹ The

¹⁸⁷ See p148. The difference in pronoun from 12:15 to 19:14 is explained by the former reference to the collective singular Zion (θυγάτηρ Σιών) and the latter as a reference to the Jews (τοῖς Ἰουδαίοις).

¹⁸⁸ This was first suggested to me by Williams, “Composite,” 123–24.

¹⁸⁹ LXX: βασιλεῖς ὀψονται αὐτόν, where αὐτόν seems to refer to the Servant of Yahweh who is a light for the nations and Yahweh’s salvation to the end of the earth (49:6).

¹⁹⁰ Eugene Robert Ekblad, *Isaiah’s Servant Poems According to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven, Belgium: Peeters, 1999), 192–93.

¹⁹¹ See chap. 2.

LXX uses ἀποκαλύπτω in 52:10 and 53:1 to speak of the revealing of the Arm of Yahweh (ὁ βραχίων κυρίου).¹⁹² This dovetails incredibly well with John’s presentation of Jesus as the way to see the unseen God (John 1:14, 18) and as the revealed Arm of Yahweh (12:38 citing Isa 53:1, ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;). As the lifted up one of Isaiah 52:13 (John 12:32–33 cf. 18:32), looking upon Jesus as the revealed Arm of Yahweh, one is meant to see the salvation of the Lord. Williams has also recently observed that Isaiah 52:13–15 depicts two perspectives on the Servant’s work: (1) Yahweh’s call to *behold* his exaltation (הִנֵּה, LXX: Ἴδού; 52:13) and (2) “the eventual *coming to see* that is attributed to the nations” (יִבֹּטְאוּ, LXX: ὀψονται; 52:15).¹⁹³ In view of that observation, 1:29–34 corresponds to the divine perspective on Jesus’ identity and death, whereas 19:31–37 indicates and calls for the readers “coming to see” Jesus’ death in that light. Therefore, I am persuaded that John’s use of Zechariah 12:10 betrays an intentional connection with Isaiah 52:10 understood in its contextual relationship to Isaiah 53.¹⁹⁴ The next section aims to synthesize my findings from John 19 by presenting its structure.

Witnessing Fulfillment: Blood and Water

In order to summarize the foregoing treatment of John 19, I offer my understanding of the structure of the passage, as I did for John 1:29–34 in chapter 3.¹⁹⁵ Consider the following theological-thematic structure of John 19:31–37.¹⁹⁶

¹⁹² The LXX of 52:10 reads ἀποκαλύψει κύριος τὸν βραχίονα αὐτοῦ τὸν ἅγιον (Yahweh will reveal his holy Arm). See esp. Ekblad, *Isaiah’s Servant Poems*, 192–93, 197.

¹⁹³ Williams, “Seeing, Salvation, and the Use of Scripture,” 146, emphasis original.

¹⁹⁴ Although this section was written prior to accessing Williams’ essay, I am encouraged to see our substantial agreement (*ibid.*, 149–51).

¹⁹⁵ See pp112–15.

¹⁹⁶ Cf. the structure proposed by Carnazzo (*Seeing Blood and Water*, 24). Although my structure is similar to Carnazzo’s, the key differences are (1) my emphasis on the similarities with

- A) οὐ κατέαξαν αὐτοῦ τὰ σκέλη (Narrated *Identifier*: Unbroken Legs, vv. 31–33)
- B) αὐτοῦ τὴν πλευρὰν ἔνυξεν (Narrated *Identifier*: Sufferer Pierced, v. 34a)
- C) ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ (Narrated: *Actions* of 1:29, 34 in 19:34b)
- C') ὁ ἔωρακώς μεμαρτύρηκεν (Testimony: [A–C] really Happened, v. 35)
- A') Ὁστοῦν οὐ συντριβήσεται αὐτοῦ (Scriptural *Identity*: Lamb, v. 36)
- B') Ὁψονται εἰς ὃν ἐξεκέντησαν (Scriptural *Identity*: Suffering Figure, v. 37)

Figure 4.1. Structure of John 19:31–37

John's intentional organization is clear in this structural analysis because one might have expected citation to immediately follow the narrated event (as John *just did* in 19:23–24 with Ps 22:18),¹⁹⁷ but instead John separates the supporting citations (A', B') from the narrated events (A, B) to highlight the fulfillment of the actions from 1:29–34 (C) so that his audience might believe because of his testimony (C').¹⁹⁸ As I showed in this chapter, by characterizing Jesus' death as a Passover lamb (A, A') and slain messianic Servant-figure (B, B'), John portrays Jesus as the lamblike Servant. In so doing, John 19:31–37 depicts the fulfillment of the Baptist's testimony in 1:29–34. In the structure above, I drew 19:34b out in order to further highlight this passage's theological-thematic connection with the actions of 1:29 and 1:34, discussed above

John 1:29–34 in identity/action elements and (2), because of (1), I also find it fruitful to understand 19:34b in relationship to both parallel pairs (the former narrated as events; the latter cited in defense). Carnazzo diagrams 19:34b, my (C), within his (B) such that my (C') is his (C); however, I am not persuaded that this is the best way to construe the text. Menken (*Old Testament Quotations*, 156n37 [emphasis added]) argues convincingly that “the causal connection in v. 36 [γάρ] makes it obvious that *at least* the events of 19:31–34 are the object of ‘seeing’ [ἔωρακώς, 19:35].” In context, Menken is contending that we should not limit the object of seeing to 19:34b; however, if my structural analysis is correct, then 19:34b symbolically depicts the actions that correspond to the narrated identifiers of 19:31–34 (somewhat mitigating the need for contention).

¹⁹⁷ John also placed narrated event and Scriptural citation together in John 12:14–15.

¹⁹⁸ Cf. Menken, *Old Testament Quotations*, 154; Kubiś, *Zechariah in the Gospel of John*, 186; Carnazzo, *Seeing Blood and Water*, 24.

(pp156–57157): (blood) Jesus’ lamblike substitutionary death and (water) the promised Spirit who gives life. A few observations about 19:35 strengthen the connection with 1:29–34.

The testimony of the beloved disciple¹⁹⁹ in 19:35 minimally refers to the events of 19:31–34 (see n196), where verses 36–37 provide the reasons (γάρ, v. 36) to believe. The collocation of *ὁράω* and *μαρτυρέω* in John only occurs in 1:34; 3:11, 32; and 19:35.²⁰⁰ Of those, only 1:34 and 19:35 are used *about* Jesus *by* others.²⁰¹ Additionally, the author of the Gospel intends that readers understand both testimonies are *ἀληθής* (true, 10:41; 19:35) and have the same purpose: *ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ* (1:6–7),²⁰² *ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε* (19:35)—namely, the purpose of the Gospel: *ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε* (20:31).²⁰³ These observations strengthen the already close relationship between the last testimony in John and the first.

Conclusion

In this chapter, I have argued that the context of 18:28–19:30 and the use of the OT in 19:31–37 characterize Jesus as the lamblike Servant. First, in my analysis of the preceding context, I demonstrated at least seven Shepherd sufferer

¹⁹⁹ Andrew T. Lincoln, “The Beloved Disciple as Eyewitness and the Fourth Gospel as Witness,” *JSNT* 24, no. 3 (2002): 12–16; cf. Resseguie, “Beloved Disciple,” 544.

²⁰⁰ John 3:32 clearly recalls 3:11 (see next note). Hamilton notes numerous parallels between John 3:1–21 and 3:25–36 (“John,” 80).

²⁰¹ In John 3:32, the one who comes from heaven *ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ* (he bears witness to what he has seen and heard). This certainly refers to Jesus. However one understands the “we” of 3:11, Jesus is included in the subject (*ὁ ἐωράκαμεν μαρτυροῦμεν*).

²⁰² See my treatment of this passage in chap. 3.

²⁰³ Novakovic helpfully comments, “In light of verbal aspect theory . . . this distinction [between the aorist betraying emphasis on initial believing and the present on ongoing believing] may no longer be tenable. The aorist subjunctive portrays believing as an overall experience, while the present subjunctive portrays it as an ongoing process, but each viewpoint is applicable to both initial and continuing faith” (Lidija Novakovic, *John 11–21: A Handbook on the Greek Text*, BHGNT [Waco, TX: Baylor University Press, 2020], here 311; see 276, 311–12).

connections and five paschal parallels.²⁰⁴ These prepared the reader to recognize the lamblike Servant in John's final testimony in 19:31–37. Second, I analyzed the OT citations of 19:36–37.

In the case of 19:36,²⁰⁵ I detailed the manner in which the events of 19:31–33 unfolded because those pointed toward the source of the citation, namely Exodus 12:46 used typologically where the concept of divine preservation embodied in the passive (*συντριβήσεται*) might evidence an additional understanding similar to that found in Psalm 34 and in Jubilees 49:13. By dying in this lamblike fashion, Jesus' death spares his people from death, which in light of 1:29 entails taking away sin.

In the case of 19:37,²⁰⁶ I first devoted an extended section to interpreting Zechariah 12:10 in its OT context with attention to how Zechariah used earlier OT traditions.²⁰⁷ From that section, I concluded that Zechariah intended this pierced one as a Servant-like figure, a Davidic messianic king, whose identity is closely related to Yahweh's and whose death is the occasion for the cleansing work of the Spirit.

Next, I returned to John 19:37,²⁰⁸ where I asked three primary questions to elucidate what John meant.²⁰⁹ First, regarding the subjects of the verbs, I determined that the subject of *ἐξεκέντησαν* seems to overlap with, while not being identical to, the subject of *ἔψονται*. The former likely consists of those immediately complicit and culpable in Jesus' crucifixion (the soldiers, Jewish leaders, and Pilate). In the latter

²⁰⁴ See pp117–30 above.

²⁰⁵ See pp130–37 above.

²⁰⁶ See pp137–59 above.

²⁰⁷ See pp137–47 above.

²⁰⁸ See pp147–59 above.

²⁰⁹ (1) Are the subjects of the verbs *identical*? (2) What significance does seeing have *within John*? (3) Does John's citation here betray any *Isaianic influence*, as I had noted regarding the Zecharian citation in John 12?

case, the subject of ὄψονται is viewed broadly (perhaps universally) and connotes a look that consists either of saving faith or of guilty blindness.

Second, to confirm my conclusion about ὄψονται, I conducted a brief survey of the seeing motif in John, categorizing passages into belief-positive and belief-negative categories. The former uses the seeing motif to evoke, urge, or depict saving faith, while the latter utilizes it either to warn about or depict the absence of saving faith. I concluded that the seeing motif bolsters the case that ὄψονται in 19:37 refers to a looking that consists either of saving faith (e.g., 6:40) or of guilty blindness (6:36; 9:41).

Third, the final question I addressed was whether or not John's use of Zechariah betrayed an Isaianic influence. I concluded that John 19:37 does betray Isaianic influence because 19:31–37 narrates the fulfillment of the Baptist's testimony (1:29–34) and depicts the death of the king who rode into Jerusalem (12:15 cf. 19:14). Those passages intersect with the seeing motif by means of Isaiah 40 and 52, which both visually depict and comment upon *beholding* Yahweh's coming salvation. Of particular import, I suggested that the substitution of ὄψονται where the majority LXX traditions have ἐπιβλέψονται makes sense in John 19:37 not simply as part of the seeing motif but as the very verbal used in Isaiah 52:10 and 52:15 regarding seeing Yahweh's salvation revealed in his Servant's exaltation (ὕψω, 52:13 cf. John 3:14; 8:28; 12:32).

Therefore, the testimonies that bookend Jesus' life in the Gospel of John (1:29–34; 19:31–37) both depict Jesus as the lamblike Servant, a messianic figure whose death takes away sin and provides the Spirit, and the theological-thematic structure I provided highlights how the latter passage recalls the former (Figure 4.1 above). In the next chapter, I will investigate the relationship of sin and unbelief to Jesus' being lifted up. Understanding that relationship is crucial both to grasping

why the Word became incarnate (1:14) and why Jesus *must* be lifted up in death
(n.b., ὑψωθῆναι δεῖ, 3:14 cf. 12:34).

CHAPTER 5

HE MUST BE LIFTED UP: THE SINGULAR SOLUTION TO SIN AND UNBELIEF

The preceding chapters laid the groundwork for the present one by providing an interpretation of Yahweh's lifting up of the Servant (chapter 2), analyzing the manner and degree to which John initially identifies Jesus as this lamblike Servant (chapter 3), and considering the extent to which that initial identification is maintained at the crucifixion—when Jesus is lifted up in death (chapter 4). Having established that John's use of the OT in the bookends of Jesus' life testify that he is the lamblike Servant, I am warranted in this chapter to take a closer look at the lifted-up passages in John (ὕψω: 3:14; 8:28; 12:32, 34) in order to discern how John contextualizes this *Isaianic* allusion.¹

¹ That this is an Isaianic allusion has been mentioned previously; for the motif in Isaiah see my chap. 2, pp52–62). See the thorough discussions in Daniel J. Brendsel, *“Isaiah Saw His Glory”: The Use of Isaiah 52–53 in John 12*, BZNW 208 (Berlin: De Gruyter, 2014), 137–50; Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 (Piscataway, NJ: Gorgias Press, 2018), 129–39; Catrin H. Williams, “Seeing, Salvation, and the Use of Scripture in the Gospel of John,” in *Atonement: Jewish and Christian Origins*, ed. Max Botner, Justin Harrison Duff, and Simon Dürr (Grand Rapids: Eerdmans, 2020), 143–49; idem., “Another Look at ‘Lifting Up’ in the Gospel of John,” in *Conception, Reception, and the Spirit: Essays in Honor of Andrew T. Lincoln*, ed. J. Gordon McConville and Lloyd K. Pietersen (Eugene, OR: Pickwick Publications, 2015), 58–70; William R. G. Loader, “John 3:13–15: Re-Examining the Exaltation-Glorification-Ascension Nexus in John,” in *Expressions of the Johannine Kerygma in John 2:23–5:18: Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2017 in Jerusalem*, ed. R. Alan Culpepper and Jörg Frey, WUNT 423 (Tübingen: Mohr Siebeck, 2019), 54–57; Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans, 1999), 63–68; idem., *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 53–55; see also Craig A. Evans, “Obduracy and the Lord’s Servant,” 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 Press, 1987), 232–33; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 64–65; H. Hollis, “The Root of the Johannine Pun—ΥΨΩΘΗΝΑΙ,” *NTS* 35, no. 3 (1989): 475–78; Rick M. Marrs, “John 3:14–15: The Raised Serpent in the Wilderness: The Johannine Use of an Old Testament Account,” in *Johannine Studies: Essays in Honor of Frank Pack*, ed. James E. Priest (Malibu, CA: Pepperdine University Press, 1989), 142–44; Johannes Beutler, “Greeks Come to See Jesus (John 12:20f),” *Bib* 71, no. 3 (1990): 337–42; Martinus C. de Boer, *Johannine Perspectives on the Death of Jesus*, CBET 17 (Kampen, NL: Kok Pharos, 1996), 162–71; Jörg Frey, “Wie Mose die Schlange in der Wüste erhöht hat . . .’: Zur frühjüdischen Deutung der ‘ehernen Schlange’ und ihrer

Thesis

In this chapter, I am arguing that *John presents Jesus' being lifted up in death as the necessary and exclusive means by which God saves sinners from sin, unbelief, and the judgment thereof.* In saying that it is *necessary*, I mean that John makes clear that it *must* happen this way (3:14). By saying that it is *exclusive*, I mean that John describes Jesus' being lifted up as the *only way* to be saved (8:24–28). The fact that this salvation saves from sin, unbelief, and their judgment is embedded in the context of each passage.

christologischen Rezeption in Johannes 3,14f,” in *Schriftauslegung in antiken Judentum und im Urchristentum*, ed. Martin Hengel and Hermut Löhr, WUNT 73 (Tübingen: Mohr, 1994), 188–91; idem., “Die ‘theologia crucifixi’ des Johannesevangeliums,” in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 224–25; David R. Griffiths, “Deutero-Isaiah and the Fourth Gospel: Some Points of Comparison,” *ExpTim* 65, no. 12 (1954): 359–60; 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), 244–49; Daniel H. Fletcher, *Signs in the Wilderness: Intertextuality and the Testing of Nicodemus* (Eugene, OR: Wipf & Stock, 2014), 143–53; Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 334–35.

In addition to those works noted above which argue at varying lengths for the connection, a large number of interpreters note its presence (the following is not exhaustive). C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 247; Raymond E. Brown, ed., *The Gospel According to John: Introduction, Translation, and Notes*, AB 29 (New York: Doubleday, 1966–70), 1:147; Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (London: Cambridge University Press, 1974), 173–76; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 214; George R. Beasley-Murray, *John*, WBC 36 (Waco, TX: Word Books, 1987), 50; D. A. Carson, *The Gospel According to John*, PNTC (Downers Grove, IL: InterVarsity Press, 1991), 201–2; Delbert Burkett, *The Son of the Man in the Gospel of John*, JSNTSup 56 (Sheffield, UK: JSOT Press, 1991), 120; Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994), 157n15, 162–63; Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 127; Andrew T. Lincoln, *The Gospel According to Saint John*, BNTC (London: Continuum, 2005), 153; Hartwig Thyen, *Das Johannesevangelium*, HNT 6 (Tübingen: Mohr Siebeck, 2005), 210; James M. Hamilton Jr., “The Influence of Isaiah on the Gospel of John,” *Perichoresis* 5, no. 2 (2007): 152–53; John F. McHugh, *A Critical and Exegetical Commentary on John 1–4*, ed. Graham N. Stanton, ICC (London: T&T Clark International, 2009), 235; James H. Charlesworth, *The Good and Evil Serpent: How a Universal Symbol Became Christianized*, ABRL (New Haven, CT: Yale University Press, 2010), 389; John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 88n147; Craig S. Keener, *The Gospel of John: A Commentary* (Grand Rapids: Baker Academic, 2012), 1:565–66; J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 198–99; Marianne Meye Thompson, *John: A Commentary*, NTL (Louisville: Westminster John Knox Press, 2015), 85; William C. Weinrich, *John 1:1–7:1*, CC (St. Louis, MO: Concordia Publishing House, 2015), 406–7; Johannes Beutler, *A Commentary on the Gospel of John*, trans. Michael Tait (Grand Rapids: Eerdmans, 2017), 96–97; James M. Hamilton Jr., “John,” in *John–Acts*, ed. Iain M Duguid, James M. Hamilton Jr., and Jay Sklar, ESVEC 9 (Wheaton, IL: Crossway, 2019), 73–74.

To demonstrate this, I will consider each of the three $\upsilon\psi\acute{o}\omega$ -passages (3:13–21; 8:21–30; 12:20–43) with special attention to the contexts of Jesus’ being lifted up (his $\upsilon\psi\omega\sigma\iota\varsigma$). These “function as the Johannine counterpart of the threefold Synoptic predictions of the suffering, death, and resurrection of the Son of Man (Mark 8:31; 9:31; 10:33–34).”² In each passage, one can discern, through John’s use of the OT, the necessity of Jesus’ death to save sinners from divine judgment against their sin and unbelief.³ Ultimately, the *jewel* of the Johannine Jesus’ offer of eternal life is *lackluster* without this repeated and essential backdrop.⁴

As Moses Lifted Up the Serpent (3:13–21, 36)

The first passage to explicitly describe Jesus being lifted up is John 3:13–21. In this section, I will contend that the allusion to Numbers 21:4–9 in John 3 draws upon thematic elements from the OT passage including but not limited to the sinful preference for something other than God, unbelief, and salvation from divine

² Williams, “Another Look at ‘Lifting Up,’” 58; Deolito V. Vistar, *The Cross-and-Resurrection: The Supreme Sign in John’s Gospel*, WUNT 2, Reihe 508 (Tübingen: Mohr Siebeck, 2019), 65n26.

³ In saying this, I do not mean to imply that lifting up only refers to Jesus’ death by crucifixion because it functioned as a kind of double-entendre—simultaneously connoting both exaltation/glorification and vertical transportation in crucifixion. See discussions in the first group of scholars cited above (n1). Cf. Vistar, *The Cross-and-Resurrection*, 63–73.

⁴ There is an undeniable sense in which the offer of salvation is only as wonderful as the plight of man is terrible. Thus, Forestell writes, “The gift of eternal life is the positive aspect of salvation in the Johannine theology. The elimination of sin is its negative corollary” (*The Word of the Cross*, 147); Cf. Morgan-Wynne, *Cross*, 122–23; Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters*, BTNT (Grand Rapids: Zondervan, 2009), 464–66; Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr Siebeck, 2000), 289–91.

Stott adroitly explains the theological import of what Forestell called the “negative corollary” to salvation: “All inadequate doctrines of the atonement are due to inadequate doctrines of God and humanity. If we bring God down to our level and raise ourselves to his, then of course we see no need for a radical salvation, let alone for a radical atonement to secure it. [. . .] The essential background to the cross, therefore, is a balanced understanding of the gravity of sin and the majesty of God. If we diminish either, we thereby diminish the cross. If we reinterpret sin as a lapse instead of a rebellion, and God as indulgent instead of indignant, then naturally the cross appears superfluous. But to dethrone God and enthrone ourselves not only dispenses with the cross; it also degrades both God and humans. A biblical view of God and ourselves, however—that is, of our sin and of God’s wrath—honors both. It honors human beings by affirming them as responsible for their own actions. It honors God by affirming him as having moral character” (*The Cross of Christ* [Downers Grove, IL: IVP Books, 2006], 111).

judgment. To argue that point, I will first demonstrate the presence of those elements in Numbers before, secondly, turning to elucidate John's usage of them.⁵

Serpentine Judgment

In Numbers 21:4–9, the author details one of the last of the rebellion stories from the wilderness wanderings in Numbers (11:1–35; 14:1–38; 16:1–50; 20:2–13; 21:4–9).⁶ Before considering the serpent episode of 21:4–9, one should note that the rebellion stories have a common theme: a sinful preference for Egypt that manifests a lack of faith in Yahweh.⁷

When God's people rebel in the wilderness, they invariably long for Egypt:⁸ “We remember the fish we ate *in Egypt* that cost nothing,⁹ the cucumbers, the melons, the leeks, the onions, and the garlic” (11:5, ESV). “It was better for us *in Egypt*” (11:18 cf. 11:20). “Would that we had died in the land of *Egypt!* . . . Would it not be better for us to go back to *Egypt?*” (14:2–3, ESV). Even though Yahweh promised to bring them to a “land flowing with milk and honey” (Exod 3:8) and did so (Num 13:27), the Korahites rebel and say, “Is it a small thing that you have

⁵ As Watt has noted, “The symbolic value of ‘the snake in the desert’ should first be established [before interpreting John 3:14]. In Jewish literature, it seems to be the moment of and the only hope for salvation” (Jan G. Van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John*, BibInt 47 [Leiden: Brill, 2000], 108).

⁶ I am referring to rebellions where the people speak in the narrative and give voice to the reason for their rebellion. Numbers 25 is an example of rebellious living (worshipping false gods) where the people do not speak.

⁷ Boda comments about the grumbling episodes, “Throughout these accounts, Moses consistently reminds the people that the true object of their grumbling is Yahweh” (*A Severe Mercy: Sin and Its Remedy in the Old Testament*, Siphrut 1 [Winona Lake, IN: Eisenbrauns, 2009], 87).

⁸ Currid remarks, “What is not frequently noticed in regard to the murmuring motif is how commonly Egypt is mentioned in the texts. . . . In fact, whenever the Hebrews complained, they mentioned Egypt” (*Ancient Egypt and the Old Testament* [Grand Rapids: Baker Books, 1997], 145).

⁹ Alter notes that “this term [free] is a striking instance of selective memory. The slaves did not have to pay for their food, which was provided by their owners, but of course a brutally high price was exacted through the punishing labor imposed upon them” (*The Hebrew Bible: A Translation with Commentary* [New York: W. W. Norton & Company, 2018], 1:514n5).

brought us *out of a land* flowing with milk and honey to kill us in the wilderness?” (16:13)—applying the description of the Promised Land to *Egypt!*¹⁰ “Why have you made us come up out of *Egypt* to bring us to this evil place?” (20:5, ESV). After the Meribah rebellion, Moses entreats Edom by recalling Israel’s plight in Egypt and Yahweh’s deliverance from Egypt (20:15–16). It is in this context that the people, in the serpent episode, lament, “Why have you brought us up *out of Egypt* to die in the wilderness?” (21:5, ESV).¹¹ Therefore, Currid’s point is valid: “Because Egypt was inevitably mentioned when the Israelites murmured, one would not be surprised to find some Egyptian elements . . . in those stories.”¹² With that in mind, I turn to consider the people’s sin, the serpents, and salvation in Numbers 21:4–9.

Following on the naratival heels of the Meribah rebellion in Numbers 20:1–13,¹³ the people’s sin (21:7, אטח) seems more overtly egregious. Their reason for preferring Egypt and questioning Yahweh’s plan (v. 5) is that they “revile the very stuff that God has given them as bounty to sustain them in the wilderness—the manna.”¹⁴ This episode near the Red Sea (Num 21:4) markedly contrasts with when

¹⁰ Jacob Milgrom, *Numbers במדבר: The Traditional Hebrew Text with the New JPS Translation*, JPSTC (Philadelphia: Jewish Publication Society, 1990), 133.

¹¹ Balak king of Moab and Balaam discuss the formidable nature of Israel noting twice that the Israelites “came out of Egypt” (22:5, 11) and twice that Yahweh their God “brings them out of Egypt” (23:22; 24:8). Ironically, the foreign king and “money-grubbing prophet” are the ones who “rightly acknowledged the superiority of Yahweh . . . An outsider saw what was actually happening, whereas God’s ‘treasured possession’ were blind to the reality of God’s plan” (Andrew J. Schmutzer, “Numbers,” in *What the Old Testament Author’s Really Cared about: A Survey of Jesus’ Bible*, ed. Jason S. DeRouchie [Grand Rapids: Kregel Academic, 2013], 126–27).

¹² Currid, *Ancient Egypt*, 145.

¹³ Milgrom (*Numbers*, 465–67) helpfully observes that the accounts of chs. 20–21 parallel one another literarily, suggesting that the new generation rebels much like the exodus generation.

¹⁴ Alter, *The Hebrew Bible*, 1:551n5. Alter calls this a “denigration of a divine gift.” Wenham calls the Israelite language of “worthless food” a “disparaging comment” (*Numbers: An Introduction and Commentary*, TOTC 4 [Downers Grove, IL: Intervarsity Press, 1981], 176); however, this seems too mild. Alter suggests that it is possible “the people are saying that they retch when they try to eat the bread” (Alter, 1:551n5). Their denigration of the Lord’s provision is even worse if the interpretation of Wisdom 16:21 is accepted: “Your sustenance manifested your sweetness towards your children” (NETS). Thus, on Wisdom’s terms, the rejection of the food would indicate Yahweh is no longer satisfying to them.

Israel departed from the Red Sea and “believed in Yahweh and in Moses his servant” (Exod 14:31).¹⁵ In Numbers, their cynical inquiry evidences a *distrust* and dissatisfaction with God’s plan and provision. God responds immediately by sending הַשָּׂרָפִים הַנִּהָרְשִׁים (*seraph-serpents*, 21:6).¹⁶

Why *seraph*-serpents? Regardless of the nuance of שָׂרָפ (see n16 below), Currid suggests “the real importance” of the term “is that it was originally an Egyptian word . . . the concept of *śērāpîm*, then, was borrowed from Egypt by the Hebrew writer.”¹⁷ He goes on to suggest, compellingly, that the serpents “are to be understood in light of Egyptian symbolism,” particularly the uraeus worn on Pharaoh’s headdress in “the form of an enraged female cobra that, imbued with the power of the gods, would instill terror in Pharaoh’s enemies.”¹⁸ The Egyptian thread running throughout the rebellion passages inclines one to this interpretation. Naselli correctly infers, “It’s as if God said to the complaining Israelites: ‘So you miss Egypt? Here you go. Have some snakes—the signature animal that Egypt idolatrously venerates.’”¹⁹

¹⁵ John D. Currid, *A Study Commentary on Numbers*, EP Study Commentary (Darlington, England: EP Books, 2009), 296.

¹⁶ There is debate about the meaning of שָׂרָפ, whether it refers to a venomous bite, burning inflammation produced by a bite, their fiery color, or something else. Cf. Philip J. Budd, *Numbers*, WBC 5 (Waco, TX: Word Books, 1984), 234; Karen R. Joines, “Winged Serpents in Isaiah’s Inaugural Vision,” *JBL* 86, no. 4 (1967): 410–15; idem., “Bronze Serpent in the Israelite Cult,” *JBL* 87, no. 3 (1968): 250–52; D. J. Wiseman, “Flying Serpents,” *TynB* 23 (1972): 108–10; Baruch A. Levine, ed., *Numbers 21–36: A New Translation with Introduction and Commentary*, AB 4A (New York: Doubleday, 2000), 87–88; Milgrom, *Numbers*, 174; Wenham, *Numbers*, 176; Currid, *Ancient Egypt*, 146–49; Charlesworth, *The Good and Evil Serpent*, 329–30, 443–44; Marris suggests that “it seems not unlikely that both nuances [of appearance and burning bite] may be intended” (Marris, “Raised Serpent,” 134).

¹⁷ *Ancient Egypt*, 147. Currid also notes that the term for “bronze/copper” also appears to be borrowed from Egyptian.

¹⁸ Currid, 147; Joines provides numerous examples of Egyptian serpent symbolism (“Winged Serpents,” 410–15). While the Egyptians understood this power of protection in a positive light (Charlesworth, *passim*), that only makes sense in light of the mortal fear of death rightly accompanying venomous snakes—i.e., the uraeus is only positive for the person “protected” by it.

¹⁹ Andrew David Naselli, *The Serpent and the Serpent Slayer*, SSBT (Wheaton, IL: Crossway, 2020), 75.

In the other Pentateuchal passage where Moses is involved with serpents (Exodus 7:8–13), similar symbolism is at play when Aaron and Moses appear before Pharaoh and provide a sign (7:9, *תָּננוּ לָכֶם מוֹפֵת*). Garrett articulates the significance of this symbolism well:

Several deities had snake form, including Renenutet, a cobra-goddess who was the guardian of the pharaoh, and Edjo (Wadjyt), a cobra-goddess who was the patron deity of Lower Egypt (where the Israelites lived). Usually depicted as a rearing cobra, the uraeus, Edjo famously appears on the pharaonic crown alongside Nekhbet, the vulture goddess and patron deity of Upper Egypt. *YHWH has therefore co-opted a major symbol of the power of Egypt and of the pharaoh personally. The spiritual guardians that Pharaoh thinks he can depend upon are actually under the direct control of YHWH.*²⁰

Against this background, the swallowing (7:12, *בלע*) of the magician's serpents by Aaron's seems to adumbrate the swallowing of Pharaoh's army in the sea (15:12 [*בלע*] cf. 14:16–18, 26).²¹ Thus, the sign signifies Pharaoh's (and thereby Egypt's) ultimate *impotency* in the face of Yahweh's *omnipotency*. Recognizing the polemical use of serpent symbolism in Exodus 7 suggests the probability of similar in Numbers 21.

Given the likelihood of the Egyptian background to the serpents that God sent in judgment of Israel's sin (21:7), one must still ask whether this background might apply to the serpent Moses places upon the *סֵל* (pole/standard, 21:9), and if it applies, how does it function in relationship to the salvific/life-restoring intent of the event. That the serpent placed on the standard represents and resembles the attacking serpents is not seriously debated (both are *שָׂרָפִים* and *נָחָשׁ*; vv. 8–9 cf. v. 6),²²

²⁰ Duane A Garrett, *A Commentary on Exodus*, KEL (Grand Rapids: Kregel Academic, 2014), 275, emphasis added; Currid's thorough analysis substantiates Garrett's conclusions: John D. Currid, "The Egyptian Setting of the 'Serpent': Confrontation in Exodus 7,8–13," *BZ* 39, no. 2 (1995): 203–24; republished in *Ancient Egypt*, 83–103; cf. Alexander Alexander T. Desmond, *Exodus*, AOTC 2 (Downers Grove, IL: InterVarsity Press, 2017), 162; John L. Mackay, *Exodus*, Mentor (Fearn, UK: Christian Focus, 2001), 137–40.

²¹ Currid, "Egyptian Setting," 205–6; Naselli, *Serpent*, 73–74; Alexander (*Exodus*, 162) notes that these are the only two occurrences of *בלע* in Exodus.

²² This position does not depend on understanding this as an example of "sympathetic magic" (e.g., Joines) or "homeopathic healing" (e.g., Milgrom). For example, Marrs and Wenham demur, and yet they would still agree that the image represented the deadly serpents. Cf. Joines, "Bronze Serpent," 250–51; Marrs, "Raised Serpent," 134n7; Currid, *Ancient Egypt*, 148–49; Levine,

so one can reasonably expect the Egyptian connection to persist. If it persists, however, then how does the Egyptian symbolism function for the serpent upon the standard? In what sense would such an image be life-giving?²³

Wenham correctly observes that “the serpent is a cure for those bitten [21:8, כָּל הַנִּשְׁחָץ], not a protection against bites.”²⁴ This militates against an apotropaic (warding off) interpretation, since Yahweh does not do exactly what they requested.²⁵ Instead, as Fretheim said, “Deliverance comes, not in being removed from the wilderness [or even in the removal of the snakes!], but in the very presence of the enemy . . . The death-dealing forces of chaos are nailed to the pole. God transforms death into a source of life.”²⁶ To better understand salvation-from-judgment of the serpent upon the standard, I propose it has multiple dimensions which all contribute to the life-giving event: (1) *polemical*, (2) visual, and (3) vertical.

The *polemical* dimension arises from the Egyptian symbolism, connected not only with the serpent but also with the use of a סָ (pole/standard, 21:9).²⁷ Currid

Numbers 21–36, 89; Charlesworth, *The Good and Evil Serpent*, 332–38; Milgrom, *Numbers*, 174, 459–60; Wenham, *Numbers*, 176–77; R. Dennis Cole, *Numbers*, NAC 3B (Nashville: Broadman & Holman, 2000), 349–50; George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers*, ICC (Edinburgh: T & T Clark, 1903), 276–78; Alter notes that the use of נְשָׁחָץ (bronze/copper; cf. Deut 8:9) creates a literary pun (sounding like נִשְׁחָץ), contributing to the snake-likeness (*The Hebrew Bible*, 1:552n9).

²³ N.b. the twofold emphasis on looking and living in 21:8–9.

²⁴ *Numbers*, 177.

²⁵ They had asked Moses to pray וַיִּסְר מִמֶּלֶיְנוּ אֶת הַנָּחָשׁ (that he *take away from* us the serpents, 21:7).

²⁶ Terence E. Fretheim, “Life in the Wilderness,” *Dialog* 17, no. 4 (1978): 270; therefore, this episode exemplifies salvation *through* judgment rather than merely salvation *from* judgment. As Hamilton comments, “The narrative teaches that it is not those who rely on their own understanding who find salvation, but those who believe what Yahweh says. Yahweh is again glorified in salvation through judgment” (James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* [Wheaton, IL: Crossway, 2010], 117–18).

²⁷ This is the second occurrence of the term in the canon (Exod 17:15 is first). It is used twenty-one times, with almost half occurring in Isaiah (10) double the next closest book (Jeremiah). The LXX of Isaiah typically translates סָ with a term derived from √σημειον: σύσσημον (Isa 5:26; 49:22; 62:10), σημεῖον (11:12; 13:2; 18:3; 33:23), and σημαία (30:17). The root of Jesse is a סָ (11:10), and Yahweh raises him up for the nations (11:12, וַיִּשָּׂא נֶס לְגוֹיִם). The verbs that most commonly have סָ as their object in Isaiah are נִשָּׂא (18:3; 13:2; 11:12; 5:26) and רוּם (62:10; 49:22). In Isaiah 40–55, the only

suggests, based upon an analysis of standards in ancient Egypt, that “the raising up of the bronze serpent on a standard may also be a symbol of Yahweh’s vanquishing Egypt.”²⁸ By fixing the serpent on a standard Moses proclaims that Yahweh—and not Egypt—has the power to save (Num 11:23 cf. Isa 59:1);²⁹ for, Yahweh is a victorious warrior (cf. Exod 15:1–18) displaying a token of his defeated enemy. Thus, the polemical dimension highlights Yahweh as the exclusive savior,³⁰ the victorious warrior. To ignore or distrust Yahweh’s offer of salvation is to set oneself *against* the victorious warrior (Num 21:5),³¹ the only means of salvation. Thus, the serpent “image also symbolized the destruction of Egypt (which had occurred during the Exodus plagues) and of those who wished to return to Egypt and her ways.”³² In other words, the judgment remains for those who continue in unseeing unbelief.

The visual dimension is the corollary to that last point because looking

occurrence of נָס is accompanied by both verbals (וְיָאֵל עַמִּים אֲרִים) כֹּה אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲשָׂא אֶל גּוֹיִם יָדַי וְיָאֵל עַמִּים אֲרִים; נָסִי; Thus says, the sovereign Yahweh: “Behold, *I will lift up* my hand, and to the peoples *I will raise up* my *standard*”). This passage, in context, describes how Yahweh will provide children to the bereaved Zion (Isa 49:14–21), and it appears to allude to Exod 17:15–16 via Yahweh’s banner and hand (כֹּה אָמַר אֲדֹנָי יְהוִה הִנֵּה אֲשָׂא אֶל גּוֹיִם יָדַי וְיָאֵל עַמִּים אֲרִים; And he called its name “Yahweh is my *banner*,” and he said, “A *hand* upon Yahweh’s *banner*!” This reads כֹּס as a scribal error in verse 16, emending with נָס as is generally agreed). See Garrett, *Exodus*, 434n57; Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary* (Louisville: Westminster Press, 2004), 311–12. Thus, Isa 49:22 pertains to what precedes as I argued in chap. 2 that Isaiah 53 pertains to Isaiah 54. As I discussed in chap. 2, the collocation of these verbs has significance for Isaiah. The only other verse in Isaiah 40–55 to have both verbals is 52:13, where it is the Servant who is lifted up. Perhaps, Isaiah views the messianic root of Jesse who is raised as a נָס (11:12) as none other than the Servant who is אֲשָׂא וְנָסִי. Cf. Frey, “Schlange,” 189–91.

²⁸ Currid, *Ancient Egypt*, 149; Naselli, *Serpent*, 76–77.

²⁹ Currid, *Ancient Egypt*, 149–55.

³⁰ This interpretation is evident in the early Jewish writing of Wisdom 16:7, which interprets this passage: “For the one who turned was not saved because of what was beheld, but because of you, the savior of all” (NETS). Charlesworth agrees, “At the center of the story is not the serpent, and not even Moses; in central focus is Yahweh” (*The Good and Evil Serpent*, 337); Frey, “Schlange,” 163.

³¹ Charlesworth (*The Good and Evil Serpent*, 331) correctly notes that the LXX softens the language of the Hebrew in 21:5 where the people speak *against* both Yahweh and Moses (an adversative אַ in each case); Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (New York: Cambridge University Press, 2003), sec. 4.1.5 (d).

³² Currid, *Ancient Egypt*, 149.

(רָאָה, v. 8; נָבַט, v. 9) is the means by which one receives Yahweh's salvation. The latter term, נָבַט, is less common than the former,³³ and it sometimes communicates the semantic value of trusting when people are the subject.³⁴ In Genesis 15:5, it is used of Abram looking to the sky, numbering the stars *in faith* that Yahweh will keep his promise that his offspring would number similarly. In Genesis 19:17 (cf. 19:26), the verb is used to describe a longing glance back from where the Lord brought Lot and his family out and symbolizes *distrust* in the severity of the Lord's judgment. In 1 Samuel 16:7, Samuel is not supposed *to trust in* (look upon) the appearance of Jesse's son as a sign of Yahweh's favor. Psalm 34:6 (34:5, ET) indicates that "those who trust in (look to) Yahweh . . . shall never be ashamed." Psalm 119:18 pleads, "Open my eyes that I might behold (and believe!) wondrous things from your law." These sufficiently demonstrate that seeing can imply a component of trust depending on the context.³⁵ The interpreters of Targums Onqelos and Pseudo-Jonathan (cf. Barn 12:7) understand Numbers 21:8–9 in this way adding elements to clarify.³⁶ With those early interpreters, Milgrom points out the need for obedience in looking: "Only those who *heeded* His command to look at the snake would

³³ In making this point, I do not mean to say that the more common verb of seeing cannot communicate trusting/understanding (e.g., Isa 6:9–10; 1 Kgs 10:7; Ps 40:3). See Jackie A. Naudé, "רָאָה," in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 3 (Grand Rapids: Zondervan, 1997), 1007–15.

³⁴ Obviously, this is not always the case. Goliath's look upon David (1 Sam 17:42) hardly communicates trust in David (though one might argue that Goliath *disbelieves* David is a worthy opponent). Context ultimately determines the sense of the verb.

³⁵ See also Isa 5:12; 22:8–11; 42:18 (recalling Isa 6:9–10); Zech 12:10 (see my chap. 4). Lessing comments on נָבַט in Zech 12:10 and says, "Here the Hiphil of נָבַט, meaning 'look, gaze,' is synonymous with saving faith" (*Zechariah*, CC [Saint Louis, MO: Concordia Publishing House, 2021], 460).

³⁶ E.g., Targum Pseudo-Jonathan inserts that the one who looks has his heart directed toward the Name of the Word of Yahweh (וּמְכוּיִן לִיבִיהָ לְשׁוֹם מִימְרָא דִּיִּי). See discussions in Frey, "Schlange," 172–75; Marrs, "Raised Serpent," 135n10; Charlesworth, *The Good and Evil Serpent*, 331; Milgrom, *Numbers*, 174; John L. Ronning, *The Jewish Targums and John's Logos Theology* (Grand Rapids: Baker Academic, 2010), 179–80. Fletcher (*Signs*, 164) adds Justin Martyr's *First Apology* where Justin describes Moses saying, "If ye look to this figure, and believe, ye shall be saved thereby" (60).

recover.”³⁷ The latent concept of trust is also suggested by people’s confession of sin and request for the intercession of Moses as their mediator:³⁸ they are turning from their sinful preference for Egypt and turning to (i.e., trusting) Yahweh for deliverance.

Finally, the vertical dimension of the serpent’s placement upon a standard is easily overlooked. Gray helpfully observes that “the word נֹשֵׂא is generally used of a conspicuous object round which people, especially troops, mustered . . . here it seems to mean . . . a pole *sufficiently high to be conspicuous*.”³⁹ Simply put, there is symbolic significance that the serpent—by being placed sufficiently high—is removed and distanced from the people (vertically). God symbolically answers their request in 21:7 to “take away” the serpents—not by removing the physical serpents but by removing from them their preference for Egypt and the judgment he set upon them. Naselli comments on this dimension: “Lifting the snake on a pole symbolized that God would draw the curse away from his snakebitten and faith-filled people.”⁴⁰ In other words, the salvation Yahweh offers symbolically depicts the removal of the judgment he sent upon them in the form of serpents.⁴¹

In summary, the salvation provided by Yahweh in Numbers 21 is profitably understood in three dimensions: polemical, visual, and vertical. Polemically, the uplifted serpent indicates Yahweh is the victorious warrior who delivered them from

³⁷ Milgrom, *Numbers*, 174; Cf. other interpreters who similarly suggest the necessity of obedience and/or faith: Marris, “Raised Serpent,” 138; Timothy R. Ashley, *The Book of Numbers*, NICOT (Grand Rapids: Eerdmans, 1993), 405–6; Cole, *Numbers*, 349; Charlesworth, *The Good and Evil Serpent*, 333–38; Fletcher, *Signs*, 139–40; Naselli, *Serpent*, 76.

³⁸ Boda (*A Severe Mercy*, 95) notes that mediatorial intercession is the most common means of repenting before Yahweh in the wilderness accounts.

³⁹ *Numbers*, 278, emphasis added.

⁴⁰ Naselli, *Serpent*, 76.

⁴¹ Additionally, in tandem with what I called the polemical dimension, this vertical separation may also communicate Yahweh’s distancing them from Egypt.

Egypt, making himself the exclusive savior. Visually, the call to look and live must be obeyed—ignoring and, therefore, disbelieving the salvific gift of Yahweh will result in death since the people were bitten already (John would say condemned already; John 3:18). Vertically, the uplifted serpent symbolizes Yahweh’s removal of his judgment for all who obediently look.⁴² Therefore, this episode in Numbers 21 evinces the people’s sinful preference of something other than God (Egypt),⁴³ unbelief, and salvation from divine judgment. I will now consider if John 3 contains these contextual elements as it alludes to the serpentine judgment of Numbers 21.

Saved from Wrath

In John 3, Jesus’ ὑψωσις and being given to save (3:13–17) shines forth upon the backdrop of condemnation (3:18), humanity’s preference for darkness (3:19), and ultimately, wrath upon unbelieving disobedience (3:36). To demonstrate this, I will first consider how verses 3:13–17 depict God’s saving work to be had *in* Jesus,⁴⁴ and then I will examine how John contrasts this salvation with divine judgment against all who distrust Jesus.

⁴² By emphasizing the positive elements surrounding the serpent in Numbers, Charlesworth (*The Good and Evil Serpent*, 338) neglects the Egyptian elements and the ultimately negative cast that the serpent itself has in this passage; Jipp notes in his review how Charlesworth “downplays negative valences” (Joshua W. Jipp, “The Good and Evil Serpent: How a Universal Symbol Became Christianized,” *BBR* 21, no. 2 [2011]: 264); concluding his review, Day remains largely unconvinced: “The OT’s overall picture of the serpent much more negative than positive” (John Day, “The Good and Evil Serpent: How a Universal Symbol Became Christianized,” *JSOT* 35, no. 5 [2011]: 11); however, in fairness, Day does think Charlesworth’s presentation surrounding Num 21 is convincing, but I suspect the reviewer would ultimately find Currid’s work more compelling. Against Charlesworth and with Naselli, the serpent image itself is not about giving life but about Egypt and God’s judgment (Naselli, *Serpent*, 76; cf. Currid, *Ancient Egypt*, 142–55). Similarly, Burkett writes, “The serpent does have significance—not as a savior figure, however, but as a power bringing death” (*Son of the Man*, 121).

⁴³ The constant preference for Egypt in the grumbling passages (see earlier survey) speaks in favor of the polemical reading offered here and against any reading suggesting Yahweh co-opted Egyptian healing symbolism or sympathetic magic. It would seem counterproductive if not outright contradictory for Yahweh to be speaking against preferring Egypt while utilizing Egyptian practices.

⁴⁴ The phrase ἐν αὐτῷ in 3:15 modifies ἔχῃ. John, in every other case, uses εἰς with πιστεύω (e.g., 3:16, 18) and uses ἐν regularly with ἔχω (e.g., 4:44; 5:26, 39; 6:53). See Barrett, *John*, 214; Thyen, *Das Johannesevangelium*, 211; Lidija Novakovic, *John 1–10: A Handbook on the Greek Text*,

In the preceding context of 3:13–17, Jesus has exposed *inabilities* that beset Nicodemus as a kind of sample of fallen humanity (n.b., *ἄνθρωπος* in 2:25; 3:1).⁴⁵ These inabilities include (1) an inability to see God’s kingdom (*οὐ δύναται ἰδεῖν*, 3:3), (2) inability to enter the kingdom (*οὐ δύναται εἰσελθεῖν*, 3:5), and (3) apparent inability, therefore, to understand or believe (*ταῦτα οὐ γινώσκεις; . . . οὐ πιστεύετε*, 3:10–12 cf. 12:39).⁴⁶ With Van der Watt, 3:12 appears to transition from a focus on humanity’s “experience of the work of the Spirit” like one experience’s wind (accepting its reality without understanding its totality; cf. 3:7–8) to a focus on “some heavenly facet(s) of the soteriological process [n43, 3:13ff].”⁴⁷ Therefore, 3:13–17 reveals facets of the divine perspective on the way humanity may be saved (*σῶζω*, 3:17) and precedes the divine perspective on the backdrop of salvation (3:18–20 cf. 3:36). As Zumstein says, if 3:1–12 depict man’s inability to come to God then “[3:13–21] explores the inverse of the above, namely how God comes to humans.”⁴⁸

In some sense, the concepts of *ἀναβαίνω* and *καταβαίνω* in 3:13 foreshadow structurally the concepts of *ὑψόω* and *ἀποστέλλω* in 3:14–18,⁴⁹ which hinge around

BHGNT (Waco, TX: Baylor University Press, 2020), 86–87; Murray J. Harris, *John*, EGGNT (Nashville: B & H Academic, 2015), 75.

⁴⁵ Fletcher, *Signs*, 75–80; cf. Köstenberger, *John*, 2004, 115–16; Jean Zumstein, “The Revelation Strategy in the Gospel of John 3 and 4,” in *Expressions of the Johannine Kerygma in John 2:23–5:18: Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2017 in Jerusalem*, ed. R. Alan Culpepper and Jörg Frey, WUNT 423 (Tübingen: Mohr Siebeck, 2019), 2.

⁴⁶ There are soteriological tensions and implications associated with moral inability. See the discussion in D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (Eugene, OR: Wipf & Stock, 2002), 125–98.

⁴⁷ Jan G. Van der Watt, “Knowledge of Earthly Things?: The Use of *Επίγειος* in John 3:12,” *Neot* 43, no. 2 (2009): 304.

⁴⁸ Zumstein, “Revelation Strategy,” 3.

⁴⁹ Frey’s cautions taken (“Schlange,” 182, 201), I do not mean to imply that *ἀναβαίνω* and *ὑψόω* are synonyms or even coextensive in context; all I am saying is that “their close proximity to each other and their shared vertical-spatial connotations make it difficult to isolate them from one another in this part of Jesus’ discourse” (Williams, “Another Look at ‘Lifting Up,’” 65; cf. John W. Pryor, “The Johannine Son of Man and the Descent-Ascent Motif,” *JETS* 34, no. 3 [1991]: 341–51; Loader, “Re-Examining,” 54–69). The components map in the following manner (continued on next page):

the γάρ's of 3:16–17.⁵⁰ These correspond respectively to the ὑψωσις of the Son of Man and to the incarnation of the Son of God.⁵¹ Fletcher observes that although “there is no difference of *identity* between the Son of Man and the Son of God in John's Gospel . . . there is a slight difference in *function*: only the Son of Man is ‘lifted up,’ while only the Son of God is ‘sent.’”⁵² From that slight overstatement,⁵³ one might generalize: while both originate from above,⁵⁴ *usually* the Son of Man title is used in John when emphasizing the bottom-up, on-earth nature of his ministry (e.g., lifting up),⁵⁵ and the Son of God title *usually* occurs in a context emphasizing the top-

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- A) οὐδείς ἀναβέβηκεν εἰς τὸν οὐρανὸν (3:13a; no one has gone up into heaven)
 - B) εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, (3:13b; except the one who from heaven descended)
 - C) ὁ υἱὸς τοῦ ἀνθρώπου (3:13c; namely, the Son of Man)
 - A') οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου (3:14–15; thus must the Son of Man be lifted up)
 - B') ὁ θεὸς (...) ἀπέστειλεν τὸν υἱὸν εἰς τὸν κόσμον (3:16–17; God sent his Son into the world)
 - C') τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ (3:18; the only-begotten Son of God)

⁵⁰ Runge comments that “[3:16] is not the primary proposition in Jesus' argument. Instead, 3:16 provides the rationale for *why* the Son of Man was lifted up” (*Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS [Peabody, MA: Hendrickson Publishers, 2010], 278, emphasis mine); cf. Novakovic, *John 1–10*, 88; Harris, *John*, 78; Thyen writes that “durch das einleitende οὕτως γάρ ist v. 16 deutlich als die *Begründung* für das [δεῖ clause] von v. 14 markiert” (*Das Johannesevangelium*, 213, [by the introductory οὕτως γάρ, v. 16 is clearly marked as the rationale for the [δεῖ clause] of v. 14]); R. H. Gundry and R. W. Howell, “The Sense and Syntax of John 3:14–17 with Special Reference to the Use of Οὕτως . . . Ὡστε in John 3:16,” *NovT* 41, no. 1 (1999): 24–39.

⁵¹ Regarding the Son of Man debate, Reynolds has vigorously argued for an apocalyptic background traceable to Daniel 7 (Benjamin E. Reynolds, *The Apocalyptic Son of Man in the Gospel of John*, WUNT 2, Reihe 249 [Tübingen: Mohr Siebeck, 2008], 104–30; idem., “The Use of the Son of Man Idiom in the Gospel of John,” in “*Who Is This Son of Man?*”: *The Latest Scholarship on a Puzzling Expression of the Historical Jesus*, ed. Larry W. Hurtado and Paul L. Owen, LNTS 390 [London: T&T Clark International, 2011], 101–29; cf. Robert Maddox, “The Function of the Son of Man in the Gospel of John,” in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on His 60th Birthday*, ed. Robert J Banks [Milton Keynes, UK: Paternoster Press, 1975], 186–204); Moloney and Rhea both contend, ultimately, that the Son of Man is a pre-existent messianic figure who is the unique revealer of God (Francis J. Moloney, *The Johannine Son of Man*, 2nd ed., BSRel 14 [Rome: Las Libreria Ateneo Salesiano, 1978], 246; Robert Rhea, *The Johannine Son of Man*, ATANT 76 [Zürich: Theologischer Verlag, 1990], 69–70); Burkett (Burkett, *Son of the Man*, 51–111) invests a great deal of space to argue that Proverbs 30:1–4 is the background.

⁵² Fletcher, *Signs*, 128n14, emphasis added; cf. Moloney, *Son of Man*, 65–66.

⁵³ Burkett (*Son of the Man*, 95–103) argues for the equivalence of the titles pointing out that, even though only the Son of Man is explicitly lifted up, “sending” occurs in the context of “Son of Man” in John 6:27–29; 8:28–29 (among other objections).

⁵⁴ Fletcher, *Signs*, 128n14; Burkett, *Son of the Man*, 97; Moloney, *Son of Man*, 66.

⁵⁵ John 1:51; 3:13–14; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31.

down, from-heaven nature of Jesus' ministry (e.g., incarnation).⁵⁶ This generalization makes sense in John 3. Marrs helpfully adds that "the Johannine sequence" of "descent/ascent" is a reversal of "the Jewish literature" where "the sequence is consistently ascent/descent."⁵⁷ This further highlights Jesus' *origin* as ἀνωθεν (from above, 3:31). Therefore, for the purposes of this chapter, I will focus on 3:14–15 noting how 3:16–18 explains and supports it before I turn to consider 3:19–20, 36.

The comparison between the serpent episode and Jesus' ὕψωσις is properly described as typological,⁵⁸ not just in the verbal ὑψόω but in many respects.⁵⁹ To aid in this discussion, I compiled ten correspondences in Table 5.1 below with an attempt to draw out the *Steigerung* or typological difference for John.

⁵⁶ John 1:34 (variant, see chap. 3), 49; 3:18 (cf. 3:17); 5:25; 10:36; 11:4, 27; 19:7; 20:31.

⁵⁷ Marrs, "Raised Serpent," 145n43; citing Meeks ("Man from Heaven in Johannine Sectarianism," *JBL* 91, no. 1 [1972]: 50); cf. Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBLDS 63 (Chico, CA: Scholars Press, 1983), 96–97.

⁵⁸ E.g., Henry Alford, *The Greek Testament: An Exegetical and Critical Commentary* (Grand Rapids: Guardian Press, 1976), 1:717–18; Frey, "Schlange," 185–205; Charlesworth, *The Good and Evil Serpent*, 414–15; Fletcher, *Signs*, 168–71; Williams, "Another Look at 'Lifting Up,'" 64–65; Vistar, *The Cross-and-Resurrection*, 70–71; Naselli, *Serpent*, 77–78; cf. Marrs, "Raised Serpent," 139–47; T. Francis Glasson, *Moses in the Fourth Gospel* (Naperville, IL: SCM Press, 1963), 33–39; Merrill C. Tenney, *John: The Gospel of Belief* (Grand Rapids: Eerdmans, 1997), 88–89; Beutler, *John*, 96–97.

⁵⁹ See esp. Naselli, *Serpent*, 77–78; Fletcher, *Signs*, 168–71; Tenney, *John*, 88–89; Alford, *Greek Testament*, 1:717–18; cf. James H. Charlesworth, "The Symbology of the Serpent in the Gospel of John," in *John, Jesus, and History: Aspects of Historicity in the Fourth Gospel*, ed. Paul N. Anderson, Felix Just, and Tom Thatcher, *John, Jesus, and History 2* (Atlanta: Society of Biblical Literature, 2009), 64–65, 71.

Table 5.1 Typological correspondences

Numbers 21	John 3	<i>Steigerung</i> / Escalation
People sinfully preferred Egypt (vv. 5, 7)	People love darkness and evildoing (vv. 19–20).	Internal dimension of sin foregrounded.
State of judgment from God (vv. 6–7)	State of judgment from God (vv. 18–21, 36)	Eschatological Judgment
Moses intercedes (v. 7).	Jesus intercedes for all who will believe (17:20–26).	Intercessor is lifted up.
God offers [physical] salvation (vv. 8–9).	Jesus offers eternal salvation (3:14–17).	Jesus is the offeror of eternal salvation.
The serpent is lifeless, and the offered life must come from Yahweh.	John says that Jesus has life <i>ἐν αὐτῷ</i> (3:15; 5:26). ⁶⁰	The lifted up one has life <i>in himself</i> .
Salvation is contingent upon looking at the serpent (vv. 8–9).	Salvation is contingent upon belief in Jesus (vv. 14–18, 36).	Belief/trusting in the offeror is foregrounded.
The serpent is elevated upon a standard (vv. 8–9) to be savingly seen.	Jesus is elevated in his <i>ὑψωσις</i> to save all who see/believe (3:14; 6:40). ⁶¹	The offeror is lifted up; the lifted up one saves.
People must implicitly trust Yahweh’s word (vv. 8–9).	People must trust in the <i>name</i> of God’s Son (3:18 cf. 17:26). ⁶²	Trust is foregrounded and placed in the lifted up one.
Serpent symbolizes judgment and their sinful preference. ⁶³	The <i>ὑψωσις</i> -event symbolizes the people’s sin (cf. 8:24, 28). ⁶⁴	Jesus does not represent sin or judgment directly.

⁶⁰ See n44 above and n72 below. N.b., 1:4–5; 14:6.

⁶¹ N.b., John 12:32 says *ἐὰν ὑψωθῶ ἐκ τῆς γῆς* (when I am lifted up *from the earth*). Frey (“Schlange,” 183) argues that John 3:15 is “Bedacht parallel” with Num 21:8 (LXX) in the following clauses (n.b., he views seeing as believing): *πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχει ζωὴν αἰώνιον* (John 3:15); *πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται* (Num 21:8).

⁶² Joshua J. F. Coutts, *The Divine Name in the Gospel of John: Significance and Impetus*, WUNT 2, Reihe 447 (Tübingen: Mohr Siebeck, 2017), 71–120.

⁶³ See pp167–76 above.

⁶⁴ In a sense, it is the culmination of preferring darkness and hating the Light—namely, darkness seeking to put out the Light. Alford, *Greek Testament*, 1:717–18; Craig R. Koester, “Why Was the Messiah Crucified? A Study of God, Jesus, Satan, and Human Agency in Johannine Theology,” in *DJFG*, 178; cf. Williams, “Another Look at ‘Lifting Up,’” 65; Fletcher, *Signs*, 170.

Table 5.1 continued

Numbers 21	John 3	<i>Steigerung</i> / Escalation
Looking to the serpent symbolizes trusting Yahweh's word (vv. 8–9).	Looking to Jesus often <i>is</i> trusting him in John (e.g., 6:40; 19:37; see chapter 4). ⁶⁵	The object of looking is the object of trusting.

From the table, the correspondence is certainly not limited to the ὕψωσις-concept, as Charlesworth and Fletcher have rightly argued.⁶⁶ Yet, against Charlesworth,⁶⁷ οὕτως is a correlative adverb of manner,⁶⁸ and as an *adverb*, it accents the action of the verb in the comparison (ὕψόω). Runge argues that John placed ὑψωθῆναι, “the complement of δεῖ,” “in a marked position ensur[ing] that it receives extra attention.”⁶⁹ The action, therefore, is the focal point of the typological comparison as an event which employs other elements from the serpent episode.⁷⁰

As I noted in Table 5.1, Jesus is lifted up like the serpent to provide all who believe with eternal life in himself (3:15). Just as Yahweh’s life-giving was contingent

⁶⁵ Williams helpfully draws out how the Isaianic allusion (to Isa 52:13, via ὑψόω) also compliments the seeing motif, as Yahweh calls to ἰδοῦ (52:13; MT: הִנֵּה) “my Servant,” and shortly thereafter, that which has not been told, ὁψονται (52:15; MT: וַיֵּרְאוּ). Williams, “‘Seeing,’ Salvation, and the Use of Scripture,” 144–47. See also my discussion of the seeing motif in chap. 4.

⁶⁶ Charlesworth, *The Good and Evil Serpent*, 377–79; Fletcher, *Signs*, 152–71.

⁶⁷ *The Good and Evil Serpent*, 377. In fairness, Charlesworth is arguing against those who say the comparison “denotes *only* the verb” (emphasis mine), but in the process of his argument, he tends to minimize the verb in favor of his serpentine focus (despite saying that “the ‘lifting up’ is crucial and should not be minimized” [381]).

⁶⁸ Rightly, Novakovic (*John 1–10*, 86) who translates this term in 3:14 as “in this manner” (83); Gundry and Howell render it “in this way” (“Sense and Syntax,” 39).

⁶⁹ Runge, *Discourse Grammar*, 279; cf. Novakovic, *John 1–10*, 86. Furthermore, I suggest John fronted ὑψωθῆναι to draw attention to it as an *intentional deviation* from the verbiage of Numbers 21 (LXX: v. 8 θέξ, v.9 ἔστησεν) in order to *begin* to feature the concept as an allusion to Isaiah 52:13. On the Isaiah connection, see the first grouping cited in n1 above.

⁷⁰ The action necessarily includes subject and object. Charlesworth is right that “one cannot look at a verb; one looks up at the serpent or up at the Son of Man” (*The Good and Evil Serpent*, 381). However, John’s focus in the analogy is primarily upon the action as an event—what is *done* more than *to whom* it is done. If the identity and action pair I utilized in chapters 3–4 are recalled, one might note that the identity statement here relates to the Son of Man (3:13), and the action that corresponds to that identity is ὕψωσις. Thus, the comparison is not one of identity but one of action that elaborates upon an identity already stated.

upon looking at the elevated serpent, so believers having eternal life is contingent upon Jesus' ὑψώσεις—it *must* happen (n.b., δεῖ, 3:15), or no one can be saved.⁷¹ John 3:15 is the first time ἐχρηζωῆν (have life) occurs in John, which is significant given the key soteriological phrase that it becomes (esp. 20:31).⁷² With Williams, John's use of ὑψώω betrays "a gradual elucidation" in its usage, and this "heightened ambiguity . . . accentuates the inseparability of Jesus' death and resurrection insofar as the salvation of believers is concerned."⁷³ Without precluding the apparent double-entendre of the concept, John's primary reference in Jesus' ὑψώσεις is his death by crucifixion.⁷⁴ Verses 16–21 begin to elaborate upon the necessity of the life-giving event of Jesus' ὑψώσεις described in 3:14–15.

While the adverb οὕτως in 3:16 probably provides a back-reference to 3:14–15,⁷⁵ the explanatory γάρ does so indubitably (see n50). Thus, John provides further

⁷¹ Recall the inabilities of fallen humanity in 3:1–12 (see p177 above). See treatment of 3:18–20, 36 below.

⁷² The phrase ἐχρηζωῆν occurs in some form in 3:15, 16, 36; 5:24, 26, 39, 40; 6:40, 47, 53, 54; 10:10; 20:31. Related, though not the same construction, are 6:68 (ῥήματα ζωῆς αἰωνίου ἔχετε), Jn 6:68.); 8:12 (ἔξει τὸ φῶς τῆς ζωῆς). Many of these (including all in John 3) include the adjective αἰώνιος. This is also the first collocation of ζωῆν αἰώνιον (eternal life), which occurs without ἐχρηζωῆν in 4:14, 36; 6:27; 10:28; 12:25, 50; 17:2, 3. The only occurrence of ζωῆ before 3:15 is 1:4.

⁷³ Williams, "Another Look at 'Lifting Up,'" 68, 69 respectively.

⁷⁴ This is clear in 8:28 (where οἱ Ἰουδαῖοι are addressees of ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου [n.b., Aor. Act. Ind. 2nd Pl of ὑψώω]) and in 12:32–34 (where John adds ποίω θανάτω ἡμελλεν ἀποθνήσκειν [cf. 18:32]). Because 3:14–15 (1) fits that pattern, (2) refers to the giving of life which elsewhere results from Jesus' death (6:51–58; 10:28 cf. 10:10–18), and (3) fits the pattern of early Christian testimonies about God giving his son to die for sinners (Gal 1:4; 2:20; 4:4–5; Rom 8:3, 32), I see no reason that Jesus' death by crucifixion is not the primary referent here also. See esp. John E. Morgan-Wynne, "The Cross and the Revelation of Jesus as 'Εγὼ Εἰμι in the Fourth Gospel (John 8:28)," in *Studia Bib 1978: Papers on the Gospels from the Sixth International Congress on Biblical Studies*, ed. Elizabeth A. Livingstone, vol. 2, JSNTSup 2 (Sheffield, UK: JSOT, 1980), 219–26; Frey, "theologia crucifixi," 198, 223–25; Williams, "'Seeing,' Salvation, and the Use of Scripture," 143–49; idem., "Another Look at 'Lifting Up,'" 70; Loader, "Re-Examining," 52–53; cf. idem., *Jesus in John's Gospel: Structure and Issues in Johannine Christology* (Grand Rapids: Eerdmans, 2017), 242–43.

⁷⁵ Of the uses of οὕτως in John, 21:1 is the only arguable prospective use (cf. 3:8, 14; 4:6; 5:21, 26; 7:46; 11:48; 12:50; 13:25; 14:31; 15:4; 18:22). John 3:16 does not employ οὕτως as in 21:1, the final word of a clause transitioning from summary statement to details. Gundry and Howell argue further that "it is more natural to see in οὕτως a reference to some adverbial thought preceding the ὡστε-clause, and to recognize in ὡστε the introduction to an addition somehow parallel to the earlier referent of οὕτως" (27). See Gundry and Howell, "Sense and Syntax," 24–39; Edward W. Klink, *John*, ZECNT (Grand Rapids: Zondervan, 2016), 205; Weinrich, *John*, 371–73; Keener, *John*, 1:566–67; while her comments are non-committal (*John 1–10*, 87), Novakovic's translation takes this position

clarity about the necessity of Jesus' ὑψωσις in 3:16–21. In these verses, the necessity is elaborated upon through verbal variation and discussion of condemnation. I depict the verbal variation in Figure 5.1 to show how the intended semantic fields overlap.



Figure 5.1. Verbal variation in John 3:14–17

What in 3:14 was described as the necessary ὑψωσις of the Son of Man is explained by the active giving of the Son by God (3:16, ἔδωκεν). The gift of God's μονογενῆς Son is motivated by and an embodiment of his love as Creator.⁷⁶ This is the first reason that Jesus' ὑψωσις is necessary: the character of the Creator—loving, merciful, just.⁷⁷ As an explanation of 3:14–15, the *giving* of 3:16 includes both the lifting up of Jesus in death upon the cross (3:14)⁷⁸ and the Father's sending of the Son into the κόσμος (3:17). Thus, the giving of the Son encapsulates the Christ-event from incarnation to

(83). If οὕτως is taken prospectively and γάρ is understood properly, then the meaning is essentially the same because the γάρ would indicate that God's loving gift of his Son was what 3:14 depicted. So, e.g., Hamilton, "John," 75.

⁷⁶ In addition to this passage's use of language evocative of Genesis 22, (see chap. 3, pp98–107), Thyen agrees that John's recall of the prologue (e.g., with μονογενῆς [1:14, 18] and κόσμος [1:9–10]) creates a "Genesisatmosphäre" (Thyen, *Das Johannesevangelium*, 215); Suggit argues that salvation is envisaged as re-creation in this passage via the use of the term ζωή ("Jesus the Gardener: The Atonement in the Fourth Gospel as Re-Creation," *Neot* 33, no. 1 [1999]: 164), and even if one didn't agree with his conclusions, this offers another creation-oriented argument for a connection with the prologue; cf. Jeannine K. Brown, "Creation's Renewal in the Gospel of John," *CBQ* 72, no. 2 (2010): 277–78; Bauckham, *Gospel of Glory*, 121, 125–26.

⁷⁷ I have Exod 34:6–7 in mind because of the prologue connections in context (see note above). Others have argued thoroughly that the prologue alludes to that passage. See Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant According to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009); Ardel B. Caneday, "Glory Veiled in the Tabernacle of Flesh: Exodus 33–34 in the Gospel of John," *SBJT* 20, no. 1 (2016): 55–72.

⁷⁸ This parallel with 3:14–15 and 3:16 is especially pronounced in the ἵνα clauses: ἵνα πᾶς ὁ πιστεύων . . . ἔχη ζωὴν αἰώνιον (3:15); ἵνα πᾶς ὁ πιστεύων . . . ἔχη ζωὴν αἰώνιον (3:16b).

exaltation through crucifixion-resurrection,⁷⁹ and because of this, it facilitates the shift from ascent to descent (see n49), from ὑψωσις to ἀπέστειλεν εἰς τὸν κόσμον.

In 3:17, John introduces three important verbs for the first time: ἀποστέλλω,⁸⁰ κρίνω,⁸¹ and σώζω.⁸² When one recalls that this passage also introduced the concepts of Jesus' ὑψωσις, *having* life, and *eternal* life,⁸³ the fundamental nature of 3:13–21 for Johannine soteriology is clear. In some sense, this passage configures “interpretive categories” for the reader so that they can understand later uses of these soteriological terms.⁸⁴ For the purposes of this chapter, notice that verse 17 elaborates upon 16 by clarifying that the perishing (ἀπόλλυμι, 3:16) of unbelievers is condemnation (κρίνω, 3:17), and believers' having life (3:15–16) is being saved (σώζω, 3:17).⁸⁵ Both verses 16 and 17 *front* the negative statement of purpose: μὴ ἀπόληται (3:16), οὐ ἀπέστειλεν . . . ἵνα κρίνη (3:17). This rhetorically creates a contrast to

⁷⁹ This is like the use of δίδωμι in 6:32 (ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν) in the sense that the Father gives the bread whose origin is heaven, and yet, as the discourse develops, 6:50–51 recall the “live not perish” language of 3:16 and note that the flesh to be eaten is the life-giving flesh of the Son of Man (6:53). Thus, the giving of the bread of heaven seems to also encapsulate the incarnation (via κατὰβάσις) and exaltation through the partaking of the death of the Son of Man (cf. 6:62). See Vistar, *The Cross-and-Resurrection*, 138–58.

⁸⁰ Although this verb has occurred earlier (1:6, 19, 24), this is the first time it is used with Jesus as the object—which is frequent after 3:17, e.g., 3:34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36.

⁸¹ This occurs, e.g., in 3:18; 5:22, 30; 7:24, 51; 8:15, 26, 50; 12:47, 48; 16:11.

⁸² This occurs in 3:17; 5:34; 10:9; 11:12; 12:27, 47. Cf. also σωτήρ in 4:42.

⁸³ For “having life” and “eternal life,” see n72 above.

⁸⁴ Frey writes, “The narrator consistently provides analeptic references that not only point to Jesus’s hour, death, and resurrection (John 1:29; 2:22; 3:14 etc.) but also introduce the appropriate interpretive categories (‘being exalted,’ ‘being glorified,’ ‘laying down one’s life for someone’ etc.) so that the events can be properly understood when they are finally narrated in the passion story” (“The Gospel of John as a Narrative Memory of Jesus,” in *Memory and Memories in Early Christianity: Proceedings of the International Conference Held at the Universities of Geneva and Lausanne (June 2–3, 2016)*, ed. Simon Buttica and Enrico Norelli, WUNT 398 [Tübingen: Mohr Siebeck, 2018], 280).

⁸⁵ Zumstein says similarly, “V.17 übernimmt V.16 und formuliert ihn um: Die Terminologie der Liebe wird durch die der Sendung ersetzt und die Alternative zwischen Verlorengehen und ewigem Leben durch die Alternative zwischen Gericht und Heil” (*Das Johannesevangelium*, KEK 2 [Göttingen: Vandenhoeck & Ruprecht, 2016], 148n73, [V.17 takes over v.16 and reformulates it: The terminology of love is replaced by that of mission and the alternative between perishing and eternal life by the alternative between judgment and salvation]).

ultimately highlight the Creator’s merciful plan of salvation. The contrast is not simply rhetorical, however, because man is unable—of himself—to come to God,⁸⁶ just as the Israelites were unable to save themselves in Numbers 21. As Carson writes, “God’s love is to be admired not because the world is so big and includes so many people, but because the world is so bad.”⁸⁷ This is the second reason that Jesus’ ὑψωσις is necessary: fallen humanity’s dire state, namely ἤδη κέκριται (condemned already, 3:18).⁸⁸ Therefore, the state of fallen humanity, in some sense, necessitates Jesus’ ὑψωσις, and that is the focus of 3:18–20 to which I now turn.

The dire state is the default verdict of ὁ μὴ πιστεύων (whoever is not believing, 3:18), and John clarifies that this *state* of unbelief (n.b., the perfect πεπίστευκεν) distrusts εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ (in the name of the only-begotten Son of God, 3:18). This statement recalls 1:12 where those who receive the Word/Light are those who believe εἰς τὸ ὄνομα αὐτοῦ. Because Jesus shares the Father’s divine name (5:43; 17:11–12),⁸⁹ to reject or dishonor Jesus is to reject the Father (5:23; 8:49; 15:23). The emphasis on the κόσμος in 3:16–17 similarly recalls 1:9–10 which lead up to 1:11–12, giving those verses a cosmological sense (n.b., κόσμος [4×]): “Creation rejects its Creator; the loved reject their Lover. When Jesus was not received by the people to whom he belonged, God himself was not

⁸⁶ See the discussions of mankind’s inabilities and Table 5.1 above (pp177–81).

⁸⁷ *John*, 205; cf. Metzner, *Sünde*, 140; Schnelle comments that while the created world is not inherently viewed negatively, “der Unglaube macht de Kosmos zur widergöttlichen Welt [unbelief makes the kosmos an ungodly world]” (*Neutestamentliche Anthropologie: Jesus, Paulus, Johannes*, Biblisch-theologische Studien 18 [Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1991], 153); Jason Alan Mackey, “The Light Overcomes the Darkness: Cosmic Conflict in the Fourth Gospel” (PhD diss, The Southern Baptist Theological Seminary, 2014), 74; Silva comments that the Johannine usage of κόσμος is typically a reference to humanity where it “constitutes a uniform subject that opposes God in enmity, resists the redeeming work of the Son, does not believe in him, and indeed hates him (John 7:7)” (*NIDNTTE*, 2nd ed. [Grand Rapids: Zondervan, 2014], 2:735); Carson, *Divine Sovereignty*, 163–67.

⁸⁸ Metzner calls this the “äußere Anlaß” (external cause), which is the occasion for God’s “innere Motiv” (inner motive) of love—my first reason noted above (*Sünde*, 140).

⁸⁹ See esp. Coutts, *Divine Name*, 121–39.

received by the world that belonged to him.”⁹⁰ Therefore, distrust in Jesus’ name is a rejection of the Creator, the true Light coming into the world (τὸ φῶς τὸ ἀληθινόν . . . ἐρχόμενον εἰς τὸν κόσμον, 1:9).⁹¹ This is confirmed by 3:19, which indicates the κρίσις (judgment) is that τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς (the Light has come into the world, and people loved darkness rather than the Light).⁹² That this sinful rejection of Jesus is an eternal matter of life or death is evident from John 5:24 because the one who believes does not come into κρίσις but μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν (has passed *from death* into life).⁹³ Thus, the sphere of darkness is the realm of sin and death, and Jesus became incarnate to save fallen humans from this *default* sphere.⁹⁴

⁹⁰ Klink, *John*, 103; Rudolf Bultmann, *The Gospel of John: A Commentary*, ed. George R. Beasley-Murray, trans. J. K. Riches and R. W. N. Hoare (Philadelphia: Westminster Press, 1971), 56; Dorothy A. Lee, *Flesh and Glory: Symbol, Gender, and Theology in the Gospel of John* (New York: Crossroad, 2002), 168; Michaels, *The Gospel of John*, 65; Beutler, *John*, 45; Dennis argues for restricting τὰ ἴδια and οἱ ἴδιοι to “his own place” and “his own people” referring to Israel and Israelites respectively (“Conflict and Resolution: John 11.47–53 as the Ironic Fulfillment of the Main Plot-Line of the Gospel of John (John 1.1–12),” *SNTSU* 29 [2004]: 34–36); however, this neglects the cosmological context and unduly restricts 1:11–13 to Israelites. It is better, with Klink cited above, to understand οἱ ἴδιοι as focusing on the Jewish nation into which the Word became incarnate, while not forgetting these two facts: (1) οἱ Ἰουδαῖοι were chosen from the κόσμος to be Yahweh’s people and a blessing to all the nations of the κόσμος, and (2) their identity overlaps with the world in John’s gospel (e.g., the hatred of the world in 7:7 is οἱ Ἰουδαῖοι’s hatred from 7:1; forced to pick sides, they “have no king but Caesar” [19:15]). The focus aims to intensify the problem: if even God’s chosen people (descended from Abraham) do not receive him, what hope could there be for the κόσμος? Yet, the ὅσοι of 1:12 provides hope because it is not restricted by bloodline or ethnic descent (1:13). Dennis ultimately concedes this by the end of his later monograph (*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], 311–18, esp. 314n301).

⁹¹ Carson comments about the phrase, τὸ φῶς τὸ ἀληθινόν, “If the *logos* is the true light which comes into the *kosmos* (1:9), it is because the *kosmos* is characterised by darkness. If God sent Christ so that the *kosmos* might be saved by him (3:17), it is because the *kosmos* is lost without him” (*Divine Sovereignty*, 164). This makes their rejection of Jesus all the more poignant and pitiable.

⁹² Blank writes, “Richtig beobachtet ist der Doppelsinn von κρίσις als Gericht und Scheidung (Entscheidung). Die Krisis wird eingeleitet durch das τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, dem eine bestimmte Verhaltensweise von seiten der Menschen zugeordnet wird” (*Krisis: Untersuchungen zur johanneischen Christologie und Eschatologie* [Freiburg, Germany: Lambertus-Verlag, 1964], 96, [Properly observed is the double sense of κρίσις as judgment and separation (ruling). The crisis is introduced by the τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, to which is assigned a certain conduct on the part of the people]). Essentially, Jesus’ incarnation brings judgment because it forces a decision, a separation between believers and lovers of darkness.

⁹³ See Ardel B. Caneday, “God’s Incarnate Son as the Embodiment of Last Day Resurrection: Eternal Life as Justification in John’s Gospel,” *SBJT* 18, no. 4 (2014): 75–81.

⁹⁴ John 12:46 makes this point clearly: ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς

In verse 19, the rejection of the Creator is framed as a situation and response. After the incarnation of God the Son as Jesus (the situation),⁹⁵ people made in God’s image (Gen 1:26–27) responded not by reciprocating his love but by *loving the darkness* more than the Light. The audacity and atrocity of this is apparent: image-bearers exist to commune with and represent their Creator,⁹⁶ and being an image-bearer is *essential* to being human.⁹⁷ This, therefore, inverts the creation-order:⁹⁸ whereas God brings light from darkness (Gen 1:2–4), offers the light of life (John 8:12 cf. 1:9; 3:19), and gives his Son in *love* (3:14–17), John depicts image-bearers recoiling from the true Light, *loving* darkness (cf. 12:43), and simmering with hatred for Jesus (3:19–20 cf. 7:1, 7).⁹⁹ Formed for the Lord’s glory (Isa 43:7 cf. John 17:24), mankind is given to vainglory (John 5:44), and Jesus concludes, “they loved the glory that comes from man rather than the glory that

ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ (I, the Light, have come into the world, so that all who believe in me *would not stay in darkness*, 12:46). Leon Morris, *The Gospel According to John*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1995), 540; cf. Lee, *Flesh and Glory*, 169; Brown, *John*, 1:147–48.

⁹⁵ Reinhartz explores the ways in which the incarnation might be considered the traumatic event of John’s gospel (“Incarnation and Covenant: The Fourth Gospel through the Lens of Trauma Theory,” *Int* 69, no. 1 [2015]: 35–48).

⁹⁶ See esp. Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: Eerdmans, 1986), 5–101; cf. Matthew S. Harmon, *The Servant of the Lord and His Servant People Tracing a Biblical Theme Through the Canon*, ed. D. A. Carson, NSBT 54 (Downers Grove, IL: InterVarsity Press, 2020), 7–17; Peter J. Gentry and Stephen J. Wellum, *KTC2*, 214–49; L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove, IL: InterVarsity Press, 2015), 46–49; Gordon J. Wenham, *Genesis 1–15*, WBC 1 (Waco, TX: Word Books, 1987), 29–32; John Piper, “The Image of God: An Approach from Biblical and Systematic Theology,” *StudBib* 1, no. 1 (1971): 15–32.

⁹⁷ Hoekema, *Image*, 66–67. Genesis 9:6 gets at this fundamental nature of image by citing it as the reason murder is abhorrent—image gives humanity dignity and worth. Later Hoekema writes, “The very greatness of man’s sin consists in the fact that he is still an image-bearer of God. What makes sin so heinous is that man is prostituting such splendid gifts. *Corruptio optimi pessima*: the corruption of the best is the worst” (85).

⁹⁸ On the devastating effects of the fall, see Christopher W. Morgan, “Sin in the Biblical Story,” in *Fallen: A Theology of Sin*, ed. Christopher W. Morgan, TiC (Wheaton, IL: Crossway, 2013), 138–56.

⁹⁹ Alford writes about the people’s love, “The perversion of the affections and will is the deepest ruin of mankind” (*Greek Testament*, 1:720); Michaels, *The Gospel of John*, 205–6; Klink, *John*, 207.

comes from God” (12:43).¹⁰⁰ Fallen humanity, *at root*,¹⁰¹ remains in darkness and death (3:19–20 cf. 5:24; 12:46) because they harbor a love, a controlling preference, for something other than their Creator.¹⁰²

In verse 20, John explains that darkness is loved because it *conceals* evil deeds (19: πονηρός, 20: φαῦλος),¹⁰³ whereas the Light *convicts* about them as it exposes them (ἐλέγχω).¹⁰⁴ The Light’s exposé entails the conviction of those who

¹⁰⁰ The remarkable similarity of 3:19 to 12:43 suggests that the darkness that the world is in love with is *the glory of men* (ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, 3:19; ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ, 12:43). Ironically, the “radiance” of man is as darkness compared to God’s glory—like a lightbulb outside compared to the noonday sun.

¹⁰¹ Mahony concludes, “Sin then is both disregard and defiance. It disregards the rights and position of the Creator and defies the Creator by crossing a boundary he has set. (...) The root of all sin and the essence of sin itself is the act of turning from God in rebellion” (“A Theology of Sin for Today,” in *Fallen: A Theology of Sin*, ed. Christopher W. Morgan, TiC [Wheaton, IL: Crossway, 2013], 215, 217; cf. Thomas H. McCall, *Against God and Nature: The Doctrine of Sin*, FET Series [Wheaton, IL: Crossway, 2019], 218–78). John’s point: when fallen humans turn *from God*, we are always turning *to something we prefer more*.

¹⁰² Therefore, while it is true that “those who do not accept the Logos . . . fail to recognize their own Creator [1:9–11]” (Lee, *Flesh and Glory*, 168), one may benefit here from distinguishing between the proper *knowing* of our Creator and knowledge *about* him; their lack of knowledge does not seem to be a lack of knowledge *about the Creator* because they know enough about the Light to recoil from him, and they presume to know enough to prefer darkness; however, their knowledge is incomplete and inadequate without knowing God *as Father and Redeemer*, as Reeves has lucidly explained: Michael Reeves, *Rejoice and Tremble: The Surprising Good News of the Fear of the Lord*, Union (Wheaton, IL: Crossway, 2021), 27–105, esp. 69–105.

¹⁰³ Scrutton’s distinction that John doesn’t view “‘sins’ as wicked actions, [but] sin is seen . . . as an attitude of rejection of God” (Anastasia Scrutton, “‘The Truth Will Set You Free’: Salvation as Revelation,” in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser [Grand Rapids: Eerdmans, 2008], 367) is a false disjunction for two reasons. First, the Light exposes/convicts about their τὰ ἔργα which are πονηρὰ (3:19–20 cf. 5:29 where the final condemnation is for οἱ τὰ φαῦλα πράξαντες). Every other time John uses the verb ἐλέγχω (8:46; 16:8), there is conviction of ἁμαρτία (sin). This strongly suggests, against Scrutton, that John understands evil deeds as sins. Second, in 8:21–24, Jesus toggles between ἐν τῇ ἁμαρτίᾳ ὑμῶν and ἐν ταῖς ἁμαρτίαις ὑμῶν (in your sin, v. 21; in your sins, v. 24 [2×]). This argues strongly against a univocal reading of sin as an attitude in John. The plural is either (1) no different—signifying that the singular should be understood collectively (or the plural understood comprehensively [see Metzner])—or (2) explains that a singular attitude or preference for darkness/evil is manifest in sinful deeds. The latter position makes sense and accords well with John 3; therefore, I am unconvinced by Scrutton’s argument, although she does helpfully notice that when John uses the singular, he sometimes points to the sin at the root instead of the evil deeds which are sinful fruit. Cf. Morgan-Wynne, *Cross*, 119; Knöppler, *Die theologia crucis*, 71n25; Metzner, *Sünde*, 162–64.

¹⁰⁴ The phrase ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ may be rendered either (1) “lest his deeds be exposed” or (2) “lest he be convicted about his deeds.” Translation (1) is ubiquitous, nigh unanimous. It takes the Neut. Pl. τὰ ἔργα as the nominative subject of ἐλεγχθῇ (which is Aor. Pas. Subj. 3rd Sing; cf. John 19:31). The meaning exposed is easily derived from the light metaphor already in play (cf. Eph 5:13). While I have not found anyone offering translation (2), it is also grammatically possible. The subject would be πᾶς—the same subject as the preceding two verbs (μισεῖ and ἔρχεται). The sense of the verb ἐλεγχθῇ shifts in accent from exposed to convicted (aligning it more closely with John’s

love the darkness (cf. 8:46; 16:8),¹⁰⁵ as Lincoln comments, “The context is one in which the light judges the darkness and so the notion of *the conviction of the guilt* of evil deeds can hardly be absent.”¹⁰⁶ Thus, fallen humanity’s controlling preference for their evil deeds instead of their loving Creator naturally gives rise to guilt,¹⁰⁷ which remains for those who insist they “see” clearly (9:39–41).¹⁰⁸ Conversely, coming to the light leads to life (8:12) and is evidenced by what one does (cf. 8:29, 34, 38–41): ὁ ποιῶν τὴν ἀλήθειαν (the one who does truth, 3:21) is evidently one ἐκ τῆς ἀληθείας who heeds Jesus’ voice (18:37 cf. 10:4, 16).¹⁰⁹

How does the controlling preference for darkness (3:19–20) necessitate Jesus’ ὑψωσις? John 12:46 helps clarify what John 3 has been saying: Jesus came into the world as the Light so that all who believe in him ἐν τῇ σκοτίᾳ μὴ μείνῃ (might not remain *in darkness*, 12:46). Thus, fallen humanity’s default and dire state necessitated the *incarnation* of God the Son,¹¹⁰ and the Father sent his Son into the

other uses in 8:46 and 16:8), and τὰ ἔργα functions as an accusative of thing or respect (BDF §§159–60).

¹⁰⁵ The verbal, ἐλέγχω, seems to have the same “forensic” sense as in 8:46 and 16:8. So Thyen, *Das Johannesevangelium*, 222; Zumstein, *Das Johannesevangelium*, 150.

¹⁰⁶ Lincoln, *John*, 155–56, emphasis added; Weinrich notes similarly, “[ἐλέγχω] means ‘to be exposed’ as false and so to be convicted as guilty” (*John*, 376).

¹⁰⁷ Even the possibility of exposure elicits conviction of guilt in all but the most hardened.

¹⁰⁸ Metzner writes, “V40f. belegt, daß die Sünde der Pharisäer darin besteht, sich nicht als Blinde zu erkennen, sondern sich für sehend zu halten. Sie ist das schuldhaftes Nichtsehen-Wollen, durch das dem Gesandten Gottes die Anerkennung verweigert wird” (*Sünde*, 91–102, here 98): “V40f. proves that the sin of the Pharisees is not to recognize themselves as blind, but to think they see. It is the culpable not wanting to see, by which the recognition of the messenger of God is refused.” From this, one can note the subtle way that pride fuels humanity’s controlling preferences.

¹⁰⁹ Keener writes, “One does the works of the one whose nature one shares (8:39, 41), hence birth from God’s Spirit remains necessary for genuinely good works (3:6)” (*John*, 1:574).

¹¹⁰ Anselm’s famous work is often caricatured, but one must remember that this was his starting point—why did God become man? To those who suppose sin a light thing of little consequence in answer to that query, Anselm responds, “You have not as yet estimated the great burden of sin” (Anselm, “*Cur Deus Homo*,” in *St. Anselm: Proslogium; Monologium; An Appendix in Behalf of the Fool by Gaunilo; and Cur Deus Homo*, trans. Sidney Norton Deane [Chicago: The Open Court Publishing Company, 1939], sec. 1.21); for a more even-handed and recent description of Anselm’s argument, see Katherine Sonderegger, “Anselmian Atonement,” in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson, Bloomsbury Companions 5 (London: Bloomsbury T&T Clark,

world (incarnation) so that they might be—not condemned—but saved (3:17), to *remedy* their default state (3:18). I showed earlier how this salvation is an elaboration upon the salvific event of Jesus’ ὑψωσις (pp181–185). Therefore, fallen humanity’s default verdict and dire state necessitated Jesus’ ὑψωσις because apart from the death of God’s only-begotten Son in their place humanity is condemned already (3:18), being citizens of the sphere of death (5:24).

Finally, John 3:36 merits comment. The verse comes at the end of John 3:31–36, which is replete with recollections from earlier in the chapter.¹¹¹ It seems that 3:36 either restates or summarizes the contrast between believers and lovers of darkness.¹¹² Zumstein calls this verse “das soteriologische Korrelat des in den vorangehenden Versen dargelegten christologischen Glaubensbekenntnisses,”¹¹³ and Weinrich astutely observes that these “two gnomic statements [in 3:36] . . . refer the reader back to the fiery serpent episode in the wilderness [John 3:14–21].”¹¹⁴

The verse consists of antitheses oriented around the Son, with a mirrored restatement about judgment. I have depicted this verse in Figure 5.2 below.

2017), 175–93.

¹¹¹ E.g., (1) Jesus comes ἀνωθεν, recalling birth ἀνωθεν (3:31 cf. 3:3, 7); (2) Jesus comes ἐκ τοῦ οὐρανοῦ (3:31 cf. 3:13); (3) verse 32 repeats verse 11 in the singular; (4) verse 33 recalls verse 11, noting that the one who receives affirms that God is ἀληθής (cf. ἀληθής in 3:21); (5) the Son (υἱός in 3:35–36 [3×] cf. 3:13–18 [5×]); (6) Son sent by God (ἀπέστειλεν ὁ θεός, 3:34 cf. 3:17); (7) the πνεῦμα (3:34 cf. 3:5–8, [5×]); (8) ὁ πιστεύων (3:36 cf. 3:15, 16, 18); (9) ἔχει ζωὴν αἰώνιον (3:36 cf. 3:15, 16); (10) not seeing (οὐκ ὄψεται, 3:36 cf. οὐ δύναται ἰδεῖν, 3:3).

¹¹² Barrett comments, “This is the climax of the chapter” (*John*, 227); Brown, *John*, 1:160–62; Beasley-Murray, *John*, 54–56; Carson, *John*, 214; Thyen, *Das Johannesevangelium*, 238; Keener, *John*, 1:583; Zumstein, *Das Johannesevangelium*, 160–61; Beutler, *John*, 106–8; Klink, *John*, 222–23; Weinrich, *John*, 441–45.

¹¹³ *Das Johannesevangelium*, 160. This verse is “the soteriological correlate of the Christological creed set forth in the preceding verses.” Klink similarly writes, “In a fitting climax . . . this statement is best viewed as a summary of what was stated in more detail previously . . . [in] 3:16–21” (*John*, 222–23).

¹¹⁴ *John*, 453.

- A₁) ὁ πιστεύων εἰς τὸν υἱὸν (The one who believes in the Son)
 B₁) ἔχει (has [enduringly])
 C₁) ζωὴν αἰώνιον. (eternal life; cf. 3:15, ζωὴν αἰώνιον)
- A₂) ὁ ἀπειθῶν τῷ υἱῷ (The one who disobeys the Son)
 B₂) οὐκ ὄψεται (will never experience)
 C₂) ζωὴν, (eternal life; cf. 3:15, ζωὴν αἰώνιον)
 C') ἀλλ' ἡ ὀργὴ τοῦ θεοῦ (but eternal death; cf. 3:16, ἀπόλλυμι)
 B') μένει (is the abiding experience)
 A') ἐπ' αὐτόν. (of the disobedient one)

Figure 5.2. Structure of John 3:36

Whereas verses 16–17 fronted the negative purpose statements (see p185), 3:36a reverses the sequence to feature trusting in God the Son to have eternal life (cf. 3:15).¹¹⁵ The remaining two clauses (3:36b–c) provide the contrasting backdrop to 3:36a's summary of Johannine salvation. On the one hand, the initial parallelisms are mutually informative: (1: A₁ cf. A₂) believing inevitably entails obedience, and disobeying evidences unbelief;¹¹⁶ (2: BC₁ cf. BC₂) because not *seeing* life recalls the inability of one not born ἄνωθεν to *see* God's kingdom (3:3),¹¹⁷ having eternal life would include seeing life and, therefore, being born ἄνωθεν; (3) consequently, not seeing life would evidence one's not being born ἄνωθεν.¹¹⁸

¹¹⁵ Zumstein, *Das Johannesevangelium*, 161; Thyen, *Das Johannesevangelium*, 238.

¹¹⁶ Tenney, *John*, 90–91; Morris, *The Gospel According to John*, 220; Michaels, *The Gospel of John*, 227; Weinrich comments, “The verb ἀπειθέω expresses the character of unbelief as disobedience (cf. Jn 3:20; 6:28–29)” (*John*, 433).

¹¹⁷ McHugh, *John*, 255.

¹¹⁸ On the priority of being born ἄνωθεν in John, see Andrew David Naselli, “Chosen, Born Again, and Believing: How Election, Regeneration, and Faith Relate to Each Other in the Gospel According to John,” *TMSJ* 32, no. 2 (2021): 269–86.

On the other hand, the mirrored structure of 3:36b–c is also illuminating because 36c states positively what 36b said negatively, which means 36c is also a mirrored parallel to 36a: (C₁C₂ cf. C') the one not believing but disobeying never sees eternal life but experiences the abiding wrath of God.¹¹⁹ Since the one who obeys Jesus' word θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα (will never ever *see death*, 8:51), it follows that if *not seeing life* is restated as the wrath of God abiding (36b–c), then the wrath of God describes the dire state of the condemned (3:18–20), elsewhere called θάνατος (5:24; see p188). Thus, Carson writes, “Jesus does not come to assign some neutral men to life and other neutral men to condemnation. He comes rather to a world already condemned (3:36) and proceeds to save.”¹²⁰ Jesus comes to a world in the sphere of death (5:24; 3:18), characterized by love of darkness (3:19–20), and in order to transfer them from death to life (5:24), Jesus must be lifted up (3:14–15).

Therefore, one can see how 3:36, by recalling 3:14–21, also recalls the serpent typology. If 3:36 were written about Numbers 21, it might sound like this: “The one who trusts in Yahweh has looked and lives, yet the one rebelling against Yahweh will not live; rather, the venom remains in his veins.” The parallel is rather striking. In support of the connection to Numbers 21, one should note that the only other times that ὀργή is the subject of μένω in the LXX or NT are Wisdom 16:5 and 18:20.¹²¹ Wisdom 16:5 begins the recounting of *the serpent episode*, and after noting that “they were perishing through the bites of twisted snakes” (NETS), Wisdom writes, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου (not to the end did your wrath remain). Thus, in one of the only other extant texts to speak of God's wrath *remaining*, the referent for his wrath is precisely the serpents of Numbers 21 sent in judgment for

¹¹⁹ Metzner, *Sünde*, 99; Caneday, “God's Incarnate Son,” 81.

¹²⁰ Carson, *Divine Sovereignty*, 196; cf. Forestell, *The Word of the Cross*, 152.

¹²¹ Frey, “Schlange,” 196–97; Weinrich, *John*, 453; Lincoln, *John*, 163.

their sinful rebellion.¹²² Additionally, Wisdom 16:7 locates the salvation of Numbers 21, not in the serpent, but in God, τὸν πάντων σωτῆρα (the Savior of all cf. John 3:17; 4:22, 42). This passage validates John’s use of this language to summarize the judgment element of 3:18–20, which in turn reflected the typology from the serpent episode, because it is evidence that at or before John’s time the serpent episode was described in these terms.¹²³

In summary, the thesis of this chapter is that *John presents Jesus’ being lifted up in death as the necessary and exclusive means by which God saves sinners from sin, unbelief, and the judgment thereof.* My analysis of John 3:13–21, 36 has demonstrated that Jesus’ ὑψωσις is necessary (δεῖ, 3:14) for at least two reasons: (1) because of the character of the Creator (3:16–17) who has previously revealed himself as “abounding in steadfast love and faithfulness” (Exod 34:6 cf. John 1:14–18),¹²⁴ and (2) because of the default and dire state of fallen humanity—remaining in the sphere of darkness and death (3:18–20, 36 cf. 5:24; 12:46) because they harbor a love, a controlling preference, for something other than their Creator. These are internal and external rationale. The latter necessitates Jesus’ incarnation because no one has ascended in ὑψωσις except he who descended—God the Son incarnate (3:13),¹²⁵ that is to say no one other than Jesus can satisfactorily remedy the judgment/wrath (3:18, 36) to transfer fallen humans from death to life (5:24).¹²⁶

¹²² The referent for God’s wrath in the Wis 18:20 passage refers to God’s judgment in sending plagues upon his people in the wilderness, and it carries the similar note of relenting: ἀλλ’ οὐκ ἐπὶ πολὺ ἔμεινεν ἡ ὀργή (but the wrath did not remain for long [or upon many]).

¹²³ I am not convinced this necessitates a dependence; however, it suggests that in John’s day this was a way to talk about the serpent episode of Num 21. Cf. Frey, “Schlange,” 196–97.

¹²⁴ See Tsutserov, *Glory*; Caneday, “Tabernacle.”

¹²⁵ See pp176–79.

¹²⁶ It is surely no coincidence that Jesus describes his upcoming death as drinking the cup [of wrath] that the Father has given him (John 18:11 cf. Isa 51:17, 22; Jer 25:15; Rev 14:10; 16:19).

Humanity is entirely unable to save themselves, and they cannot come to the Light because they are constrained by their love for darkness.¹²⁷ This external reason is the proximate cause for the Lord to display his redemptive character (the internal and ultimate cause),¹²⁸ and not just to display his character as “abounding in steadfast love and faithfulness” (Exod 34:6) but also “forgiving (סָפַח)¹²⁹ iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:7).¹³⁰ Thus, Jesus’ ὑψωσις in John 3 is the necessary and exclusive means by which God saves fallen humanity from judgment and wrath upon sin.¹³¹ The following sections aim to

¹²⁷ See pp177–90 above. In a recent publication, Piper put the impossibility of humanity saving themselves in stark terms: That it is impossible “do[es] not mean that we are held in chains and prevented from doing what we would desperately loves to do—trust and love Jesus. No, just the opposite: the chains are not external, preventing us from having our dearest wants; they are internal. They *are* our dearest wants. We do not stay in darkness because the door into light is locked. No. We stay in darkness because we ‘love the darkness’ and ‘hate the light’ (John 3:19–20). The *cannot* is the impossibility of loving what you don’t love and hating what you don’t hate. We were slaves of sin, not of situations. That is, we were slaves of our strongest preferences, and we preferred sin to Christ” (*Providence* [Wheaton, IL: Crossway, 2020], 523, emphasis original).

¹²⁸ Metzner, *Sünde*, 140; Jonathan Edwards articulately clearly why the ultimate cause coming from within God does not imply that he created humanity out of any deficiency or lack: “Surely, it is no argument of indigence in God that he is inclined to communicate his infinite fullness. *It is no argument of the emptiness or deficiency of a fountain that it is inclined to overflow*” (John Piper and Jonathan Edwards, *God’s Passion for His Glory: Living the Vision of Jonathan Edwards* [Wheaton, IL: Crossway Books, 1998], 165, emphasis added).

¹²⁹ The more usual term for forgive is סָפַח (Exod 34:9; Num 14:20). The use of סָפַח for forgiveness (LXX: ἀφαιρέω), while not uncommon (e.g., the ESV renders it with a form of forgive in Gen 50:17 [2x]; Exod 10:17; 32:32; 34:7; Num 14:18, 19; Jos 24:19; 1 Sam 25:28; Isa 2:9; 33:24), is nevertheless intriguing. It shows that in Hebrew idiom “taking away” or “lifting up” sin either *was considered* or *brought about* forgiveness. This is especially significant when we consider the Servant’s being lifted up and bearing sin (see chap. 2, pp52–62) and Jesus’ being lifted up (ὑψόω) and taking away sin (ὁ ἀίρων τὴν ἁμαρτίαν) as the Lamb of God (1:29; see my chap. 3). Perhaps what John views Jesus doing as the Lamb of God is taking away sin so as to effect forgiveness. Cf. Forestell, *The Word of the Cross*, 161.

¹³⁰ Cf. Exod 20:5–7. On the tension of translating לֹא יִנְקָה לֵא, see Garrett, *Exodus*, 640n39; cf. Alexander, *Exodus*, 646–47.

¹³¹ Forestell, with slight-of-hand, states, “Apart from 1, 29 the mission of Jesus in the fourth gospel is not presented as a mission against sin, but as the revelation of the Father and the gift of eternal life” (*The Word of the Cross*, 148–49). However, there is no justification or warrant for excluding the first narrative testimony about Jesus in 1:29, nor the first title given to him outside the prologue (see my chap. 3)! Jesus came as the Lamb of God who takes away the sin of the world (1:29). Forestell later concedes (194) that this, of course, does portray Jesus as dealing with sin; Köstenberger concludes about Forestell’s position, “Forestell, by excluding sacrificial atonement as a possible explanation for Jesus’ death, creates an interpretational vacuum that he is unable to fill. While Forestell rightly focuses on the cross as central to Johannine soteriology, and while he correctly views the cross as a supreme revelation of God’s love in the Fourth Gospel, he errs in ruling out an objective atonement accomplished by Jesus’ cross-work” (Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel’s Purpose and*

determine if the other ὑψώω-passages (8:21–30; 12:27–40) evince a similar understanding.

You will Know that I am He (8:21–30)

The second statement concerning Jesus' ὑψωσις is in John 8:28, amidst continued (πάλιν, 8:12, 21) and increasingly heated interchanges with οἱ Ἰουδαῖοι.¹³² The opening dialogue revolves around Jesus' *identity* and *origin* (8:12–20).¹³³ Concerning his *identity*, he states, ἐγώ εἰμι τὸ φῶς τοῦ κόσμου (I am the Light of the world, 8:12; 9:5). An implication of this, Jesus states, is that whoever follows him οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς (will never [again] walk in darkness but will have the Light of life).¹³⁴ The light-language, while clearly drawing upon Isaiah 9:1–2 (MT 8:23–9:1; cf. 42:6; 49:6),¹³⁵ also recalls the last time light-

the Mission of the Contemporary Church [Grand Rapids: Eerdmans, 1998], 79–80); See, rightly, D. A. Carson, “Adumbrations of Atonement Theology in the Fourth Gospel,” *JETS* 57, no. 3 (2014): 518–20; Gary M. Burge, “The Gospel and Epistles of John,” in *T&T Clark Companion to the Doctrine of Sin*, ed. Keith L. Johnson and David Lauber, T&T Clark Companion Series (New York: Bloomsbury T&T Clark, 2016), 88–89.

¹³² Although I may refer to οἱ Ἰουδαῖοι as Jews, I am doing this as a means of convenience and am not taking a position on the debate about the referent of the term in John (except noting that it is not univocal, cf. 7:1 and 7:2). See the discussions in Christopher Blumhofer, *The Gospel of John and the Future of Israel*, SNTSMS 177 (Cambridge: Cambridge University Press, 2020), 1–47; Jörg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2018), 39–72; Tom Thatcher, “John and the Jews: Recent Research and Future Questions,” in *John and Judaism: A Contested Relationship in Context*, ed. R. Alan Culpepper and Paul N. Anderson, Resources for Biblical Study 87 (Atlanta: SBL Press, 2017), 3–38; Gerry Wheaton, *The Role of Jewish Feasts in John's Gospel*, SNTSMS 162 (New York: Cambridge University Press, 2015), 13–82; Daniel Boyarin, “The *Ioudaioi* in John and the Prehistory of ‘Judaism,’” in *Pauline Conversations in Context: Essays in Honor of Calvin J. Roetzel*, ed. Janice Capel Anderson, Philip Sellew, and Claudia Setzer, JSNTSup 221 (London: Sheffield Academic Press, 2002), 216–39; Stephen Motyer, *Your Father the Devil? A New Approach to John and “the Jews,”* PBTM (Milton Keynes, UK: Paternoster Press, 1997), 1–104.

¹³³ David Mark Ball, “*I Am*” in *John's Gospel: Literary Function, Background, and Theological Implications*, JSNTSup 124 (Sheffield, UK: Sheffield Academic Press, 1996), 80.

¹³⁴ Following Jesus (ἀκολουθεῖω) is sometimes indicative or, at least, suggestive of belief: 1:37, 39, 40, 43; 8:12; 10:4, 27; 12:26; 21:19, 22.

¹³⁵ If one accepts the consensus that 7:53–8:11 is a non-Johannine insertion (Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, 2nd ed. [New York: United Bible Societies, 1994], 219–21), then it is intriguing to notice that the οὖν of 8:12 refers back to 7:52. The last thing said prior to Jesus' declaration is ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (no prophet arises from Galilee, 7:52) because the light of Isaiah 9:2 (MT: 9:1) arises in Galilee of the nations (מִגְּלִיל הַגּוֹיִם), to which the LXX adds τὰ μέρη τῆς Ἰουδαίας (the parts of Judea); cf.

language was used of Jesus—John 3:19–21 (cf. 1:4–13; 12:35–36, 46).¹³⁶ Concerning Jesus’ *origin*, Jesus states, as the reason (ὅτι) his testimony is true, “I know from where (πόθεν) I came and where (ποῦ) I am going, but you do not know from where (πόθεν) I come or where (ποῦ) I am going” (8:14).¹³⁷ While this statement recalls 7:27–28a,¹³⁸ the accent in 8:14 is on Jesus’ origin from the Father (7:28b)¹³⁹—his divine/heavenly origin.¹⁴⁰ The discussion of Jesus’ origin further underscores the focus upon his identity—if they could answer *from whom* Jesus was sent, then they would recognize not only πόθεν he came (8:14) but also *whom* he *is* (8:25).¹⁴¹

In the analysis of John 8:21–30 that follows, the focus upon Jesus’ identity undergirds both the capital judgment upon sinners and the offer of salvation from that judgment. This much is plain from the structure of 8:24 (Figure 5.3 below), where the *sole exception* to dying in sins *is believing* Jesus’ revealed identity.

Motyer, *Your Father the Devil?*, 155–56; Andreas J. Köstenberger, “John,” in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 456.

¹³⁶ Brown, *John*, 1:350. The recall of John 3 is supported by Jesus’ ὑψωσις (8:28 cf. 3:14).

¹³⁷ The question of origin or source is common in John (πόθεν): 1:48 (source of Jesus’ knowledge); 2:9 (source of wine); 3:8 (source of Spirit); 4:11 (source of living water); 6:5 (source of bread); 7:27–28 (origin of Jesus’ birth); 8:14; 9:29–30; 19:9 (heavenly/divine origin of Jesus).

¹³⁸ Cf. τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν . . . καὶ μὲ οἶδατε καὶ οἶδατε πόθεν εἰμί (7:27–28a, we know from where this one is, but the Christ—when he comes—no one will know from where he is . . . Although you know me and you know from where I am).

¹³⁹ Cf. καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε (7:28b, yet I have not come *from* myself, but the One who sent me is true—*him* you do not know). John 8 emphasizes Jesus’ sent-ness in verses 16, 18, 26, 29 by referring to the Father as ὁ πέμψας με.

¹⁴⁰ See ἐκ τοῦ οὐρανοῦ in John 6:32 [2×], 33, 38 [ἀπό], 41, 42, 50, 51, 58 [ἐξ οὐρανοῦ]. On how this recalls Isa 55:10–11, see my chap. 6 and 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 (Sheffield, UK: Sheffield Academic Press, 1997), 218–51; others have written about the relationship between Isa 55 and the descent/ascent motif, Heinrich Lausberg, *Jesaja 55, 10–11 im Evangelium nach Johannes*, *Miniscula philologica* 5 (Göttingen: Vandenhoeck & Ruprecht, 1979); John V. Dahms, “Isaiah 55:11 and the Gospel of John,” *EvQ* 53 (1981): 78–88.

¹⁴¹ Blumhofer, *Future of Israel*, 150–51.

- A) ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν, (*You shall surely die* in your sins)
- B) ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, (for *unless you believe* that I am He)
- A') ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. (*you shall surely die* in your sins)

Figure 5.3. Structure of John 8:24

My treatment of John 8:21–30 will focus on how, as in John 3, the backdrop for the ὑψωσις of the exclusive Savior is the capital judgment of sinners. I will discuss the themes of judgment and salvation in the order they appear in the text.

Deathly Serious about Sin

In John 8:21–30, Jesus repeats the phrase ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν three times.¹⁴² This section aims to understand this phrase, which is intentionally inserted and repeated. In order to understand it, I will examine it in two contexts: (1) the close context of the passage itself and John’s Gospel, and (2) in the context of antecedent scripture which may inform Jesus’ choice of these words.

First, in the close context, Jesus has said something almost exactly like John 8:21, namely 7:34 (cf. 7:36). Table 5.2 illustrates the principal difference:

Table 5.2 Comparison of John 7:34 with 8:21

John 7:34	John 8:21
ζητήσετέ με	καὶ ζητήσετέ με,
καὶ οὐχ εὐρήσετέ με,	καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε
καὶ ὅπου εἰμι ἐγώ ὑμεῖς οὐ δύνασθε ἐλθεῖν.	ὅπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

¹⁴² The differences between 8:24 and 8:21 are that in 8:21 the ἐν-clause is fronted for emphasis, and its object is singular: ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε (in your sin you shall surely die).

When Jesus repeats John 7:34 in John 8:21, he exchanges the negated οὐχ εὐρήσετέ με (you will not find me) for its positive corollary ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε (in your sin you shall surely die).¹⁴³ Jesus has been *sought* (ζητέω) in John;¹⁴⁴ however, οἱ Ἰουδαῖοι have sought him for selfish reasons (6:24, 26), to arrest him (7:30; 10:39; 18:4, 7, 8), and, mostly, to kill him (5:18; 7:1, 11, 19, 20, 25; 8:37, 40; 11:8, 56 [cf. 53]).¹⁴⁵ Language of dying can also signify judgment in John, where death is the sphere or evidence of judgment (5:24; 6:49, 50, 58; 8:51; 11:4, 26), and in these cases, it is usually contrasted with life. This is the case in John 8:21 and 24, for John 8 began by describing following Jesus as having life (8:12),¹⁴⁶ and inability to come to Jesus (οὐ δύνασθε ἐλθεῖν; 8:21, 22) includes *not following* him.¹⁴⁷

As noted above,¹⁴⁸ this kind of inability stems from internal constraint, which is evident in a person being a δοῦλός τῆς ἁμαρτίας (bondslave of sin, 8:34)—*doing* what they *want* (n.b., ὁ ποιῶν [8:34], θέλετε ποιεῖν [8:44]). They will not come to (follow) Jesus because their will is in lockstep with the devil's (8:44), what verse 12 called walking in darkness (cf. 3:19–20; 12:46). Therefore, while unbelief aptly

¹⁴³ Beutler, *John*, 236; Zumstein, *Das Johannesevangelium*, 329–30; Michaels, *The Gospel of John*, 486; Brown, *John*, 1:347, 349.

¹⁴⁴ The seeking of the disciples and Mary are probable exceptions (1:38; 20:15), and Pilate's seeking to release him (19:12) is not properly a seeking of Jesus. Because Pilate capitulated to the remonstrations of οἱ Ἰουδαῖοι (19:13–16), it would seem Pilate seeks his own glory (7:18) because he speaks on only his authority (cf. 19:11).

¹⁴⁵ Their murderous intent is part of Jesus' spiritual paternity test in 8:37–47, where he notes that being σπέρμα Ἀβραάμ (offspring of Abraham, 8:37) does not equate to being τέκνα τοῦ Ἀβραάμ (children of Abraham, 8:39). In this sense, Jesus' dialog with οἱ Ἰουδαῖοι embodies the prologue's comment that children of God are those born οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ (1:12–13). See Motyer, *Your Father the Devil?*, 181; Blumhofer, *Future of Israel*, 152–62; Forestell, *The Word of the Cross*, 151–53.

¹⁴⁶ See n134 above. Zumstein, *Das Johannesevangelium*, 330.

¹⁴⁷ The inability to come is reminiscent of 3:5 (οὐ δύναται εἰσελθεῖν), 6:44, 65 (οὐδεὶς δύναται ἐλθεῖν), and 7:34, 36 (see Table 5.2).

¹⁴⁸ See pp177–90 and esp. p194n127.

describes ἁμαρτία in the singular in John,¹⁴⁹ it might mislead to say this unless it is also understood positively as willful rejection.¹⁵⁰ This is why I emphasize that sin in John not only evidences unbelief (clear from Figure 5.3) but also is *wanting to do* diabolical deeds, deeds that *reject* the truth (8:40, 45) and *embrace* lies (8:44).¹⁵¹ Burge concludes, “John understands that Jesus is not merely addressing *sins* per se—he is confronting *sin* as a fundamental spiritual predisposition throughout the world.”¹⁵² Put differently, when sin appears in John, the Gospel’s emphasis is usually on sin’s internal, affectional (n.b., love, 3:19; will, 8:44) dimension, rather than sin’s external manifestations, although these are present and rightly called sins (8:24; see n151). Because sin characterizes the world, Thyen correctly notes that it “ist die Grundbefindlichkeit der gesamten adamitischen Menschheit.”¹⁵³

¹⁴⁹ Bultmann, *John*, 551; Lincoln, *John*, 267; Zumstein, *Das Johannesevangelium*, 330.

¹⁵⁰ Barrett, *John*, 340–41; Brown, *John*, 1:350; Carson, *John*, 341–42; Klink, *John*, 409; Lee, *Flesh and Glory*, 188–89.

¹⁵¹ Thus, Forestell writes that “unbelief manifests a state of sin in which man lives,” whereas “sin . . . is a way of life which is characterized by hostility to God and to his revelation” (*The Word of the Cross*, 149, 150 respectively); followed by Scrutton, “Salvation as Revelation,” 366–67. To be clear, neither Forestell nor Scrutton desires to call evil deeds sin in John, but if (1) the sinner’s spiritual state won’t believe but loves darkness because ἦν αὐτῶν πονηρὰ τὰ ἔργα (their deeds were evil, 3:19), and (2) refusing to believe (i.e., loving darkness) results in dying ἐν ταῖς ἁμαρτίαις ὑμῶν (in your sins, 8:24), then John would gladly call the *evil deeds* of the former the *sins* of the latter (see n103 above). Perhaps Forestell and Scrutton choose to construe sin the way they do because they wish to see revelation *as* salvation, and having sins that deserve a penalty (like evil deeds) is inconvenient for such a view. Scrutton (368) has to admit as much when she notes that her view only works when she redefined both “the soteriological concept” from Jesus’ cross to his entire incarnate ministry and John’s “harmartiology” [sic] so that “sin is no longer seen as a wicked action that requires forgiveness in the sense of removal.” Neither of her redefinitions is ultimately tenable in John (let alone the rest of the canon of scripture). However, I appreciate their emphasis on the internal nature of sin in John.

¹⁵² Burge, “The Gospel and Epistles of John,” 95, emphasis original; Hasitschka writes similarly, “Die Sünde ist . . . eine einheitliche Grundhaltung, die sich in der Vielheit konkreter Einzelaten zeigt und sie prägt” (*Befreiung von Sünde nach dem Johannesevangelium: Eine bibeltheologische Untersuchung*, ITS 27 [Innsbruck, Vienna: Tyrolia-Verlag, 1989], 202, [The sin is . . . a uniform basic attitude that shows itself in the multiplicity of concrete individual deeds and shapes them]); cf. Jesper Tang Nielsen, “Resurrection, Recognition, Reassuring: The Function of Jesus’ Resurrection in the Fourth Gospel,” in *The Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer, WUNT 222 (Tübingen: Mohr Siebeck, 2008), 197–99.

¹⁵³ It “is the basic state of mind of all Adamic humanity” (*Das Johannesevangelium*, 426).

Second, the OT provides further context for both the exchange represented in Table 5.2 and the phrase ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν itself. The language of ζητέω and εὕρισκω seems to draw upon an OT motif of seeking and finding the Lord.¹⁵⁴ Because of Isaianic connections John has already made,¹⁵⁵ the language may draw upon Isaiah 55:6–7 (cf. Deut 4:29; Amos 8:12):¹⁵⁶ “Seek (MT: יִשְׁׁרְךָ; LXX: Ζητήσατε) Yahweh while he may be found (MT: יִשְׁׁרְךָ; LXX: ἐν τῷ εὕρισκειν αὐτόν). . . let the wicked forsake his way and the unrighteous his thoughts; let him return to Yahweh” (ESV). This passage is a warning to accept the invitation to come to Yahweh (Isa 55:1–3)¹⁵⁷ because a time will come when Yahweh cannot be found.¹⁵⁸ Seeking in Isaiah 55 is the wicked *turning from* their ways/thoughts (vv. 6–7) and *returning to* Yahweh whose thoughts/ways (vv. 8–9) are superior. Seeking without turning from wicked ways/thoughts does not qualify as *returning to* Yahweh, just like the majority of times Jesus is sought in John (see p198) do not qualify as coming (John 6:26 cf. 6:35). With that in mind, the exchange of phrases in John 8:21 speaks of the doom, the eternal peril which awaits those when the Lord will no longer allow himself to be found by them. Whereas Isaiah 55:7 notes repentant seeking receives

¹⁵⁴ Seeking the Lord: Deut 4:29; Prov 1:28; Amos 8:12; Isa 55:6; 65:1; Jer 36:13. Seeking Wisdom: Prov 8:17; 14:6; Wis 6:12; 13:6. This theme is ironically inverted in Hos 2:9 (Israel seeks lovers but will not find them); Jer 2:24 (adulterous lovers seek Israel and will find her).

¹⁵⁵ See chap. 3 (using Isa 40; 42; 53), the next section in this chapter (using Isa 43), and chap. 6 (using Isa 54, 55), remembering the ὕψωσις-motif is itself an Isaianic allusion (see n1).

¹⁵⁶ See esp. chap. 2, pp73–86. Burkett (*Son of the Man*, 150–60) argues that Amos 8:11–12 is the allusion. That text does share a number of common themes with Isaiah 55; however, against the use of Amos, John regularly uses Isaiah (see previous note), uses Isaiah elsewhere in this context, and has no other clear use of Amos that would commend it to one’s attention over the Isaiah passage (which John has alluded to already in John 6; see next note).

¹⁵⁷ I will argue in chap. 6 that John 6 alludes pervasively to the invitation of Isa 55. Burkett, 129–41; Thyen, *Das Johannesevangelium*, 346–48.

¹⁵⁸ Boda, *A Severe Mercy*, 211–12; R. Reed Lessing, *Isaiah 40–55*, CC (Saint Louis, MO: Concordia Publishing House, 2011), 665.

abundant forgiveness of sins,¹⁵⁹ John 8:21 and 24 state the clear alternative—when you seek without believing, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν.

This raises a question: Does Jesus state the alternative that way in order to evoke an OT passage or motif? Many interpreters focus their energy/space on ἐγὼ εἶμι in 8:24 and fail to inquire about the phrase in question. Those that do suggest some background or comparison propose either Isaiah 43:25¹⁶⁰ or Ezekiel 3:16–21.¹⁶¹ Of these the latter has stronger textual connections because Ezekiel 3:20^{ba} reads תָּמוּתְךָ יוֹאֲמֶיךָ (LXX: καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ ἀποθανεῖται).¹⁶² The LXX rendering “he shall surely die in his sins” parallels John 8:24 almost exactly.¹⁶³ In Ezekiel, if the

¹⁵⁹ The promise of forgiveness grounds the warning in Isa 55:7bβ: כִּי יִרְבֶּה לְסֹלֶה (LXX: ὅτι ἐπὶ πολὺ ἀφήσει τὰς ἀμαρτίας ὑμῶν).

¹⁶⁰ Aileen Guilding, *The Fourth Gospel and Jewish Worship: A Study of the Relation of St. John's Gospel to the Ancient Jewish Lectionary System* (Oxford: Clarendon Press, 1960), 108; Barrett, *John*, 342; Burkett, *Son of the Man*, 152; Ball, “I Am” in *John's Gospel*, 194; Catrin H. Williams, *I Am He: The Interpretation of Anî Hû' in Jewish and Early Christian Literature*, WUNT 113 (Tübingen: Mohr Siebeck, 2000), 275; cf. J. C. Coetzee, “Jesus' Revelation in the *Ego Eimi* Sayings in Jn 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), 172.

¹⁶¹ Klink writes, “Jesus's statement strongly parallels Ezekiel 3:16–21, where God gives authority to his agent for the judgment of his people” (*John*, 409); similarly, Guthrie comments in passing that this expression “may be derived from Ezekiel 3:20 (LXX)” (Donald Guthrie, *New Testament Theology* [Downers Grove, IL: Inter-Varsity Press, 1981], 193); Forestell, *The Word of the Cross*, 149n10; Morris (*The Gospel According to John*, 395) suggests Prov 24:9; Ezek 3:18; 18:18; Zumstein suggests the comparison: “Sünde und Tod werden miteinander in Verbindung gebracht (vgl. Dtn 24,16; Ez 3,19)” (*Das Johannesevangelium*, 330, [Sin and death are associated (cf. Dt 24:16; Ez 3:19).]); Metzner, *Sünde*, 169n47; Köstenberger, *John*, 2004, 258.

¹⁶² I will return to Isa 43:25, which has some merit in view of Isa 43 allusions in context.

¹⁶³ The difference in pronoun/person comes from Ezekiel's being third person (Yahweh addressing Ezekiel about the person to be warned), whereas Jesus is addressing his audience directly. Yet, in spite of the similarity, this is unmentioned by Manning or Peterson and dismissed with a paragraph by Fowler. Gary T. Manning, *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); Brian Neil Peterson, *John's Use of Ezekiel: Understanding the Unique Perspective of the Fourth Gospel* (Minneapolis, MN: Fortress Press, 2015); Fowler's only objection is that “the watchman image is not vividly expressed in the Fourth Gospel.” William G. Fowler, *The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Int*, ed. Michael Strickland and William G. Fowler, *BibInt* 167 (Leiden: Brill, 2018), 114. Because the allusion would function to characterize the sinners like the wicked of Ezekiel 3, I fail to see how the lack of the watchman theme militates against it. In fact, Block describes the difference between Ezek 3:16–21 and 33:1–20 as follows: “The former is concerned with getting the sentence of death out to the people; the latter [the message of the watchman] holds out the possibility of repentance” (*The Book of Ezekiel*, NICOT [Grand Rapids: Eerdmans, 1997], 1:141 cf. 2:241–43).

prophet does not warn that Yahweh has said, מוֹת תָּמוּת (Ezek 3:18; LXX: Θανάτω θανατωθήσῃ; “You shall surely die”),¹⁶⁴ then the wicked will surely die in their sins. The biggest hurdle for seeing an Ezekielian allusion is the paucity of textual references to the prophet in this context.¹⁶⁵ Yet, even if one is unconvinced about Ezekiel, the comparison *is still valuable* because it demonstrates how John could allude to Genesis 2:17 with identical language. Keil and Delitzsch observe, “As מוֹת תָּמוּת reminds us of Gen. 2:17, so [also] is the threatening, ‘his blood will I require at thy hand,’ an allusion to Gen. 9:5.”¹⁶⁶ Yahweh’s word of warning in Ezekiel is a clear use of Genesis 2:17, a point strengthened by noticing that the LXX’s shift from the verbal θανατώω (3:18a) to ἀποθνήσκω (3:18b–20 [4×]) aligns it with the LXX of

¹⁶⁴ The MT phrase (מוֹת תָּמוּת) occurs in Gen 2:17; 20:7; 1 Sam 14:44; 22:16; 1 Kgs 2:37, 42; 2 Kgs 1:4, 6, 16; Jer 26:8; Ezek 3:18; 33:8, 14. The LXX phrase (θάνατος + θανατώω) is a common idiom for the death penalty: Exod 21:12, 15; 31:14, 15; Lev 20:2, 9, 10, 11, 12, 15, 16, 27; 24:16, 17, 21; 27:29; Num 15:35; 35:16, 17, 18, 21, 31; Ezek 3:18; 18:13; 33:8, 14. Cf. Block, *Ezekiel*, 1:146; Alter comments, “It is the pattern regularly used in the Bible for the issuing of death sentences, [thus] ‘doomed to die’ is an appropriate equivalent” (*The Hebrew Bible*, 1:14n17).

¹⁶⁵ If one understood the Son of Man references (at least in John 8) to refer to the Ezekielian מִן בֶּן אָדָם (son of man/Adam; LXX: Υἱὲ ἀνθρώπου; 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25), then that would certainly give greater weight to seeing an Ezekielian allusion to Ezek 3:20 in John 8:21, 24. See Bruce Francis Vawter, “Ezekiel and John,” *CBQ* 26, no. 4 (1964): 451–55; Peterson, *Use of Ezekiel*, 59–61; Fowler, *Influence of Ezekiel*, 109–12. Additionally, if Peterson’s claim that the non-predicated ἐγώ εἰμι of 8:24 was indebted to Ezekiel’s “recognition formula” and not Isa 43:10 (see *Use of Ezekiel*, 159–62), then an Ezekielian allusion would gain weight; however, once again, the textual connections are not compelling. Certainly, the recognition formula (a form of γινώσκω + διότι/ὅτι + ἐγώ εἰμι + κύριος) occurs with significantly greater frequency in Ezekiel than any other text (*ibid.*, 131–32); however, (1) those are almost exclusively in Ezek 28–39 (one exception being LXX 7:6) and not in Ezek 3; (2) they always include κύριος, which John does not; and (3) they do not include anything like πιστεύσητε ὅτι ἐγώ εἰμι. In fact, the only verse in the LXX to have πιστεύω prior to ὅτι ἐγώ εἰμι is Isa 43:10, which also has γινώσκω joined by καί (ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγώ εἰμι). Thus, John 8:24’s πιστεύω and 8:28’s γινώσκω both may draw from the same source. Therefore, I reject the suggestion that Ezekiel influenced the ἐγώ εἰμι statements of 8:24, 28 because it not only does not fit the Johannine text, but also because Isa 43:10 fits precisely. Ball entertains the possibility that the OT recognition formula may be an indirect factor in addition to Isa 43 (“*I Am*” in *John’s Gospel*, 191–93).

¹⁶⁶ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, trans. J. Martin et al. (Peabody, MA: Hendrickson, 1996), 9:36; Duguid makes an extended comparison with Genesis 2:17, “Ezekiel’s commission is thus an equivalent test for this ‘son of Adam’ to the tree of the knowledge of good and evil for the first Adam (Gen. 2:17). Having swallowed the scroll—for unlike the first Adam, Ezekiel *is* commanded to eat—Ezekiel is able to speak God’s word, which distinguishes between good and evil. If he is faithful in his submissive obedience, he will himself live and will bring the possibility of life to those who hear and obey the message that comes through him. But if he fails, he and his hearers ‘will surely die’ (Ezek. 3:18; cf. Gen. 2:17)” (*Ezekiel: From Biblical Text—to Contemporary Life*, NIVAC [Grand Rapids: Zondervan, 1999], 35, emphasis original).

Genesis 2:17 and 3:4 which both read, θανάτω ἀποθανεῖσθε (you shall surely die). One should observe that those two verses in Genesis comprise a third of all LXX uses of ἀποθανεῖσθε in this precise form—the only NT occurrences of ἀποθανεῖσθε are the three in John 8:21, 24.¹⁶⁷ Additionally, there is no difficulty in discerning multiple connections to Genesis in the Johannine context:¹⁶⁸ one thinks of light in the darkness (8:12) and Jesus’ statement about speaking τὴν ἀρχὴν (at/from the beginning, 8:25), both recalling 1:1–5 (cf. Gen 1:1–3);¹⁶⁹ the discussion about Abraham’s offspring and children of Abraham (8:33–40 cf. Gen 12–22); the contrast between slave and free may allude to the contrast between Ishmael/Isaac (8:37, 8:39; cf. Gen 17:17–21; Gal 4:21–31; Rom 9:6–9); the διαβόλος being ἀπ’ ἀρχῆς (from the beginning, 8:44; cf. Gen 3:1–15; Rev 12:9);¹⁷⁰ and Abraham’s rejoicing and gladness (8:56 cf. Gen 17:17–18).¹⁷¹ Therefore, for those reasons, I contend that ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν alludes to Genesis 2:17 similar to the way that Ezekiel 3:20 does in its context.

The import of this connection is simple but weighty: the consequence of sin (preferring darkness and lies to the Light and truth) is none other than *the curse* God warned Adam and Eve about from the beginning—*the curse* that the father of

¹⁶⁷ Cf. Gen 2:17; 3:4; 42:20; Jer 22:26; 49:16; Bel 8.

¹⁶⁸ See esp. Maarten J. J. Menken, “Genesis in John’s Gospel and 1 John,” in *Genesis in the New Testament*, ed. Maarten J. J. Menken and Steve Moyise, LNTS 466 (New York: Bloomsbury T&T Clark, 2012), 88–95.

¹⁶⁹ Klink, *John*, 411; Menken, “Genesis,” 90; see esp. Ed. L. Miller, “The Christology of John 8:25,” *TZ* 36, no. 5 (1980): 263–65; Chrys C. Caragounis, “What Did Jesus Mean by Τὴν Ἀρχὴν in John 8:25?,” *NovT* 49, no. 2 (2007): 129–47; cf. Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991), 121–22.

¹⁷⁰ Menken, “Genesis,” 91; Blumhofer, *Future of Israel*, 153–59; Motyer, *Your Father the Devil?*, 184–90; Hoekema suggests that the contrast between Jesus’ divine paternity and the “Jews” diabolical paternity in John 8 may reflect the “opposition between the people of God (the seed of the woman) and the opponents of God (the seed of the serpent)” from Gen 3:15. See Hoekema, *Image*, 135.

¹⁷¹ Reim, *Hintergrund*, 101; Motyer, *Your Father the Devil?*, 191n109; Menken, “Genesis,” 93–94.

lies (John 8:44) said would not happen (Gen 3:4 cf. Rev 12:9)—*death*, not simply a physical ending of life but an eternal (and spiritual) separation and exile from God’s benevolent presence.¹⁷² By warning his hearers with an allusion to Genesis 2:17, Jesus appears to characterize (1) their rejection of him as the rejection of the Creator and (2) its consequence as that which their Creator—who is true (3:33; 8:26) and speaks truth (8:26, 28, 40)—spoke about from the beginning (cf. 8:25). The sole means of rescue from that inevitable divine judgment is embedded in the relationship between John 8:24 and 8:28. This is the focus of the next section.

Salvation *by* Revelation

Whereas the accent upon Jesus’ ὕψωσις in John 3 was soteriological, the accent in John 8 centers more on Jesus’ identity with salvific overtones.¹⁷³ This section aims to understand how John’s use of Isaiah 43 characterizes Jesus’ identity because that usage provides a key to why the focus on Jesus’ identity in his ὕψωσις has the same backdrop of sin, unbelief, and judgment as my study found in John 3. To accomplish this, I will briefly consider the function of key verses from Isaiah 43, and then, I will examine John 8 to understand the way John uses them.

I have listed the key verses from Isaiah 43 in Table 5.3 below, all of which are related to Yahweh’s identity, and three contain the self-declaration of Yahweh: אֲנִי אֱהִי (I am he; 43:10, 13, 25). While Isaiah 43:10–11 is mentioned the most in connection with John 8:24–28,¹⁷⁴ the other verses (Isa 43:9aβ–b, 13, 25) relate closely

¹⁷² McCall, *Against God and Nature*, 311–23; cf. Wenham, *Genesis 1–15*, 74–75; Victor P Hamilton, *The Book of Genesis*, NICOT (Grand Rapids: Eerdmans, 1990), 172–74; Kenneth A. Mathews, *Genesis 1–11:26*, vol. 1A, NAC (Nashville: Broadman & Holman, 1996), 237, 256.

¹⁷³ Day, *Jesus, the Isaianic Servant*, 130–31; Ball, “*I Am*” in *John’s Gospel*, 185–98.

¹⁷⁴ E.g., Ball, “*I Am*” in *John’s Gospel*, 188–98; Reim, *Hintergrund*, 172; Williams, *I Am He*, 285; Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in The Fourth Gospel* (Peabody, MA: Hendrickson Publishers, 2000), 88–90; Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 264; Barrett, *John*, 342; Carson, *John*, 343–44; Burkett, *Son of the Man*, 152; Köstenberger, *John*, 2004, 259;

with themes in John 8. The underlined elements in the LXX column of Table 5.3 are lexical similarities with John 8.

Table 5.3. Key intertexts from Isaiah 43¹⁷⁵

	Lessing's Translation	BHS	LXX
vv. 10– 11 ¹⁷⁶	“You are my witnesses,” says Yahweh, “and my servant whom I am choosing, in order that you may know and believe in me, and you will understand that I am he. Before me no god was formed, and after me there shall not be [another]. I, I am Yahweh, and apart from me there is no savior.	אַתֶּם עֲדֵי נְאֻם יְהוָה וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תִּדְעוּ וְתִאֱמַיְנוּ לִי וְתִבְיֵנוּ כִּי אֲנִי הוּא לִפְנֵי לֹא נִוצַר אֵל וְאֶחָד לֹא יִהְיֶה: אֲנֹכִי אֲנֹכִי יְהוָה וְאִין מִבְּלַעַדִּי מוֹשִׁיעַ:	γένεσθέ μοι <u>μάρτυρες</u> , καὶ γὰρ <u>μάρτυς</u> , λέγει κύριος ὁ θεός, καὶ ὁ παῖς, ὃν ἐξελεξάμην, <u>ἵνα γνῶτε</u> καὶ <u>πιστεύσητε</u> καὶ συνῆτε <u>ὅτι ἐγὼ εἰμι</u> , ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός καὶ μετ’ ἐμέ οὐκ ἔσται. ἐγὼ ὁ θεός, καὶ οὐκ ἔστι πάρεξ ἐμοῦ σώζων.
vv. 9aβ– 9b, 13 ¹⁷⁷	Who among them will declare this and make known to us the former things? Let them set forth their witnesses so that	יִגִּיד זאת וְרַאשֵׁנוּת יִשְׁמְעֵנוּ יְהוָה עַד־יָדְקוּ וְיִצְדְּקוּ וְיִשְׁמְעוּ	τίς ἀναγγελεῖ ταῦτα; ἢ τὰ <u>ἐξ ἀρχῆς</u> τίς ἀναγγελεῖ ὑμῖν; ἀγαγέτωσαν τοὺς <u>μάρτυρας</u> αὐτῶν καὶ

Hanson, *The Prophetic Gospel*, 119.

¹⁷⁵ Lessing's translation from *Isaiah 40–55*, 291–93.

¹⁷⁶ Cf. John 8:14 (ἀληθής ἐστιν ἡ μαρτυρία μου), 24 (πιστεύσητε ὅτι ἐγὼ εἰμι), 28 (γνώσεσθε ὅτι ἐγὼ εἰμι). See n174 above.

¹⁷⁷ Cf. John 8:14 (see note above), 25 (“Ἐλεγον οὖν αὐτοῖς· σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν). See Hanson, *The Prophetic Gospel*, 119–22.

Table 5.3 continued

	Lessing's Translation	BHS	LXX
	they are justified, and let them hear, and let them say, '[It is] truth.' (13) "Indeed, from the first day, I am he. And there is no one [who is able] to deliver from my hand. I act and who can turn it back?"	וַיֹּאמְרוּ אַמֶּת: גַּם מִיּוֹם אֲנִי הוּא וְאִין מִיָּדִי מַצִּיל אֶפְעֵל וְכִי יִשְׁבְּרֵנָה:	δικαιωθήτωσαν καὶ εἰπάτωσαν ἀληθῆ. (13) ἔτι ἀπ' ἀρχῆς καὶ οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος· ποιήσω, καὶ τίς ἀποστρέψει αὐτό;
v. 25 ¹⁷⁸	I, I am he, the one blotting out your rebellions for my sake, and your sins I will not remember.	אֲנֹכִי אֲנֹכִי הוּא מַחֵה פְּשָׁעֶיךָ לִמְעַנִּי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר:	ἐγὼ εἰμι ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου ἕνεκεν ἐμοῦ, καὶ τὰς ἁμαρτίας σου, καὶ οὐ μὴ μνησθήσομαι.

As I noted above (n165), Isaiah 43:10 is the most probable source for the language of πιστεύσητε/γνώσεσθε ὅτι ἐγὼ εἰμι in John 8:24, 28.¹⁷⁹ In Isaiah's context, this new exodus-like redemption is described in two parallel panels (Isa 42:18–43:21; 43:22–44:23),¹⁸⁰ both of which contrast Yahweh with idols (43:8–13 cf. 44:6–20).¹⁸¹

¹⁷⁸ Cf. John 8:24 (ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν). See n160 above.

¹⁷⁹ But Williams (*I Am He*, 285) is certainly right to point out that this does not mean it is the only influence. For instance, Isaiah 52:6 is also suggestive.

¹⁸⁰ J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 326; Brevard S. Childs, *Isaiah*, OTL (Louisville: Westminster John Knox Press, 2001), 332; John Goldingay, *The Message of Isaiah 40–55: A Literary-Theological Commentary* (London: T&T Clark, 2005), 1:253.

¹⁸¹ G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 272–80.

Yahweh is יָצַרְךָ (he who *formed* you, 43:1), but idols *are formed* by people (44:9–12, יִצַר). StuhlmueLLer notes that this is “one of [Isaiah’s] favorite words for creation.”¹⁸² It is the term used in Genesis 2:7–8 of Yahweh’s forming Adam from the dust.¹⁸³ In Isaiah 43, Yahweh is the Creative-Redeemer,¹⁸⁴ and the Creator—the divine Former—who existed before any god was *formed* (43:10, see Table 5.3),¹⁸⁵ the sovereign One who declares things before they happen (43:9 cf. 44:6–8) because he has been from the beginning (43:13).¹⁸⁶ His blind and deaf people (42:18–20; 43:8) are brought out as witnesses to Yahweh’s supremacy as Creative-Redeemer (43:10).¹⁸⁷ This is a key element of Yahweh’s identity in Isaiah 43 where he repeatedly says אֲנִי הוּא (I am he; 43:10, 13, 25).

Furthermore, the redemption depicted in the parallel panels includes the remedy for the sinful obduracy which precipitated Israel’s exile (Isa 42:14–20; 44:18–20 cf. 6:9–10; 1:2–4).¹⁸⁸ In some sense, Israel’s rejection of their Creator (1:2–4) is a backdrop for this redemption. This sinful obduracy appears in the judgment of Isaiah 6:9–10 where their “sensory-organ-malfunction” emphasizes their idolatry—

¹⁸² *Creative Redemption in Deutero-Isaiah*, AnBib 43 (Rome: Biblical Institute Press, 1970), 69, see esp. 213–16. See note below.

¹⁸³ The term יִצַר is usually rendered in the LXX by a form or cognate of *πλάσσω* and comes from the potter (cf Isa 45:9, 11), a craftsman who shapes and forms clay (see *HALOT*, sv. יִצַר). In the context of Isaiah 43, there are many uses including 43:1, 7, 10, 21; 44:2, 9, 10, 12, 21, 24; 45:7, 9, 11, 18. In fact, Isaiah uses the verb 23 of its 44 OT uses, three times more than the next canonical work, Psalms (7).

¹⁸⁴ StuhlmueLLer, *Creative Redemption*, 110–15.

¹⁸⁵ See esp. Beale, *We Become What We Worship*, 277–80.

¹⁸⁶ See my discussion of Isaiah 40–48’s former and new thing(s) in chap. 2, pp33–37.

¹⁸⁷ Lessing, *Isaiah 40–55*, 312–14; Motyer, *The Prophecy of Isaiah*, 333–34; John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: Eerdmans, 1998), 145–47.

¹⁸⁸ StuhlmueLLer, *Creative Redemption*, 69; Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe, Bd. 4 (Frankfurt am Main: Peter Lang, 2001), 181; Edward J. Young, *The Book of Isaiah: The English Text, with Introduction, Exposition and Notes*, NICOT (Grand Rapids: Eerdmans, 1972), 3:156–57; Gary V. Smith, *Isaiah 40–66*, NAC 15B (Nashville: Broadman & Holman, 2009), 209–10; Childs, *Isaiah*, 336–37, 340–41; Beale, *We Become What We Worship*, 272–80.

loving things more than Yahweh (1:29–31; 2:8, 18–21); for, in a sense, they “become what they worship” (cf. Pss 115:4–8; 135:15–18).¹⁸⁹ The Lord’s people “see many things, but do not observe them; [their] ears are open, but do not hear” (Isa 42:20); they are, ironically, about as spiritually perceptive as a block of wood (44:12–20). Yet, Yahweh is the exclusive savior (43:10–13) who is doing a new thing (43:19; see n186), which includes dealing with transgressions and sins (43:25; 44:22–23). As I showed in chapter 2, the coming of the lamblike Servant in Isaiah 49–55 reveals how Yahweh redeems from this obdurate state.¹⁹⁰

Returning to John 8, I will note five conceptual and allusive connections with Isaiah 43. First, I have already shown how judgment against sin forms the backdrop for Jesus’ statements about his identity, and the allusion to Genesis 2:17 may also characterize the rejection of Jesus as the rejection of their Creator.¹⁹¹ In Isaiah, the people’s sinful obduracy and rejection of their Creator forms the backdrop for Yahweh’s statements about his identity (Isa 1:2–4; 6:9–10; 42:14–20; 44:18–20). In both cases, the *rejection* of the Creator is an *embrace* of lies (Isa 44:18–20; John 8:43–47).¹⁹² Second, against that backdrop, Isaiah presents Yahweh as the exclusive savior (43:10–13), the one who deals with sin (43:25; 44:22). John 8:24 presents Jesus as the exclusive savior against the backdrop of capital judgment upon sin,¹⁹³ which is

¹⁸⁹ G. K. Beale, “Isaiah 6:9–13: A Retributive Taunt Against Idolatry,” *VT* 41, no. 3 (1991): 257–78; idem., *We Become What We Worship*, 36–70; Brent Aucoin, “Corroborating Witnesses: Matthew’s Allusion to Isaiah 43:8–13 in Matthew 12:22” (PhD Diss, Clarks Summit, Pennsylvania, Baptist Bible Seminary, 2013), 57–61; Brendsel, *Isaiah Saw*, 73–78; Shalom M. Paul, *Isaiah 40–66: Translation and Commentary*, ECC (Grand Rapids: Eerdmans, 2012), 209–10; cf. Craig A. Evans, *To See and Not Perceive: Isaiah 6.9–10 in Early Jewish and Christian Int*, JSOTSup 64 (Sheffield, UK: Sheffield Academic, 1989), 44–45.

¹⁹⁰ See esp. chap. 2, pp58–73. Cf. Torsten Uhlig, “Too Hard to Understand? The Motif of Hardening in Isaiah,” in *IntIsa*, 72–77.

¹⁹¹ See pp195–204 above.

¹⁹² Cf. my discussion of being *ἐκ τῆς ἀληθείας* (John 18:37) in chap. 4, pp117–30.

¹⁹³ Here, one should note that John has already indicated that Jesus came as the lamblike Servant to deal with sin (1:29). See my chap. 3.

why I noted earlier that some see an allusion to Isaiah 43:25 there (see n160). As Ball writes, “It is surely not by chance that both the sign and the debate, which follow, take up this theme of spiritual blindness which is also the theme in Isa. 42.18–20 (cf. Jn 9.39–41).”¹⁹⁴ Third, the context of the argument surrounding Jesus’ identity in John 8 concerns *true witness* and testimony (8:13, 14, 17, 18). Similarly, Isaiah’s focus on Yahweh’s identity comes amidst the bringing of *witnesses* to hear and affirm the *truth* of testimony (Isa 43:9, 10, 12).¹⁹⁵ Fourth, it is possible that the highly disputed phrase τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν (John 8:25) alludes to Yahweh’s “from the beginning” nature and sovereignty in Isaiah 43:9, 13 (LXX: ἐξ ἀρχῆς, ἀπ’ ἀρχῆς).¹⁹⁶ This is suggested since Isaiah 43 is alluded to in context (see next point)—not because Isaiah 43 would suggest itself otherwise but because it is already used in context (John 8:24).

Finally, as I mentioned earlier,¹⁹⁷ interpreters tend to agree that John alludes to Isaiah 43:10 in John 8:24, 28, and 13:19. The similar clause in John 13:19 is ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι (in order that, when it happens, you might believe that I am he). In this context, Jesus’ allusion is quite clear because he is foretelling events to reveal his identity (cf. Isa 43:9–10). The only other place in the NT or LXX outside of John where πιστεύω precedes the phrase ὅτι ἐγώ εἰμι is Isaiah 43:10, and in all three of these verses (John 8:24; 13:19; Isa 43:10), the ὅτι-clause

¹⁹⁴ “I Am” in *John’s Gospel*, 189n3.

¹⁹⁵ For textual similarities, see Table 5.3 and its notes. Williams (*I Am He*, 272) notes that the LXX of Isa 43:12 indicates Yahweh acts as a witness also (n.b., καὶ γὰρ μάρτυς).

¹⁹⁶ On the verse itself and translation, see Caragounis, “Τὴν Ἀρχὴν,” 129–47; cf. Miller, “Christology,” 257–65; for the potential allusion to Isa 43, see Hanson, *The Prophetic Gospel*, 119–22; Burkett offers an alternative interpretation that the collocation of the concept of “speaking” and ἀρχή might point backward to John 1:1–5 to the Word who was ἐν ἀρχῇ (1:1–2, [2×]). See *Son of the Man*, 152–54. Hanson’s and Burkett’s suggestions are not mutually exclusive but complimentary. Cf. Thyen, *Das Johannesevangelium*, 428.

¹⁹⁷ See n165, p206, and Table 5.3 above.

introduces the content to be believed—the speaker’s identity. In Isaiah 43, Yahweh is the exclusive savior (43:11) who deals with sin (43:25). In John 8, Jesus’ salvation is similarly exclusive and deals with sin (John 8:24 cf. 1:29; 3:16–21). The context of John 8 illuminates the foretelling component of John 8:24, 28 because Jesus foretells their impending judgment (8:21, 24), Jesus foretells his ὕψωσις and their part in it (8:28), and John provides the narratorial aside of 8:20 to cast this paragraph (8:21–30) in expectation of Jesus’ ὥρα.

The temporal frames offered by ὥρα (8:20) and ὅταν . . . τότε (8:28) clarify *when* this further revelation of Jesus’ identity takes place, and this in turn helps clarify the relationship between the exclusive salvation in 8:24 (Figure 5.3 above) and the Isaianic revelation ὅτι ἐγώ εἰμι. Regarding Jesus’ ὥρα, Keener observes, “The ‘hour’ is the hour of the cross, the time of Jesus’ impending death (7:30; 8:20; 12:23–27).”¹⁹⁸ Morgan-Wynne argues, compellingly, that the temporal frame of Jesus’ ὕψωσις in John 8:28 is also primarily the cross.¹⁹⁹ These observations mean that the fuller revelation of Jesus’ identity necessary for saving belief (8:24) transpired *at the cross*. It is *then* and *there* that Jesus’ divine identity as exclusive savior from sin shines most brightly,²⁰⁰ and this accords with what I have shown to this point.

Recalling that Jesus is—as God the Son incarnate—the one who makes known the Father (1:18), one can see how John 8:21–30 parallels what I concluded about John 3, namely that Jesus’ death reveals God’s character not only as “abounding in steadfast love and faithfulness” (Exod 34:6) but also “forgiving

¹⁹⁸ *John*, 1:507; Forestell concurs, noting that the vast majority of the references to Jesus’ hour are “reference[s] to the passion . . . beyond on all reasonable doubt” (71). The other two cases, he argues, should be read in light of these clearer ones (*The Word of the Cross*, 71–74).

¹⁹⁹ Morgan-Wynne, “Revelation of Jesus,” 219–26; Williams, “Another Look at ‘Lifting Up,’” 66; Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 2nd ed., Neutestamentliche Abhandlungen 21 (Münster: Verlag Aschendorff, 1970), 15. See also n74 above.

²⁰⁰ Cf. Bauckham, *God Crucified*, 65–66.

iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:7).²⁰¹ This fuller character of God is embodied and vindicated in the death of his beloved Son. Mere *knowledge of* this revelation is not salvific;²⁰² rather, sinners are saved because they know and trust that *what Jesus revealed* about God’s character *he accomplished* at the cross (19:30; 17:4; 4:34) for his sheep (ὑπὲρ τῶν προβάτων, 10:15).²⁰³ What saves then is not precisely *the content* revealed but *lamblike death* that revealed it.²⁰⁴ If we will surely die in our sins apart from embracing this revelation (8:21, 24), and it transpires when Jesus is lifted up on the cross (8:28), then this must be because what Jesus *accomplished* through his death in this ὥρα is the only way to be saved from sin and the judgment thereof.²⁰⁵ So, while what Jesus reveals must certainly be believed (subjectively), it must also effectively deal with sin (objectively). Therefore, John 8:21–30 is another installment in John’s gospel which characterizes Jesus’ ὑψωσις as the exclusive way God delivers from the capital judgment against sin and unbelief.

²⁰¹ See p194 and its notes.

²⁰² Contra Scrutton, “Salvation as Revelation.”

²⁰³ Carson, *John*, 557; on this, Carson points to Johannes Riedl, *Das Heilswerk Jesu nach Johannes*, Freiburger theologische Studien, Bd. 93 (Freiburg, Germany: Herder, 1973), 69–186.

²⁰⁴ This statement does not deny or disparage the fact that the active obedience of Christ in his life and his resurrection are essential in order for his death to be saving.

²⁰⁵ Thus, my analyses of John 3 and 8 support the doctrine of the “consequent absolute necessity” of Jesus’ atoning death. See esp. John Murray, *Redemption: Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 9–18; cf. Robert Letham, *The Work of Christ*, *Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1993), 127. By those terms, Murray means that Jesus’ atoning death is an “absolute necessity” because of God’s character and is a “consequence” of electing freely to save fallen individuals. In Turretin’s discussion, he prefers the shorter phrase “absolute necessity” but clarifies that this necessity is “moral and rational” and “spring[s] from the *hypothesis* of sin (which [God] willed to permit) and of his decree concerning salvation of men” (2:425, emphasis added). Thus, Turretin agrees that given a fall into sin and God’s free decision to save, the death of Jesus as displayed in the NT is an absolute necessity (Francis Turretin, *Institutes of Elenctic Theology*, ed. James T. Jr. Dennison, trans. George Musgrave Giger [Phillipsburg, NJ: P&R Publishing, 1992], 2:417–26).

To Whom has the Arm of the Lord been Revealed? (12:20–43)

The final passage to explicitly describe Jesus' ὕψωσις is John 12:20–43. In this section, I will contend that, yet again, unbelief, darkness, and judgment form the backdrop of Jesus' ὕψωσις which accomplishes or finishes the drawing necessary for believers to have eternal life (cf. 6:44). Understood in that light, Jesus' ὕψωσις is, once more, portrayed as the only way to be saved from unbelief and the coming judgment (cf. 12:46–48). To argue this, I will first examine how John 12:20–36 depicts Jesus' ὕψωσις as his fruitful death which draws all who believe in him to himself. Secondly, I will consider the ways that John 12:37–43 utilizes two Isaianic passages to provide and ground the backdrop for Jesus' ὕψωσις.

Lifted Up to Draw

In this subsection, I am arguing that John 12:20–36 depicts Jesus' ὕψωσις as his fruitful death which draws all who believe in him to himself. In order to demonstrate this, I will consider the following: (1) how 12:23–24 informs the later mention of his death in 12:33; (2) how the concepts of ὕψωσις and drawing (ἄνωγειν, 12:32) recall earlier Johannine passages (esp. 3:13–21; 6:44).

First, John's juxtaposition of the arrival of Jesus' hour alongside the wheat-grain simile characterizes the moment of Jesus' glorification/exaltation as an *effective death* (*Wirksamer Tod*).²⁰⁶ A *Wirksamer Tod* is a death that intends to effect a benefit for others (e.g., ὑπέρ in 10:11, 15; 15:13).²⁰⁷ In John 12:23, the hour comes

²⁰⁶ Jörg Frey, "Edler Tod - wirksamer Tod - stellvertretender Tod - heilschaffender Tod: Zur narrativen und theologischen Deutung des Todes Jesu im Johannesevangelium," in *DJFG*, 76.

²⁰⁷ Frey (ibid., 77–82) helpfully cautions that not all *Wirksamer Todesfälle* are *Stellvertretung* (place-taking). However, I have made the case in chapters 2–4 that John's use of Isaiah and a number of his ὑπέρ-statements invoke place-taking/substitutionary concepts, and Frey (ibid., 82–93) agrees. Yet, I would not say that the simile of the wheat-grain connoted place-taking because (1) John does not load everything he believes about Jesus' death into every scene (it is unreasonable for interpreters to expect such), and (2) the simile is later applied whoever would follow Jesus such that a place-taking simile would be *out-of-place*.

ἵνα δοξασθῆ ὁ υἱὸς τοῦ ἀνθρώπου (in order that the Son of Man would be glorified), and this glorification refers principally to his death (7:39; 12:16; 13:31–32; 17:1).²⁰⁸ This is evident from the wheat-grain simile (12:24): unless the wheat-grain falls to the earth and *dies* (ἀποθάνη), it remains *alone* (αὐτὸς μόνος μένει), but if it *dies* (ἀποθάνη), then it bears much fruit (πολὸν καρπὸν φέρει). This suggests that Jesus glorifies the Father through his death by bearing much fruit (see 4:36, καρπὸν εἰς ζωὴν αἰώνιον),²⁰⁹ just as his followers will later prove they are disciples (15:8),²¹⁰ because when he is glorified (ἐδοξάσθη), the Father is glorified in him (ἐδοξάσθη ἐν αὐτῷ, 13:31).²¹¹ If Day

²⁰⁸ Thus, Chibici-Revneanu writes, “Dass mit dem δοξάζεσθαι Jesu sein Tod gemeint ist, wird nicht ausgesprochen, die Zusammenstellung der Verse 12,23–28 lässt aber kaum einen anderen Schluss zu anschaulicht” (*Die Herrlichkeit des Verherrlichten: das Verständnis der δόξα im Johannesevangelium*, WUNT 2, Reihe 231 [Tübingen: Mohr Siebeck, 2007], 173, [That by the δοξάζεσθαι of Jesus his death is meant is not stated, but the composition of verses 12:23–28 hardly admits of any other conclusion than this]); See esp. Frey, *Glory*, 237–58; Brendsel, *Isaiah Saw*, 137–60; Knöppler, *Die theologia crucis*, 161–66; Burkett, *Son of the Man*, 125; Margaret Pamment, “The Meaning of *Doxa* in the Fourth Gospel,” *ZNW* 74, no. 1–2 (1983): 13; Moloney, *Son of Man*, 176–81; against Loader, who wishes to see its “primary reference . . . to returning to the glory of the Father” (*Jesus in John’s Gospel*, 220–21); however, his interpretation does not do justice to the simile of the wheat-grain nor Jesus’ troubled soul (12:27, ἡ ψυχὴ μου τετάραιται). Clearly, Jesus was primarily contemplating his death; Nicholson’s contention (*Death as Departure*, 149–55) that the glorification “cannot be taken as a direct reference to Jesus’ death” (152) is reductionistic, and on the basis of that reductionism, he—very creatively—attempts to read 12:24 as not emphasizing Jesus’ death but his departure. He is, of course, forced to concede that “this departure will necessitate his death” (153), but this is immediately minimized. One cannot help but get the impression his very forced explanation is motivated by his thesis more than the *text*. One is not, however, wrong to recognize that Jesus’ glorification extends beyond his death. Indeed, the ongoing ministry of the Spirit of truth is characterized as *glorifying* Jesus by declaring what is his (16:12–14; n.b., ἐκεῖνος ἐμὲ δοξάσει in v. 14), yet this post-Easter glorifying likely still focuses on Jesus’ salvific death inasmuch as the Spirit’s ministry is one of anamnesis—of causing believers to *remember* what Jesus said and did in light of Scripture (2:22; 12:16; 14:25–26 cf. 16:13–15). See Frey, *Glory*, 243–44; Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), 211–17; Chibici-Revneanu writes, concerning the ὅτι-clause which explains the way the Spirit glorifies Jesus (16:14b), “Sie ist nicht *neue* Offenbarung, sondern *Vertiefung* dessen, was Jesus offenbart hat.” (*Die Herrlichkeit des Verherrlichten*, 246, emphasis original, [It is not *new* revelation, but *deepening* of what Jesus revealed]).

²⁰⁹ Brown (*John*, 1:472) considers that although “there are no good OT parallels” for this statement as a whole, “Isa 55:10–11 is interesting.” Indeed, in view of the allusions to Isa 55 in John 6 (see ch. 6), I am inclined to regard this as—at least—echoing/recalling the concepts alluded to there, even if the language were drawn from tradition (e.g., 1 Cor 15:36–49). If the fruit language is meant to recall John 4:36 (where the harvest of saved individuals being gathered are καρπὸν εἰς ζωὴν αἰώνιον), then this potential parallel to Isa 55 would be strengthened (see chap. 6).

²¹⁰ Note the similarity: ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὸν φέρητε (in this my Father is glorified, that you bear much fruit).

²¹¹ Nicole Chibici-Revneanu, “Variations on Glorification: John 13,31f. and Johannine Δόξα-Language,” in *Repetitions and Variations in the Fourth Gospel: Style, Text, Int*, ed. Gilbert van Belle, Michael Labahn, and P. Maritz, BETL 223 (Leuven, Belgium: Peeters, 2009), 515–18.

and others are correct in identifying an allusion in Jesus' glorification to Isaiah 49:3–5 or Isa 52:13 (LXX),²¹² then the application of the simile to Jesus' followers may also describe them as servants (διάκονος, John 12:26) of the Servant.²¹³ Such a description gains further support inasmuch as the disciples “carry on the ministry of Jesus (13:14–15; 14:12; 15:18–20).”²¹⁴ In summary, John 12:23–24 contextualizes the final statement of Jesus' ὕψωσις (12:32) by situating it within the temporal frame of his fruitful death.²¹⁵

Second, the last explicit mention of Jesus' ὕψωσις contextualizes it with elements from John 3:13–21 (κρίσις, φῶς, δεῖ ὑψωθῆναι) and 6:44–45 (ἐλκύω, πάντας). After the Father declares he will glorify his name (12:28; 17:6 cf. Isa 52:6; 55:13),²¹⁶ Jesus proclaims that his hour is the time of (1) the κρίσις of the world and (2) the expulsion (ἐκβάλλω) of its ruler.²¹⁷ About the κρίσις, Blank writes, “Die

²¹² Day, *Jesus, the Isaianic Servant*, 136–39; Catrin H. Williams, “Johannine Christology and Prophetic Traditions: The Case of Isaiah,” in *Reading the Gospel of John's Christology as Jewish Messianism: Royal, Prophetic, and Divine Messiahs*, ed. Benjamin E. Reynolds and Gabriele Boccaccini, AJEC 106 (Leiden: Brill, 2018), 99–103; idem., “‘Seeing,’ Salvation, and the Use of Scripture,” 148–49; Brendsel, *Isaiah Saw*, 149–57; Frey, *Glory*, 247–50; Bauckham, *God Crucified*, 66–67; idem., *Gospel of Glory*, 53–61, 72–74; Beutler, *John*, 337; idem., “Greeks,” 337–45; Carson, *John*, 437–38, 482–83; John A. Dennis, “The ‘Lifting Up of the Son of Man’ and the Dethroning of the ‘Ruler of This World’: Jesus’ Death as the Defeat of the Devil in John 12,31–32,” in *DJFG*, 686–87; Griffiths, “Deutero-Isaiah,” 360; Harmon, *Servant of the Lord*, 159; Keener, *John*, 2:873; Köstenberger, “John,” 2007, 474; Jonathan Lett, “The Divine Identity of Jesus as the Reason for Israel’s Unbelief in John 12:36–43,” *JBL* 135, no. 1 (2016): 163–64; Pamment, “Meaning of Doxa,” 16.

²¹³ See chap. 2, pp58–73 on the Servant-servants relationship in Isaiah.

²¹⁴ Day, *Jesus, the Isaianic Servant*, 233; Day suggests that this is an area for further study in John, and he notes Beers’ work as a recent example of this line of inquiry in Luke: 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).

²¹⁵ N.b., the νῦν of 12:27, 31 [2×] is Jesus’ ὥρα (12:27 cf. 12:23). Additionally, Knöppler suggests that Isa 53:8 (LXX: αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ) may lie behind John 12:32 (Knöppler, *Die theologia crucis*, 162–63). This would obviously accent Jesus’ death as the Servant, if granted, and it may be echoed in John 19:15’s twofold imperative ἄρον (take [him] away).

²¹⁶ As I noted in chap. 2, the successful Word of Yahweh makes a name (ἄνωμα; LXX: ὄνομα) for Yahweh (55:13), and this seems to fulfill his declaration that “my people shall know my name” (52:6). A few Johannine scholars see Isa 52:6 in John 12:28, including Craig A. Evans, “The Voice from Heaven: A Note on John 12:28,” *CBQ* 43, no. 3 (1981): 408; Coutts, *Divine Name*, 118–19; Day, *Jesus, the Isaianic Servant*, 166–72. In view of my arguments in chap. 2 and John’s use of Isaiah in John 12, I am inclined to agree with them (cf. 12:28; 17:6, 26; Coutts, *Divine Name*, 81–82).

²¹⁷ On κρίσις, Blank, *Krisis*, 264–96; on the expulsion of the world’s ruler, see Judith L.

Verherrlichung und Erhöhung des Menschensohnes sind die ‘Krisis dieses Kosmos.’”²¹⁸ It is the climax of the separation between the φῶς and σκοτία begun by Jesus’ incarnation (John 3:17–20 cf. 12:35–36, 46),²¹⁹ and ironically, the betrayal orchestrated by the devil (13:2, 21, 26–27, 30; 18:3) is his own downfall.²²⁰ Although Jesus neither explicitly states the necessity of his ὑψωσις nor calls himself ὁ υἱὸς τοῦ ἀνθρώπου in 12:32, the crowd queries these explicitly in 12:34 (cf. 3:14).²²¹ The inclusion of the question at this juncture suggests that John means for his readers to ruminate upon Jesus’ death because this is the way questions have worked earlier in John.²²² The recollection of δεῖ from 3:14 sharpens the point of the question, Why did Jesus *have to* die? In the context of 12:24, Jesus must die to bear much fruit because if he μένει εἰς τὸν αἰῶνα (*remains* forever, 12:34), then αὐτὸς μόνος μένει (he

Kovacs, “‘Now Shall the Ruler of This World Be Driven Out’: Jesus’ Death as Cosmic Battle in John 12:20–36,” *JBL* 114, no. 2 (1995): 227–47; Hans-Ulrich Weidemann, *Der Tod Jesu im Johannesevangelium: Die erste Abschiedsrede als Schlüsseltext für den Passions- und Osterbericht*, BZNW 122 (Berlin: de Gruyter, 2004), 200–211; Dennis, “Jesus’ Death as the Defeat of the Devil,” 677–91; and more recently Mackey, “The Light Overcomes the Darkness,” 73–75.

²¹⁸ “The glorification and exaltation of the Son of Man are the ‘Krisis of this Kosmos’” (*Krisis*, 265 cf. 281–82).

²¹⁹ Carson, *John*, 443.

²²⁰ Dennis, “Jesus’ Death as the Defeat of the Devil,” 682.

²²¹ In 12:34, they ask, δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; In 3:14, Jesus said, ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. In the latter, the infinitive is fronted for emphasis on *the action*; in the former, the finite verb is included and fronted to highlight *the necessity* as their sticking point. See my treatment of the necessity in 3:14 on pp176–90 above.

²²² E.g., in John 3:10 and 3:12 (cf. 5:44), Jesus inquires how Nicodemus fails to understand and believe, prompting the reader to think further about being born again. In John 4:11, the Samaritan woman queries about the source of living water, causing readers to reflect on Jesus as the source, and later, she asks, “Can this be the Christ?” (4:29). In John 6:5–6, John clues readers into the fact that Jesus asks questions to make people think—again, that passage queries the source for feeding over five thousand. See also 1:38, 46, 48; 2:4, 18, 20; 4:12; 5:12, 47; 6:28, 52, 67–68; 7:31, 35, 36; 8:19, 22, 25, 33; 9:35, 36, 40; &c. Culpepper explores some of the functions that questions have in John: *Anatomy of the Fourth Gospel: A Study in Literary Design*, Foundations and Facets: New Testament (Philadelphia: Fortress Press, 1983), 176–77 cf. 92, 115, 127. Although his work focused on Jesus’ questions only, see Douglas Estes, *The Questions of Jesus in John: Logic, Rhetoric and Persuasive Discourse*, BibInt 115 (Leiden: Brill, 2013).

remains alone, 12:24)! The fruit of Jesus' death are the πάντας he draws to himself (12:32).²²³

The drawing of πάντας to Jesus when he is lifted up merits further comment. The term ἐλκύω is rare in the NT,²²⁴ only John 6:44 is comparable to 12:32.²²⁵ In both cases, the πάντες who are drawn come to Jesus:²²⁶ in John 12:32, *Jesus* draws πάντας . . . πρὸς ἑμαυτόν (all to myself); in 6:44–45, the *Father* draws so that πᾶς . . . ἔρχεται πρὸς ἐμέ (everyone . . . comes to me [=Jesus], 6:45). But who is πᾶς? In John 6, the πᾶς is placed in apposition with ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν (one who heard from the Father and learned, 6:45b),²²⁷ which explains the drawing work of the Father (6:44) in terms of being taught of God (cf. πάντες in 6:45a).²²⁸ The drawing work itself expounds the Father's decisive giving of people to his Son—they *will come* to him and *never be cast out* (6:37), for Jesus will raise them up on the last day (6:40c ≈ 6:44c).²²⁹

²²³ In chap. 2 (pp73–86), I argued that the fruitfulness of the divine Word of Isa 55 intentionally recalls effective death of the Servant. If one pairs Brown's suggestion (n209 above) with the allusion to Isa 52:13 via ὑψόω and δοξάζω, then it would seem that John brings the two together in this description of Jesus' death.

²²⁴ The verbal ἐλκύω occurs six times: John 6:44; 12:32; 18:10; 21:6, 11; Acts 16:19. Cognates are used in Acts 21:30 (ἐλκω); Jms 1:14 (ἐξέλκω); 2:6 (ἐλκω). These attested uses generally describe the (1) hauling of nets (John 21:6, 11), (2) dragging of people (Acts 16:19; 21:30; Jms 1:14; 2:6); (3) divine drawing (John 6:44; 12:32); and (4) the drawing of a sword (John 18:10).

²²⁵ So Thüsing (*Die Erhöhung*, 26); Theobald's study explores influences on 6:44, which I will consider in greater depth in chap. 6. Michael Theobald, "Gezogen von Gottes Liebe (Joh 6,44f): Beobachtungen zur Überlieferung eines johanneischen 'Herrenworts,'" in *Schrift und Tradition: Festschrift für Josef Ernst zum 70. Geburtstag*, ed. Knut Backhaus and Franz Georg Untergaßmair (Paderborn: Ferdinand Schöningh, 1996), 323–34.

²²⁶ Carson (*John*, 444) notes that John 5:19 militates against separating these drawings based on differing draw-ers, but see the discussion below.

²²⁷ Novakovic (*John 1–10*, 214) points out that this is an instance of the Granville Sharp Rule (article-substantive-καί-substantive). John uses the same form (also with substantive participles) in the near context (6:33, 40, 45, 54, 56; cf. 5:24, 35; 8:50; 9:8; 11:2, 26; 12:29, 48; 14:21; 20:29).

²²⁸ See my treatment of this passage in chap. 6.

²²⁹ John 6:40c, ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ; 6:44c, ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

In John 12, *πάντας* is somewhat ambiguous.²³⁰ Commentators usually note that it means something like “all without distinction” or “all kinds of people” in view of the scene begun with the Greeks.²³¹ The connection with 6:44 leads some to further suggest that the *πάντας* of John 12 is coextensive with the *πάντες* who are taught of God in 6:45,²³² and I am inclined to agree because (1) the connection with *έλκύω* is compelling; (2) in John 6 all who believe come, all who come are drawn, and all who are drawn are taught of God; and (3) in John 12, Jesus answers the questions about his *ὑψωσις* by calling them to the light (12:35), to belief in the Light (12:36), and later, *πᾶς ὁ πιστεύων εἰς ἐμὲ* will not remain in darkness (12:46). Therefore, I conclude that *πάντας* in John 12:32 is best understood as coextensive with the *πάντες* of 6:45.²³³

Regarding the drawing of 12:32, there are three viable ways to understand its relationship to 6:44 (in view of the preceding argument):²³⁴ (1) the Father’s drawing and the Son’s are identical,²³⁵ (2) their drawings are not identical in efficacy or scope but are compatible,²³⁶ or (3) their drawings are not strictly identical but

²³⁰ The last use of *πᾶς* in the narrative was 11:48 (*ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐτόν*), and the next use is in 12:46 (*ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη*).

²³¹ E.g., Barrett, *John*, 427; Beasley-Murray, *John*, 214; Beutler, *John*, 336; Carson, *John*, 444; Morris, *The Gospel According to John*, 531–32; Keener, *John*, 2:880–81; Klink, *John*, 556; Köstenberger, *John*, 2004, 384–85; Michaels, *The Gospel of John*, 699–700; Zumstein, *Das Johannesevangelium*, 461; Brendsel, *Isaiah Saw*, 154–56.

²³² Theobald notes, “Das *πάντας* (alle) von 12,32 könnte auf 6,45b anspielen” (“Gezogen,” 322n22, [The *πάντας* [all] of 12.32 could allude to 6.45b]).

²³³ On the meaning of which, see chap. 6.

²³⁴ A fourth way, incongruent with the preceding conclusions, could suggest that there is no material connection between the drawings of 6:44 and 12:32 except for similar wording. They could argue that the term is used of hauling nets (21:6, 11) and drawing a sword (18:10) which are obviously not related even though Peter does all of them. This, however, is not persuasive because it neglects that (1) both drawings are divine, (2) both drawings are *to* Jesus, and (3) both drawings are uttered by Jesus to describe the same salvation. These reasons heavily suggest a close relationship.

²³⁵ E.g., Barrett, *John*, 427; Klink, *John*, 556.

²³⁶ Carson writes, “The scope and efficacy of the drawing in the two place are quite different. . . . [in 6:44] the focus is on those individuals whom the Father gives to the Son, whom the

interlocking. The latter view would contend that 6:44 describes the Father’s drawing of persons prior to (and effecting) their coming to Jesus,²³⁷ and 12:32 describes Jesus’ securely drawing those the Father has given him (6:37 cf. 17:2, 6, 9, 24) to himself such that they will be with him to see his δόξα (17:24).²³⁸ View (3) is suggested in context by 12:26 (cf. 14:3; 17:24): ἐὰν ἐμοί τις διακονῆ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται.²³⁹ They will be *where he is* because he will draw them *to himself*. This view is similarly commended by 6:44c, ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ (cf. 6:39, 40). Therefore, I find view (3) the most compelling, that the Father’s drawing *interlocks* with the Son’s to bring individuals, respectively, to the Son and then safely to glory in his presence.

But, if the Light has come that all who believe would not remain in darkness (12:46), why do some still not believe (12:37)?²⁴⁰ Why was Jesus regularly

Son infallibly preserves and raises up at the last day. . . . [In 12:32, it is] his drawing of all people without distinction” (*John*, 444). In this view, the former drawing refers to the efficacy of the drawing and the latter to breadth of the affected. This view differs from n234 above in that it would agree with the three similarities and agree that they are theologically related. The difference for this view lies in the efficacy and scope, as Carson said. The logical relationship between efficacy and scope in this situation is what electrical engineers call an “exclusive OR [XOR]” which means (A) or (B) may be true but not (A) and (B). In this XOR relationship, if the drawing is of saving efficacy, then the scope does not include those who never believe. If the scope is broad enough to include those who never believe, then it cannot have saving efficacy. The falsity of both (A) *and* (B) is excluded because the text plainly states that drawing occurs. The veracity of both (A) *and* (B) is excluded because the Gospel of John plainly teaches that not all will be saved (5:29; 17:12). Therefore, the relationship is properly described as an XOR: either the scope and efficacy are the same in 6:44 and 12:32, or they are not. If I am right that πάντας (12:32) is coextensive with πάντες (6:45), then the scope is the same, which would mean the efficacy is the same. Theologians may posit a multi-efficacy drawing (to allow for a larger scope in 12:32), but this is difficult to arrive at exegetically.

²³⁷ Hartley rightly concludes, “The drawing is best viewed as both a *necessary* and *sufficient* condition for faith” (“Destined to Disobey?: Isaiah 6:10 in John 12:37–41,” *CTJ* 44, no. 2 [2009]: 278, emphasis original); cf. Naselli, “Chosen,” 272–74, 279–81. See my chap. 6, pp266–79.

²³⁸ Michaels, *The Gospel of John*, 700; Frey, *Glory*, 251; cf. the original German in idem., “... das sie meine Herrlichkeit schauen” (Joh 17.24): zu Hintergrund, Sinn und Funktion der johanneischen Rede von der δόξα Jesu,” *NTS* 54, no. 3 (2008): 389–90.

²³⁹ John 12:26, “If anyone would serve me, he must follow me, and *where I am there also my servant will be.*”

²⁴⁰ Novakovic rightly identifies the *concessive* force of πεποιηκότος (Perf. Act. Part., genitive absolute). I would translate, “*Although* he had done so many signs before them, they [still] were not believing in him” (*John 11–21: A Handbook on the Greek Text*, BHGNT [Waco, TX: Baylor University Press, 2020], 71). The concessive force with the perfect tense seems to accent the absence

misunderstood?²⁴¹ The next section explores how John answers those questions (and more) via two Isaianic citations.

Too Hard to Believe?

John 12:37–43 utilizes two Isaianic passages which provide and ground the backdrop for Jesus' ὑψωσις.²⁴² That John views these passages as reasons for unbelieving responses to Jesus is not in debate (12:37),²⁴³ rather the question is how they are fulfilled (12:38, ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῆ).²⁴⁴ In this section, I will consider each of the citations of Isaiah 53:1 and 6:10 in order to determine how these characterize the context of Jesus' ὑψωσις.

Regarding Isaiah 53:1, John introduces the citation by noting the *divine* purpose (ἵνα) of that unbelief was to fulfill the word which Isaiah the prophet spoke

of expected results in view of Jesus' completed action.

²⁴¹ Brendsel notes that John's application of Isa 53:1 to Jesus (John 12:38) contributes to and may even have inspired John's misunderstanding motif (*Isaiah Saw*, 160 cf. 215).

²⁴² I have adapted this section's title from Uhlig's essay ("Too Hard to Understand?").

²⁴³ E.g., Barrett, *John*, 429; Brown, *John*, 1:484–85; Beutler, *John*, 341–42; Evans, "Obduracy," 223; Brendsel (*Isaiah Saw*, 98–99) rightly points out that John is doing more here than "merely . . . explaining the *fact* of unbelief" (98).

²⁴⁴ On interpreting πληρώω-statements in the NT, see Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 710–11; C. F. D. Moule, "Fulfillment-Words in the New Testament: Use and Abuse," *NTS* 14, no. 3 (1968): 293–320; I believe that typology—understood broadly as a category that encompasses fulfillment from *direct* ([A] is [B]) to *patterned/installment* ([A] is an installment of type/pattern [B], perhaps the climactic installment)—typology, thus understood, is helpful in understanding "fulfillment" language. See Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 40 Questions Series (Grand Rapids: Kregel Academic, 2020), 81–88; Aubrey Sequeira and Samuel Emadi, "Biblical-Theological Exegesis and the Nature of Typology," *SBJT* 21, no. 1 (2017): 11–34; Beale observes that "typology can be called contextual exegesis within the framework of the canon since it primarily involves the interpretation and elucidation of the meaning of earlier parts of Scripture by later parts" (*Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* [Grand Rapids: Baker Academic, 2012], 25, Beale italicized the entire sentence); Williams avoids the term *typology* but does call John's use of Isaiah "analogical exegesis" and "contextual exegesis" ("Johannine Christology," 101–2); Brendsel (*Isaiah Saw*, 116) describes John's use of Isaiah 53:1 as a "direct fulfillment" and not typology (his scope of typology at this point appears tighter than mine, sketched above, but I believe we agree on the interpretation); Brendsel is responding to a comment made by Hartley, but I find it unclear if Hartley would disagree with Brendsel on this point ("Destined to Disobey?," 273).

(John 12:38).²⁴⁵ While some regard the passage fulfilled only by analogy,²⁴⁶ such reductionism scarcely does justice to the text. Assuming that reading for sake of argument, Brendsel responds, “One wonders what substantive loss would occur had John quoted only Isa 6:10.”²⁴⁷ My contention, with Brendsel and others,²⁴⁸ is that there is substantial loss in such treatments of John 12:38.²⁴⁹ The citation makes at least two important contributions: John uses it (1) to characterize Jesus’ identity and (2) to identify the unbelieved report as revelation of an unbelievable salvation.

In order to grasp how the citation characterizes Jesus’ identity, I must recall some of its context. The context of the citation is *crucial* as Oswalt explains,

What is being said here [in Isa 53] *can only be understood in direct relationship to what has been said previously, especially in chs. 49–52*. God has promised to deliver his people from their alienation from him so that they can indeed become his servants to the world. Now he tells the means by which he proposes to effect that deliverance.²⁵⁰

To retrieve some of the context, I will inquire what the שְׂמוּעָה (report, Isa 53:1; LXX: ἀκοή) refers to in Isaiah and summarize my conclusions about זְרוּעַ יְהוָה (arm of

²⁴⁵ I emphasize the *divine* purpose because unbelieving humanity did not intend to fulfill this Scripture by rejecting Jesus in unbelief. This emphasis is fitting because divine agency is accented in John 12:37–40. Carson, *Divine Sovereignty*, 195–97. On “fulfill,” see the previous note.

²⁴⁶ Loader, reductionistically, says, “There is a citation of Isa 53:1 in John 12:38, but *it refers to Jesus’ ministry not his death*” (*Jesus in John’s Gospel*, 176, emphasis added).

²⁴⁷ Brendsel, *Isaiah Saw*, 99; against Painter, whose (insufficient) treatment of John 12:38 exemplifies Brendsel’s point (“The Quotation of Scripture and Unbelief in John 12.36b–43,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, JSNTSup 104 [Sheffield, UK: Sheffield Academic Press, 1994], 437, 443–44).

²⁴⁸ E.g., Lett, “Divine Identity,” 159–73.

²⁴⁹ Reductionistic treatments appear to lack either a biblical understanding of Isaiah or severely underestimate John’s understanding and application thereof. In fairness, some may offer expedient treatments, not because they lack or underestimate but to devote their attention to other details. Everyone must draw the lines of their study somewhere (or hold false vainglorious notions of supposed comprehensiveness), so I offer the following to complement those who have devoted their attention elsewhere, and I ask for similar consideration for the boundaries of this study.

²⁵⁰ Oswalt, *Isaiah (40–66)*, 382, emphasis added.

Yahweh; LXX: ὁ βραχίων κυρίου) from chapter 2.²⁵¹ After this, I will consider how John understood and applied these references.

First, the mention of שְׁמוּעָה “takes up the double reference in 52.7” where there were reports (מְשָׁמִיעַ) of salvation and peace (שְׁלוֹם and יְשׁוּעָה), and salvation is *visibly* secured by יְרוּעַ יְהוָה (52:10).²⁵² By visibly, I mean that when Yahweh bares his Arm before their *eyes* (לְעֵינֵי כָּל הַגּוֹיִם), all the ends of the earth יִשׁוּעָה . . . רָאוּ (shall see salvation, 52:10). As such, “the *report* of Isaiah 53:1 concerns the *revelation* of ‘the arm of the Lord.’”²⁵³ Brendsel similarly contends, “The parallelism in 53:1 . . . may be understood as a logical general-specific relationship: that which was not believed is a report specifically about the revelation of Yahweh’s arm.”²⁵⁴ The report concerning the revealing of Yahweh’s Arm, and thus his salvation and peace (52:7, 10),²⁵⁵ is contained in Isaiah 53:1–12.²⁵⁶ Additionally, Smith observes, “Isaiah pointed out that many Israelites were deaf, blind, and failed to believe what God said (6:9–10 . . .), but the Lord promised that in the future he would remove their blindness and they would trust in him . . . This is a report *by those who now understand what God is*

²⁵¹ See chap. 2, pp37–58.

²⁵² Goldingay, *The Message of Isaiah 40–55*, 495; Brendsel, *Isaiah Saw*, 103.

²⁵³ Williams, “Johannine Christology,” 107, emphasis added.

²⁵⁴ Brendsel, *Isaiah Saw*, 105.

²⁵⁵ So rightly, Harmon notes, “The work of the servant is nothing less than the arm of the Lord being revealed (Isa. 53:1), the means by which God’s people will be restored from exile and the nations will see Yahweh’s salvation (Isa. 52:7–10)” (*Servant of the Lord*, 129).

²⁵⁶ Although interpreters disagree at precisely which verse the report “ends,” it is generally agreed that the report follows. If the prophet is included in the first person plural (as he surely is), then when he moves prophetically into speaking for the Lord one could understand the report continuing with Isaiah’s unfolding of the Servant’s redemption. On the report, see John Goldingay and David F. Payne, *A Critical and Exegetical Commentary on Isaiah 40–55*, ICC (New York: T&T Clark, 2006), 2:297; Day, *Jesus, the Isaianic Servant*, 68; Brendsel, *Isaiah Saw*, 104; Lessing, *Isaiah 40–55*, 612; Motyer, *The Prophecy of Isaiah*, 423; Smith, *Isaiah 40–66*, 444; Jan L. Koole, *Isaiah III*, trans. Anthony P. Runia, HCOT (Leuven, Belgium: Peeters, 1997), 2:276–77.

doing.”²⁵⁷ These, speaking from a post-substitutionary-death period,²⁵⁸ are now servants of the Servant fulfilling their role in witnessing to the nations (43:10 cf. 52:14–15).²⁵⁹ The Servant’s death reverses the blindness of Isaiah 6:9–10.²⁶⁰

Second, this report of Yahweh’s Arm is unbelievable. Gentry comments, “It was not only contrary to all expectations . . . In one sense, the arm of the Lord has not been revealed at all until now.”²⁶¹ Those giving the report had not believed it themselves (53:3–4). None, it seems, had thought Yahweh would personally come (52:6) and “roll up his sleeves” (52:10) like this: “The act of someone directly and personally undertaking a task. The ‘arm of Yahweh,’ then, is no mere metaphor or literary flourish; it is Yahweh’s alter ego.”²⁶² The “salvation to the ends of the earth” announced in 52:10 arrived *as* the Servant (49:6),²⁶³ and the LXX highlights this connection by translating different Hebrew terms (יָשָׁח, גִּלָּה) with ἀποκαλύπτω (52:10; 53:1).²⁶⁴ I conclude that the unbelievable nature of the report stems from the

²⁵⁷ Smith, *Isaiah 40–66*, 443, emphasis added; Uhlig also writes, “Those who join the speech of Isaiah 53:1–10 emerge as those whose hardness has been overcome” (“Too Hard to Understand?,” 76).

²⁵⁸ On the substitution of the Servant, see chap. 2, pp40–66.

²⁵⁹ Uhlig, “Too Hard to Understand?,” 73–76; idem., *The Theme of Hardening in the Book of Isaiah: An Analysis of Communicative Action*, FAT. 2. Reihe 39 (Tübingen: Mohr Siebeck, 2009), 245–47. See my chap. 2, pp58–73.

²⁶⁰ Uhlig, *The Theme of Hardening*, 237–48; Brendsel, *Isaiah Saw*, 116–21; Day, *Jesus, the Isaianic Servant*, 101–4.

²⁶¹ Peter J. Gentry, “The Atonement in Isaiah’s Fourth Servant Song (Isaiah 52:13–53:12),” *SBJT* 11, no. 2 (2007): 31; cf. Lessing, *Isaiah 40–55*, 613.

²⁶² J. Alec Motyer, “‘Stricken for the Transgression of My People’: The Atoning Work of Isaiah’s Suffering Servant,” in *FHHC*, 251; see esp. Matthew R. Akers, “The Soteriological Development of the ‘Arm of the Lord’ Motif,” *JESOT* 3, no. 1 (2014): 41–45.

²⁶³ Eugene Robert Ekblad, *Isaiah’s Servant Poems According to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven, Belgium: Peeters, 1999), 112, 197–98, esp. 277; Akers, “Soteriological Development,” 43.

²⁶⁴ Ekblad, *Isaiah’s Servant Poems*, 197; Williams, “Johannine Christology,” 105–10; J. Ross Wagner, “The Heralds of Isaiah and the Mission of Paul: An Investigation of Paul’s Use of Isaiah 51–55 in Romans,” in *JTSS*, 217–18.

Servant sharing Yahweh's divine identity as his Arm revealed.²⁶⁵

In John 12:38, because of the “general-specific relationship” between the report and the revealing of the Arm, the usual parsing of these into Jesus’ words and signs seems to distract from the point.²⁶⁶ The point is that the report concerned the *revelation* of the Arm of the Lord—someone to be *seen* with the *eyes* of belief.²⁶⁷ John had just written that the signs done before their eyes were meant to reveal and cause belief εἰς αὐτόν (in *him*, 12:37). This revelation culminates a pattern: After the first σημεῖον, John said that Jesus ἐφάνερωσεν τὴν δόξαν αὐτοῦ which resulted in ἐπίστευσαν εἰς αὐτόν (*revealed* his glory . . . they *believed in him*, 2:11).²⁶⁸ John reports Jesus’ brothers saying the following in unbelief, “No one works ἐν κρυπτῷ (in *hiding*) . . . φανέρωσον σεαυτὸν τῷ κόσμῳ” (*reveal yourself* to the world, 7:4). After this, Jesus *hid* himself at times before/after speaking (√κρυπτω in 7:10; 8:59; 12:36), but he could say, ἐν κρυπτῷ ἐλάλησα οὐδέν (I have spoken nothing *in hiding*, 18:20). Thus, the pattern of hidden/revealed shows that Jesus’ signs and words are intended to *reveal himself*. John writes—post-Easter—about τῆ ἀκοῆς ἡμῶν (*our* report) because he testifies in concert with Isaiah about the glory he saw revealed (1:14; 12:41).²⁶⁹

²⁶⁵ I defended this in chap. 2. One should remember that when the LXX translates a passage about the uplifted or outstretched arm of Yahweh, a term from √ψόω is used with βραχίων (thus Isa 52:13 and John 3:14; 8:28; 12:32 are fitting). See also Brendsel, *Isaiah Saw*, 106, 132–33; Day, *Jesus, the Isaianic Servant*, 92–104; Williams, “Johannine Christology,” 108; Goldingay and Payne, *Isaiah 40–55*, 2:298; Akers, “Soteriological Development,” 40–45; Motyer, *The Prophecy of Isaiah*, 427; Oswalt, *Isaiah (40–66)*, 375; cf. Lessing, *Isaiah 40–55*, 613; H. G. M. Williamson, *Variations on a Theme: King, Messiah and Servant in the Book of Isaiah* (Milton Keynes, UK: Paternoster Press, 1998), 164.

²⁶⁶ In saying this, I do not discount John 12:47 where Jesus speaks about anyone who μου ἀκούσῃ τῶν ῥημάτων (hears my words) and then refers to his word and speech repeatedly (12:48–50), nor do I discount that the signs are involved in the point (12:37). Rather, with Brendsel, I agree that “John appeals to Isa 53:1 not out of concern for unbelief in the abstract. Neither is he drawn to Isa 53:1 simply because it is conveniently divisible into words and deeds” (*Isaiah Saw*, 115).

²⁶⁷ Day, *Jesus, the Isaianic Servant*, 96–97.

²⁶⁸ See Ardel B. Caneday, “The Word Made Flesh as Mystery Incarnate: Revealing and Concealing Dramatized by Jesus as Portrayed in John’s Gospel,” *JETS* 60, no. 4 (2017): 754–56.

²⁶⁹ Day rightly concludes that, if one had to identify a “speaker” of the Isa 53:1 quotation in the narrative, it is John the narrator and author not Jesus (*Jesus, the Isaianic Servant*, 97); against

Therefore, Brendsel correctly concludes that “the fullest explanation” for this revelation in Isaiah 53:1 “is that [John] identifies Jesus as the Servant witnessed ahead of time by Isaiah.”²⁷⁰ John has consistently revealed this through the ὕψωσις-passages,²⁷¹ in the bookends of the Gospel,²⁷² and in his invitation to salvation.²⁷³

I mentioned earlier that the second contribution of the citation of Isaiah 53:1 in John 12:38 is that it identifies or further describes the salvation effected by Jesus’ ὕψωσις. It follows from identifying Jesus as the Servant that Jesus’ death brings about the new exodus redemption of Isaiah 52–55 (see chapter 2). This is, in part, intimated by the ἴνα of 12:38. The divine purpose of blindness towards Jesus’ revelation is to bring about his lamblike death.²⁷⁴ To use Paul’s words, “If [the rulers of this age] understood, they would not have crucified the Lord of glory” (1 Cor 2:8).²⁷⁵ Ironically—and gloriously—the divinely appointed blindness, which climaxes

Brendsel, *Isaiah Saw*, 110–13; Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. (Grand Rapids: Eerdmans, 2017), 382–83. This is clear from an analysis of κύριος in the Gospel. The term is used 52 times in 50 verses with at least 44 referring to Jesus (1:23 is debated). Jesus affirms others calling him κύριος and makes analogies where he is κύριος in all of his clear uses (13:13, 14, 16; 15:15, 20). Brendsel notices that the OT quotations in 1:23 and 12:13 include κύριος in probable primary reference to God the Father, and he infers that it is possible that Jesus refers to God as κύριος in 12:38 (*Isaiah Saw*, 111). However, neither of those OT quotations comes from Jesus’ lips (1:23 is the Baptist; 12:13 is the crowd); therefore, I agree with Day that 12:38 is best regarded as John providing an authorial aside, testifying in concert with Isaiah about the Servant. Cf. Williams, “Johannine Christology,” 98.

²⁷⁰ Brendsel, *Isaiah Saw*, 115; cf. Lett, “Divine Identity,” 172–73. To continue to deny that John identifies Jesus as the Servant in view of the evidence offered here (in chapters 2–6), by Brendsel (*Isaiah Saw*), by Day (*Jesus, the Isaianic Servant*), and by the numerous essays of Catrin Williams—to deny this seems dangerously similar to blindly claiming to see clearly (John 9:39–41).

²⁷¹ As Caneday writes, “By alluding to Isa 52:13, John’s Gospel unveils the mystery being at once concealed and revealed by the incarnate Word, for in his “being lifted up” to die (3:14, 8:28; 12:32, 34) he will be “glorified” (1:14; 12:41)” (“Mystery,” 763).

²⁷² See chapters 3–4.

²⁷³ See chap. 6.

²⁷⁴ Day, *Jesus, the Isaianic Servant*, 104; Brendsel, *Isaiah Saw*, 119; cf. 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. Patricia K. Tull and Claire Mathews McGinnis, SBL Symposium Series 27 (Atlanta: Society of Biblical Literature, 2006), 117–18; Hartley, “Destined to Disobey?,” 271–73.

²⁷⁵ This passage is mentioned because Paul speaks of Messiah’s death as a mystery that was hidden and is now revealed. Paul places their ignorance in contrast to his teaching: λαλοῦμεν θεοῦ

in the death of Jesus the lamblike Servant, is appointed *to bring about its own remedy* for when Jesus is lifted up they will know his identity (8:24, 28), look upon the pierced one (19:37 cf. 6:40), and live (3:14–17).²⁷⁶ Therefore, Jesus’ death in John is the fulfillment of the Servant’s in Isaiah 53.

Regarding John’s use of Isaiah 6:10, for the purposes of this chapter, I aim to narrowly consider its role in forming the backdrop for Jesus’ ὕψωσις and its similarity with earlier Johannine passages.²⁷⁷ The passage seems to add *depth* to the backdrop of unbelief already attested in the other passages.

John transitions from the *fulfillment* of Isaiah 53:1 in the unbelieving response to Jesus to the *ground* or deeper reason why such unbelief persisted this long.²⁷⁸ This is indicated by the cataphoric διὰ τοῦτο (for this reason, 12:39) which points forward to the reason given after the causal ὅτι.²⁷⁹ Their inability to believe

σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην . . . ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος (we are speaking God’s wisdom *which had been hidden in mystery* . . . But [now] God *has revealed* [it] to us through his Spirit, 1 Cor 2:7, 10). For μυστήριον in Paul, see D. A. Carson, “Mystery and Fulfillment: Towards a More Comprehensive Paradigm of Paul’s Understanding of the Old and the New,” in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, vol. 2, WUNT 181 (Tübingen: Mohr Siebeck, 2004), 393–436; on this text, see esp. Benjamin L. Gladd, *Revealing the Mysterion: The Use of Mystery in Daniel and Second Temple Judaism with Its Bearing on First Corinthians*, BZNW 160 (Berlin: Walter de Gruyter, 2008), 112–57.

²⁷⁶ See chap. 4 and the treatments of John 3 and 8 in this chapter.

²⁷⁷ For issues related to text and form, see Michael A. Daise, *Quotations in John: Studies on Jewish Scripture in the Fourth Gospel*, LNTS 610 (New York: Bloomsbury T&T Clark, 2020), 72–97; Brendsel, *Isaiah Saw*, 67–97; Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 (Kampen, NL: Kok Pharos, 1996), 99–122; 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 Press, 1992), 91–106; Craig A. Evans, “The Function of Isaiah 6:9–10 in Mark and John,” *NovT* 24, no. 2 (1982): 133–37.

²⁷⁸ To be clear, Isa 6:10 is fulfilled as well (with πάλιν εἶπεν Ἡσαΐας functioning as shorthand paralleling this with 12:38); however, I find it helpful to think of Isa 6:10 as fulfilled in the fulfillment of Isa 53:1. In this manner, the single unbelieving rejection of the Servant fulfilled both texts (Isa 53:1 as a direct fulfillment; Isa 6:10 as the climax in a typological pattern). Cf. n244.

²⁷⁹ Novakovic, *John 11–21*, 72; Hartley argues this vigorously (“Destined to Disobey?,” 275–77). If διὰ τοῦτο was rendered inferentially (“therefore” as in the ESV), then it would be the only time in John that this phrase did not point forward to the causal ὅτι (see 5:16, 18; 8:47; 10:17; 12:18). If it was inferential, then the sense would be that not only could they not believe so as to fulfill Isa 53:1 but they also (more ultimately) could not because of Isa 6:10. Indeed, the latter is the ground of the former, which is its fullest expression. Yet, whatever one decides about the reference-direction of διὰ τοῦτο, 6:10 provides a deeper more ultimate reason for the unbelief manifest in 53:1.

(οὐκ ἠδύναντο πιστεύειν, 12:39) comes from an inability to perceive, which is highlighted by John’s fronting of the ocular effects of their inward condition (τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, 12:40).²⁸⁰ The inward condition is initially like congenital blindness (John 9:1–3),²⁸¹ not a result of that individual’s sin but of the fall;²⁸² however, this initial condition loves the darkness (3:19–20)²⁸³ and naturally does evil deeds (πονηρὰ τὰ ἔργα cf. 8:34, 44). Without divine enablement (e.g., *born ἄνωθεν*, 3:3), this spiritual congenital blindness *persists* (οὐ δύναται ἰδεῖν, 3:3 cf. 9:39–41),²⁸⁴ and they will *remain* in darkness (12:46)—sure to die in their sins (8:24).

In light of John 12:40, 12:37 appears to allude to Deuteronomy 29, which similarly emphasizes divine enablement: “With your own eyes you saw those great trials, those signs and great wonders. But to this day Yahweh *has not given you* a mind that understands or eyes that see or ears that hear” (29:3–4, NIV [MT/LXX 29:2–3]).²⁸⁵ Isaiah’s commissioning (6:9–10) seems modeled on this text from Deuteronomy.²⁸⁶ His commission was not to *combat* but *continue* the state of

²⁸⁰ Daise writes, “There is wide agreement that this ‘ocular’ soteriology (if you will) accounts for two major anomalies in the quotation of Isaiah 6:10 at John 12:40: the removal of the cola on ‘ears’ and ‘hearing’ (Isaiah 6:10be) and the inversion of Isaiah 6:10ac to form a thematic sequence of ‘eyes’/‘heart’/‘eyes’/‘heart’” (*Quotations in John*, 98). See also n277 above.

²⁸¹ Hartley, “Destined to Disobey?,” 279–81.

²⁸² Although the serpent had promised that embracing his lie would mean “Your eyes will be opened” (Gen 3:5, 7), the result of this eye-opening experience “brought spiritual darkness, slavery to sin, and death” (Coxon, *Exploring*, 275); Wenham comments similarly, “As the snake promised, their eyes were opened, but all they saw was their nakedness and their unfitness to meet their creator” (*Genesis 1–15*, 89).

²⁸³ See pp184–95 above.

²⁸⁴ Hartley, “Destined to Disobey?,” 278.

²⁸⁵ Brown, *John*, 1:485; Barrett, *John*, 430; Carson, *John*, 447; Köstenberger, “John,” 2007, 477–78; Evans, *To See and Not Perceive*, 134–35; Hartley, “Destined to Disobey?,” 270–71. Notice the underlined terms in the LXX of Deut 29:3–4 [LXX: 29:2–3] that recur in John 12:37–40: οὐς ἐωράκασιν οἱ ὀφθαλμοί σου, τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα, καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὅτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

²⁸⁶ There are very few passages where five of these six terms are shared (heart [בִּלְ], to understand [תַּעֲרֹךְ], eyes [עֵינַי], to see [רָאָה], ears [אָזְנוֹ], and to hear [שָׁמַע]), and of those passages, only Isa 6:9–10 (רָאָה for שָׁמַע in v. 10), Jer 5:21, and Deut 29:4 utilize them in the same manner and context. Beale, *We Become What We Worship*, 71–86; Young, *The Book of Isaiah*, 1:257–58;

blindness until the Moses-envisioned heart-change (Deut 10:16; 30:6) is effected by Yahweh himself.²⁸⁷ Deuteronomy 29:3–4 itself contains an intratextual allusion to Deuteronomy 4:34–35.²⁸⁸ The significance of that connection, for this study, is that the “*signs and wonders*” are “things Yahweh your God did for you in Egypt *before your very eyes*” with his “mighty hand and *outstretched arm* (בְּיָדוֹ וּבְרִמּוֹתָיו; LXX: ἐν βραχίονι ὑψηλῶ) . . . so that you might know that Yahweh is God; besides him there is no other” (Deut 4:34–35, NIV; cf. Isa 43:10 [John 8:24, 28]; Isa 53:1 [John 12:38]). These intertextual relationships between John 12:37–40, Isaiah 6:9–10, Deuteronomy 29:3–4, and 4:34–35 provide a reason why John may have connected Jesus’ signs with his being the Arm of Yahweh: “Deuteronomy 29:4 is an explanation of why the wilderness generation did not respond positively to the exodus deliverance and God’s revelation,”²⁸⁹ and by my inference, the citation of Isaiah 6:10 is an explanation of why a later generation would not respond positively to God’s new exodus deliverance and revelation of his Arm. Therefore, I can say with Brendsel that “the fulfillment of the obduracy judgment [of Isa 6:9–10] . . . has reached its climactic consummation in the rejection (and death) of Jesus.”²⁹⁰

Conclusion

In this chapter, I have argued that *John presents Jesus’ being lifted up in death as the necessary and exclusive means by which God saves sinners from sin,*

DeRouchie notes Moses’ theology of the problem of sin and its development in later canonical revelation, including Isaiah (“From Condemnation to Righteousness: A Christian Reading of Deuteronomy,” *SBFT* 18, no. 3 [2014]: 102–9); cf. Evans, *To See and Not Perceive*, 50–51.

²⁸⁷ DeRouchie, “From Condemnation to Righteousness,” 110–13.

²⁸⁸ K&D, 1:972; Eugene H. Merrill, *Deuteronomy*, NAC 4 (Nashville: Broadman & Holman, 1994), 376; Beale, *We Become What We Worship*, 72–74; Gentry and Wellum, *KTC2*, 430–32.

²⁸⁹ Beale, *We Become What We Worship*, 74.

²⁹⁰ Brendsel, *Isaiah Saw*, 89. The shift from Isaianic imperatives (הַכִּבֵּד . . . הַשְׂמֵן . . . עֲשֵׂה) to Johannine indicatives (τετεύχλων . . . ἐπώρωσεν) suggests John believed that “the

unbelief, and the judgment thereof. To demonstrate that thesis, I considered each ὑψωσις-passage (3:13–21; 8:21–30; 12:20–43) aiming to accomplish two goals for each passage: (1) to discern how Jesus’ ὑψωσις is characterized and (2) to examine the backdrop which John sets the ὑψωσις within contextually. At the outset, I suggested that in each passage, one can discern, through John’s use of the OT, the necessity of Jesus’ death to save sinners from divine judgment against their sin and unbelief.

In my analysis of John 3:13–21 and 3:36,²⁹¹ I demonstrated that Jesus’ ὑψωσις is necessary (δεῖ, 3:14) for at least two reasons: (1) because of the loving character of the Creator (3:16–17) who has previously revealed himself as “abounding in steadfast love and faithfulness” (Exod 34:6 cf. John 1:14–18), and (2) because of the default and dire state of fallen humanity—remaining in the sphere of darkness and death (3:18–20, 36 cf. 5:24; 12:46) because they harbor a love, a controlling preference, for something other than their Creator. The typological connection with Numbers 21 bore this out (Table 5.1): just as the venom remained in their veins until they looked at the sign of Yahweh’s deliverance, so in John humanity is condemned already apart from the salvation secured by Jesus’ ὑψωσις. Jesus’ death reveals God’s character, therefore, not only as “abounding in steadfast love and faithfulness” (Exod 34:6) but also “forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:7).

In my treatment of John 8:21–30,²⁹² the focus upon Jesus’ identity undergirds both the capital judgment upon sinners and the offer of salvation from

imperative of the original Hebrew has been realized: God *has* blinded their eyes and has hardened their heart” (Evans, *To See and Not Perceive*, 130, emphasis original); however, on the other hand, he may just be following the LXX’s lead (ἐπαχύνθη . . . ἤκουσαν . . . ἐκάμυσαν). Yet, John’s verbal choices deviate from the LXX, and he has altered the order; therefore, one may rightly suspect intentionality in the shift as well.

²⁹¹ See pp167–95 above.

²⁹² See pp195–211 above.

that judgment. There, I contended, the backdrop for the ὕψωσις of the exclusive Savior is the capital judgment of sinners. By warning his hearers with an allusion to Genesis 2:17 (John 8:21, 24), Jesus subtly characterizes their rejection of him as the rejection of their Creator. The potential allusion to Isaiah 55:7 starkly depicted their clear peril when the Lord will no longer allow himself to be found by them (Table 5.2 and p200). Finally, John's allusion to Isaiah 43:10 illumined Jesus as the exclusive Savior who deals with sin (43:10–11, 25 cf. John 8:24; 1:29; 3:16–21), and it also subtly characterized the *rejection* of the Creator as an *embrace* of lies (Isa 44:18–20; John 8:43–47).

Finally, in my consideration of John 12:20–43,²⁹³ unbelief, darkness, and judgment form the backdrop of Jesus' ὕψωσις which accomplishes or finishes the drawing necessary for believers to come to him for eternal life (cf. 6:44). I, first, examined how John depicts Jesus' ὕψωσις as his fruitful death (12:20–36) which draws all who believe in him to himself. Then, I explored the ways that John 12:37–43 utilizes two Isaianic passages to provide and ground the backdrop for the ὕψωσις-statements of 12:32, 34. In that section, I noted that Isaiah 6:10 is fulfilled in the fulfillment of Isa 53:1; thus, the single unbelieving rejection of the Servant fulfilled both texts (Isa 53:1 as a direct fulfillment; Isa 6:10 as the climax in a typological pattern). Ironically—and gloriously—the divinely appointed blindness, which climaxes in the death of Jesus the lamblike Servant, is appointed *to bring about its own remedy* for when Jesus is lifted up they will know his identity (8:24, 28), look upon the pierced one (19:37 cf. 6:40), and live (3:14–17). Therefore, I concluded that Jesus' death in John fulfills the Servant's of Isaiah 53 as the Arm of Yahweh revealed.

²⁹³ See pp211–27 above.

These conclusions suggest some implications. Because Jesus' ὑψωσις is—in every explicit mention—placed contextually upon the backdrop of judgment against sin and unbelief, any understanding of Jesus' ὑψωσις which does not properly account for this backdrop is inadequate. Because Jesus' ὑψωσις primarily refers to the cross,²⁹⁴ any understanding of Jesus' ὑψωσις which deemphasizes this to feature some secondary elements is, at best, an attempt to offer a supplement to this primary understanding. However, when the *supplement* becomes the *substitute*,²⁹⁵ and Jesus' ὑψωσις is seen as primarily something other than his death on the cross, that understanding is surely out-of-touch with the Gospel of John. Consider this analogy: Vitamins are a supplement for proper nutrition and not a substitute, such that if one ate primarily vitamins (substituting them for nutrition), then that person is surely *malnourished*. The same is true here: Substituting an element of Jesus' ὑψωσις for its essence will not lead to *healthy* interpretations.²⁹⁶

The next chapter takes up this theme of proper nutrition, in a sense, because it examines the allusive Isaianic background to Jesus' invitation to partake of the salvation secured by his death: “Do not labor for the food which perishes but for the food that abides for eternal life” (6:27). There is no substitute for this true food (6:55) in the spiritual nutrition of believers.

²⁹⁴ See esp. pp182, 210, 212–14 above.

²⁹⁵ By this I mean that the secondary elements cease supplementing the primary by deepening and completing one's understanding of it, and they substitute for the primary.

²⁹⁶ I will explain this more fully in chap. 7 (see Table 7.2 and its discussion).

CHAPTER 6

AN ISAIANIC INVITATION: MAN DOES NOT LIVE BY BREAD ALONE

Interpreters have long acknowledged the presence of OT background(s) to John 6 and the Bread of Life Discourse. Peder Borgen popularized the interpretation which found Exodus 16 as the background (John 6:31) and the ensuing discourse functioning as midrash upon it.¹ More recent scholarship, however, has convincingly shown that Psalm 78 (LXX 77)—the retelling of the Exodus 16 story—is the textual background for 6:31.² Due to the debate surrounding the background of 6:31, many commentators have said comparatively little about another significant use of the OT in John 6, namely Isaiah 55.³ Although interpreters have occasionally noted the

¹ Peder Borgen, *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, NovTSup 10 (Leiden: Brill, 1965). Most interpreters who favor Exod 16 after 1965 cite Borgen; e.g., George R. Beasley-Murray, *John*, WBC 36 (Waco, TX: Word Books, 1987), 86.

² 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 Press, 1992), 33–46; Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000), 131–44; 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 (Sheffield, UK: Sheffield Academic Press, 1997), 224–30; Andreas J. Köstenberger, “John,” in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 445–46; while noting Ps 78 as primary, Williams understands the citation as a composite of Exod 16 and Ps 78. Catrin H. Williams, “Composite Citations in John,” in *Composite Citations in Antiquity: Jewish, Graeco-Roman, and Early Christian Uses*, ed. Sean A. Adams and Seth Ehorn, LNTS 525 (New York: T&T Clark, 2018), 97–100; similarly Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965), 11–16.

³ E.g., Borgen’s index (*Bread from Heaven*, 202) betrays zero references to Isa 55. The following interpreters, for example, lack reference to Isa 55 in their comments specific to John 6:27: Sir Edwyn Hoskyns, *The Fourth Gospel*, ed. F. N. Davey (London, 1947), 1:292–94; C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 333–45; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 286–87; D. A. Carson, *The Gospel According to John*, PNTC (Downers Grove, IL: InterVarsity Press, 1991), 284 (but does cite Isa 55 at John 6:35, 289); Leon Morris, *The Gospel According to John*, rev. ed., NICNT (Grand Rapids:

similarity with Isaiah 55,⁴ few have discussed John's use of Isaiah 55 in John 6 at length.⁵ Even still, scholars have called John 6:27, "the central exhortative thrust of the discourse" because it "sets the theme for the rest of the discourse."⁶ Gerry Wheaton, on the other hand, observes, "Jesus is not disputing the reading of Psalm

Eerdmans, 1995), 317–18; Francis J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: Liturgical Press, 1998), 210–11; Köstenberger, "John," 2007, 443–45; Craig S. Keener, *The Gospel of John: A Commentary* (Grand Rapids: Baker Academic, 2012), 676–79 (but see 686); J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 363–66; Edward W. Klink, *John*, ZECNT (Grand Rapids: Zondervan, 2016), 326–27 (but does cite at 6:35, 331); Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John*, Academia Bib 6 (Atlanta: Society of Biblical Literature, 2003); Marianne Meye Thompson, *John: A Commentary*, NTL (Louisville: Westminster John Knox Press, 2015), 146–47 (but does list at 6:35, 151).

⁴ John H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, ICC 40 (Edinburgh: T&T Clark, 1928), 1:191; Franklin W Young, "Study of the Relation of Isaiah to the Fourth Gospel," *ZNW* 46, no. 3–4 (1955): 227–28; Aileen Guilding, *The Fourth Gospel and Jewish Worship: A Study of the Relation of St. John's Gospel to the Ancient Jewish Lectionary System* (Oxford: Clarendon Press, 1960), 63–64; André Feuillet, *Johannine Studies*, trans. Thomas É. Crane (Staten Island, NY: Alba House, 1965), 86–87; Raymond E. Brown, ed., *The Gospel According to John: Introduction, Translation, and Notes*, AB 29 (New York: Doubleday, 1966–70), 1:264, 1:273–74; Barnabas Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), 254–55; Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT 2, Reihe 158 (Tübingen: Mohr Siebeck, 2003), 163–64; Susan Hylen, *Allusion and Meaning in John 6*, BZNW 137 (Berlin: De Gruyter, 2005), 142–43; John L. Ronning, *The Jewish Targums and John's Logos Theology* (Grand Rapids: Baker Academic, 2010), 182–83; Jean Zumstein, *Das Johannesevangelium*, KEK 2 (Göttingen: Vandenhoeck & Ruprecht, 2016), 257; Adam W. Day, *Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 (Piscataway, NJ: Gorgias Press, 2018), 207n65.

⁵ Notable exceptions include Delbert Burkett, *The Son of the Man in the Gospel of John*, JSNTSup 56 (Sheffield, UK: JSOT Press, 1991), 129–41; Swancutt, "Hungers Assuaged," 234–48; Hartwig Thyen, *Das Johannesevangelium*, HNT 6 (Tübingen: Mohr Siebeck, 2005), 346–49; 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 International, 2012), 104, 111; Paul N. Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6*, WUNT 2, Reihe 78 (Tübingen: Mohr Siebeck, 1996), 59–60, 200, 215–16; Andrew T. Lincoln, *The Gospel According to Saint John*, BNTC (London: Continuum, 2005), 226; John L. Ronning, "The Targum of Isaiah and the Johannine Literature," *WTJ* 69, no. 2 (2007): 255–56; Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 96–97; Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 201, 209, 211; Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 321–23; Gerry Wheaton, *The Role of Jewish Feasts in John's Gospel*, SNTSMS 162 (New York: Cambridge University Press, 2015), 100–110; Christopher Blumhofer, *The Gospel of John and the Future of Israel*, SNTSMS 177 (Cambridge: Cambridge University Press, 2020), 127–33; while not focusing in John 6, cf. John V. Dahms, "Isaiah 55:11 and the Gospel of John," *EvQ* 53 (1981): 78–88; Heinrich Lausberg, *Jesaja 55, 10–11 im Evangelium nach Johannes*, *Miniscula philologica* 5 (Göttingen: Vandenhoeck & Ruprecht, 1979); Gerard Bernard and Dan Liroy, "Isaiah 55:11 with New Creation Theme and the Servant of the Lord as Witnessed in Jesus in the Fourth Gospel," *Con*, no. 29 (2020): 26–39.

⁶ The quotes are respectively from Paul N. Anderson, "The *Sitz Im Leben* of the Johannine Bread of Life Discourse and Its Evolving Context," in *CRJ* 6, 2; Francis J. Moloney, "The Function of Prolepsis in the Interpretation of John 6," in *CRJ* 6, 134–35.

78 by the Jews but rather setting it against Isaiah 55.”⁷ Put differently, Jesus’ allusion to Isaiah 55 in 6:27 *precedes* the Jew’s invocation of Psalm 78 (6:31) and *supersedes* their citation in theological significance.⁸ If that claim is granted, then it follows that this food that endures for eternal life—this salvation—has a decidedly *Isaianic* flavor.

Thesis

In this chapter, I am arguing that *when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God.* This strongly suggests, as I mentioned in chapter 5, that John understands the salvation secured by Jesus as the redemption Isaiah foretold the Servant would secure because both the *invitation* to it and *partakers* of it come from Isaiah 54–55.⁹ In order to argue this thesis, I will first explore how the invitation of Isaiah 55 is evoked and integrates in John 6:22–40. Second, I will detail how the latter portion of the discourse (6:41–59) compliments the Isaianic invitation by using Isaiah 54:13 to describe all those who come and partake of ἀληθῆς βρώσις (true food, 6:55).

Isaianic Invitation (6:22–40)

The Bread of Life Discourse follows on the heels of (1) the σημεῖον (6:14) where Jesus was the source (πόθεν, 6:5) of satisfying sustenance (ἐμπίπλημι, 6:12) and (2) the walking upon the water where “in Jesus the fullness of God is revealed.”¹⁰

⁷ *Jewish Feasts*, 107–8; cf. Burkett, *Son of the Man*, 132–33; Swancutt, “Hungers Assuaged,” 239; Coxon, *Exploring*, 199–209; Blumhofer, *Future of Israel*, 127–33.

⁸ Although Vistar does not refer to Isa 55, he does helpfully show that Borgen’s “focus on 6:31–58 has unnecessarily, and wrongly, left out verses 25–30, which are essentially part of the discourse. I stress particularly the importance of verse 27: actually this verse enunciates . . . the theme of the whole of John 6. The theme is: Jesus, the Son of Man, is the giver of the food that endures to eternal life. The whole discourse explicates this theme” (*The Cross-and-Resurrection: The Supreme Sign in John’s Gospel*, WUNT 2, Reihe 508 [Tübingen: Mohr Siebeck, 2019], 133); so also Anderson, *Christology*, 60 cf. 215–16.

⁹ See chap. 2.

¹⁰ Gail R. O’Day, “John 6:15–21: Jesus Walking on Water,” in *CRJ*6, 155; Williams rightly comments, “The narrative [of 6:16–21] should not be viewed as a theopany which displays no interest

While the former naturally prompts a consideration of Jesus' identity,¹¹ the latter clarifies his identity for the disciples and John's readers.¹² These prepare the reader to grapple with a key theme of the Bread of Life Discourse: "Jesus, the Son of Man, is the giver of the food that endures to eternal life."¹³

When Jesus offers eternal life in John 6:22–40, he invokes an Isaianic invitation to salvation from Isaiah 55. In order to demonstrate this, I will argue that the most likely Johannine background of 6:27 is Isaiah 55:2, which prepares the reader to hear Isaiah 55:1–3 in John 6:35. First, I will consider alternative backgrounds before arguing for Isaiah 55.¹⁴ After this, I will transition to a consideration of John 6:41–59.

in the element of rescue, for Jesus' pronouncement of ἐγὼ εἰμι also serves to disclose his saving presence" (*I Am He: The Interpretation of Ἄνι Ἡὺ in Jewish and Early Christian Literature*, WUNT 113 [Tübingen: Mohr Siebeck, 2000], 227). It seems likely with Williams ("Intertextual Perspectives on John's Sea-Crossing Account (John 6:16–21)," in *Signs and Discourses in John 5 and 6: Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2019 in Eisenach*, ed. Jörg Frey and Craig R. Koester, WUNT 463 [Tübingen: Mohr Siebeck, 2021], 175–96, esp. 191–93) that Jesus' statement ἐγὼ εἰμι· μὴ φοβεῖσθε could be drawn from Isa 43:2, 5: ἐὰν διαβαίνης δι' ὕδατος, μετὰ σοῦ εἰμι . . . μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι (when you pass through the water, I am with you . . . do not fear because I am with you). John's awareness of Isa 43 is established by John 8, see chap. 5.

¹¹ John 6:14–15 indicates that they considered this and believed him to be ὁ προφήτης, ὁ βασιλεύς (Vistar, *The Cross-and-Resurrection*, 127; Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 [Leiden: Brill, 1967], 87–91; 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], 190–91).

¹² O'Day notes that these events embody Jesus' working as the Father works (4:34; 5:17–19, 36). This theme may be recalled subtly in the Jews' question of 6:30, τί ἐργάζῃ; (O'Day, "Jesus Walking," 156–57; cf. Borgen, *Bread from Heaven*, 150–52).

¹³ Vistar, *The Cross-and-Resurrection*, 133.

¹⁴ The argumentation of this section, therefore, is intentionally narrow. My aim is to defend the probability of the allusion and show its fittingness within the context of the Gospel; however, I do not intend to minimize other *viable* intertextual relationships. Thus, I hope to avoid the accusation that Petersen levels against Diane Swancutt: "andere Texte auf Kosten von Jes 55 zurückgestellt werden" (Silke Petersen, *Brot, Licht und Weinstock: intertextuelle Analysen johanneischer Ich-bin-Worte*, NovTSup 127 [Leiden: Brill, 2008], 215n46, [other texts are deferred at the expense of Isa 55]; Swancutt, "Hungers Assuaged," 242n66); however, Swancutt only denied the viability of Sir 24:21 for John 6:35, a reasonable point given the proximity of the Isa 54:13 citation in John 6:45 (see below), and in fairness to Swancutt, she considered Sirach 24 at greater length than Petersen considered Isa 55 (!).

Alternative Backgrounds

The most common alternative backgrounds suggested for 6:27 and 6:35 are as follows:¹⁵ (1) Proverbs 9:5–6 (Wisdom’s call);¹⁶ (2) Sirach 24:19–22 (Wisdom’s call);¹⁷ (3) Wisdom 16:20–26 (Manna recalled);¹⁸ (4) Isaiah 55:1–3 (Yahweh’s call);¹⁹ or (5) “Wisdom Traditions” (generic).²⁰ The last position is the most common, as it only argues that John draws upon similar traditions to two or more of these passages. However, even in that position, it is worth asking if a specific tradition is favored or featured. For example, Feuillet concedes that, although he believes 6:35 recalls Sirach 24 and tradition generally, the Johannine passage is different “because the Johannine formula is also a recollection of Deutero-Isaiah’s prediction of the new Exodus, in which the repatriates will neither hunger nor thirst”²¹ (Isa 55:1–3 cf. 49:10; 65:13). These interpreters rightly acknowledge a favored status to Isaiah 55, even if they ascribe to positions (5) or (2), and my goal in what follows is to persuade the reader to minimally agree that Isaiah 55 most likely holds a favored

¹⁵ I place the verses together because many interpreters mention no background for John 6:27 but discuss the topic in 6:35.

¹⁶ This is commonly mentioned with Sirach 24. E.g., Martin Scott, *Sophia and the Johannine Jesus*, JSNTSup 71 (Sheffield, UK: JSOT Press, 1992), 117; Ben Witherington, *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Fortress Press, 1994), 375.

¹⁷ E.g., Petersen, *Brot, Licht und Weinstock*, 218–25; Keener, *John*, 1:681–84.

¹⁸ Hylan discusses Wisdom as an interpreter of Exodus (Hylan, *Allusion and Meaning*, 92–102), but she supports position (5) in actuality (see *ibid.*, 141–45).

¹⁹ See n5 above.

²⁰ E.g., Borgen, *Bread from Heaven*, 154–58; Scott, *Sophia*, 116–19; Marianne Meye Thompson, “Thinking about God: Wisdom and Theology in John 6,” in *CRJ6*, 225–31; Petrus Maritz and Gilbert van Belle, “The Imagery of Eating and Drinking in John 6:35,” in *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, ed. Jörg Frey, Ruben Zimmermann, and J. G. Van der Watt, WUNT 200 (Tübingen: Mohr Siebeck, 2006), 345–49; Cornelis Bennema, *The Power of Saving Wisdom: An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel*, WUNT 2, Reihe 148 (Tübingen: Mohr Siebeck, 2002), 198–99; Dorothy A. Lee, *The Symbolic Narratives of the Fourth Gospel the Interplay of Form and Meaning*, JSNTSup 95 (Sheffield, UK: JSOT Press, 1994), 127.

²¹ Feuillet, *Johannine Studies*, 87; similarly, Keener, who favors Sirach 24, concedes, “John’s midrash probably does read the wisdom materials in light of Isa 54–55” (*John*, 1:683n199).

status for understanding John 6. The texts are set forth in Table 6.1 below, where I have *underlined* possible lexical parallels with John 6 and *double-underlined* conceptual similarities (see notes).

Table 6.1 Potential backgrounds for John 6:27, 35

Reference	Text(s)		
John 6:27, 35	ἐργάζεσθε μὴ τὴν βρωσὶν τὴν ἀπολλυμένην ἀλλὰ τὴν βρωσὶν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός . . . ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.		
Prov 9:5–6 ²²	<table border="0"> <tr> <td style="vertical-align: top;"> <p>וְכֹלֵי מַחְלֵי בְּלֵבָא מִי תַּשְׁבִּי בְּיַיִן מִי תִּשְׂבֵּי בְּיַיִן וְיִבְרַח מִיָּדְךָ וְיִשְׁכַּח מִיָּדְךָ</p> </td> <td style="vertical-align: top;"> <p>”Ἐλθατε <u>φάγετε</u> τῶν ἐμῶν <u>ἄρτων</u> καὶ <u>πίετε</u> οἶνον, ὃν ἐκέρασα ὑμῖν, ἀπολείπετε ἀφροσύνην, καὶ <u>ζήσεσθε</u>, καὶ ζητήσατε φρόνησιν, ἵνα <u>βιώσητε</u>, καὶ κατορθώσατε ἐν γνώσει σύνεσιν.</p> </td> </tr> </table>	<p>וְכֹלֵי מַחְלֵי בְּלֵבָא מִי תַּשְׁבִּי בְּיַיִן מִי תִּשְׂבֵּי בְּיַיִן וְיִבְרַח מִיָּדְךָ וְיִשְׁכַּח מִיָּדְךָ</p>	<p>”Ἐλθατε <u>φάγετε</u> τῶν ἐμῶν <u>ἄρτων</u> καὶ <u>πίετε</u> οἶνον, ὃν ἐκέρασα ὑμῖν, ἀπολείπετε ἀφροσύνην, καὶ <u>ζήσεσθε</u>, καὶ ζητήσατε φρόνησιν, ἵνα <u>βιώσητε</u>, καὶ κατορθώσατε ἐν γνώσει σύνεσιν.</p>
<p>וְכֹלֵי מַחְלֵי בְּלֵבָא מִי תַּשְׁבִּי בְּיַיִן מִי תִּשְׂבֵּי בְּיַיִן וְיִבְרַח מִיָּדְךָ וְיִשְׁכַּח מִיָּדְךָ</p>	<p>”Ἐλθατε <u>φάγετε</u> τῶν ἐμῶν <u>ἄρτων</u> καὶ <u>πίετε</u> οἶνον, ὃν ἐκέρασα ὑμῖν, ἀπολείπετε ἀφροσύνην, καὶ <u>ζήσεσθε</u>, καὶ ζητήσατε φρόνησιν, ἵνα <u>βιώσητε</u>, καὶ κατορθώσατε ἐν γνώσει σύνεσιν.</p>		
Sir 24:19–22 ²³	<u>προσέλθετε</u> πρὸς με, οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γεννημάτων μου <u>ἐμπλήσθητε</u> , τὸ γὰρ μνημόσυνόν μου ὑπὲρ τὸ μέλι γλυκύ, καὶ ἡ κληρονομία μου ὑπὲρ μέλιτος κηρίον. <u>οἱ ἐσθιόντές με</u> ἔτι <u>πεινάσουσιν</u> , καὶ <u>οἱ πίνοντές με</u> ἔτι <u>διψήσουσιν</u> . <u>ὁ ὑπακούων μου</u> οὐκ αἰσχυνθήσεται, καὶ <u>οἱ ἐργαζόμενοι</u> ἐν ἐμοὶ <u>οὐχ ἁμαρτήσουσιν</u> .		

²² The LXX of this passage connects with the passage (John 6:27, 35), textually with ἔρχομαι, ἐσθίω (6:5, 23, 26, 31), ἄρτος, πίνω (6:53–56 [4x]), and the call to ζῶ. It relates conceptually via “coming,” “eating,” and the goal of “living” (doubled in the LXX: ζήσεσθε . . . βιώσητε).

²³ This text connects textually with our passage via προσέρχομαι, ἐμπίπλημι (cf. John 6:12), ἐσθίω (6:5, 23, 26, 31), πεινάω, διψάω, ἐργάζομαι, and πίνω (6:53–56 [4x]). It also relates conceptually via the notions of “eating,” “not sinning” (perhaps a corollary to not perishing), “obeys me” (perhaps a corollary to belief, cf. John 3:36), and the object of eating and drinking being the speaker, Wisdom, correlates with John 6:51–56.

Table 6.1 continued

Reference	Text(s)		
Wis 16:20, 25b–26 ²⁴	<p>ἀνθ' ὧν ἀγγέλων τροφήν ἐψώμισας τὸν λαόν σου καὶ ἔτοιμον ἄρτον ἀπ' οὐρανοῦ παρέσχες αὐτοῖς ἀκοπιάτως πᾶσαν ἡδονὴν ἰσχύοντα καὶ πρὸς πᾶσαν ἀρμόνιον γεῦσιν . . . τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρέτει πρὸς τὴν τῶν δεομένων θέλησιν, ἵνα μάθωσιν οἱ υἱοὶ σου, οὓς ἠγάπησας, κύριε, ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ.</p>		
Isa 55:1– 3, 10–11 ²⁵	<table border="0"> <tr> <td style="vertical-align: top;"> <p>הוֹי כָּל צָמָא לְכוּ לְמִים וְאַשְׁרֵי אֵין לֹו כֶּסֶף לְכוּ שְׁבֵרוּ וְאַכְלוּ וּלְכוּ שְׁבֵרוּ בְּלוֹא כֶּסֶף וּבְלוֹא מְחִיר יִין וְחֶלֶב: לְמָה תִּשְׁקְלוּ כֶּסֶף בְּלוֹא לְחֶם וּיְגִיעְכֶם בְּלוֹא שְׂבָעָה שְׂמְעוּ שְׂמוֹעַ אֵלַי וְאַכְלוּ טוֹב וְתִתְעַנְּגוּ בְּדִשְׁן נַפְשְׁכֶם: הַטּוּ אֲזַנְכֶם וּלְכוּ אֵלַי שְׂמְעוּ וְתַחֲי נַפְשְׁכֶם וְאַכְרְתֶה לְכֶם בְּרִית עוֹלָם חֲסֵדִי דוֹד הַנְּאֻמָּנִים:</p> </td> <td style="vertical-align: top;"> <p>Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ. ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου, ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην</p> </td> </tr> </table>	<p>הוֹי כָּל צָמָא לְכוּ לְמִים וְאַשְׁרֵי אֵין לֹו כֶּסֶף לְכוּ שְׁבֵרוּ וְאַכְלוּ וּלְכוּ שְׁבֵרוּ בְּלוֹא כֶּסֶף וּבְלוֹא מְחִיר יִין וְחֶלֶב: לְמָה תִּשְׁקְלוּ כֶּסֶף בְּלוֹא לְחֶם וּיְגִיעְכֶם בְּלוֹא שְׂבָעָה שְׂמְעוּ שְׂמוֹעַ אֵלַי וְאַכְלוּ טוֹב וְתִתְעַנְּגוּ בְּדִשְׁן נַפְשְׁכֶם: הַטּוּ אֲזַנְכֶם וּלְכוּ אֵלַי שְׂמְעוּ וְתַחֲי נַפְשְׁכֶם וְאַכְרְתֶה לְכֶם בְּרִית עוֹלָם חֲסֵדִי דוֹד הַנְּאֻמָּנִים:</p>	<p>Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ. ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου, ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην</p>
<p>הוֹי כָּל צָמָא לְכוּ לְמִים וְאַשְׁרֵי אֵין לֹו כֶּסֶף לְכוּ שְׁבֵרוּ וְאַכְלוּ וּלְכוּ שְׁבֵרוּ בְּלוֹא כֶּסֶף וּבְלוֹא מְחִיר יִין וְחֶלֶב: לְמָה תִּשְׁקְלוּ כֶּסֶף בְּלוֹא לְחֶם וּיְגִיעְכֶם בְּלוֹא שְׂבָעָה שְׂמְעוּ שְׂמוֹעַ אֵלַי וְאַכְלוּ טוֹב וְתִתְעַנְּגוּ בְּדִשְׁן נַפְשְׁכֶם: הַטּוּ אֲזַנְכֶם וּלְכוּ אֵלַי שְׂמְעוּ וְתַחֲי נַפְשְׁכֶם וְאַכְרְתֶה לְכֶם בְּרִית עוֹלָם חֲסֵדִי דוֹד הַנְּאֻמָּנִים:</p>	<p>Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ, καὶ ὅσοι μὴ ἔχετε ἀργύριον, βαδίσαντες ἀγοράσατε καὶ πίετε ἄνευ ἀργυρίου καὶ τιμῆς οἴνου καὶ στέαρ. ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθά, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. προσέχετε τοῖς ὠτίοις ὑμῶν καὶ ἐπακολουθήσατε ταῖς ὁδοῖς μου, ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην</p>		

²⁴ This text connects textually with our passage via ἄρτος (n.b., ἄρτον ἀπ' οὐρανοῦ cf. ἄρτον ἐκ τοῦ οὐρανοῦ, John 6:31, 32 [2×], 41, 50), θέλω (cf. 6:11, 21; θέλημα in 6:38 [2×], 39, 40), μαθητῶν (cf. John 6:45), ῥῆμα (cf. John 6:63, 68), and πιστεύω (cf. John 6:29, 30, 35, 36, 40, 47). It also relates conceptually via notions of “manna,” “eating,” “satisfying,” and a shifting of focus from physical bread to spiritual nourishment (cf. Deut 8:3). The language of μάθωσιν οἱ υἱοὶ σου is reminiscent of Isa 54:13, πάντας τοὺς υἱοὺς σου διδασκούς θεοῦ.

²⁵ The LXX of this passage connects with our passage via διψᾶω, ἀγοράζω (cf. John 6:5), ἴπινω (6:53–56 [4×]), πλησμονή (cf. ἐμπίπλημι in John 6:12), ἐπακούω and ἀκούω (6:45, 60), ἐσθίω (6:5, 23, 26, 31), ζῶω, αἰώνιος, καταβαίνω (6:33, 38, 41, 42, 50, 51, 58), ἐκ τοῦ οὐρανοῦ (John 6:31, 32 [2×], 41, 50), δίδωμι (6:27, 31, 32 [2×], 33, 34, 37, 39, 51, 52), ἄρτος, βρώσις (6:27 [2×], 55; βιβρώσκω in 6:13), ῥῆμα (cf. John 6:63, 68), θέλω (cf. 6:11, 21; θέλημα in 6:38 [2×], 39, 40). It also relates conceptually via the threefold call to “come,” the free “without cost” nature of Jesus’ offer, “drinking,” Jesus accomplishing the Father’s purpose before returning (6:37–40 cf. 4:32–34), and the σπέρμα τῷ σπείροντι connects lexically with John 4:36–37 (ὁ σπείρων) the context of which is recalled in John 6:5 (Ἐπάρας οὖν τοὺς ὀφθαλμούς ὁ Ἰησοῦς καὶ θεασάμενος cf. 4:35, ἐπάρατε τοὺς ὀφθαλμούς ὑμῶν καὶ θεάσασθε).

Table 6.1 continued

Reference	Text(s)
Isa 55:1–3, 10–11 (cont.)	<p> (…) כִּי כִּפְאֲשֶׁר יֵרֵד הַגֶּשֶׁם αἰώνιον, τὰ ὅσια Δαυיד τὰ πιστά. (...) וְהַשְּׁלֵג מִן הַשָּׁמַיִם וְשִׁמָּה לֹא γὰρ ἐὰν καταβῆ ὑετὸς ἢ χιῶν ἐκ τοῦ οὐρανοῦ יָשׁוּב כִּי אִם הִרְוֶה אֶת הָאָרֶץ καὶ οὐ μὴ ἀποστραφῆ, ἕως ἂν μεθύσῃ τὴν וְהוֹלִידָה וְהִצְמִיחָה וְנָתַן זֶרַע γῆν, καὶ ἐκτέκῃ καὶ ἐκβλαστήσῃ καὶ δῶ לִזְרַע וְלֶחֶם לְאֹכֵל: בֶּן יִהְיֶה σπέρμα τῶ σπείροντι καὶ ἄρτον εἰς βρώσιν, דְּבָרֵי אֲשֶׁר יֵצֵא מִפִּי לֹא יָשׁוּב οὕτως ἔσται τὸ ῥῆμά μου, ὃ ἐὰν ἐξέλθῃ ἐκ אַלֵּי רִיקָם כִּי אִם עֲשֵׂה אֶת אֲשֶׁר τοῦ στόματός μου, οὐ μὴ ἀποστραφῆ, ἕως ἂν חִפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו: συντελεσθῆ ὅσα ἠθέλησα καὶ εὐοδώσω τὰς ὁδοὺς σου καὶ τὰ ἐντάλματά μου. </p>

Before considering the merits of the individual passages, one should observe certain similarities that they have with John and each other. First, Proverbs and Isaiah each have the explicit pattern of (1) an invitation to eat and drink which (2) when accepted (3) results in life. Sirach implies this pattern with the language of “not ashamed” and “will not sin” (Sir 24:22). Second, Sirach, Wisdom, and Isaiah explicitly speak of the offered nourishment as “satisfying” (√ἐμπίπλημι) or “pleasing” (√ἡδονή). Third, Proverbs, Sirach, and Isaiah all include personified divine attributes (Wisdom/Word) which function as divine agents.²⁶ These similarities, and one could note others between pairs of these passages (cf. nn22–25), while establishing the text’s possibility as a background for John 6, do little to suggest one text over another. What I will consider now are the *distinct* features of the passages that might make it a more likely background.

²⁶ Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, Cornerstones (New York: Bloomsbury T&T Clark, 2015), 41–52.

Regarding Proverbs 9:5–6, the passage is Lady Wisdom’s exhortation to the simple to come to her banquet and live rather than continue down the path where Lady Folly will seduce them to join her “banquet of the dead in Sheol” (9:13–18).²⁷ However, apart from the characteristics it shares with Isaiah 55 and Sirach 24, nothing distinguishes Proverbs 9 as a background for John 6. Especially problematic for viewing Proverbs or Sirach as the background is the *striking absence* of distinctly sapiential terminology in John.²⁸ While this fact isn’t necessarily fatal to “Wisdom Traditions” being part of the background, it should substantially moderate the confidence with which some assert its significance.²⁹ One might respond that Lady Wisdom from Proverbs/Sirach is probably evoked in John’s Prologue.³⁰ However, the

²⁷ Duane A. Garrett, *Proverbs, Ecclesiastes, Song of Songs*, NAC 14 (Nashville: Broadman & Holman, 1993), 116.

²⁸ The Gospel of John contains no uses of *any* terms from √φρηγν (e.g., φρονέω, φρόνημα, φρόνησις, φρόνιμος), √μωρος (e.g., μωρία, μωρός, μωραίνω, μωρολογία), √σοφος (e.g., σοφία, σοφός, σοφίζω, φιλοσοφία, φιλόσοφος, ἄσοφος), √κενος (e.g., κενός, κενώω, κενοδοξία, κενόδοξος), σύννεσις, συνήμι, ἄσύνετος. In short, no terms are used in John from any word-family listed under the concept of “Wisdom/Folly, Philosophy” in Moisés Silva, ed., *NIDNTTE*, 2nd ed. (Grand Rapids: Zondervan, 2014), 1:81.

²⁹ I believe this is the spirit of Carson’s comment that “The so-called sapiential interpretation of John 6 is not so much wrong as peripheral” (*John*, 289); similarly, Zumstein writes about the “so-called sapiential interpretation” that “es ist nicht auszuschließen, dass der implizite Autor auch mit diesem Zusammenhang spielt. Jedoch wird dies weder durch ein klares Zitat noch durch einen expliziten Verweis eindeutig dokumentiert. Es handelt sich also im besten Fall um eine Intertextualität ‘zweiten Grades’” (“Die Schriftrezeption in Der Brotrede (Joh 6),” in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann [Paderborn: Schöningh, 2004], 138). Against Witherington (*John’s Wisdom: A Commentary on the Fourth Gospel* [Louisville: Westminster John Knox Press, 1995], 18–27) who attempts to read John as though he was a “sage” . . . trained in a school setting where sapiential thinking and wisdom literature like that found in Proverbs, Job, and especially Wisdom of Solomon and Sirach were important formative influences” (18–19); Köstenberger’s review of Witherington is fair: “the scenario Witherington suggests (John the sage casting Jesus as wisdom-become-flesh) is certainly possible; it is unclear whether it is the most plausible reading of John’s gospel. To my mind, Witherington does not adequately account for the complete absence of the term ‘wisdom’ (σοφία) in both gospel and epistles. Witherington’s discussion is frequently speculative” (“Review of John’s Wisdom: A Commentary on the Fourth Gospel,” *JETS* 42, no. 1 [1999]: 154). Commenting on the ever-widening concept of “Wisdom Literature,” Kynes remarks pointedly, “We do not know what Wisdom is, but we see it everywhere, or, perhaps, more accurately, it is *because* we do not know what Wisdom is that we *can* see it everywhere” (*An Obituary for “Wisdom Literature”: The Birth, Death, and Intertextual Reintegration of a Biblical Corpus* [Oxford: Oxford University Press, 2019], 104, emphasis original).

³⁰ E.g., Eldon Jay Epp, “Wisdom, Torah, Word: The Johannine Prologue and the Purpose of the Fourth Gospel,” in *Current Issues in Biblical and Patristic Int: Studies in Honor of Merrill C. Tenney Presented by His Former Students*, ed. Gerald F. Hawthorne (Grand Rapids: Eerdmans,

background of the *λόγος* in the Prologue is a perennial debate,³¹ and one could just as easily argue that “John’s theology of the ‘Word’ is steeped in the OT depiction of the word of God” as Köstenberger and others do.³² Some, therefore, concede that “it is not clear that the wisdom narrative can account fully for the descent/ascent schema of the Gospel,”³³ and others argue that Isaiah 55:10–11 better explains that element.³⁴ My point is that, while Proverbs 9 seems related to the background John uses, it does not stand out above the others as the likely background for John 6.³⁵

Regarding Sirach 24, this passage featuring Lady Wisdom begins the second half of Sirach like her earlier appearance began the first (Sir 1:1–20).³⁶ The passage itself is “clearly dependent” upon Proverbs 8–9, according to Skehan,³⁷ and the chapter evinces both developments upon Proverbs and similarities with John 6.

1975), 128–46.

³¹ See the breadth of the discussion in Jörg Frey, “Between Torah and Stoa: How Could Readers Have Understood the Johannine Logos?,” in *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, ed. J. G. Van der Watt, R. Alan Culpepper, and Udo Schnelle, WUNT 359 (Tübingen: Mohr Siebeck, 2016), 189–234. Cf. those noted below.

³² Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters*, BTNT (Grand Rapids: Zondervan, 2009), 338, see 338–41; Viviano writes, “This passage of Isaiah [55:10–11] almost certainly had *the* decisive influence on John 1:1–18” (“The Structure of the Prologue of John (1:1–18): A Note,” *RB* 105, no. 2 [1998]: 182, emphasis original); Ronning (*Jewish Targums*, 1–45) argues that John arrives at the *λόγος*-Title via the Targums’ presentation of the divine Word (*Memra* and *Dibbera*).

³³ Thompson, “Thinking about God,” 228n26; Scott, *Sophia*, 137.

³⁴ E.g., Lausberg, *Jesaja 55*; Dahms, “Isaiah 55,” 78–88; Viviano, “Structure,” 178–82.

³⁵ It is worth mentioning that Burkett (*Son of the Man*) is the one interpreter I would have expected to argue for Proverbs 9 (given he devoted 60 pages to arguing for Prov 30:4 as the background to *ὁ υἱὸς τοῦ ἀνθρώπου* in John 3:13); however, Burkett dismisses Prov 9 with a sentence and develops the case for Isa 55 at length (*ibid.*, 129–41; see discussion below).

³⁶ Patrick W. Skehan and Alexander A. Di Lella, *The Wisdom of Ben Sira: A New Translation with Notes*, AB 39 (New York: Doubleday, 1987), 137.

³⁷ Patrick W. Skehan, “Structures in Poems on Wisdom: Proverbs 8 and Sirach 24,” *CBQ* 41, no. 3 (1979): 365; cf. Skehan and Di Lella, *Ben Sira*, 332. For a discussion of textual transmission and other introductory matters, see recently Benjamin G. III Wright, “Ben Sira,” in *The Oxford Handbook of Wisdom and the Bible*, ed. Will Kynes (New York: Oxford University Press, 2021), 583–98. Wright was the translator of Sirach for the NETS.

First, because manna could be understood as a spiritual metaphor for God’s word or Torah (Deut 8:3 cf. Wis 16:20–26),³⁸ it is worth noticing that Ben Sira intentionally describes Wisdom as going forth from God’s mouth (Sir 24:3) as the Torah (24:23 cf. Exod 24:7; Deut 33:4).³⁹ Sirach’s presentation may, thus, allow a manna comparison, although Sirach never mentions manna. Second, two texts are typically adduced from Sirach: (1) Sirach 24:19–21 as a formal parallel with John 6:35 (see Table 6.1);⁴⁰ (2) Sirach 15:3 with the subject offering as the object offered.⁴¹ Because Sirach 24:21 shares the parallelism of *πεινάω/διψάω* (cf. John 6:35), Sirach 24:19 exhorts the reader to come (*προσέλθετε*; cf. John 6:35; 7:37), and the inviter is consumed/drank (n.b., *με* in Sir 24:21 [2×]; 15:3; cf. John 6:51–56)—for those reasons, interpreters are warranted to say that Sirach bears the greatest textual similarity to John 6:35 with some very suggestive points of comparison/contrast.⁴²

I am not convinced, however, that Sirach and John are emphasizing the same thing—even if their statements could be construed similarly.⁴³ Sirach’s

³⁸ Hylan (*Allusion and Meaning*, 100–101, 141–45) provides a number of rabbinic sources that correlate manna and Torah (101n74); Epp, “Wisdom, Torah, Word,” 132–35; Eugene H. Merrill, *Deuteronomy*, NAC 4 (Nashville: Broadman & Holman, 1994), 186; cf. T. Francis Glasson, *Moses in the Fourth Gospel* (Naperville, IL: SCM Press, 1963), 47.

³⁹ Skehan writes, “[Verse 23 is] one of Ben Sira’s most emphatic statements that Wisdom is the Torah of Israel” (*Ben Sira*, 336).

⁴⁰ Petersen, *Brot, Licht und Weinstock*, 218; Maritz and Belle, “Eating and Drinking,” 347.

⁴¹ Maritz and Belle, “Eating and Drinking,” 348; Petersen, *Brot, Licht und Weinstock*, 218–19. The LXX reads, *ψωμιεῖ αὐτὸν ἄρτον συνέσεως καὶ ὕδωρ σοφίας ποτίσει αὐτόν* (“She will feed him bread of understanding, and water of wisdom she will give him to drink” [NETS]). As noted above (n28), John does not use wisdom-terms (e.g., *συνέσεως, σοφίας*). This parallel is suggestive simply because, since Lady Wisdom is offering it, she is the offeror and the offered sustenance. Skehan notes that “in v3, Ben Sira speaks of Wisdom giving food and drink to those who seek her; in Isa 55:1, Yahweh gives the same things” (*Ben Sira*, 265). The term *ψωμίζω* is also used in Deut 8:3, 16; Wis 16:20 cf. Num 11:4, 18 (of meat).

⁴² Feuillet remarks, “It remains certain, therefore, that the nearest parallel text is Sir. XXIV:20 [*sic*, Feuillet means 24:21 as his citation on the previous page makes clear]” (*Johannine Studies*, 87); cf. Maritz and Belle, “Eating and Drinking,” 346–48; Petersen, *Brot, Licht und Weinstock*, 218, 223; Thompson, “Thinking about God,” 228; Borgen, *Bread from Heaven*, 154–55.

⁴³ Feuillet’s attempt to make this point is confusing: “Wisdom’s followers will always hunger and thirst *because it offers a food which never satisfies*. Jesus’ followers will have no hunger or thirst *because their Master, giving them Himself . . . is capable of satisfying* all their religious

emphasis is on the *repeated* and *continual* desire and longing for Wisdom’s food,⁴⁴ but John’s emphasis is on the *finality* and *efficacy* of partaking of Jesus’ food. The earlier passage of John 4:13–14 is instructive here because there Jesus says, πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· (everyone who drinks from this water *will be thirsty again*), ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα (but whoever drinks from the water which I will give him *will never ever be thirsty forever*).⁴⁵ It is, therefore, highly suspect to think that Jesus’ offer of satisfaction in John 6:35 is any different,⁴⁶ for the consumption of both entails eternal life (4:14; 6:27). For those reasons (and those for Isa 55 below), while the contrast between Sirach and John is illuminating,⁴⁷ I am not persuaded that Sirach is the background.

aspirations” (*Johannine Studies*, 86–87, emphasis mine). Those points represent the texts, but they do not show that “there is clearly no contradiction” (86) as Feuillet says. Brown’s explanation is more plausible: “Sirach means that men will never have too much Wisdom and will always desire more; Jesus’ words mean that the men will never hunger or thirst for anything other than Jesus’ own revelation” (*John*, 1:269); however, Jesus’ words in John never even hint that after partaking of him anyone will have hunger or thirst. So, while Brown’s construction might be true theologically on our lips, it does not appear to be what John is saying here. Other attempts to construe the statements similarly are essentially the same as Brown’s (Keener, *John*, 1:683n200; Morris, *The Gospel According to John*, 324n101).

⁴⁴ Skehan writes, “The point of v21 is that the one who eats and drinks of Wisdom’s delights ‘will hunger’ and ‘thirst for more’” (*Ben Sira*, 335); cf. Brown’s comment (*John*, 1:269) cited in the note above.

⁴⁵ Ng (*Water Symbolism in John: An Eschatological Int*, StBl 15 [New York: Peter Lang, 2001], 76–77, 139–41) writes, “We know that the two kinds of water do not simply differ in the duration of their effects, but they are intrinsically different” (139). She relates it to “eschatological salvation” (77); Jones (*The Symbol of Water in the Gospel of John*, JSNTSup 145 [Sheffield, UK: Sheffield Academic Press, 1997], 100–101, 142–43) writes similarly that 6:35 “echo[es] a comment made to the woman of Samaria [4:14],” which he later on calls “the promise of an end to all thirst” (142).

⁴⁶ On 6:35 as a “hinge” relating 4:10–15 to 7:37–39, see esp. Maritz and Belle, “Eating and Drinking,” 342–44; Brown provides five other parallels in the narratives that connect John 6 with John 4 (*John*, 1:267); Culpepper agrees that 6:35 recalls 4:14 (*Anatomy of the Fourth Gospel: A Study in Literary Design*, Foundations and Facets: New Testament [Philadelphia: Fortress Press, 1983], 156).

⁴⁷ I appreciated that Maritz and Van Belle noted that Sirach “should be read *in contrast to John*” (“Eating and Drinking,” 347, emphasis added); the reader should also recall that interpreters have identified Isa 55 as the explanation of the difference between Sir 24 and John 6. The interpreters quoted earlier were Feuillet, *Johannine Studies*, 87; Keener, *John*, 1:683n199. See p235 above.

Regarding Wisdom 16, the passage related to John 6 comes in the fourth of seven antitheses found in Wisdom 11–19.⁴⁸ Mazzinghi calls this antithesis “another excellent example of midrashic style . . . [as] a comment on the episode of the manna narrated in Exodus 16 and in Num 11:6–9.”⁴⁹ While Wisdom of Solomon betrays “a rich engagement with the Greek version . . . of Proverbs”⁵⁰ (esp. in Wis 1–10), Wisdom 16 appears more focused on the exodus traditions by comparison. The suggestion of Wisdom as an intertext for John, therefore, is not due to the passage’s *sapiential* nature (as with Sir and Prov) but due to its *interpretation* of the exodus/manna tradition. Wisdom’s interpretation of the exodus tradition in Wisdom 16 contains notable similarities with John.

First, Mazzinghi notices that “the word of God, the central theme of the diptych . . . is the sign of God’s salvific activity for the world” (cf. Wis 16:12, 26).⁵¹ While this is more Targumic in nature,⁵² it is suggestive in light of John’s description of Jesus as the incarnate Word who is given to save (John 1:14; 3:16–17).⁵³ Second,

⁴⁸ Samuel Cheon, *The Exodus Story in the Wisdom of Solomon: A Study in Biblical Intertextuality*, JSPSup 23 (Sheffield, UK: Sheffield Academic Press, 1997), 25; Hylan, *Allusion and Meaning*, 96–97; Luca Mazzinghi, *Wisdom*, trans. Michael Tait, IECOT (Stuttgart: Kohlhammer, 2019), 260–61.

⁴⁹ Mazzinghi also notes Pss 78:25 [LXX 77:25] and 105:40 [LXX 104:40]; however, the versification is incorrectly noted as “Pss 78:25 LXX (79:25 MT) and 105:40 LXX (106:40 MT),” a mistake no doubt due to putting the MT verse as LXX and incrementing accordingly (Mazzinghi, *Wisdom*, 393); cf. Winston’s comment that “[16:28 is] another example of our author’s eagerness to uncover symbolic meaning behind physical events whenever he is able to do so” (*The Wisdom of Solomon: A New Translation with Introduction and Commentary*, AB 43 [Garden City, NY: Doubleday, 1979], 301).

⁵⁰ James K. Aitken and Ekaterina Matusova, “The Wisdom of Solomon,” in *The Oxford Handbook of Wisdom and the Bible*, ed. Will Kynes (New York: Oxford University Press, 2021), 601, see 601–3.

⁵¹ *Wisdom*, 387. Wisdom accents the saving nature of the word (λόγος, 16:12) over and against physical medicine and the preserving nature of the word (ῥῆμα, 16:26) over and against physical nourishment.

⁵² Cf. Targum Pseudo Jonathan to Num 21:8. So Mazzinghi, *Wisdom*, 393; see Ronning’s discussion on the penchant for Targumic authors to insert *Memra* and *Dibbera* (*Jewish Targums*, 1–45; idem., “The Targum of Isaiah and the Johannine Literature”).

⁵³ On this, see chap. 5, pp167–95195.

preceding Wisdom’s mention of manna, the sage describes the serpent episode (Wis 16:5–14), and I noted in chapter 5 that John 3 used language that was similar to Wisdom’s recounting of the serpents.⁵⁴ Third, Wisdom uses language from LXX Psalm 77:24–25 (MT 78:24–25): ἀγγέλων τροφήν . . . ἄρτον ἀπ’ οὐρανοῦ (food of angels . . . bread from heaven, Wis 16:20), cf. ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς, ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος (bread of heaven he gave them; bread of angels man ate, Ps 77:24–25 [LXX]).⁵⁵ John 6:31 cites Psalm 78:24 [LXX 77:24].⁵⁶ Fourth, Wisdom 16:26 describes the nourishing purpose of manna was to cause God’s sons to learn (ἵνα μάθωσιν οἱ υἱοὶ σου) that God’s word (τὸ ῥῆμά σου) preserves those who believe in him (τοὺς σοὶ πιστεύοντας). Winston calls this an “adaptation of Deut 8:3,”⁵⁷ and I noted earlier that it is reminiscent of Isaiah 54:13 (see n24). John, of course, cites Isaiah 54:13 (John 6:45), and Jesus keeps all who believe and come (6:37–40).

In spite of those reasons, it seems tenuous to claim that Wisdom 16 is a background for John 6. Its similarity and comparative value is clear, given its use of the same texts/concepts John is using (Ps 78:24 [77:24 LXX]; Isa 54:13); however, using the same material, while begetting *similarity*, does not entail *dependence*. Instead, I suggest that Deuteronomy 8:3 is a more plausible background for John’s reading of the exodus traditions because it has more to commend itself than Wisdom 16.⁵⁸ Therefore, since Wisdom’s most meaningful parallels to John are indebted to or

⁵⁴ See chap. 5, pp190–94.

⁵⁵ Mazzinghi, *Wisdom*, 396–97; Cheon, *Exodus Story*, 65; Hylan, *Allusion and Meaning*, 98.

⁵⁶ See n2 above.

⁵⁷ *Wisdom*, 300; cf. Mazzinghi, who says, “the manna is a concrete and tangible symbol of the efficacy of the word of God, who nourishes those who believe in God (v. 26c; cf. Deut 8:3)” (*Wisdom*, 401).

⁵⁸ Consider the following eight reasons: (1) Moses teaches that the humbling experience of hunger and being fed manna was intended to instruct (מִן הַמָּן הַיְהוָה לֵאמֹר אֲנִי הָאֱלֹהִים וְלֹא אֲנִי הָאֱדָמָה) that man *lives* by every *word* (LXX παντὶ ῥήματι) which proceeds *from Yahweh*—thus, the manna points to Yahweh’s life-giving word; (2) Moses later describes the serpent episode (Deut 8:15–16) in quick succession with water at

included in Deuteronomy 8, and Deuteronomy 8 contains other terms/concepts that intersect with John 6, Deuteronomy 8:3 is a better background for John's way of reading the exodus tradition.⁵⁹ However, Isaiah 55 is the preeminent passage for the background of John 6:27 and 6:35, as I will now demonstrate.

Isaiah 55 as Background

Earlier I noted how it has been the exception and not the norm to discuss Isaiah 55 in John 6.⁶⁰ My goal in what follows is to demonstrate not only why Isaiah 55 belongs in the discussion but why it also merits a favored status among any other proposed backgrounds. In chapter 2,⁶¹ I argued at length that Isaiah 55 *invites* hearers to the everlasting covenant using banquet language for those already described in Isaiah 54 as redeemed by the Servant (55:1–5) and *reprises* that invitation to redemption secured by the Servant in terms of the word of Yahweh (55:6–13). There, the metaphorical feast to which all are invited to come (55:1 [3×]) involves opening one's ears to hear (55:2–3 [3×]) in order to live. As the rain comes down from heaven (n.b., καταβῆ . . . ἐκ τοῦ οὐρανοῦ, 55:10 [LXX]) and provides—as a picture of its success—ἄρτον εἰς βρώσιν (bread for food/eating), so the successful word comes down from heaven (55:11) and provides the life-giving feast of 55:1–3

Meribah and manna (serpents/water/mana cf. John 3:14/4:10–14/6:27–40); (3) Synoptic gospels evidence that Jesus cited this verse (Matt 4:4; Luke 4:4), demonstrating Jesus' knowledge of the passage; (4) Moses looks forward to Yahweh's promised land where φάγη καὶ ἐμπλησθήσῃ (you shall eat and be satisfied, Deut 8:10; cf. John 6:12, ὡς δὲ ἐνεπλήσθησαν); (5) Moses' later mention of Meribah also speaks of the people's δίψα (thirst, Deut 8:15 cf. John 6:35); (6) Moses ends Deuteronomy 8 by making clear the opposite of the life-giving word is οὕτως ἀπολείσθῃ, ἀνθ' ὧν οὐκ ἠκούσατε τῆς φωνῆς κυρίου τοῦ θεοῦ ὑμῶν (thus you shall *perish*, because you *have not heard* the voice of Yahweh your God, 8:20; cf. John 6:27 and 39 [ἀπόλλυμι], 45 [ἀκούω]; 10:27–28); (7) Moses is mentioned in John 6 (v. 32) and in the preceding context (5:45–47), where failing to believe Moses signifies an inability to believe Jesus—and Moses wrote of Jesus (5:46); (8) The people in John 6:14 see the manna-σημεῖον and identify Jesus as ὁ προφήτης (the Prophet), perhaps the Prophet like Moses of Deuteronomy 18:15. On this last point, see the recent work of Vistar, *The Cross-and-Resurrection*, 137–39.

⁵⁹ See previous note. Cf. Brown, *John*, 1:266.

⁶⁰ For those who have discussed it, see n5 above.

⁶¹ See chap. 2, pp66–86.

(cf. Amos 8:11–12).⁶² In order to show that this passage is the preeminent background for John 6:27 and 6:35, I offer the following *seventeen* reasons of varying force in a cumulative argument.

First, Jesus cites *Isaiah* in John 6:45a–b,⁶³ making Isaiah the closest work *cited* by John or Jesus,⁶⁴ not to mention Isaiah’s favored status in John as the only (and *four-time*) named source of explicit quotations.⁶⁵ Second, the text cited in 6:45a–b is Isaiah 54:13, a passage organically and integrally related to Isaiah 55 as I showed in chapter 2.⁶⁶ If all who come to the invitations of 6:27 and 6:35 are “taught of God” (לְמוֹדֵי יְהוָה; LXX: διδασκτοὺς θεοῦ, Isa 54:13; cf. διδασκτοὶ θεοῦ, John 6:45b), this argues strongly for Isaiah 55 as the background.⁶⁷ Third, John 6:45c bears a striking resemblance to Targum Isaiah 55:1,⁶⁸ which Chilton translates, “Ho, every one who wishes to *learn*, let him *come and learn*; and he who has money, *come, hear and learn. Come, hear and learn*, without price and not with mammon, teaching which is

⁶² Jan L. Koole, *Isaiah III*, trans. Anthony P. Runia, HCOT (Leuven, Belgium: Peeters, 1997), 2:438; cf. J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 457–58.

⁶³ See n169 and discussion of this citation later in this chapter.

⁶⁴ John 6:31 is a reported citation from the crowd and, in my view, is subservient to the overall Isaianic flavor of Jesus’ discourse (see Vistar’s critique of Borgen above in n8). As depicted later in Figure 6.1, they are speaking in different dimensions/categories.

⁶⁵ N.b., Ἠσαΐας in John 1:23 (citing Isa 40:3), 12:38 (citing Isa 53:1), 12:39 (citing Isa 6:10), and 12:41 referring to Isaiah’s seeing Jesus’ glory. Catrin H. Williams, “Isaiah in John’s Gospel,” in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 101–2. Williams suggests that John 6:45 does not mention Isaiah’s name because “the emphasis is upon the prophetic testimony of scripture in support of Jesus’ claims rather than upon the spoken witness of Isaiah in his role as an individual prophet (cf. 1:23; 12:38–41)” (106). This is true—everywhere he is named, Isaiah’s words are *spoken* (εἶπεν).

⁶⁶ Feuillet writes, “The similarity between this context [of Isa 54:13] and that of John 6 is nothing short of remarkable” (*Johannine Studies*, 73); cf. David C. Bienert, *Das Abendmahl im johanneischen Kreis: eine exegetisch-hermeneutische Studie zur Mahltheologie des Johannesevangeliums*, BZNW 202 (Berlin: De Gruyter, 2020), 382.

⁶⁷ See my argument to this effect later in the present chapter.

⁶⁸ Ronning, “The Targum of Isaiah and the Johannine Literature,” 255–57.

better than wine and milk.”⁶⁹ John 6:45c is “All who *heard* from the Father and *learned come* to me.” Minimally, this suggests that John’s use of Isaiah in 6:45a–b and restatement of it in 6:45c are consistent with identical language used to render Isaiah 55:1 into Aramaic, which points toward the influence of Isaiah 55.

Fourth, John’s use of cognates from $\sqrt{\beta\iota\beta\rho\omega\sigma\kappa\omega}$ (4:32, 34; 6:13, 27 [2×], 55) may all arguably stem from its use in Isaiah 55:10 (LXX). In John 4:32–34, Jesus surprisingly tells the disciples who have been out buying food (τροφὰς ἀγοράσωσιν, 4:8) that ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε (I have *food* to eat which you do not know, 4:32).⁷⁰ In response to their befuddlement, Jesus clarifies that ἐμὸν βρώμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον (my *food* is to do *the will of the one who sent me* and *accomplish* his work, 4:34). In Isaiah 55:11, the Word is like the rain that provides ἄρτον εἰς βρώσιν because it is sent by Yahweh to do ὅσα ἠθέλησα (whatever I *will*) and συντελεσθῆ (accomplish it). Thus, the first uses of $\sqrt{\beta\iota\beta\rho\omega\sigma\kappa\omega}$ allude to the successful word of Isaiah 55:10–11.⁷¹

Fifth, the beginning of John 6 recalls the context of 4:34. As I noted in passing earlier (n25), John 6:5a invokes virtually the same language as Jesus used in 4:35b: Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν, (6:5a); ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν, (4:35b).⁷² Because the recall of 4:35b in 6:5a is done by the author, this may

⁶⁹ Bruce Chilton, *The Isaiah Targum*, ArBib 11 (Wilmington, DE: Michael Glazier, 1987), 107, emphasis mine.

⁷⁰ The phrase ἣν ὑμεῖς οὐκ οἴδατε is reminiscent of Deut 8:3’s *μαννα*, ὃ οὐκ εἶδησαν οἱ πατέρες σου (manna, which your fathers did not know). The LXX of Deut 8:3 does not use βρώσιν. Dahms, “Isaiah 55,” 88.

⁷¹ Young, “Relation,” 228; Dahms, “Isaiah 55,” 87; Blumhofer, *Future of Israel*, 129. Note also that Jesus’ following comments about ὁ σπείρων (the sower, John 4:36–37) may support this connection since the successful rain of Isaiah 55:10 δῶ σπέρμα τῷ σπείροντι (gives seed to the sower).

⁷² John 6:5a, “Then Jesus, *lifting up his eyes and beholding* a large crowd coming toward him . . .” John 4:35b, “*Lift up your eyes and behold* the fields that are white for harvest.”

signal the continuing relevance of the allusion made to Isaiah 55 in John 4:34 (just discussed). This signal of continuing relevance is confirmed in two ways that I will mention here: (1) John 6:5b recalls 4:8 with its reference of the disciples buying (ἀγοράζω, cf. Isa 55:1 [LXX]) food,⁷³ and in John 6:7, Philip’s answer implies they don’t have the money to provide such a feast; thus, Jesus provides a feast *without money* for which he also does not charge (cf. Isa 55:1). (2) After Jesus feeds the five thousand, John describes the collected leftovers as ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν (from the five barley *bread-loaves* which abounded *for those who had eaten*, 6:13). Jesus’ feast given without money provided abundant ἄρτον τοῖς βεβρωκόσιν (bread for those who had eaten),⁷⁴ which directly parallels the ἄρτον εἰς βρώσεις of Isaiah 55:10. While other Synoptic feeding passages include a cognate noun (ἀγοράζω + βρώμα, Matt 14:15; Luke 9:13), John’s unique verbal choice best fits the allusion to Isaiah 55:10 because the MT reads לֶחֶם לְאֹמֵן (bread for the eater) using a Qal *participle* and לְ of *advantage* nicely represented by the dative participle of βιβρώσκω.⁷⁵

⁷³ Dahms, “Isaiah 55,” 87. These are the only two uses of ἀγοράζω in John 1–12 (the only other use is in 13:29).

⁷⁴ I am translating the Perfect participle of βιβρώσκω as a dative of advantage (hence “for”) because it fits nicely with the usual rendering of περισσεύω (to abound) which I have kept. Rightly, William C. Weinrich, *John 1:1–7:1*, CC (St. Louis, MO: Concordia Publishing House, 2015), 632. The verbal itself is an NT *hapax legomenon*.

⁷⁵ It is intriguing that Josh 5:12 recounts how the manna-provision ceased (just after Passover) the day after they produce of the land (בְּאֶחָד מִיְּמֵי הַמַּעֲבֹדִים). The Qal infinitive of אכל is rendered by the LXX with a Perfect infinitive from βιβρώσκω (ἐξέλιπεν τὸ μαννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ σίτου τῆς γῆς). This is the only non-indicative form of βιβρώσκω used to render אכל in the LXX. In the next verse, Joshua ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν (lifting up his eyes, sees; Josh 5:13 [LXX]; MT: וַיִּרְא עֵינָיו וַיֵּשֶׂא). The confluence of Passover (cf. John 6:4), the Perfect form of βιβρώσκω (John 6:13), manna (John 6:31), their fathers perishing in the wilderness (Josh 5:6 cf. John 6:49), and the similar phrase to John 6:5a in Josh 5:13 is intriguing. If John is alluding in some fashion to this passage in Joshua, perhaps his intention would be to connect the first partaking of the food of the promised land with the first partaking of Jesus’ food that endures to eternal life. If Burroughs’ contention is granted concerning echoes of Num 11 and 14 in the γογγύζω-motif (“Stop Grumbling and Start Eating: Gospel Meal Meets Scriptural Spice in the Bread of Life Discourse,” *HBT* 28, no. 2 [2006]: 73–94), then perhaps there is also an irony that Jesus’ interlocutors are repeating their father’s mistake by grumbling at Jesus’ new exodus offer of bread (cf. *ibid.*, 89).

Sixth, when Jesus gives the reason (ὅτι) that he keeps all who come to him in John 6:38, he says the purpose of his coming: οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με (not in order to do my will but [in order to do] *the will of him who sent me*). This clearly alludes to 4:34 and, thereby, takes up its allusion to the successful Word of Isaiah 55:11 (see above).⁷⁶ Seventh, integrated with the previous verse, the language of καταβέβηκα ἀπὸ τοῦ οὐρανοῦ (I have come down from heaven, John 6:38) comes naturally from Isaiah 55:10–11.⁷⁷ These verses from Isaiah are the best parallel in the LXX and NT because they are the only passage where the coming down from heaven of “something” results in bread (the most common reference is to fire from heaven).⁷⁸ In John 6, variations of this construction appear in 6:33, 38, 41, 42, 50, 51, 58 (6:31, 32 [2×] omit the verb; ἐκ τοῦ οὐρανοῦ). Because 6:38 recalls the allusion to Isaiah 55 from John 4:34,⁷⁹ I am inclined to understand the ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ as another way to describe Jesus with terms from Isaiah 55, recalling his incarnation—coming down from heaven—as the Word.⁸⁰

Eighth, while John 6:22–26 set the stage for Jesus to give the thesis/theme of the ensuing discourse in 6:27,⁸¹ those introductory verses also contain hints of the

⁷⁶ Young, “Relation,” 228; Coxon, *Exploring*, 216; Wheaton, *Jewish Feasts*, 102–3, 106–7; Blumhofer, *Future of Israel*, 129–30.

⁷⁷ Swancutt, “Hungers Assuaged,” 241–43; Burkett, *Son of the Man*, 131–32; Myers, *Characterizing Jesus*, 111; Coxon, *Exploring*, 216; Wheaton, *Jewish Feasts*, 107.

⁷⁸ In my personal investigation, the verb καταβαίνω does not occur frequently modified by ἐκ or ἀπό with οὐρανός in the genitive (OT versification is LXX): [of dust] Deut 28:24; [of fire] 2 Kgs 1:10 [2×], 12 [2×], 14; 2 Chr 7:1; 2 Macc 2:10; [of God] Neh 9:13 (=2 Esd 19:13); [of rain/word] Isa 55:10. In the NT, the occurrences of this pattern are also few, and those outside of John are [angelic] Matt 28:2; Rev 10:1; 18:1; 20:1; [of fire] Luke 9:54; Rev 13:13; 20:9; [of hail] Rev 16:21; [of the Lord] 1 Thes 4:16; [of new Jerusalem] Rev 3:12; 21:1, 10. This construction occurs in John 1:32 (of the Spirit); 3:13 (of the Son of Man); 6:33, 38, 41, 42, 50, 51, 58 (of Jesus as the bread/word come down from heaven). Dahms points out that καταβαίνω is not used after 6:58 (“Isaiah 55,” 82).

⁷⁹ John 6:33 develops and explains 6:27 which alludes to Isaiah 55:2 (see below).

⁸⁰ Vistar (*The Cross-and-Resurrection*, 141–48) makes a convincing case that the uses of καταβαίνω in John 6 refer to Jesus’ incarnation. See also related discussions in chap. 5.

⁸¹ Swancutt rightly observes that John 6:27 “forecasts the τέλος of the Johannine discourse” (“Hungers Assuaged,” 239); cf. Moloney, “Function of Prolepsis,” 134–35; Anderson, “The

When placed side-by-side, it is easy to see that Jesus' words recast the *rhetorical question* from Isaiah 55:2 into a *clear exhortation*—the *interrogative* becomes an *imperative*.⁸⁴ Although these specific verses share no precise Greek textual parallels with one another,⁸⁵ at least two factors mitigate this “issue”: (1) there are a number of lexical and thematic parallels in the larger contexts;⁸⁶ (2) the different propositional forms and authorial idiolects are enough to explain vocabulary choices.⁸⁷ Although the form is different, the force and goal are the same—each appeals by contrasting non-life-giving sustenance with what satisfies and gives life (John 6:27–33; Isa 55:1–3).⁸⁸ Moreover, the twofold use of βρῶσις reminds the reader of the previous uses in 4:32–34. That passage, mentioned above, alludes to Isaiah 55:10–11 (see p247), is recalled early in John 6 (see p247), and is

⁸⁴ This was noted recently by Isaianic OT scholar Reed Lessing: “Jesus reiterates this invitation [of Isa 55:2]: ‘Do not work for the food that perishes, but for the food that endures to eternal life’ (Jn 6:27)” (*Isaiah 40–55*, CC [Saint Louis, MO: Concordia Publishing House, 2011], 661); Myers calls this “a paraphrase of Isaiah 55 in Jn 6.27” (*Characterizing Jesus*, 104); Wheaton calls this “the reworked invitation of Isaiah 55:1–2 [in] John 6:27” (*Jewish Feasts*, 106–7); Ronning writes, “The thought of John 6:27 is essentially the same as Isa 55:2” (“The Targum of Isaiah and the Johannine Literature,” 256); Thyen, *Das Johannesevangelium*, 345–49; Lincoln, *John*, 226; Anderson, *Christology*, 200.

⁸⁵ I phrase it that way because John may have had access to an OG text which used different wording, or he may have referred directly to the Hebrew text. See chap. 4, where I mentioned Bynum’s argument for similar in the case of John’s use of Zech 12:10 in John 19:37.

⁸⁶ See other reasons given in this section, as well as those cited in n5 above.

⁸⁷ The word family of √εργον are more prevalent in John than of √τιμη (almost six times more likely). If an OG text had rendered Isa 55:2 formally, then it is likely that the translator would have rendered אֲרֵץ with either ἄρτος or βρῶσις (both of which occur in LXX Isa 55:10). Finally, I will discuss later the fact that the pair of ἀπόλλυμι and ζῶν αἰώνιον are intentionally used by John to recall the contrast introduced in John 3:14–21. Notably, Jesus does not ask questions in the discourse proper (John 6:22–59), but instead, he answers multiple questions posed to him (6:25, 28, 30 [2×], 42 [2×], 52). These observations, along with the difference of form, account for the difference between the verses.

⁸⁸ Another example of the same force in different forms is the following: (1) in John 6:7, Philip says that they will not have “enough that each of [the 5,000] would receive a little.” (2) in John 6:9, Andrew states that a boy has a lunch and poses the question, “But, what are these for so many?” These statements differ in form but have the same force and goal—they both assert, “we do not have enough,” and they intend to help Jesus understand that fact (even though the reader knows v. 6).

recalled after this verse even more clearly (see p249). Therefore, these uses of βρώσις further connect John 6:27 to Isaiah 55.⁸⁹

At the beginning of this eighth reason, I mentioned that the scene-setting verses of the discourse also hint at this Isaianic influence. Those preceding verses to John 6:27 (i.e., 6:22–26) describe folks ζητοῦντες τὸν Ἰησοῦν (*seeking* Jesus, 6:24) who ἔφαγον τὸν ἄρτον (ate the bread, 6:23) the previous day when Jesus had done that σημεῖον (6:14),⁹⁰ and although they *find* him (εὐρόντες αὐτὸν, 6:25), their *seeking* is not the kind Jesus’ desires (ζητεῖτέ με . . . ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε, 6:26). This emphasis on *seeking* Jesus seems indebted to Isaiah 55:6–7 (cf. Deut 4:29; Amos 8:12) which restates the invitation of the feast in terms of seeking Yahweh.⁹¹ This interpretation finds further support in the reappearance and permutation of the seeking theme in John 7:34–36 and 8:21–22, which I discussed in chapter 5 (p197).

Ninth, interpreters recognize that John 6:35 stands between 4:10–15 and 7:37–39, “bridging” them by containing the themes of *coming* and *thirst*.⁹² What is less recognized, is that there are only four passages in the NT where terms from ἔρχομαι (or ἔπορευομαι) and ἠδιψος appear together: John 4:15; 6:35; 7:37; Rev 22:17, and the only comparable results in the LXX are Isaiah 44:3; 55:1.⁹³ Moreover, interpreters of Revelation commonly observe that Revelation 22:17 (cf. 21:6) alludes

⁸⁹ Also noted by Wheaton, *Jewish Feasts*, 106; Swancutt, “Hungers Assuaged,” 238n62.

⁹⁰ If one had picked up on the “bread for those who had eaten” connection I developed in reason (5), then this reference to that scene may also recall that language.

⁹¹ Swancutt, “Hungers Assuaged,” 240; Wheaton, *Jewish Feasts*, 107. For that reading of Isaiah 55, see chap. 2, pp73–86.

⁹² Ferdinand Hahn, “Die Worte vom lebendigen Wasser im Johannesevangelium: Eigenart und Vorgeschichte von John 4,10.13f; 6,35; 7,37–39,” in *God’s Christ and His People: Studies in Honour of Nils Alstrup Dahl*, ed. Jacob Jervell and Wayne A. Meeks (Oslo, Norway: Universitetsforlaget, 1977), 53; Maritz and Belle, “Eating and Drinking,” 341–44.

⁹³ Other results are Ruth 2:9; Job 18:9; Jer 2:25; Isa 50:2.

to Isaiah 55:1,⁹⁴ where the threefold imperatives from ἔρχομαι may be modeled on Isaiah’s threefold כָּבֹד.⁹⁵ John 7:37a is a clear parallel to Revelation’s use of Isaiah 55—at least inasmuch as coming and thirsting are concerned: ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω (7:37a); ἔρχου . . . ἔρχου . . . ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν (Rev 22:17).⁹⁶ This allusion to Isaiah 55 is strengthened by the seeking motif which immediately preceded it (7:34–36 cf. 6:24–26, see above). Because seeking, coming, and thirsting are all brought together in 7:34–37 and allude to Isaiah 55, it is logical to infer that the coming and thirsting of John 6:35 also allude to Isaiah 55, given the degree to which 4:10–15; 6:35; 7:37–39 are related.⁹⁷

Tenth, Isaiah 55 appears to depict a fulfillment of Isaiah 49:10, where Yahweh says about the Servant’s shepherding of God’s flock in the new exodus: οὐ

⁹⁴ E.g., David E. Aune, *Revelation 17–22*, WBC 52c (Dallas: Word Books, 1998), 1228–29, esp. 1127–29; G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1999), 1149; Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*, JSNTSup 93 (Sheffield, UK: JSOT Press, 1994), 260–64; David Mathewson, “Isaiah in Revelation,” in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, NTSI (London: T&T Clark, 2005), 204; idem., *A New Heaven and a New Earth: The Meaning and Function of the Old Testament in Revelation 21.1–22.5*, JSNTSup 238 (London: Sheffield Academic Press, 2003), 80–85; Grant R. Osborne, *Revelation*, BECNT (Grand Rapids: Baker Academic, 2002), 794; Stephen S. Smalley, *The Revelation to John: A Commentary on the Greek Text of the Apocalypse* (London: SCPK, 2005), 578; Craig R. Koester, *Revelation: A New Translation with Introduction and Commentary*, The Anchor Yale Bible 38A (New Haven, CT: Yale University Press, 2014), 844; Samuel Lewis Rico, “Thirsting for God: The Levitical Inheritance Motif in the Apocalypse,” *WTJ* 74, no. 2 (2012): 425–27; Brian J. Tabb, *All Things New: Revelation as Canonical Capstone*, NSBT 48 (Downers Grove, IL: InterVarsity Press, 2019), 83–84; cf. Hahn, “Die Worte,” 65.

⁹⁵ E.g., G. K. Beale and Sean M. McDonough, “Revelation,” in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 1157; Tabb, *All Things New*, 83.

⁹⁶ Hanson writes about 7:37 that “it is very plainly modelled on Isaiah 55:1” (*The Prophetic Gospel: A Study of John and the Old Testament* [Edinburgh: T&T Clark, 1991], 113, cf. 103–4); Wheaton, *Jewish Feasts*, 130–33; Coxon, *Exploring*, 257–59; Günter Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (London: Cambridge University Press, 1974), 81; Ronning, *Jewish Targums*, 88; Barrett, *John*, 327; Carson, *John*, 322–23; William Hendriksen, *Exposition of the Gospel According to John*, NTC (Grand Rapids: Baker Book House, 1953), 2:25; Alcides Pinto da Silva, “Giovanni 7,37–39,” *Salesianum* 45, no. 3 (1983): 580, 585. Da Silva’s article contends that the καθὼς of 7:38 refers backward as it did in 1:23 to an Isaianic text (578). Whatever one makes of this, I point it out in order to say that he details the connection at much greater length than others do (575–92). It seems more common for interpreters to skip the allusion to Isa 55:1 in their fervor to say something about the punctuation/citation debate.

⁹⁷ See esp. Maritz and Belle, “Eating and Drinking,” 342–44; Hahn, “Die Worte,” 58–59.

πεινάσουσιν οὐδὲ διψήσουσιν (they shall neither hunger nor thirst).⁹⁸ On my reading of Isaiah 55 (see chapter 2), both passages in context refer to the Servant (49:1–10; 55:3–5), covenant (49:8; 55:3 cf. 54:8–10), satisfaction of thirst (49:10; 55:1–3), the new exodus (49:9–11; 55:11–13), and—in response to those things—breaking forth into singing (49:13; 55:12–13). Lessing comments on 49:10, “The new exodus theme begun in 49:9 continues in this verse (49:10) . . . As Yahweh had provided manna and water for Israel in the first exodus, so the Servant/Shepherd will assuage the people’s hunger and thirst (cf. Is 55:1–2; Jn 4:1–42; 6:30–58).”⁹⁹ Day observes that while the collocation of πεινάω and διψάω is used of the first exodus in Psalm 107:5 (106:5 [LXX]), it is only used of a new exodus in Isaiah 49:10.¹⁰⁰ One should also note that Revelation appears to read Isaiah 55:1 as offering the satisfaction promised in 49:10 (see Rev 7:16–17; 21:6; 22:17).¹⁰¹ Why do these things matter for John 6? They matter because they explain why John uses language reminiscent of Isaiah

⁹⁸ Abernethy describes how Isa 55 would call to mind and culminate the previous imagery surrounding thirst in Isa 40–55 (*Eating in Isaiah: Approaching the Role of Food and Drink in Isaiah’s Structure and Message*, BibInt 131 [Leiden: Brill, 2014], 131). About Isa 49:10, he writes, “YHWH will provide for the needs of his people, including in the realms of food and drink, in coordination with the agency of the servant” (130).

⁹⁹ *Isaiah 40–55*, 483–84.

¹⁰⁰ *Jesus, the Isaianic Servant*, 207. However, one may also understand Isa 65:13 as a description of the servants of the Servant in the consummated new exodus—namely, in the new creation. This passage in the LXX reads, Ἴδου οἱ δουλεύοντές μοι φάγονται, ὑμεῖς δὲ πεινάσετε, ἰδού οἱ δουλεύοντές μοι πίνονται, ὑμεῖς δὲ διψήσετε (Behold, my servants will eat, but you will hunger; behold, my servants will drink, but you will thirst). Those who have rejected Yahweh are addressed and disabused of the notion that being called by his name (65:1) was license to provoke Yahweh (65:3) by insulting and forsaking him (65:7, 11), ignoring his call (65:12). Nevertheless, Yahweh will not destroy his servants (65:8), his chosen (65:9), who seek him (65:10), who are called by a new name (65:15). These, Isaiah records, will eat and drink in the consummated new exodus. See R. Reed Lessing, *Isaiah 56–66*, CC (Saint Louis, MO: Concordia Publishing House, 2014), 418–22. The servants are those who tremble at the Word of Yahweh (66:2) and who will be *hated* and *cast out* by their “brothers” who aim to “glorify” God (66:5 cf. John 9:24–34; 15:18–19). While suggestive, I do not think Isa 65:13 is immediately behind John 6:35 because the latter *invites* (via Isa 55:1–3) whereas the former *indicts*.

¹⁰¹ Revelation 7:16–17 cites Isaiah 49:10 (where the thirst is quenched with ἐπὶ ζωῆς πηγᾶς ὕδατων) as secured by the Lamb—Jesus—who offers that thirst quenching ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς in Revelation 21:6 (ὑδωρ ζωῆς, 22:17) alluding to Isaiah 55:1 (see n94). Thus, the satisfaction *promised* in Rev 7:16–17 via Isa 49:10 is *offered* in Rev 21:6 and 22:17 via Isa 55:1.

49:10 in John 6:35: The one who comes to me οὐ μὴ πεινάσῃ (will never hunger), and the one who believes in me οὐ μὴ διψήσῃ πώποτε (will never ever thirst).¹⁰² It would seem that John is simply supplementing the Isaianic invitation of John 6:27 (Isa 55:2) with other Isaianic language (Isa 49:10) that *describes* what the feast of Isaiah 55 *offers*, and Revelation 7:16–17 (cf. 21:6; 22:17) is a precedent for this reading of Isaiah in the NT.¹⁰³

Eleventh, an allusion to Isaiah 55:10–11 may explain or, minimally, integrate with the descent/ascent language as noted previously, especially since the language of καταβαίνω + ἐκ τοῦ οὐρανοῦ of John 6 comes from Isaiah 55:10.¹⁰⁴ Twelfth, in chapter 5, I argued that the ἐγὼ εἰμὶ saying(s) in John 8:24, 28 were part of allusions to Isaiah 43.¹⁰⁵ Some interpreters regard Isaiah 40–55 as a primary influence on John’s use of this language;¹⁰⁶ thus, one may reason that the use of ἐγὼ εἰμὶ in John 6:35 favors an Isaianic background. Thirteenth, Isaiah 55:10–11 may explain or, minimally, integrate with John’s Logos Christology, as I noted earlier.¹⁰⁷ In this vein, one should recall the potential allusions in the Prologue to the word of

¹⁰² Day, *Jesus, the Isaianic Servant*, 206–8; Weinrich, *John*, 687; Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 210–11; Gerald L. Borchert, *John 1–11*, NAC 25A (Nashville: Broadman & Holman, 1996), 264; Brown, *John*, 1:269; Barrett, *John*, 293; Martiz and Van Belle (“Eating and Drinking,” 347n58) note older German and French interpreters who also cite Isa 49:10.

¹⁰³ See n101 above. Obviously, if both the Gospel of John and the Apocalypse of John are written by the Beloved Disciple as traditionally understood then this point gains additional force (D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* [Grand Rapids: Zondervan, 2009], 229–54 (253), 700–707 (705)). On that presupposition, the evidence from Revelation would indicate that John does what I am arguing in another of his own writings. While this is my personal conviction, my argument does not depend on this point.

¹⁰⁴ For ascent/descent, see n34 above. For καταβαίνω, see p249 above.

¹⁰⁵ See chap. 5, pp204–11.

¹⁰⁶ Williams, *I Am He*, 219–22; David Mark Ball, “*I Am*” in *John’s Gospel: Literary Function, Background, and Theological Implications*, JSNTSup 124 (Sheffield, UK: Sheffield Academic Press, 1996), 281–82; Joshua J. F. Coutts, *The Divine Name in the Gospel of John: Significance and Impetus*, WUNT 2, Reihe 447 (Tübingen: Mohr Siebeck, 2017), 42–70.

¹⁰⁷ See p240 above.

Yahweh in Isaiah 40 that I mentioned in chapter 3.¹⁰⁸ These last three reasons, to the extent granted, suggest how an allusion to Isaiah 55 may fit naturally within larger motifs in the Gospel of John.

Fourteenth, in Isaiah 55:5 the one to whom the nations come is glorified and arguably the Servant.¹⁰⁹ This dovetails nicely with the Greeks coming to Jesus who is lifted up and glorified (John 12:20–43).¹¹⁰ Fifteenth, Isaiah 55:12–13 indicates that the evidence of the Word’s success is peace, rejoicing (LXX: *χαρά*), and the making of a name (LXX: *ὄνομα*) for Yahweh for an everlasting sign (LXX: *σημεῖον*). In the Gospel of John, Jesus leaves his disciples with peace (*εἰρήνη*, 14:27; 16:33; 20:19), teaches for their joy (*χαρά*, 15:11; 17:13), makes known the name of God (*ὄνομα*, 17:6, 26) and inasmuch as his death-and-resurrection is the pinnacle of revelation of God’s name,¹¹¹ it is also—arguably—the preeminent sign.¹¹² Thus, Jesus’ accomplishing of the Father’s mission aligns well with the evidence of the Word’s success in Isaiah 55, which is fitting since John’s accomplish-motif alluded to Isaiah 55 (see pp247–49 above). These last two reasons suggest how the wider context of the Isaianic passage alluded to might integrate with Johannine language/themes because if John intends this allusion in John 6:27 and 6:35 then one would anticipate the results of the banquet and the successful Word to materialize in some fashion.¹¹³

¹⁰⁸ See esp. chap. 3, pp90–97.

¹⁰⁹ See chap. 2, 73–86.

¹¹⁰ See chap. 5, pp212–19.

¹¹¹ So, Coutts who writes, “Whereas the association between Jesus’s death and the ‘hallowing’ of God’s name is only implicit in the Synoptics, John ties the glorification of the name directly to Jesus’s hour of death and departure” (*Divine Name*, 102). Coutts has particularly in mind John 12:20–28, see my treatment in chap. 5.

¹¹² E.g., Vistar, *The Cross-and-Resurrection*, *passim*; Brandon D. Crowe, “The Chiasmic Structure of Seven Signs in the Gospel of John: Revisiting a Neglected Proposal,” *BBR* 28, no. 1 (2018): 65–81; Bauckham, *Gospel of Glory*, 55–62; Daniel H. Fletcher, *Signs in the Wilderness: Intertextuality and the Testing of Nicodemus* (Eugene, OR: Wipf & Stock, 2014), 153–56. This is the referent of the *σημεῖον* in 2:18–22.

¹¹³ I could add to these Derrett’s suggestion of the potential allusion to Isa 55:4 in Jesus’

Sixteenth, regarding Isaiah 55 as the preeminent background has *explanatory power* for why interpreters have often discerned reference to Deuteronomy 8:3 (cf. Wis 16:26) and/or Prov 9:5 (cf. Sir 24:21).¹¹⁴ Regarding the former, Isaiah 55 contains a contrast between unsatisfying physical bread and satisfying spiritual food provided by the Word, which may have been drawn from Deuteronomy 8:3 but recalls it regardless.¹¹⁵ Regarding the latter, Isaiah 55 also contains *Yahweh's call to come to a feast to have life*, and whether or not this is drawing from Proverbs 9,¹¹⁶ a use of Isaiah 55:1–3 would easily recall that passage which is *Yahweh's call to come to a feast to have life* via a personification of one of his attributes (i.e., Wisdom). Therefore, whether or not John employs Deuteronomy 8:3 (cf. Wis 16:26) and/or Proverbs 9:5 (cf. Sir 24:21) directly, his use of Isaiah 55 helps explain why interpreters have long debated the presence of these other similar texts.¹¹⁷

witnessing as a king in John 18:37 (see chap. 4, pp119–20).

¹¹⁴ If Wis 16:20–26 drew upon texts like Deut 8:3 and Ps 78 (as I noted above), then inasmuch as use of Isa 55 might evoke thoughts of Deut 8:3 it may evoke thoughts of Wis 16:26 for the reader. Similarly, if Sir 24:21 drew upon Prov 9 (as I noted above), then inasmuch as use of Isa 55 might evoke Prov 9 it may evoke thoughts of Sir 24:21 for the reader. This would explain the perception of these apocryphal sources frequently adduced as backgrounds.

¹¹⁵ John Goldingay and David F. Payne, *A Critical and Exegetical Commentary on Isaiah 40–55*, ICC (New York: T&T Clark, 2006), 2:371; Koole, *Isaiah*, 2:408; Lessing, *Isaiah 40–55*, 661.

¹¹⁶ See, e.g., Richard J. Clifford, “Isaiah 55: Invitation to a Feast,” in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday*, ed. Carol L. Meyers and M. O’Connor (Winona Lake, IN: Eisenbrauns, 1983), 27–35; Paul also notes certain similarities (*Isaiah 40–66: Translation and Commentary*, ECC [Grand Rapids: Eerdmans, 2012], 436–37).

¹¹⁷ I do not believe it is the case that any of the other possibilities shares this ability to explain the others. In this sense, the argument is similar to the goal of analyzing internal evidence in text criticism: “[Internal evidence guidelines] are designed to help scholars work toward a single, ultimate goal: *to identify the reading that best explains how the other readings arose*” (Amy S. Anderson and Wendy Widder, *Textual Criticism of the Bible*, ed. Douglas Mungum, Rev. ed., Lexham Methods Series 1 [Bellingham, WA: Lexham Press, 2018], 158, emphasis original).

Seventeenth, and finally, Isaiah 55 fits the proper dimension of emphasis in John 6, which has to do with (1) “the new exodus,”¹¹⁸ (2) “the dawning of eschatological salvation, of a new and everlasting covenant,”¹¹⁹ and (3) spiritual food that is decisively successful. No other proposed backgrounds satisfactorily fit the Johannine context in this way (see Figure 6.1 below). This was why, as I noted earlier, interpreters sometimes suggested that Isaiah 55 supplemented some other background.¹²⁰

To illustrate the findings of my investigation into the backgrounds for the language of John 6:27 and 6:35, I created Figure 6.1.

		Participation			Duration
		<i>Physical</i>	<i>Spiritual</i>		
Salvation	<i>Old</i>	Manna (Ps 78; Exod 16; Num 11)	Torah (Deut 8:3; cf. Wis 16:26)	<i>Repeated</i>	
	<i>New</i>	Bread for 5,000 (John 6:1–15)	Jesus (Isa 49:10; 55:1–3, 10–13)	<i>Singular</i>	

Figure 6.1. Dimensions of the discourse in John 6

John 6 contains at least three interleaved dimensions: salvation, participation, and duration. First, there is a contrast in *salvation* between the old and new—the former exodus and the new exodus.¹²¹ Second, there is a contrast in

¹¹⁸ Feuillet, *Johannine Studies*, 87.

¹¹⁹ Carson, *John*, 289; Petersen concedes this much while taking issue with Swancutt (*Brot, Licht und Weinstock*, 215n46), namely that Isa 54:13 makes the eschatological element clear.

¹²⁰ See p235 above.

¹²¹ Williams points out that the exodus contrast is already latent in the sea-crossing: “The Johannine corrective is to distinguish Jesus’ decisively and unambiguously from such expectations [in 6:15] (cf. 6:32–33), and this strategy involves removing all Moses-like associations in John 6:16–21 [from what Mark-like tradition may have had] to emphasize that it is Jesus’ *divine* identity, authority,

participation between bread consumed physically and the spiritual partaking of Jesus. Third, there is a contrast in *duration* between the repeated provision of manna and the singular, decisive provision of Jesus himself.

The value of noticing these dimensions is readily apparent—the relevant OT backgrounds fit into *different* dimensions:¹²² The use of Psalm 78:24 (cf. Exod 16:4) fits into old/former, physical, and repeated dimensions. Any reference to Deuteronomy 8:3 (cf. Wis 16:26; Prov 9:5; Sir 24:21, 23) would fit into former, *spiritual*, and repeated dimensions. Jesus’ miraculous provision of bread for five thousand (John 6:1–15) fits within the *new*, physical, and *singular* dimensions.¹²³ Finally, Jesus’ extended allusion to Isaiah 55, offering the life-giving feast of the Word, fits into the *new*, *spiritual*, and *singular* dimensions. Consequently, when John makes the contrast between the bread of the former salvation and Jesus as the life-giving, true Food of the new exodus, he is making a *three-dimensional* contrast.¹²⁴

Once one realizes that Jesus introduces Isaiah 55 in his initial reply that begins the discourse (6:27), then one can better grasp the function of Psalm 78:24 in John 6:31. Anderson’s critique of Borgen is accurate: “John 6:31 is *not* the ‘opening text’ for a sermon, which follows on through vs. 58. It is presented as a *rhetorical*

and power that enables him to cross, in a new exodus, from one side of the sea to the other” (“Intertextual Perspectives,” 196–97, emphasis original); Pitre writes, “Jesus not only alludes to the manna of the exodus, he also draws a strong contrast between the old bread from heaven and the new bread that he is going to give” (*Jesus and the Last Supper* [Grand Rapids: Eerdmans, 2015], 199).

¹²² The dimensions are listed in order of (1) salvation, (2) participation, (3) duration.

¹²³ N.b., Jesus refuses to provide this physical sustenance repeatedly (6:26–33), instead pointing out in a manner like Deut 8:3 that the true Bread is more than bread.

¹²⁴ Recognizing this multi-dimensional contrast helps explain why Jesus is received with misunderstanding in this passage and why his explanation is not palatable to most of his audience. Carson notes the shift from misunderstanding to refusal to accept Jesus’ explanation (“Understanding Misunderstandings in the Fourth Gospel,” *TynB* 33 [1982]: 68–69). I also noted in chap. 5 that it seems quite possible that the misunderstanding and rejection of the Servant (Isa 53:1 in John 12:38) contributes to this motif (so Daniel J. Brendsel, “*Isaiah Saw His Glory*”: *The Use of Isaiah 52–53 in John 12*, BZNTW 208 [Berlin: De Gruyter, 2014], 160 cf. 215).

challenge to Jesus, ‘tempting’ him to produce more bread (cf. Matt 4:1–11; Lk. 4:1–13) by those who did not ‘see’ (perceive) his signs (vs. 26).”¹²⁵ Anderson proceeds to explain, “For the first time in the history of the use of the manna motif within Jewish/Christian writings is manna regarded as *inferior* to another kind of bread.”¹²⁶ The superior bread that Jesus offers in comparison, Anderson suggests and my study confirms, is himself as the Word of Yahweh from Isaiah 55,¹²⁷ which when contrasted with physical bread in the discourse recalls Deuteronomy 8:3.¹²⁸

Therefore, I conclude that—minimally—Isaiah 55 is the preeminent background for John 6:27 and 6:35, as the foregoing arguments made clear. Jesus’ allusion to Isaiah 55 in 6:27 *precedes* the Jew’s invocation of Psalm 78 (6:31) and *supersedes* their citation in theological significance.¹²⁹ In the next section, I aim to briefly explore the relationship between Isaiah 55 and eternal life in John 6:27–40.

¹²⁵ *Christology*, 59, emphasis original. Cf. Vistar’s critique noted above (n8).

¹²⁶ *Ibid.*, 60, emphasis original. Anderson later points out Borgen’s misstep when making the Philonic parallel with *Congr.* 174. Anderson notes, “The parallelism is *inverse*. The Fourth Evangelist has placed the Jewish study of the Torah and the manna-rhetoric in the same position that Philo places the Greek Encyclia and their appeal to *sophia*. Thus, Jesus is ‘tempted’ by means of Jewish manna rhetoric, and he ‘over-trumps’ the highest card of his discussants” (216–17n13, emphasis original).

¹²⁷ Cf. Burkett, *Son of the Man*, 129–41; Thyen, *Das Johannesevangelium*, 345–49.

¹²⁸ *ibid.*, *Christology*, 60, 200, 216.

¹²⁹ Thus, statements such as Borgen’s must be regarded as *profoundly mistaken*. Borgen calls John’s use of Isa 54:13 a “*subordinate* quotation,” based upon his Philonic reading of John 6:31–58 as a “homily” whose primary text is cited in 6:31 (*Bread from Heaven*, 38–40, italics mine). While it is not my goal to offer a proper critique of Borgen here, it seems fundamentally flawed (1) to neglect Jesus’ first answer to the Jews in 6:27 (widely regarded as Jesus’ thesis or theme), (2) to make the main text of the discourse the text supplied by Jesus’ opponents (!), and (3) to subordinate the Isaianic text Jesus (the speaker of the discourse) actually cites (Isa 54:13 in John 6:45); Ball’s shelving of Isaiah (in this passage) is also mistaken. He writes after considering Franklin Young’s brief proposal of Isa 55 in John 6, “Any allusion to these words from Isaiah [55] in connection with Jesus as the Bread of life are therefore best regarded as secondary” (*“I Am” in John’s Gospel*, 214). N.b., while Ball’s work usually emphasizes the value of Isaiah for John, he depended on Borgen for his exegesis of John 6, and Borgen’s work does not cite Isa 55 at all (*Bread from Heaven*, 202).

Satisfied unto Eternal Life (6:27–40)

In order to understand the theological significance of John’s use of Isaiah 55, I will examine how John 6:27–40 recalls elements from John 3:14–21—where eternal life and other soteriological concepts were first introduced.¹³⁰ The salvation described in John 3 is clearly the same salvation offered in John 6. Once the connection with John 3 is discerned, I will infer a significant reason why the Isaianic invitation fits so superbly as an invitation to *that* salvation.

Regarding the ways that John 6:27–40 recalls 3:14–21, consider the following: (1) the lexical parallels between 6:27 and 3:16, (2) the organic movement from Son of Man to God’s sent Son, and (3) the singularly important nature of belief. First, John 3:16 and 6:27 bear often unnoticed and unique similarities:¹³¹ *πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον* (3:16b); *ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον* (6:27a).¹³² In each case, there is (1) an initial negated clause with *ἀπόλλυμι*, (2) a contrastive *ἀλλά*, and (3) a positive exhortation offering *ζωὴν αἰώνιον*. All who believe will not be satisfied with eating only bread that leads to perishing—their fathers ate this and died (6:49–50); rather, those who believe will labor to have the food which abides for eternal life. These textual connections are strengthened by the following two conceptual similarities with John 3:14–21.

Second, in chapter 5,¹³³ I observed that John *usually* uses the title Son of Man when emphasizing the bottom-up, on-earth nature of his ministry (e.g., ὑψωσις

¹³⁰ See chap. 5, pp176–95 Saved from Wrath.

¹³¹ These are the only two verses in John that evince all three similarities.

¹³² John 3:16b, “whoever believes might *not perish but* have *eternal life*.” John 6:27a, “Do *not* labor for the food *which perishes but* for the food which abides for *eternal life*.”

¹³³ See chap. 5, pp176–95.

in 3:13–14; 8:28; 12:32–34).¹³⁴ The Son of Man has the authority to *give* life (6:27b) because he was given that authority by the Father (5:26–27, 21). The future verb, *δώσει* (he *will give*, 6:27b), points forward in the Gospel to Jesus’ death on the cross because it is there that the Son of Man gives up his flesh and blood (6:51–56), laying down his life for his sheep (10:11, 15, 17, 18 [2×]; cf. 19:30).¹³⁵ That point is

¹³⁴ Cf. the comment of Moloney, “If the fundamental function of the Son of Man in the Fourth Gospel is to make God known *within the human experience of Jesus’ life and death*, [then] there is a unity across all the sayings, even though different aspects of Jesus’ revealing role may be involved in each saying” (*The Gospel of John*, 210, emphasis mine); see further in idem., *The Johannine Son of Man*, 2nd ed., BSRel 14 (Rome: Las Libreria Ateneo Salesiano, 1978), 208–220.

¹³⁵ Moloney writes about 6:53–56, “Now the ‘food’ is specified: it is the body and blood of the Son of Man. The hint given by the future tense of *δώσει* is also made clearer as the spilling of the blood is a reference to the cross” (*Son of Man*, 119); Reynolds concedes, “With these two words [i.e., *σάρξ* and *αἷμα*] there is at the very least an allusion to Jesus’ death, which suggests that the future giving of the bread of life takes place at the cross (6.27, 51)” (*The Apocalyptic Son of Man in the Gospel of John*, WUNT 2, Reihe 249 [Tübingen: Mohr Siebeck, 2008], 157). Reynolds does quickly point out the tension of inaugurated eschatology where the benefits of that future giving are offered in the present (ibid.). Because the first usage of *ἐχθὴ ζῶντων αἰώνιον* (might have eternal life, 3:15) defined this experience as *contingent* on Jesus’ *ὑψώσις* (his cross-and-resurrection/exaltation; see chap. 5), interpreters would do well to remember that whatever is intended by the passages which highlight some kind of *present experience* of eternal life can in no way override or overshadow the means by which that *proleptic experience* is secured.

I say *proleptic experience* intentionally because Loader has recently argued against offers of eternal life being *proleptic* (“Soteriology and Spirituality in John 6: A Reflection on Key Issues in Johannine Theology,” in *Signs and Discourses in John 5 and 6: Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2019 in Eisenach*, ed. Jörg Frey and Craig R. Koester, WUNT 463 [Tübingen: Mohr Siebeck, 2021], 207–11; cf. idem., *Jesus in John’s Gospel: Structure and Issues in Johannine Christology* [Grand Rapids: Eerdmans, 2017], 190–94). He rightly points that Jesus’ identity does not change but is revealed throughout his ministry and understood after the cross. He rightly contends that eternal life is offered during Jesus’ life. He does not, however, adequately deal with the human condition as loving darkness (3:3, 18–20), wanting to do diabolic deeds (8:21, 24 cf. 44), being spiritually blind (12:37–40) as I argued in chap. 5. Therefore, although Loader is right that Jesus’ identity and offer are not properly *proleptic*, he mistakenly infers that this implies persons would *recognize* his identity, *accept* the offer, and *receive* eternal life *before* Jesus died. Loader comes close to admitting this when he writes, “Much that is allegedly *proleptic* is therefore not *proleptic* but, according to the author, something that was there at the time and was *recognized only in retrospect*” (ibid., “Soteriology and Spirituality,” 208, emphasis added). John only recognized the truth *after* Jesus’ death *by* the Spirit’s internal ministry (3:3–8; 14:15–26). This means that although Jesus’ identity and offer are not *presented* *proleptically*, any acceptance of that offer and recognition of his identity during his life were *proleptic*. Therefore, any experience of eternal life prior to Jesus’ death is also a *proleptic experience*—by which I mean an experience of it before it is secured and fully provided (see also Ardel B. Caneday, “God’s Incarnate Son as the Embodiment of Last Day Resurrection: Eternal Life as Justification in John’s Gospel,” *SBJT* 18, no. 4 [2014]: 67–88). Naselli’s recent article demonstrates clearly that the internal work of the Spirit (new birth; 1:11–13; 3:3–8) logically precedes a person’s accepting Jesus’ offer of eternal life (Andrew David Naselli, “Chosen, Born Again, and Believing: How Election, Regeneration, and Faith Relate to Each Other in the Gospel According to John,” *TMSJ* 32, no. 2 [2021]: 269–86).

To temper those who *over-accent* the present experience of life, one should ask what the author meant to convey with the Greek present tense-form of *ἐχῶ* in these texts. The present’s aspect is *imperfective*, meaning it “conveys action in progress or process, whether incomplete (‘was or is happening’), inceptive (‘started to happen’), durative (‘continues to happen’), or some other kind of process” (Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament*

strengthened by the overlap between 6:27 and 6:52–56 sometimes illustrated chiastically.¹³⁶ Beutler, for example, notes these verses overlap uniquely within the discourse by mentions (1) of the Son of Man (6:27, 52), (2) of Jesus’ future giving (6:27, 51–52), (3) of βρώσις (6:27, 55), and (4) of μένω (6:27, 56).¹³⁷ Moreover, comparing Jesus’ identifications as true ἄρτος and true βρώσις provides additional support (Table 6.3, below).

[Nashville: B & H Academic, 2016], 231; cf. Nicholas J. Ellis, Michael G. Aubrey, and Mark Dubis, “The Greek Verbal System and Aspectual Prominence: Revising Our Taxonomy and Nomenclature,” *JETS* 59, no. 1 [2016]: 33–62). Thus, the aspect of the verb accents the “ongoing” or unbounded/atelic nature of the action. Baugh defines this unbounded nature as follows: “*Atelic* relates to a verb referent which is a state of being, a condition, a relationship, or even a certain kind of action that has no natural terminus implied in its being or accomplishment” (“Introduction to Greek Tense Form Choice: In the Non-Indicative Moods (PDF Edition),” 2009, 10, emphasis original, <https://dailydoseofgreek.com/wp-content/uploads/sites/2/2015/09/GreekTenseFormChoice-Baugh.pdf>). Regarding the particular verbal, ἔχω, Baugh notes that it is commonly atelic and usually stative in nature, denoting “a relationship between a person and an object [or attribute]” (ibid., 11). Furthermore, an analysis of every use of ἔχω in the NT (without prepositional prefixes for simplicity) yields telling results: (1) in the indicative, the present tense-form accounts for 78.89% of all uses (299/379), and imperfective aspect (present *or* imperfect) accounts for 92.35% (350/379); (2) outside the indicative, 99.58% of participles of ἔχω are present tense-form (the only exception is Mk 5:15); (3) combining the subjunctive, infinitive, and optative moods the present accounts for 89.61% of all NT uses (69/77). In the Gospel of John, of the 87 occurrences of ἔχω 88.5% are present (77/87; the exceptions include 7 imperfects [2:25; 9:41; 13:29; 15:22, 24; 17:5; 19:11], 2 aorists [4:18, 52], and 1 future [8:12]), and 96.55% are imperfective in aspect. The point of these statistics is simple: it is *decidedly unwise* to place emphasis on the present in the case of ἔχω because the lexical nature of the verb strongly prefers the present due to the often atelic and stative qualities of the verbal. The only non-present use of ἔχω in John with an object including ζωή is the future of 8:12. The future may be explained by the absence of αἰώνιος because in every other indicative use of ἔχω in John where the object includes ζωή the adjective αἰώνιος is supplied. The only exception to that is formal because in 6:53, where αἰώνιος is omitted, it is *implied* as 6:54 makes clear. Therefore, the present tense-form of ἔχω is not viable evidence to overturn or overshadow the fact that having eternal life is *contingent* on Jesus’ ὑψωσις (John 3:15). Instead, minimally, the present tense-form accents the ongoing/abiding nature of one’s possession of *eternal* life (i.e., no terminus)—an aspectual way, perhaps, of accenting what Jesus means, “This is the will of him who sent me that I should not lose any from those given to me . . . that everyone who beholds the Son and believes *might have* eternal life” (6:39–40, ἔχη).

¹³⁶ See esp. Johannes Beutler, “The Structure of John 6,” in *CRJ6*, 122–27; Maritz and Belle, “Eating and Drinking,” 335; cf. Johannes Beutler, *A Commentary on the Gospel of John*, trans. Michael Tait (Grand Rapids: Eerdmans, 2017), 170–71.

¹³⁷ Beutler, “Structure,” 123.

Table 6.3. True ἄρτος and true βρώσις

Analogy	Association	Agency	Accent
τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (6:32)	Son of God (6:29–33a, the sent one cf. 3:16–18)	God the Father sends/gives (6:29–33a)	Manna/Word; Incarnation
ἡ σὰρξ μου ἀληθῆς ἐστὶν βρώσις (6:55).	Son of Man (6:27, 53–55; cf. 3:14–16)	Jesus gives (6:27, 33b, 51c cf. 55)	Lamblike Servant; Substitutionary Death

Generally speaking, reference to Jesus as true ἄρτος accents his “from Heaven” nature or incarnation, and reference to Jesus as true βρώσις accents his substitutionary death.¹³⁸ This observation certainly does not extend to every use of ἄρτος (e.g., 6:33b, 51b–c, and 58),¹³⁹ but only ἄρτος occurs where Jesus is “from heaven” (6:29, 32, 33, 38, 41, 42, 50, 51a), and of the two, only βρώσις occurs where Jesus is called the Son of Man (6:27, 53). Therefore, John 6 seems to contain the same general accents as John 3:14–21 regarding the Son of Man and God’s sent Son.

Third, having life is contingent upon *belief* as the means of reception in both John 3:15 and 6:27. In the former, Jesus must be lifted up ἵνα πᾶς ὁ πιστεύων ἐν

¹³⁸ See pp280–89 below for a discussion of 6:51–59, Jesus’ flesh and substitutionary death.

¹³⁹ Since both bread and food refer to Jesus, I am only interested in patterns of accentuation. As an exception, John 6:33b anticipates 6:51c which pairs with 6:58 to form a kind of inclusio around the discussion of Jesus’ flesh, transitioning in and out of it. John 6:58 recalls 6:49–51b, whereas 6:51c is developed in 6:52–56. In 6:51, Jesus segues from *being* the true bread *given* to *giving himself* as true food, and the shift occurs after the conditional clause where eating *this bread* means one will *live* forever—prompting Jesus to further elaborate about this bread: “Now *the Bread is my flesh* which I will give for the life of the world (ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς). Of course, Jesus’ σὰρξ *is* ἀληθῆς βρώσις (6:55); therefore, as far as the pattern outlined in Table 6.3 is concerned, the references to Jesus as ἄρτος in 6:51b–c and 6:58 transition between accents in a similar way to how 3:16 shifted from ὑψόω to ἀποστέλλω (recall Figure 5.1).

αὐτῷ ἔχη ζωὴν αἰώνιον (so that *all who believe* might have eternal life in him).¹⁴⁰ In the latter, the implied ἔργον (work) which ἐργάζεσθε (you must work) to partake of Jesus' life-giving food is detailed in 6:29. There Jesus says, τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.¹⁴¹ Thus, the way one partakes of Jesus' food that abides for eternal life is by *believing* in him—God's sent Bread (6:33).¹⁴² This is confirmed by 6:35, where coming to Jesus is parallel with believing in him, leading to the satisfaction of hunger and thirst (cf. Isa 49:10; 55:1–3).¹⁴³

One might also notice similarity between John 6:29 and 5:38. There Jesus said, τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.¹⁴⁴ In 6:29, the phrase ὃν ἀπέστειλεν ἐκεῖνος is again the logical object of πιστεύω, except they are not *indicted* but *invited*.¹⁴⁵ Notice what John 5:38 indicates is true of the one who obeys Jesus' call to believe in 6:29—if they believe, they would have *the word of God abiding in them*. Since Jesus' flesh is ἀληθῆς βρώσις (true *food*, 6:55), it is significant that believing in 6:29 is ingesting τὴν βρώσιν τὴν μένουσαν (the *food* that *abides*, 6:27; cf. μένω in 6:56). These observations provide further confirmation that John is alluding to Isaiah 55—Jesus is offering the life-giving feast of the *Word*, namely *himself*.

¹⁴⁰ See chap. 5, pp176–95 for this translation and discussion of John 3.

¹⁴¹ John 6:29, “This is the work which God requires, namely that you must believe in him whom God has sent.” For this translation of τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε, see Lidija Novaković, *John 1–10: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2020), 200; Murray J. Harris, *John*, EGGNT (Nashville: B & H Academic, 2015), 131.

¹⁴² Jan G. Van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John*, BibInt 47 (Leiden: Brill, 2000), 220–24.

¹⁴³ On the Isaianic background for 6:35, see the previous section. For the parallelism, see Figure 6.3 below (p280).

¹⁴⁴ John 5:38, “*His word* you do not have abiding in you because—him whom that one sent—in this one you do not believe.”

¹⁴⁵ These are the only occurrences of the phrase ὃν ἀπέστειλεν ἐκεῖνος in the NT or LXX.

Therefore, while the emphasis on belief pervades John,¹⁴⁶ this concept links John 6:27 with 3:14–21 by demonstrating that the shared terms noted above (p261) have the same means of reception in each passage’s immediate context. Now that I have shown three ways John 6:27–40 recalls 3:14–21, I will comment on why the Isaianic invitation fits so superbly as an invitation to the salvation secured by Jesus’ ὑψωσις.

Regarding the Isaianic invitation, because the eternal life offered in 6:27 is the eternal life of 3:15, I am warranted to infer that the invitation to salvation of 6:27 is an invitation to the salvation secured in 3:14 by the ὑψωσις of Jesus. Taking this a step further, since the Servant of Isaiah 53 is alluded to by John’s use of ὑψωσις-language (John 3:14; 8:28; 12:32, 34),¹⁴⁷ this means that John uses Isaiah’s invitation from Isaiah 55 to offer the salvation that Jesus secures *as the Servant* of Isaiah 53!¹⁴⁸ It should not escape notice that this is precisely how I argued that the invitation of Isaiah 55 works in its original context;¹⁴⁹ in other words, John’s application of Isaiah 55 is both exegetically responsible and entirely appropriate. There is, therefore, no better invitation than Isaiah 55 with which to urge an audience to partake of the life-giving feast of the Word—the new exodus salvation wrought by the Servant’s death.

In the foregoing major section, I have argued that when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation—namely that of Isaiah 55. In the next section, I will contend this is only accepted by those *taught of God*.

¹⁴⁶ So, e.g., Merrill C. Tenney, “Part IV: The Growth of Belief,” *BSac*, Topics from the Gospel of John, 132, no. 528 (1975): 343–57.

¹⁴⁷ See those cited in the first note of chap. 5.

¹⁴⁸ See my chapters 3–4 where I demonstrate how Isaiah and other OT passages are used to characterize Jesus’ death.

¹⁴⁹ See chap. 2, 73–86.

Only Διδακτοὶ Θεοῦ Partake (6:41–59)

In order to show how John 6:41–59 teaches that only διδακτοὶ θεοῦ accept Jesus’ Isaianic invitation to salvation, I will demonstrate that only διδακτοὶ θεοῦ come (6:41–50), and those who come partake of Jesus, the true Food, and live (6:51–59).

Only Διδακτοὶ Θεοῦ Come (6:41–50)

In order to contend that only the διδακτοὶ θεοῦ come, I will argue that the Father’s drawing activity and *becoming* διδακτοὶ θεοῦ refer to the same divine pre-coming activity that is both necessary and sufficient to bring about salvific coming to Jesus. That activity of the Father is *necessary* because οὐδείς δύναται ἐλθεῖν (no one is able to come, 6:44) without it, and it is *sufficient* because πᾶν ὃ δίδωσίν μοι ὁ πατήρ . . . ἔξει (all who the Father gives to me . . . will come, 6:37a).¹⁵⁰ To elucidate how the Father’s drawing and *becoming* διδακτοὶ θεοῦ refer to the same divine activity, I will consider (1) their immediate context and (2) their respective OT backgrounds.

Regarding the immediate context, at least three contextual considerations suggest that being drawn by the Father and becoming διδακτοὶ θεοῦ refer to the same pre-coming activity: (1) the structure of verses 44–45, (2) the explanatory nature of the citation in 6:45a–b, and (3) the similarity between 6:45c–d and 6:37a. First, Theobald illustrates the parallelism of 6:44–45 in a manner similar to Figure 6.2:¹⁵¹

¹⁵⁰ The fact that John 6:65 restates 6:44 in language reminiscent of 6:37 argues against those would attempt to separate the giving and drawing in these verses (6:65, οὐδείς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς; cf. 6:44, οὐδείς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλύσῃ αὐτόν). Carson writes, “The thought of v. 44 is the negative counterpart to v. 37a. The latter tells us that all whom the Father gives to the Son will come to him; here we are told that no one can come to him unless the Father draws him” (*John*, 293; similarly, Michaels, *The Gospel of John*, 385); cf. the comment of Zumstein, “Allein die Initiative des Gottes Jesu kann den Menschen für den Glauben öffnen, indem er ihn zum Heil prädestiniert. Der Glaube liegt nicht der Entscheidungsmacht des Menschen, sondern bleibt ein Geschenk” (*Das Johannesevangelium*, 267–68, [Only the initiative of the God of Jesus can open man to faith by predestining him to salvation. Faith does not lie in the power of man to decide, but remains a gift]). On the nature of the drawing and giving, see D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (Eugene, OR: Wipf & Stock, 2002), 186–88.

¹⁵¹ Michael Theobald, “Gezogen von Gottes Liebe (Joh 6,44f): Beobachtungen zur

- A — οὐδείς δύναται ἐλθεῖν πρός με (Inability to Come, 6:44a)
- B — ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν (Necessary Condition, 6:44b)
- ? — καὶ γὰρ ἀναστήσω αὐτόν ἐν τῇ ἑσχάτῃ ἡμέρᾳ (Conditioned Correlate, 6:44c)¹⁵²
- C — (...) ἔσονται πάντες διδασκτοὶ θεοῦ (Those who Come, 6:45a–b)
- B' — πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν (Necessary Condition, 6:45c)
- A' — ἔρχεται πρός ἐμέ (Ability to Come, 6:45d)

Figure 6.2. Structure of John 6:44–45

The value of this structure, for the purposes of this chapter, lies in the ABB'A' parallelism in 6:44a–b and 6:45c–d.¹⁵³ Because the language of hearing/learning in 6:45c (B') clearly reflects the concept of being διδασκτοὶ θεοῦ from 6:45b (C),¹⁵⁴ the fact that (B') parallels the Father's drawing in 6:44b (B) suggests that (B') is a positive counterpart to (B) put in terms of (C). I say *positive* because (B) is an exception clause to the assertion that *no one* can come, and (B') puts this positively by

Überlieferung eines johanneischen 'Herrenworts,'" in *Schrift und Tradition: Festschrift für Josef Ernst zum 70. Geburtstag*, ed. Knut Backhaus and Franz Georg Untergaßmair (Paderborn: Ferdinand Schöningh, 1996), 317. While Theobald's diagram helped me see the near parallelism, the labels and presentation above are my own.

¹⁵² Theobald follows Bultmann in regarding this clause as a "Glosse" (a gloss). See Rudolf Bultmann, *The Gospel of John: A Commentary*, ed. George R. Beasley-Murray, trans. J. K. Riches and R. W. N. Hoare (Philadelphia: Westminster Press, 1971), 219–20; Theobald, "Gezogen," 319. While this decision has the advantage of fixing the chiasmic structure, it seems to gloss over valid reasons of why John may have included that clause in that place. I argued for the value of this clause in chap. 5, as it seems to relate to connect 6:44 (1) to 6:37–40 and (2) to Jesus' drawing in 12:32. Anderson finds Bultmann unpersuasive on other grounds, noting for instance that a future "provision of manna and the resurrection were considered twin effects" by 2 Baruch in 29:3, 8–30:3 (*Christology*, 205).

¹⁵³ Cf. Theobald, "Gezogen," 321. He pairs the passage down to these clauses as the original "*Herrenwort*." For a recent defense of the historical plausibility of Jesus' citation, see Jonathan A. Blanke, "Being 'God-Taught': Isaiah 54:13 as Prolegomena to the Teaching Ministry of Jesus," in *Jesus and the Scriptures: Problems, Passages, and Patterns*, ed. Tobias Hägerland, The LNTS 552 (New York: Bloomsbury T&T Clark, 2016), 93–110.

¹⁵⁴ So, e.g., Barrett, *John*, 296; Hendriksen, *John*, 1:239–40; Borchert, *John 1–11*, 268; Thyen, *Das Johannesevangelium*, 362–63. Theobald regards their obvious similarity as evidence of the Evangelist's hand, noting "Das Prophetenzitat (v. 45a.b) die Funktion zu besitzen scheint, v. 45c im voraus zu deuten" ("Gezogen," 319, [The prophet's quotation [v. 45a.b] seems to have the function of interpreting v. 45c in advance]).

answering the logical question of *who* will come. The participles of (B') (ὁ ἀκούσας . . . καὶ μαθῶν, 6:45c) indicate *the kind of person* who will certainly come,¹⁵⁵ and, therefore, the structure suggests that the only persons who will come are most logically those becoming διδασκοὶ θεοῦ.

Second, although 6:45 is connected asyndetically to 6:44, the former seems to logically explain the latter.¹⁵⁶ This explanatory function leads Menken to write, “A comparison of 6:44 and 6:45b reveals that ‘to be drawn by the Father’ is *explained* as ‘to hear and learn from the Father.’”¹⁵⁷ While the citation most directly answers the unstated but logical follow-up question “*Who* will come?,” the language of 6:45c discussed above permits further inferences: (1) when one is drawn by the Father, one *becomes* a διδασκοὶ θεοῦ, and (2) those not coming are not διδασκοὶ θεοῦ. In other words, (1) although *being* διδασκοὶ θεοῦ seems to describe the identity of drawn persons, drawing may function *as* (or occur *in*) one’s first divine lessons, as it were.¹⁵⁸ Conversely, (2) not coming to Jesus betrays the lack of such divine instruction because, in Jesus’ words of John 5:47 (cf. 8:40, 43, 45, 47),¹⁵⁹ “if you do

¹⁵⁵ John uses this construction (article + substantive participle + καὶ + substantive participle) more than any other NT author (5:24, 35; 6:33, 40, 45, 54, 56; 8:50; 11:2, 26; 12:29, 48; 14:21), and he uses it most frequently in John 6. Most occurrences are cipher-like, describing a kind of person (5:24; 6:40, 45, 54, 56; 11:26; 12:48; 14:21). This idiolectal phenomenon fits the Granville Sharp Rule, on which see the recent and thorough work of Daniel B. Wallace, *Granville Sharp’s Canon and Its Kin: Semantics and Significance*, StBG 14 (New York: Peter Lang, 2009).

¹⁵⁶ Klink, *John*, 336; Coxon, *Exploring*, 222; Keener, *John*, 1:685–86; Morris, *The Gospel According to John*, 329; Carson, *John*, 293.

¹⁵⁷ Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 (Kampen, NL: Kok Pharos, 1996), 67, emphasis mine.

¹⁵⁸ Thus, Theobald writes, “Und der Vater zieht ihn—so V. 45c.d—, indem er ihm *in der Begegnung mit Jesus* von sich selbst zu ‘hören’ und zu ‘lernen’ gibt” (“Gottes-Gelehrtheit’ (1 Thess 4,9; Joh 6,45): Kennzeichen des Neuen Bundes?,” in *Für immer verbündet: Studien zur Bundestheologie der Bibel*, ed. Christoph Dohmen and Christian Frevel, Stuttgarter Bibelstudien 211 [Stuttgart: Katholisches Bibelwerk, 2007], 258, emphasis original). Thus, Theobald writes, “And the Father draws him (so v. 45c.d), by granting him to ‘hear’ and ‘learn’ of Himself *in the encounter with Jesus*.” See also, Theobald, “Gezogen,” 325–35, where he suggests that some early Jewish sources (Philo and rabbinic literature) understood God’s drawing in love to occur through study of Torah.

¹⁵⁹ Cf. the significance of John 5:38 discussed above on p265. I will say more about the relationship between Jesus’ words and being taught of God in the discussion of the use of Isa 54:13

not believe [Moses'] writings, how can you believe my words?"¹⁶⁰ Therefore, one may reasonably conclude that being drawn is to become taught of God.

Third, the similarity between 6:45c–d and 6:37a is evident that in both *παῖς* come (*ἦκω* in 6:37; *ἔρχομαι* in 6:45) to Jesus (*πρὸς ἐμέ*).¹⁶¹ As I noted earlier (n150), commentators regularly refer to 6:37 when discussing 6:44 because it is its functional “counterpart.”¹⁶² Both 6:37 and 6:44 describe God’s pre-coming activity (giving/drawing) where the *object* of that activity is the one who comes.¹⁶³ For 6:45c–d, the principal difference with 6:37a is that there God’s activity is *featured* in a relative clause, and in 6:45c, God’s activity is *embedded* in (1) the receptive nature of the verbs and (2) the phrase *παρὰ τοῦ πατρὸς*—hearing implies a speaker, learning implies a *teacher*, and the teaching that is heard is *from the Father*. Therefore, if being given to Jesus by the Father parallels becoming *διδασκτοὶ θεοῦ*, then being drawn entails becoming taught of God. These immediate contextual observations are confirmed by the OT backgrounds considered below.

Regarding the OT backgrounds, the Father’s drawing and becoming “taught of God” both refer to Yahweh’s internal work in the era of the new covenant, as I will show. The drawing concept of 6:44 minimally evokes the OT motif of

below.

¹⁶⁰ See Ruth Sheridan, *Retelling Scripture: “The Jews” and the Scriptural Citations in John 1:19–12:15*, BibInt 110 (Leiden: Brill, 2012), 159–63; Williams, “Isaiah,” 107–8; Thompson, *John*, 153.

¹⁶¹ The different verbal does not militate against the obvious similarity because, in addition to being within the same semantic domain, 6:37 continues by referring to one who comes as *τὸν ἐρχόμενον πρὸς ἐμέ* (the one who comes to me). The use of *ἔρχομαι* to refer to the same activity as *ἦκω* nullifies any objection of this comparison based upon the verbs.

¹⁶² Carson, *John*, 293; see, e.g., Hendriksen, *John*, 1:238; Beasley-Murray, *John*, 93; Morris, *The Gospel According to John*, 328; Köstenberger, *John*, 2004, 214; Lincoln, *John*, 230; Keener, *John*, 1:685; Michaels, *The Gospel of John*, 385; Klink, *John*, 335; Zumstein, *Das Johannesevangelium*, 267; James M. Hamilton Jr., “John,” in *John–Acts*, ed. Iain M Duguid, James M. Hamilton Jr., and Jay Sklar, ESVEC 9 (Wheaton, IL: Crossway, 2019), 139.

¹⁶³ These share the same positive/negative relationship discussed above between 6:44b and 6:45c (see p268).

Yahweh's covenant love and might allude to Jeremiah 31:3 [38:3 LXX]. While the term ἐλκύω is rare in the NT,¹⁶⁴ the *word family* of √ελκω is used with greater frequency in the LXX.¹⁶⁵ Yet, the only use of the stem ἐλκυ- in the LXX is Jeremiah 38:3 [31:3 MT]: Ἀγάπησιν αἰωνίαν ἠγάπησά σε, διὰ τοῦτο εἴλκυσά σε εἰς οἰκτίρημα.¹⁶⁶ Although Theobald suggests the background might be Hosea 11:4 (cf. Song 1:4),¹⁶⁷ Jeremiah 38:3 (LXX) is the most commonly suggested OT background to ἐλκύω in John 6:44 and 12:32.¹⁶⁸ If an allusion were identified, then the evidence indeed lies in favor of Jeremiah because the OT citation in John 6:45 is Isaiah 54:13,¹⁶⁹ which

¹⁶⁴ The verbal ἐλκύω occurs six times: John 6:44; 12:32; 18:10; 21:6, 11; Acts 16:19. Terms from √ελκω are used in Acts 21:30 (ἔλκω); Jms 1:14 (ἐξέλκω); 2:6 (ἔλκω). These attested uses generally describe the (1) hauling of nets (John 21:6, 11), (2) dragging of people (Acts 16:19; 21:30; Jms 1:14; 2:6); (3) divine drawing of persons (John 6:44; 12:32); and (4) the drawing of a sword (John 18:10).

¹⁶⁵ The root ελκω occurs thirty-one times (1 from ἐλκύω; 6 from ἐξέλκω; 22 from ἔλκω): from ἐλκύω, Jer 38:3 [31:3 MT]; from ἐξέλκω, Gen 37:28; Jdg 20:31; 3 Macc 2:23; Prov 30:33; Job 20:15; 36:20; from ἔλκω, Deut 21:3; 2 Sam 22:17; 2 Esd 19:30 [Neh 9:30]; 1 Macc 10:82; 3 Macc 4:7; 5:49; 4 Macc 11:9; 14:13; 15:11; Pss 9:30 [10:9 MT]; 118:131 [119:131 MT]; Eccl 1:5; 2:3; Song 1:4; Job 20:28; 28:18; 39:10; Wis 19:4; Sir 28:19; Hab 1:15; Isa 10:15; Jer 14:6; 45:13 [38:13 MT]; Dan 4:17a. GE notes that the *active* form of this root with an accusative object typically means “to pull, drag, haul.” Both uses in John fit this paradigm (6:44, ἐλκύσῃ αὐτόν; 12:32, πάντας ἐλκύσω). See Theobald's essay for discussion of this term in extrabiblical literature (“Gezogen,” 323–34).

¹⁶⁶ That is, “I have loved you with an everlasting love; for this reason, I have drawn you in compassion.” Cf. וְאֶהְבֶּתְךָ עִלְמָא אֶהְבֶּתְךָ עַל כֵּן מְשַׁכְּתִיךָ חֶסֶד (And I have loved you with an everlasting love; therefore, I have drawn you [in] faithfulness). For this translation of מְשַׁכְּתִיךָ as “I have drawn you,” see Jack R. Lundbom, *Jeremiah: A New Translation with Introduction and Commentary*, AB 21 (New York: Doubleday, 2004), 2:415–16; Coxon, *Exploring*, 219–20; F. B. Huey, *Jeremiah, Lamentations*, NAC 16 (Nashville: Broadman & Holman, 1993), 270; William McKane, *A Critical and Exegetical Commentary on Jeremiah*, International Critical Commentary (Edinburgh: T&T Clark International, 1986), 2:780–83.

¹⁶⁷ Theobald, “Gezogen,” 323–24, 334; cf. Josef Blank, *Krisis: Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg, Germany: Lambertus-Verlag, 1964), 291n63; Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 2nd ed., Neutestamentliche Abhandlungen 21 (Münster: Verlag Aschendorff, 1970), 26–27. Theobald ends up (334–35) concluding that there is no direct textual usage but that John drew upon the OT theological motif of God's drawing in love.

¹⁶⁸ Barrett, *John*, 295; André Feuillet, “Note Sur la Traduction de Jer. XXXI 3c,” *VT* 12 (1962): 122–24; Brown, *John*, 1:271; Coxon, *Exploring*, 219–20; Dennis, *Gathering*, 192; Hendriksen, *John*, 1:239; Keener, *John*, 1:685; cf. Michaels, *The Gospel of John*, 386n17; Köstenberger, *John*, 2004, 213. On the relationship with 12:32, see chap. 5, pp212–19.

¹⁶⁹ Some might even consider the citation a composite with Jer 31:33–34, a point considered by Williams (“Composite,” 96); however, most agree that Isa 54:13 is in view; cf. Freed, *Old Testament Quotations*, 17–20; Menken, *Old Testament Quotations*, 67–77; Schuchard, *Scripture within Scripture*, 47–57; Stephen E. Witmer, “Overlooked Evidence for Citation and Redaction in John 6,45a,” *ZNW* 97, no. 1 (2006): 134–38; Sheridan, *Retelling Scripture*, 159–69; Blanke, “Isaiah 54:13,” 93–98.

comes from a passage that shares a close affinity with Jeremiah 31:10–40.¹⁷⁰ The implication in Jeremiah seems to be that Yahweh drew Israel with this covenant love in the first exodus, and he is going to do it *again* (n.b., עָד [3x] in Jer 31:4–5) in the new covenant (Jer 31:31–40).¹⁷¹ Lundbom’s comments on Jeremiah 31:3 [38:3 LXX] connect it with both Isaiah 54 and Hosea 11: “Yahweh’s faithfulness continues by virtue of its ongoing drawing power. The same is true with Yahweh’s ‘love’ (Hos 11:4). In Second Isaiah Yahweh says: ‘In a flood of anger I hid my face for a moment from you, but with eternal faithfulness (*ûbêḥesed ’ôlām*) I will have compassion on you’ (Isa 54:8).”¹⁷² Therefore, in view of those considerations, the drawing concept of 6:44 minimally evokes the OT motif of Yahweh’s drawing in covenant love¹⁷³ and might allude to Jeremiah 31:3 [38:3 LXX].¹⁷⁴ As I mentioned above, this is strengthened by the citation of Isaiah 54:13 that follows.

Regarding the use of Isaiah 54:13 in John 6:45, for the purposes of this section, I will recall the context of Isaiah 54, then in the next section I will examine the “taught of God” motif. In 54:5, Yahweh is described as the Maker (עֹשֶׂה), Redeemer (גֹּאֲלֵךְ), and husband (בַּעֲלֵךְ) of Lady Zion who collectively represents his covenant people. Yahweh goes on to declare: “with great compassion (רַחֲמִים) I will gather you. In a flood (שֶׁפֶץ) of anger I hid my face from you for a moment, but with

¹⁷⁰ For lexical similarities, see Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66*, *Contraversions: Jews and Other Differences* (Stanford, CA: Stanford University Press, 1998), 46–52; for theological similarities, see Peter J. Gentry and Stephen J. Wellum, *KTC2*, 498–99, 554–56.

¹⁷¹ Coxon, *Exploring*, 219–20; Jermianic commentators point out the new exodus connotations in context: J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids: Eerdmans, 1980), 566; Huey, *Jeremiah, Lamentations*, 269; Gerald L. Keown, Pamela J. Scalise, and Thomas G. Smothers, *Jeremiah 25–52*, WBC 27 (Dallas: Word Books, 1995), 108; Lundbom, *Jeremiah*, 2:414.

¹⁷² Lundbom, *Jeremiah*, 2:416.

¹⁷³ See esp. Theobald, “Gezogen,” 323–35.

¹⁷⁴ See esp. Coxon, *Exploring*, 219–21.

everlasting steadfast love (וּבְחֶסֶד עוֹלָם) I will have compassion (רַחֲמֵיךָ) on you” (Isa 54:7–8). Within the inclusio of compassion, Yahweh’s gathering of his people is done with abiding steadfast/covenant love—a love more rock-solid than mountains (54:10).¹⁷⁵ His *flood* of anger recedes like the waters of Noah’s day (54:9)—never to come upon his covenant people again, such that this promise of abiding חֶסֶד is an unshakable covenant of *peace* (54:10, שָׁלוֹם).¹⁷⁶ So, although she was “storm-tossed and not comforted” (54:11), Yahweh declares that now—in *this* covenant—, “All your children shall be disciples of Yahweh and great shall be the *peace* (שָׁלוֹם) of your children. . . . You shall not fear” (54:13, 14bα).¹⁷⁷ One should not miss the fact that in this new covenant, כָּל בְּנֵיךָ (*all* your children/sons) will be disciples of Yahweh (לְמוֹדֵי יְהוָה).¹⁷⁸ Therefore, the Father’s drawing and becoming “taught of God” both refer to Yahweh’s internal work in the era of the new covenant.

¹⁷⁵ N.b., the similarity between drawing with דָּרַג (Jer 31:3) and gathering in דָּרַג (Isa 54:7–8), and the new exodus parallel to drawing in Jer 31:8–10 is *gathering* (קָבַץ in 31:8, 10 [LXX 38:8, 10 has *συνάγω*]; cf. קָבַץ in Isa 54:7). On gathering as a motif in John (including John 6:12), see Dennis, *Gathering*, 188–205; Wheaton, *Jewish Feasts*, 100–105. Interestingly, in Isa 49:18; 60:4 the addressee is enjoined to “lift up your eyes around and see” those being gathered and coming to Zion as children (LXX: ἄρον κύκλω τοὺς ὀφθαλμούς σου καὶ ἰδὲ πάντας . . . συνήχθησαν, 49:18; ἄρον κύκλω τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου, 60:4). These are rather similar to John 4:35; 6:5.

¹⁷⁶ See chap. 2, pp66–73.

¹⁷⁷ In chap. 2, I observed that the Servant’s chastisement secured this peace (53:5, שָׁלוֹם), indeed the Servant is given as a covenant (42:6; 49:8; cf. 55:3).

¹⁷⁸ The coming of the new covenant brings three key changes: (1) a new mediator and covenant head, (2) a new structure and nature of God’s people, and (3) a new sacrifice which completely forgives sin (these categories are adapted from the discussion in *KTC2*, 704–12). Although I cannot fully develop the following, I will briefly comment on each key change.

First, a change in covenant typically brings about a change in mediator. In Isaiah, the Servant (as the new David, see chap. 2, pp73–86) is the logical mediator of the new everlasting covenant of peace. Its members are his offspring (53:10 cf. 54:3; 53:11 cf. 54:14), and they enter it by coming to him (55:3–5). In John, Jesus is contrasted with Moses to highlight that Jesus is the new and better mediator between God and man. Those who inherit eternal life receive and come to Jesus (e.g., 1:12–13; 6:37–40). Whereas Moses mediated God’s words exuding his glory by reflection (Exod 33:18–23, 34:29–33), Jesus mediates *as God’s Word* who gives out of *his* glory (1:14) which he had from the beginning when he was πρὸς τὸν θεόν (facing God, John 1:1, 18 cf. 17:24). What God previously gave through Moses he has now decisively given in Jesus (one thinks of the contrast between God giving manna through Moses [John 6:30–33] and the Bread of Life given in/as Jesus; noted by Köstenberger, *Theology*, 533). The *χαρὶς* of Jesus came ἀντὶ χάριτος (in place of grace, 1:16), signifying the fulfillment and replacement of the Sinaitic covenant mediated through Moses (though not all agree about replacement, see Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant According to the Gospel of John* [Eugene, OR: Pickwick Publications, 2009], 39–161; Severino Pancaro, *The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus*,

Διδακτοὶ Θεοῦ in John

If only those becoming “taught of God” come as I argued above, then one may wonder how pervasive this theme is in the Gospel of John. After reviewing the Isaianic מְלִי motif, I will consider how Isaiah 54 and the motif in general appear in

Judaism and Christianity According to John, NovTSup 42 [Leiden: Brill, 1975], 537–46; Ruth B. Edwards, “Χάρις Ἀντὶ Χάριτος (John 1:16): Grace and the Law in the Johannine Prologue,” *JSNT* 10, no. 32 [1988]: 3–15; Carson, *John*, 132; Lincoln, *John*, 107; Ardel B. Caneday, “Glory Veiled in the Tabernacle of Flesh: Exodus 33–34 in the Gospel of John,” *SBJT* 20, no. 1 [2016]: 59–61; Wheaton, *Jewish Feasts*, 19–24; Jason C. Meyer, “Mosaic Law, Theological Systems, and the Glory of Christ,” in *Progressive Covenantalism: Charting a Course between Dispensational and Covenant Theologies*, ed. Brent E. Parker and Stephen J. Wellum [Nashville: B&H Academic, 2016], 83; Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, PBM [Milton Keynes, UK: Paternoster, 2006], 125).

Second, the shift to the new covenant brings about a new structure and nature for God’s people due to its new efficacy (see esp. Stephen J. Wellum, “Baptism and the Relationship between the Covenants,” in *Believer’s Baptism: The Covenant Sign of the New Age in Christ*, NACSBT 2 [Nashville: B&H Academic, 2006], 145–70). No longer will the membership come by a natural-biological descent (structure) but by spiritual and spirit-effected descent (nature; on which, see *KTC2*, 706–9). In Isaiah, the offspring of the Servant are “Zion’s ‘children’ (54:1), Yahweh’s ‘taught’ disciples (54:13), and his ‘servants’ (54:17) [which are] different names for the same group” (Lessing, *Isaiah 40–55*, 638). I noted earlier (n100) how Isa 65 makes clear distinctions between those inside and outside Yahweh’s servants within Israel (Isa 55:4–5; 65:1–2 cf. Rom 10:20–21). Minimally, Isaiah indicates a difference in the nature of those within this new covenant—they are *all* taught of Yahweh (54:13; having his word and Spirit, 59:21 [cf. 44:3]; on Isa 59:21 see esp. Lessing, *Isaiah 56–66*, 202–6; cf. Jon Ruthven, “‘This Is My Covenant with Them’: Isaiah 59.19–21 as the Programmatic Prophecy of the New Covenant in the Acts of the Apostles (Part II),” *JPT* 17, no. 2 [2009]: 232–37). In the Gospel of John, within the prologue itself, John intimates this through the $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ -contrast—Jesus is not *received* by the Jewish people of his homeland (1:11) but *received* by all who believed in his name and were born again as children of God (1:12–13 cf. 3:3–8). Spirit-indwelling is a mark of nature of the new covenant (see esp. James M. Hamilton Jr., *God’s Indwelling Presence: The Holy Spirit in the Old & New Testaments*, NACSBT [Nashville: B&H Academic, 2006], 57–160). Importantly, when John includes himself in the $\eta\mu\acute{\epsilon}\iota\varsigma$ of 1:16, he describes the “we” who receive as $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ because *all* who believe in Jesus receive his grace (for further on the nature of the new covenant community, see D. A. Carson, “Evangelicals, Ecumenism, and the Church,” in *Evangelical Affirmations*, ed. Kenneth S. Kantzer and Carl F. H. Henry [Grand Rapids: Zondervan, 1990], 359–67; Jason S. DeRouchie, “Counting the Stars with Abraham and the Prophets: New Covenant Ecclesiology in OT Perspective,” *JETS* 58, no. 3 [2015]: 445–85; Paul R. Williamson, *Sealed with an Oath: Covenant in God’s Unfolding Purpose*, NSBT 23 [Downers Grove, IL: InterVarsity Press, 2007], 179–80; *KTC2*, 704–10).

Finally, the shift to the new covenant brings a new sacrifice that definitively provides forgiveness of sins. In Isaiah, the Servant’s substitutionary death is the Passover sacrifice not only of the new exodus but also the new covenant. Contextually, his lamblike death makes it possible to enter into the new covenant of peace (54:8–10) because his death bore and dealt with the guilt of sin (53:5–7, 10–12) making his offspring righteous (53:10–12 cf. Thomas D. Petter, “The Meaning of Substitutionary Righteousness in Isa 53:11: A Summary of the Evidence,” *TrinJ* 32, no. 2 [2011]: 165–89). See esp. chap. 2, pp40–66 and the following essays: J. Alan Groves, “Atonement in Isaiah 53,” in *TGA*, 61–89; Peter J. Gentry, “The Atonement in Isaiah’s Fourth Servant Song (Isaiah 52:13–53:12),” *SBJT* 11, no. 2 (2007): 20–47; J. Alec Motyer, “‘Stricken for the Transgression of My People’: The Atoning Work of Isaiah’s Suffering Servant,” in *FHHC*, 247–66. In John, Jesus is portrayed as this lamblike Servant (1:29–34; see chap. 3) who dies a substitutionary death in the place of his sheep (10:11–18; 19:31–37; see chap. 4). That death deals decisively with sin because Jesus’ $\psi\omega\sigma\iota\varsigma$ is the necessary and exclusive means by which God saves from sin in the Gospel of John (see chap. 5). Therefore, I have briefly demonstrated that the coming of the new covenant brings about three covenantal changes (in mediator, nature, and sacrifice)—all of which are evident in Isaiah and John.

John. First, as I showed in chapter 2,¹⁷⁹ being a disciple of Yahweh is a theme in Isaiah.¹⁸⁰ There I illustrated how becoming a disciple/taught of Yahweh was a reversal of the hardening motif,¹⁸¹ which began in the description of Yahweh’s rebellious *children* (Isa 1:2–3). Between Isaiah 1 and Isaiah 54—where all the *children* of Lady Zion, *Yahweh’s* wife, are disciples of Yahweh—something changes, a solution is provided, such that the formerly desolate (1:7; 6:11) is so no longer (54:1). Whereas before his people were “children *not willing to hear* the teaching of Yahweh” (30:9 cf. 8:16–20), now those who fear Yahweh *hear* his Servant (50:10 cf. 52:15) who *hears* and *speaks* as the disciple of Yahweh *par excellence* (50:4 [2×], תּוֹרַתִּי בְלִמּוֹדִים).¹⁸² The ones who listen to Yahweh and are saved by his arm are those בְּלִבָּם (in whose heart is my teaching, 51:7 cf. Jer 31:33–34).¹⁸³ The solution provided between Isaiah 1 and Isaiah 54 came in the Servant whose ministry reverses the hardening which perpetuated the lack of spiritual perception and understanding.¹⁸⁴

Second, John 6 and the wider context of the Gospel betray similarities with the context of Isaiah 54 and, particularly, with the “taught of God” motif. Regarding the former, suggestive parallels with the language/context of Isaiah 54 and John include how (1) he appears to “storm-tossed” disciples (John 6:18–19; Isa 54:11); (2)

¹⁷⁹ See esp. chap. 2, pp58–73.

¹⁸⁰ E.g., Charles D. Isbell, “The Limmûdîm in the Book of Isaiah,” *JSOT* 34, no. 1 (2009): 99–109.

¹⁸¹ On which, see esp. Torsten Uhlig, “Too Hard to Understand? The Motif of Hardening in Isaiah,” in *IntIsa*, 62–83.

¹⁸² Thus, Uhlig writes, “Hardening as the inability to perceive and understand is overcome in the person and ministry of the servant” (75); see also Jaap Dekker, “The Servant and the Servants in the Book of Isaiah,” *SF* 3–4 (2012): 41–43.

¹⁸³ See esp. Dekker (“The Concept of Torah in the Book of Isaiah,” in *Torah and Tradition: Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap, Edinburgh, 2015*, ed. Klaas Spronk and Hans Barstad, *OtSt* 70 [Leiden: Brill, 2017], 131–34).

¹⁸⁴ I developed this in chap. 5 (pp219–27) in my treatment of John 12:37–40.

he comforts them with the statement, ἐγὼ εἰμι· μὴ φοβεῖσθε (John 6:20; Isa 54:14);¹⁸⁵ (3) all who come to him will be διδασκτοὶ θεοῦ (John 6:45; Isa 54:13); (4) those who believe in Jesus receive him and are *children* of God (John 1:12–13; 6:35, 47; Isa 54:1, 13); (5) to his disciples, Jesus gives peace (εἰρήνη, 14:27; 16:33; 20:19; Isa 54:10, 13); (6) Jesus enters the hour of his ὑψωσις *loving* his own to the end (John 13:1), desiring that all know his *love* for their Maker (14:31) whose *love* moved him to send Jesus for that ὑψωσις (3:16 cf. 3:14–21; Isa 54:7–10).¹⁸⁶

While those parallels are suggestive, more striking are the parallels with the “taught of God” motif. Consider Table 6.4 below.¹⁸⁷

Table 6.4. Parallels with the διδασκτοὶ θεοῦ motif in Isaiah and John

Parallel	Isaiah	John
People are rebellious and hardened.	1:2–3; 6:9–10	1:11; 3:18–20; 12:39
Those people refuse God’s teaching.	30:8–14; 48:18–22	5:38–44; 8:43–47

¹⁸⁵ On the statement itself, see n10 above. One wonders if John’s narration of their response contains a double-entendre, ἤθελον οὖν λαβεῖν αὐτόν (Therefore, they were *willing to receive him*; 6:21). While this immediately and explicitly means receive him εἰς τὸ πλοῖον (into the boat), one can hear John’s words from the Prologue, ὅσοι ἔλαβον αὐτόν (to as many as *received him*, 1:12) to these Jesus gave the right to become τέκνα θεοῦ (children of God, 1:12). Since the disciples are ultimately the only ones able to receive Jesus’ life-giving words in this discourse (6:60–69) and believing his words is receiving him (5:38–44), perhaps 6:21 contains this deeper significance.

¹⁸⁶ On John 3, see chap. 5, pp167–95.

¹⁸⁷ While I created Table 6.4 independently without recourse to secondary literature, Day’s analysis observes many of these, although they are treated separately due to the layout of his project (*Jesus, the Isaianic Servant*, 104–12, 173–80). Witmer’s study helpfully discusses the theme of “divine instruction” in John and has much to commend itself (*Divine Instruction in Early Christianity*, WUNT 2, Reihe 246 [Tübingen: Mohr Siebeck, 2008], 64–130); however, he decided not to pursue the Servant connection (89–90) in favor of “*direct* divine instruction” (91). As I have shown in chapters 2–6, both the Servant in Isaiah and John’s use thereof suggest the Servant shares in Yahweh’s divine identity, thus the Servant connection is not at odds with being taught “directly” from God, as it were. Additionally, Day (*Jesus, the Isaianic Servant*, 175) observes that passages in this motif, in addition to 6:45, occur in “concurrency” with an Isaianic citation or allusion (8:26, 28; 12:49–50; 17:8). This strengthens the Isaianic nature of the theme in John, as does the use of Isaiah 55 which I have argued for in this chapter.

Table 6.4 continued

Parallel	Isaiah	John
The Servant is “taught of God” in his <i>hearing</i> .	50:4	7:16; 8:26, 28; 12:49–50
The Servant is “taught of God” in his <i>speaking</i> .	50:4	3:34; 7:16; 8:26, 28; 12:49–50; 15:15; 17:8
The Servant is not rebellious.	50:5	8:29 cf. 4:34; 5:30; 6:38
Redeemed children of God are taught/disciples of Yahweh.	54:13 (cf. 8:16)	6:45; 8:47; 14:26
Disciples/servants listen to the Servant and Yahweh.	50:10; 51:1, 7 cf. 54:14, 17	6:45, 60, 63 cf. 6:68–69; 5:24–25, 37; 10:3, 16, 27; 14:24; 18:37
Disciples/servants are Yahweh’s “planting” and glorify him.	61:3; 60:21 ¹⁸⁸	15:2, 8
Children/servants will have Yahweh’s Spirit upon them, as the Servant did.	44:3 cf. 59:21; 42:1 cf. 48:16; 61:1–3 ¹⁸⁹	3:5–8; 14:17, 26; 15:26; 16:13; 20:22; 1:32–33; 3:34

As Table 6.4 shows, the Gospel of John contains several points of contact with the διδασκατοὶ θεοῦ motif, enough to militate against coincidence. John 6:45 is the primary clue, which causes one to inquire whether this is “a proof-text,”¹⁹⁰ or

¹⁸⁸ See W. A. M. Beuken, “The Main Theme of Trito-Isaiah, ‘The Servants of YHWH,’” *JSOT* 15, no. 47 (1990): 71–72.

¹⁸⁹ See my treatment of Spirit anointing in chap. 3, pp107–12.

¹⁹⁰ So Ernst Haenchen, *John: A Commentary on the Gospel of John*, ed. Ulrich Busse, trans. Robert W. Funk, Herm (Philadelphia: Fortress Press, 1984), 1:292.

whether it is the tip of an iceberg.¹⁹¹ My study affirms the latter. Witmer notices, suggestively, that “the claims in 6.45ab; 7.16–17; 8:28; 14:26 are [all] *distinctive* to the Fourth Gospel.”¹⁹² Jesus said, *καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ* (as the Father *taught me*, I speak these things, 8:28 cf. Isa 50:4).¹⁹³ Just as the Servant was the disciple of Yahweh *par excellence* being taught of Yahweh in his hearing and speaking (see p275), so Jesus has *heard* from the Father and *speaks* (8:26, *ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ*) just as the Father has *taught him* (8:28b).¹⁹⁴ This *past* divine instruction highlights Jesus’ teaching as *ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος* (a teacher having come from God, 3:2).¹⁹⁵

Jesus’ disciples will continue to be taught of God after Jesus departs, as John 14:26 illustrates: *τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ* (The Holy Spirit, whom the Father will send in my name, that one *will teach you* all things and *cause you to remember all which I spoke* to you). This verse suggests further implications of the *διδασκατοὶ θεοῦ* motif: (1) the Spirit’s mnemonic ministry is how one becomes and continues to be taught of God in a post-Easter world,¹⁹⁶ and (2) as noted in previous

¹⁹¹ Rightly, Day, *Jesus, the Isaianic Servant*, 104–12, 173–80.

¹⁹² *Divine Instruction*, 79, emphasis mine.

¹⁹³ The verb *διδάσκω* can take a double accusative (as in John 14:26, *ἐκεῖνος ὑμᾶς διδάξει πάντα*, that one will teach you all things), and given that John 14:26 is clearly related to 8:28, it is at least possible that 8:28 could be rendered, “as the Father taught me these things, I speak.” Admittedly, the sense would remain the same, but a double-accusative construction may deepen the connection with 14:26.

¹⁹⁴ Witmer similarly calls Jesus the “one taught by God *par excellence*” (*ibid.*, 95).

¹⁹⁵ The aorist indicatives (*ἤκουσα, ἐδίδαξέν*) contrast with the present indicative, *λαλῶ*, in their respective verses (8:26, 28). The aorist indicatives refer to past activity because, as Gentry convincingly demonstrates, the augment grammaticalizes time in the indicative. See Peter J. Gentry, “The Function of the Augment in Hellenistic Greek,” in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, ed. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 353–78; cf. Ellis, Aubrey, and Dubis, “The Greek Verbal System,” 42; Witmer, *Divine Instruction*, 104. Witmer also notes that John 3:2 is an example of John having an authority figure speak “better than he knows” about Jesus (*ibid.*, 74).

¹⁹⁶ Hurtado’s essay helpfully explores this mnemonic theme, though without reference to

chapters, this means the author of the Gospel who writes from the post-Easter perspective is one whom the Spirit has caused to remember—one *taught of God*.¹⁹⁷ Not only does it mean that John writes as one taught of God, but it also means that John recorded John 6:27 and 6:35 to reflect the Isaianic invitation that he himself had already accepted.

Finally, as I just alluded, the invitation of Isaiah 55 is an especially fitting way to extend Jesus' offer of salvation for at least two reasons: (1) as I noted above,¹⁹⁸ Jesus' ὕψωσις as the lamblike Servant secures the eternal life being offered, and (2) accepting the invitation of Isaiah 55 in context would have meant one was a covenant member and undoubtedly, therefore, taught of God (54:13). In other words, the invitation John used, the salvation Jesus offers, and the citation he made are all *organically related* and arise from the same context in Isaiah 52–55. Therefore, having shown that only those taught of God come to Jesus to accept this invitation of salvation, I proceed now to the final section of this chapter.

Only Comers Partake (6:51–59)

In this final section, I aim to briefly illustrate that those who come to Jesus accept his invitation by partaking of him as true food (6:51, 55)—that is to say, they believe in him and so receive the salvation that his lamblike death secures. To make this point, I will consider (1) the relationship between eating/drinking and believing,

being “taught of God” (“Remembering and Revelation: The Historic and Glorified Jesus in the Gospel of John,” in *Israel's God and Rebecca's Children: Christology and Community in Early Judaism and Christianity: Essays in Honor of Larry W. Hurtado and Alan F. Segal*, ed. David B. Capes et al. [Waco, TX: Baylor University Press, 2007], 195–213; see also Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* [Grand Rapids: Eerdmans, 1987], 211–17).

¹⁹⁷ See relevant discussions in chapters 3 and 4, and those cited there.

¹⁹⁸ See p266 above.

(2) the references to *σάρξ* and *αἷμα*, and (3) the significance of the mutual indwelling in 6:56.

First, the relationship between coming to Jesus to eat/drink and believing appears most clearly in 6:35.¹⁹⁹ In that verse, coming and believing are placed in an apparent synonymous parallelism,²⁰⁰ as depicted below in Figure 6.3.

	<u>ἐγώ εἰμι</u>	ὁ ἄρτος τῆς ζωῆς·	Identity Statement	
ὁ ἐρχόμενος	<u>πρὸς ἐμέ</u>	οὐ μὴ πεινάσῃ,		Inference (A)
καὶ ὁ πιστεύων	<u>εἰς ἐμέ</u>	οὐ μὴ διψήσῃ πώποτε		

Figure 6.3. Parallelism in John 6:35

Because of this parallelism, interpreters appear warranted to regard some uses of *ἔρχομαι/ἦκω* in John 6 as synonymous or overlapping in semantic domain with *πιστεύω*.²⁰¹ An additional observation confirms that the concepts of coming and believing overlap in this portion of John (cf. 7:37–78): Those the Father gives to Jesus

¹⁹⁹ The verbs only appear together in John 6 in verse 35 (*πιστεύω* appears in John 6:29, 30, 35, 36, 40, 47, 64, 69; *ἔρχομαι* in 6:35, 37, 44, 45, 65; *ἐσθίω*, *τρώγω*, or *πεινάω* pertain to Jesus in 6:33 cf. 31 (presumably if Jesus is the true bread from heaven, then he is to be eaten as well), 35, 50, 51, 52, 53, 54, 56, 57, 58.

²⁰⁰ While I planned to illustrate this, I was influenced by Maritz and van Belle’s presentation (“Eating and Drinking,” 341); however, I have added the identity statement into the parallelism because (1) the first-person reference fits as the referent of the other first-person references, and (2) it is Jesus’ identity as the Bread of Life that satisfies completely in parallel with the emphatic negation of thirst and hunger. For examples of those who note the parallelism between coming and believing, see Brown, *John*, 1:269; Hahn, “Die Worte,” 53; Barrett, *John*, 293; Carson, *John*, 288–89; Swancutt, “Hungers Assuaged,” 243; Maritz and Belle, “Eating and Drinking,” 341–43; cf. John Dominic Crossan, “It Is Written: A Structuralist Analysis of John 6,” in *The Gospel of John as Literature: An Anthology of Twentieth-Century Perspectives*, ed. Mark W. G. Stibbe, NTTS 17 (Leiden: Brill, 1993), 157–58.

²⁰¹ Barrett, for instance, writes, “ὁ ἐρχόμενος πρὸς ἐμέ is not distinguishable in meaning from ὁ πιστεύων εἰς ἐμέ in the parallel clause” (*John*, 293); similarly, Maritz and van Belle write, “From this synonymous parallelism it appears that in the Gospel of John *ἔρχεσθαι πρὸς με* is synonymous with *πιστεύω εἰς ἐμέ*” (“Eating and Drinking,” 341).

come to him (6:37)²⁰² and are raised up on the last day (6:39). These are the ones who are called in 6:40, *πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν* (everyone who beholds the Son and *believes* in him) for they are connected by the phrase *ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ* (6:40 cf. 6:39). Indeed, the two other occurrences of that phrase (1) assert that Jesus raises up all who come (6:44), and (2) Jesus raises up all who partake of his flesh and blood (6:54).²⁰³ These clearly suggest that in the final form of the Gospel coming, believing, and partaking connote the same reality in John 6—namely, the *believing* in Jesus that God requires (6:29).²⁰⁴

²⁰² See my earlier treatment of 6:37 on p270 above.

²⁰³ N.b., John 6:44, *καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ*; 6:54, *καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ*.

²⁰⁴ See my earlier discussion of 6:29 on p264 above. Crossan (“It Is Written,” 157) highlights how consuming is believing. This is also evident in a comparison of 6:54 with 6:47: if *ὁ πιστεύων ἔχει ζωὴν αἰώνιον* (6:47) and *ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον* (6:54), then either partaking of Jesus’ flesh and blood is believing, or Jesus is saying there are two ways to have eternal life. The context of the discourse and the linking phrase discussed above argue very strongly that partaking is believing.

Pitre helpfully illumines much in his discussion of this passage (*Last Supper*, 203–9); however, his rejection of partaking as a metaphor for belief neglects important data. He vehemently argues that “the imagery of eating human flesh and drinking human blood . . . is never used as a metaphor for accepting someone’s teaching or believing in that person” (206; citing Ps 27:2; Zech 9:15; 11:9; Ezek 39:17–20). While that may be true, one may respond in the following way: Pitre neglects in this section the fact that sacrificial animals once offered were consumed by the Lord, the priests, and sometimes the people (see Richard E. Averbeck, “Offerings and Sacrifices,” in *NIDOTTE*, ed. Willem A. VanGemeren, vol. 4 [Grand Rapids: Zondervan, 1997], esp. 1020–21). The Lord consumed acceptable offerings, and the priests and people participated in these sacrifices (in degrees) by consuming portions as well (in the Levitical system, the people would have been limited to the Peace or Thanksgiving offering [Lev 7:11–36], which includes the flesh of the animal [though not the blood, see comments about Lev 17:11 below]). Additional sacrifices the people consumed included the Passover and covenant-making (e.g., Exod 12–13; Exod 24:9–11; on the former, Hoskins and Wheaton, e.g., argue for the Paschal meal of the new exodus in John 6: 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]: 295–99; Wheaton, *Jewish Feasts*, 99–126; on the latter, Brown discusses the Exod 24 passage and believes it is brought to mind in John 6 [*Gift upon Gift: Covenant through Word in the Gospel of John*, PTMS 144 [Eugene, OR: Pickwick Publications, 2010], 49, 144–45]; Lessing, interestingly, suggests that Isa 25:6–9 and 55:1–3 “both allude to the miraculous mountaintop feast enjoyed by Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel [Ex 24:9–11]” [*Isaiah 56–66*, 422]). Pitre, therefore, rightly notes that Jesus’s flesh is the sacrificial sustenance of the new exodus (*Last Supper*, 201). In fact, Pitre later writes, “Jesus is the new Passover lamb who will be sacrificed for the redemption of the new Israel in a new exodus; as such, he commands his disciples to eat his flesh—under the form of unleavened bread—as part of a new Passover meal” (Ibid., 442–43). If Pitre has no issue with a typological relationship where Jesus is considered the new Passover lamb—as a sacrificial animal *not a human*—then why is it that the partaking-as-believing position cannot do so as well? Because genuine believing entails abiding in John (e.g., 8:31; 15:8), the key may be in recognizing that consuming in the peace, paschal, and covenantal scenarios is oriented towards *communio* with God and the latter towards a more formal *unio*. As I plan to show in my reading of 6:56, partaking-as-believing is the acceptance of Jesus’ Isaianic invitation, such that believers become taught of God—new covenant members—whose partaking of Jesus’ sacrifice is a

Second, *most* understand the references to Jesus' *σάρξ* and *αἷμα* to refer, in some fashion, to his death.²⁰⁵ Regarding the use of *σάρξ* (6:51–56 [6×]), interpreters rightly note that, for John, “it fit[s] his theology of incarnation (see 1:14).”²⁰⁶ In chapter 3, I commented on 1:14 that John’s description of the incarnation aims to state the tension that in Jesus the divine and eternally durative Word has taken on the finite frailty of human flesh (cf. Isa 40:5–8).²⁰⁷ In 6:51, John reveals that the *reason* the Word had to take on the frailty of flesh—namely, *to die* so that all who partake would live (6:54).²⁰⁸ I noted earlier (on p264) in the discussion of Table 6.3 that 6:51 transitions from Jesus as *bread* from Heaven (incarnation) to true *food*

way of describing entering and continuing in union with Christ. This, however, does not necessitate that the Lord’s Supper or a Eucharistic reading is primary (it would seem strange for Jesus to refer to elements of an ordinance not yet instituted); however, the obvious overlap does suggest that John would have expected his audience to connect the two. Cf. Bauckham, *Gospel of Glory*, 94–104; Coxon, *Exploring*, 228–33; Carson, *John*, 296–97; Köstenberger, *John*, 2004, 217; Wheaton, *Jewish Feasts*, 100n63; Blumhofer, *Future of Israel*, 127–30; Grant Macaskill, *Union with Christ in the New Testament* (Oxford: Oxford University Press, 2013), 214–16.

²⁰⁵ E.g., Anderson, *Christology*, 212; Barrett, *John*, 298; Beasley-Murray, *John*, 93–95; Bienert, *Das Abendmahl*, 398; Borchert, *John 1–11*, 271–72; Bultmann, *John*, 235; Brown, *John*, 1:291–92; Carson, *John*, 295–96; Coxon, *Exploring*, 226–29; Oscar Cullmann, *Early Christian Worship*, trans. A. Stewart Todd and James B. Torrance, SBT (London: SCM Press, 1953), 99; Dennis, *Gathering*, 198–99; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 144; Hendriksen, *John*, 1:241–42; Hoskins, “Deliverance,” 296–99; J. Keir Howard, “Passover and Eucharist in the Fourth Gospel,” *SJT* 20, no. 3 (1967): 329–37; Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994), 201–3; Köstenberger, *John*, 2004, 215–16; Lincoln, *John*, 231–32; Michaels, *The Gospel of John*, 391–93; Moloney, *The Gospel of John*, 221–22; John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 136–38; Morris, *The Gospel According to John*, 331–35; Keener, *John*, 1:687–89; Klink, *John*, 338–39; John Painter, “Sacrifice and Atonement in the Gospel of John,” in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann (Paderborn: Schöningh, 2004), 300; Pitre, *Last Supper*, 201; Thyen, *Das Johannesevangelium*, 364–65; Webster, *Ingesting Jesus*, 83; Zumstein, *Das Johannesevangelium*, 269–70.

²⁰⁶ Barrett, *John*, 298; so also Thompson, *John*, 154; Thyen, *Das Johannesevangelium*, 365–66.

²⁰⁷ See chap. 3, pp90–97.

²⁰⁸ As I discussed above (on p249249), the variations on *καταβαίνω* + *ἐκ τοῦ οὐρανοῦ* in John 6 not only recall the descent of the successful Word of Isa 55:10–11, but they also emphasize the necessity of the incarnation of the Word in order that those who come, believe, partake may have life. I noted in chap. 5 (p189n110) that Anselm’s *Cur Deus Homo*, though often caricatured, treats this point clearly—the incarnation of God the Son was necessary in order for fallen humanity to be saved, which required his sacrificial death. Thus, to die the Son of God took on flesh.

(substitutionary death). Therefore, although other dimensions of meaning may exist in the use of *σάρξ*,²⁰⁹ Webster’s comment rings true, “The critical aspect of consuming Jesus is . . . [that] Jesus must die before he is available as the substance of food.”²¹⁰

Regarding the use of *αἷμα* in 6:53–56, the collocation of eating/drinking, flesh, and blood echoes Leviticus 17:10–12.²¹¹ While Leviticus 17:10 and 17:12 both prohibit eating blood, the center of the chiasm and the reasons for the prohibition are given by Yahweh in 17:11—“For the life of the flesh is in the blood, and I *myself* have given it for you on the altar to make atonement for your lives, for it is the blood that makes atonement *by means of* the life.”²¹² Life of created beings resides (in a sense) in their blood—meaning, the taking/shedding of blood is “life poured out in

²⁰⁹ Other interpreters add that *σάρξ* may also recall the provided meat (רָאֵשׁ; LXX: *σάρξ*) in the wilderness which is described in Psalm 78:25–27 (LXX: 77:25–27) immediately following the description of God giving bread from heaven in Psalm 78:24 (LXX: 77:24; cited in John 6:31). E.g., Wheaton, *Jewish Feasts*, 110n106; Swancutt, “Hungers Assuaged,” 229–30. Others point toward Exod 16:1–20 or Num 11:1–22 (but note that the LXX has *κρέας* not *σάρξ*), e.g., Coxon, *Exploring*, 226–27; Webster, *Ingesting Jesus*, 82.

²¹⁰ *Ingesting Jesus*, 83.

²¹¹ As observed by Pitre, *Last Supper*, 204–5; because I am unable to treat the numerous interpretive issues of this text here, see esp. Jay Sklar, *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*, HBM 2 (Sheffield, UK: Sheffield Phoenix Press, 2005), 163–82; cf. Nobuyoshi Kiuchi, *The Purification Offering in the Priestly Literature: Its Meaning and Function*, JSOTSup 56 (Sheffield, UK: JSOT Press, 1987), 101–10.

²¹² For the intensive translation of רָאֵשׁ, see esp. Baruch J. Schwartz, “The Prohibitions Concerning the ‘Eating’ of Blood in Leviticus 17,” in *Priesthood and Cult in Ancient Israel*, ed. Gary A. Anderson and Saul M. Olyan, JSOTSup 125 (Sheffield, UK: JSOT Press, 1991), 50–51; L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove, IL: InterVarsity Press, 2015), 130; Sklar, *Sin, Impurity, Sacrifice, Atonement*, 165n4. For the instrumental rendering of אֲנִי, see esp. *ibid.*, 168–74; Nobuyoshi Kiuchi, *Leviticus*, AOTC 3 (Downers Grove, IL: InterVarsity Press, 2007), 321; Gordon J. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids: Eerdmans, 1979), 239.

It is worth noting the manner in which the LXX translates this verse: ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἐστίν, καὶ ἐγὼ δέδωκα αὐτὸ ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἐξιλάσκεισθαι περὶ τῶν ψυχῶν ὑμῶν, τὸ γὰρ αἷμα αὐτοῦ ἀντὶ τῆς ψυχῆς ἐξιλάσεται (For the life of all flesh is its blood, and I have given it to you on the altar to make propitiation concerning your lives/souls, for its blood makes propitiation *in place of* your life). The LXX translator sought to clarify the substitutionary nature of this atonement, as noted by Leon Morris, “The Biblical Use of the Term ‘Blood,’” *JTS* 6, no. 1 (1955): 81; cf. Emile Nicole, “Atonement in the Pentateuch: ‘It Is the Blood That Makes Atonement for One’s Life,’” in *TGA*, 36.

death.”²¹³ Blood includes but is not synonymous with life,²¹⁴ rather it *accents* life given/taken *in death*.

Moreover, Yahweh states emphatically in 17:11 that he *himself* gives the blood for the worshiper to make atonement. Because “in the contexts major impurities and inadvertent sins, the כִּפּוּר-rite effected both כִּפּוּר and purgation,”²¹⁵ Yahweh grants the use of blood for situations requiring purification and/or ransom—the latter of which is prominent in 17:11.²¹⁶ In the case of a ransom, the offended party may name and accept “a mitigated penalty” (e.g., Exod 21:28–32; cf. Num 35:31–34; Prov 6:35). In Leviticus 17:11, “the animal’s lifeblood [is] accepted as the payment of a *mitigated penalty* on the sinner’s behalf, graciously accepted by the Lord (the offended party), in this way rescuing the sinner (the offending party) from due punishment and restoring peace to the relationship between the sinner and the Lord.”²¹⁷ Schwartz points out that this “reverse[s] the conceptual direction of the action: ‘It is not you who are placing the blood on the altar for me, for my benefit, but rather the opposite: it is I who have placed it there for you—for your benefit.’”²¹⁸ Morales concludes, “The blood of atonement is a gift of God to humanity . . .

²¹³ Morris, “Blood (1955),” 82; cf. idem., “The Biblical Use of the Term ‘Blood,’” *JTS* 3, no. 2 (1952): 216–27; Kiuchi, *Leviticus*, 321–22; Mark F. Rooker, *Leviticus*, NAC 3A (Nashville: Broadman & Holman, 2000), 236.

²¹⁴ Morris, “Blood (1952),” 220; see also idem., *The Apostolic Preaching of the Cross*, 3rd ed. (Grand Rapids: Eerdmans, 1965), 112–28.

²¹⁵ Sklar, *Sin, Impurity, Sacrifice, Atonement*, 163, see esp. 80–159.

²¹⁶ Sklar (ibid., 44–79) determines that although no single English term covers the semantic domain of כִּפּוּר, translators would find *ransom* or *appeasement* satisfactory depending on the context; Milgrom and Alter, e.g., both render the related verbal כִּפּוּר in 17:11 as *ransom* (Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, AB 3 [New York: Doubleday, 1991], 706; Robert Alter, *The Hebrew Bible: A Translation with Commentary* [New York: W. W. Norton & Company, 2018], 1:426).

²¹⁷ Jay Sklar, *Leviticus: An Introduction and Commentary*, TOTC 3 (Downers Grove, IL: InterVarsity Press, 2014), 53, emphasis mine.

²¹⁸ Schwartz, “Prohibitions,” 51; also cited by Jay Sklar, “Sin and Atonement: Lessons from the Pentateuch,” *BBR* 22 (2012): 470–71; cf. Morales, *Who Shall Ascend*, 132.

Ultimately, the goal of the blood rite (and the whole sacrificial process) is at-one-ment: reconciliation with God, union with him.”²¹⁹

While αἷμα undeniably refers to Jesus’ giving up his life in death (John 6:53–56 cf. 19:30, 34), the comparison with Leviticus 17:11 also presents the obvious problem: eating blood is strictly prohibited! Pitre’s response to this paradox is worth quoting at length:

By linking the drinking of his blood to receiving life, it seems that *the very reason the Mosaic Torah forbids drinking animal blood is the same reason Jesus commands his followers to drink the blood of the Son of Man* [Pitre quotes Lev 17:11 here]. In other words, Jesus’ declaration about drinking the blood of the Son of Man seems to presuppose the Torah’s teaching that the life of the flesh is in the blood, and that the blood atones for sin. Hence, if Jesus’ disciples wish to share in the eschatological life of the resurrection of the dead . . . then they have to partake of both his body *and his blood*. In so doing, they will be empowered to receive the eternal life of the messianic Son of man, whose flesh and blood will be given precisely in order to atone for sin—i.e., “for the life of the world” (John 6:51).²²⁰

Pitre’s beginning comment that “the very reason the Mosaic Torah forbids drinking animal blood is the same reason Jesus commands his followers to drink [his] blood” is confirmed by the earlier remarks of Levitical scholar, Kiuchi, who wrote regarding this paradox that eating blood in Leviticus 17 entails “the forfeiture of the very means of atonement given [by Yahweh] to the doomed soul.”²²¹ In John, refusing to drink Jesus’ blood is a “forfeiture of the very means of atonement given” (cf. John 3:16; 6:32) so that whoever partakes might live.²²² Therefore, my brief analysis of σάρξ and αἷμα suggests not only that Jesus’ death is in view,²²³ but also that Jesus’

²¹⁹ Morales, *Who Shall Ascend*, 132.

²²⁰ Pitre, *Last Supper*, 205, emphasis original.

²²¹ Kiuchi, *Leviticus*, 326.

²²² N.b., John 6:53–54, ἐὰν μὴ . . . πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ὁ . . . πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον (if you do not drink his blood, you do not have life in yourselves. The one who drinks my blood has eternal life).

²²³ This is widely agreed upon (see n205 above).

death (1) fits the substitutionary pattern of Leviticus 17:11, (2) is the mitigated penalty required to secure eternal life for all who partake, and (3) is thus properly called an atonement.²²⁴ The potential echo of Leviticus 17:11 in John 6:53–56 is strengthened by the echo of the same in Isaiah 53, which I discussed in chapter 2.²²⁵

Third, and finally, the mutual indwelling language of 6:56 suggests another important dimension to a believer's partaking of Jesus' death—namely, entering into *union* with Christ.²²⁶ John 5:38 is the only antecedent passage in the Gospel to describe something μένων (abiding) ἐν someone/something. On p265 above, I concluded that since (1) believing in God's sent one means God's word abides in you (5:38), and (2) such believing is the work one should do to have the food that abides (6:27–29), and (3) 6:27 and 6:35 allude to Isaiah 55;²²⁷ therefore, believing in God's sent one—Jesus—results in receiving the abiding and life-giving βρώσις of the *Word*, namely Jesus *himself*. The context of John 6:56 confirms this. Partaking of ἀληθῆς βρώσις (6:55) is the acceptance of Jesus' Isaianic invitation to have the βρώσις that abides for eternal life (6:27), not only because of Beutler's

²²⁴ On the latter, see also Knöppler, *Die theologia crucis*, 201–3; Jörg Frey, “Die ‘theologia crucifixi’ des Johannesevangeliums,” in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 200–212; George Leonard Carey, “The Lamb of God and Atonement Theories,” *TynB* 32 (1981): 97–122; Max Turner, “Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell,” *EvQ* 62 (April 1990): 99–122; Bruce H Grigsby, “The Cross as an Expiatory Sacrifice in the Fourth Gospel,” *JNT* 15 (1982): 51–80; D. A. Carson, “Adumbrations of Atonement Theology in the Fourth Gospel,” *JETS* 57, no. 3 (2014): 513–22.

²²⁵ See chap. 2, pp62–66. This strengthens the echo because John already identified Jesus as the lamblike Servant in John 1:29–34, as I argued in chap. 3. Since (1) the Servant of Isaiah 53 is characterized with an echo of Lev 17:11, and (2) John identifies Jesus with that Servant through various allusions and OT citations (see my chapters 3–5 and the work of Day and Brendsel); therefore, (3) it follows that an echo of Lev 17:11 complements imagery concerning Jesus' death as the lamblike servant.

²²⁶ Heretofore in the Gospel, John has used μένω to describe (1) the Holy Spirit abiding upon Jesus (1:32–33; see chap. 3, pp107–12), (2) disciples or converts staying/abiding with Jesus (1:38–39; 2:12; 4:40), (3) God's abiding wrath (3:36; see chap. 5, pp176–95), (4) God's indwelling word (5:38; see p265 above), and (5) food that abides to eternal life (6:27; see pp245–66 above). After John 6, μένω + ἐν (or similar) occurs in 7:9; 8:31, 35; 11:6; 12:46; 14:10, 17 (?); 15:4 [3×], 5, 6, 7 [2×], 9, 10 [2×].

²²⁷ See pp245–66 above.

aforementioned parallels,²²⁸ but also because 6:53–54 make plain that the only way to have eternal life is to partake of this βρώσις.²²⁹ In light of that connection, the βρώσις of 6:27 is Jesus’ flesh (6:55), which abides (μένω, 6:27) not merely in the sense of “enduring” or being “imperishable” but in the sense of 6:56—ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ (the one who feeds on my flesh and drinks my blood *in me abides and I [abide] in him*).²³⁰ In other words and in view of my preceding discussion of σάρξ and αἶμα, accepting the Isaianic invitation to this βρώσις means partaking of Jesus’ substitutionary sacrifice and so enter into union with Christ.²³¹

Although I cannot develop the concept of union with Christ in John,²³² nevertheless, to illustrate its significance I will make eight observations: (1) Union with Christ is only possible because Jesus first united himself to a human nature in the incarnation (see p282 above).²³³ (2) That incarnation is the only way that Jesus—

²²⁸ I listed these earlier on p263. See Beutler, “Structure,” 122–27.

²²⁹ See n222 above.

²³⁰ N.b., this introduces the mutual indwelling language developed in John 14:20; 15:1–10. Additionally, if Malatesta’s structure of 6:53–59 were affirmed, then 6:56 is the center of the section (*Interiority and Covenant: A Study of Εἶναι Ἐν and Μένειν Ἐν in the First Letter of Saint John*, AnBib 69 [Rome: Biblical Institute Press, 1978], 142n56). His inner, macro-level headings are as follows: (B) “The flesh and blood of Jesus give life (53c–55),” (C) “Mutual remaining (56),” and (B’) “Life as Jesus has life; not death as the Fathers died (57–58).” To adapt that into my words, I might structure it thematically: (A) Partaking of Jesus’ substitutionary death gives life; (B) that life is enjoyed in union with Jesus; (A’) the life that is enjoyed is like Jesus’ eternal life not like their fathers’ perishable lives.

²³¹ Köstenberger, *John*, 2004, 216–17; Michaels, *The Gospel of John*, 400; Moloney, *The Gospel of John*, 222; Merrill C. Tenney, *John: The Gospel of Belief* (Grand Rapids: Eerdmans, 1997), 122–23; Bruce A. Demarest, *The Cross and Salvation: The Doctrine of Salvation*, FET 1 (Wheaton, IL: Crossway Books, 1997), 333.

²³² For that see Macaskill, *Union*, 214–16, 251–70; Robert A. Peterson, *Salvation Applied by the Spirit: Union with Christ* (Wheaton, IL: Crossway, 2015), 50–72; David Crump, “Re-Examining the Johannine Trinity: Perichoresis or Deification?,” *SJT* 59, no. 4 (2006): 409–12; on the doctrine in general, Letham’s treatment is particularly helpful: Robert Letham, *Union with Christ: In Scripture, History, and Theology* (Phillipsburg, N.J.: P&R, 2011).

²³³ Thus, Peterson writes about 6:56, “For this feeding and drinking to occur, God had to become a man. It is axiomatic: no incarnation, no union with Christ” (*Salvation Applied*, 57); see also Letham, *Union with Christ*, 19–43.

God the Son—could become a substitute and representative.²³⁴ (3) As I noted above, it is Jesus’ death as our substitute and representative that brings us into union with himself; (4) union with Christ is, therefore, “a union with one who took our place as the condemned” because though condemned already (3:18–20) those who believe do not die in their sins (8:21, 24) but—instead—have eternal life (3:14–17; 6:47, 54; &c).²³⁵ (5) Because believers are united with Jesus who died for them, they have the sure promise of resurrection (6:39, 40, 44, 54; 11:24–26).²³⁶ (6) Because believers are united to Jesus, they are vitally connected to the Vine—who is the only life-source for God-glorifying fruit (15:1–10).²³⁷ (7) Because Jesus dies for the benefit of *and* in the place of his friends whom he *loves* (15:13 cf. 13:1), his substitutionary death “is not a mere commercial transaction but an exchange in relationship . . . resembl[ing]

²³⁴ Letham, *Union with Christ*, 59–62. See my discussion of substitution and representation in chap. 2 (pp41–45) and the necessity of the incarnation in chap. 5.

²³⁵ David VanDrunen, “A Contested Union: Union with Christ and the Justification Debate,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019), 485. For my treatments of John 3:18–20 and 8:21–30 see chap. 5.

²³⁶ Cf. Rom 6:5; Gal 2:20.

²³⁷ Jesus’ identification with the vine may draw from passages like Ezek 17 (cf. Ps 80) in addition to other vine texts (e.g., Isa 5; Ezek 15). In Ezek 17, a shoot/branch (Zedekiah) is taken from the cedar (Jehoiachin, King of Judah) and transplanted to Babylon, planted like a seed, and became a *vine* (Ezek 17:6). After describing the failure of the transplant (17:16–21), Yahweh states that he will conduct a similar transplant of another shoot/branch which will bear fruit and become a noble cedar (17:22–24). Osborne shows that trees and vines often depict kings who represent their kingdoms (William Russell Osborne, *Trees and Kings: A Comparative Analysis of Tree Imagery in Israel’s Prophetic Tradition and the Ancient Near East*, BBRSup 18 [University Park, PA: Eisenbrauns, 2018], 144–59); therefore, the vine image in John 15 may depict Jesus as the king/mediator who represents his new covenant people; in this vein, see Blumhofer, *Future of Israel*, 187–94; For varied perspectives on the imagery of John 15, see Rekha M. Chennattu, *Johannine Discipleship as a Covenant Relationship* (Peabody, MA: Hendrickson Publishers, 2006), 111–18; Marianne Meye Thompson, “Every Picture Tells a Story’: Imagery for God in the Gospel of John,” in *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, ed. Jörg Frey, Ruben Zimmermann, and J. G. Van der Watt, WUNT 200 (Tübingen: Mohr Siebeck, 2006), 273–76; Kirsten Nielsen, “Old Testament Imagery in John,” in *New Readings in John: Literary and Theological Perspectives: Essays from the Scandinavian Conference on the Fourth Gospel, Aarhus, 1997*, ed. Johannes Nissen and Sigfred Pedersen, JSNTSup 182 (Sheffield, UK: Sheffield Academic Press, 1999), 73; Andrew Streett, *The Vine and the Son of Man: Eschatological Interpretation of Psalm 80 in Early Judaism*, Emerging Scholars (Minneapolis, MN: Fortress Press, 2014), 209–21; Carson, *John*, 513–14; Klink, *John*, 650–51; Van der Watt, *Family of the King*, 25–54; Zumstein, *Das Johannesevangelium*, 562.

the love of a husband and wife, in which the loving sacrifice of one for the other builds an enduring relationship.”²³⁸ (8) Because this union is also purposed and effected by the drawing love of the Father (6:44 cf. 3:16)²³⁹ in the context where all those united are “taught of God” (6:45), one is warranted to view this union with Christ as a covenantal union.²⁴⁰ Therefore, in view of the significance of union with Christ, one must take notice that Jesus’ atoning death as the lamblike Servant *secures* these benefits and more for believers for two reasons: (1) if his flesh and blood are not consumed, then their benefits are not received; (2) if his flesh and blood are not *available* for consumption, then their benefits are not available for believers.²⁴¹ In other words, Jesus’ Isaianic invitation *returns void* if his death does not effectively secure the benefits for believers entailed by union with him.

Conclusion

I have endeavored in this chapter to argue that when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God. I argue this in two major steps: (1) by establishing the warrant for Isaiah 55 as the primary background behind Jesus’ invitations in John 6:27 and 6:35, and (2) by arguing that all who partake of Jesus are taught of God.

Regarding the first step, I surveyed potential backgrounds for Jesus’

²³⁸ VanDrunen, “Union,” 485. VanDrunen continues, “Far from substitution implying no participation . . . Christ’s atonement draws his people to himself and secures their unbreakable relationship [with him] for ages everlasting” (ibid).

²³⁹ See pp266–74 above.

²⁴⁰ Whether one reads John 15:1 (Jesus as the true Vine) to indicate he is the new Israel or that he represents new covenant Israel as its mediator/king (see nn178, 237 above)—in either case, union with him appears to take on a clear covenantal cast. Thus, Peterson writes, “Abiding, then [in view of 15:4], is a covenantal concept that speaks of the Son’s continuing to love his people and their continuing to love him” (*Salvation Applied*, 66).

²⁴¹ This is, therefore, another argument that any *experience* of eternal life prior to Jesus’ death would have been a *proleptic experience* (see discussion in n135 above).

invitations in John 6 (esp. Prov 9:5–6; Sir 24:19–22; Wis 16:20–26; Isa 55:1–3, 10–11). For the non-Isaianic texts, I noted that while all had value as comparative passages (esp. Wis 16), none of them had compelling unique features that distinguished it above its peers.²⁴² For Isaiah 55, I detailed seventeen reasons that it should be favored as the primary background and find them persuasive.²⁴³

When I illustrated my findings in Figure 6.1 (see p258), I attempted to explain that in John 6 there is a three-dimensional contrast between manna and Jesus: (1) In terms of *salvation*, manna was given as sustenance during the first exodus, and Jesus is given by the Father (6:32 cf. 3:16) as the food of the new exodus. (2) In terms of *participation*, manna was physically consumed for physical nourishment, but Jesus is consumed spiritually by coming to him and believing in his substitutionary death (6:44–59). (3) In terms of *duration*, manna was given repeatedly over the course of the decades in the wilderness, but Jesus' offering of himself in John 6 is singular—he came down from heaven to set the table only once.²⁴⁴ As Anderson comments, “The ‘bread’ which the Son of Man offers is his flesh . . . but the receptacle on which it is offered is a ‘platter’ hewn into the shape of a cross.”²⁴⁵

Regarding the second step, I argued that all who partake of Jesus are taught of God by contending (1) only the διδακτοὶ θεοῦ come, (2) the διδακτοὶ θεοῦ motif is more pervasive than usually appreciated, and (3) only those who come

²⁴² See pp235–45 above.

²⁴³ See pp245–66 above.

²⁴⁴ Because the accent in John 6:22–59 falls on *initial* coming, believing, and partaking, the partaking of Jesus that is primarily in view is also singular—meaning, one only *initially* partakes and *enters* into union with Christ once. Secondly, the passage applies to all who already believe because the faith by which one enters into union with Christ and the faith by which one continues abiding in him are *the same* faith—abiding in *the same* Christ and partaking of the benefits of his *same* substitutionary death.

²⁴⁵ *Christology*, 207.

partake of Jesus.²⁴⁶ I demonstrated the first point from the structure of verses 44–45, the explanatory nature of the citation in 6:45a–b, and the similarity between 6:45c–d and 6:37a.²⁴⁷ If only those drawn come, and all who are drawn are taught of God, then it follows that only those taught of God come.

Second, I reviewed the διδακτοὶ θεοῦ motif from Isaiah, and then I explored how that Isaianic motif appears in John (esp. Table 6.3).²⁴⁸ I attempted to show that the citation of Isaiah 54:13 is the tip of an iceberg, which when noticed sheds even more light on the extent of Isaiah’s influence on John. Since the invitation to salvation comes from Isaiah 55 (John 6:27, 35), all who come are described by Isaiah 54 (John 6:45), and the salvation in view comes from Jesus being lifted up like the Servant of Isaiah 53 (John 1:29–34; 3:14–21; 8:28; 12:32, 38),²⁴⁹ I concluded that the invitation John used, the salvation Jesus offers, and the citation he made are all *organically related* and arise from the same context in Isaiah 52–55, where they function similarly.²⁵⁰

Third, to show that only those who come partake of Jesus as true food, I argued that (1) partaking is believing, (2) the references to σὰρξ and αἷμα point toward Jesus’ death, and (3) the mutual indwelling in 6:56 is significant. Regarding the former, I showed that if coming parallels believing, and coming parallels partaking, then believing is partaking (cf. 6:47, 54).²⁵¹ Regarding flesh and blood, I called attention not only to the widespread agreement that, in some fashion, Jesus’

²⁴⁶ See pp267–89 above.

²⁴⁷ See pp267–73 above.

²⁴⁸ See pp275–79 above.

²⁴⁹ I argued this via the parallel with John 3:14–21; see pp260–66.

²⁵⁰ See chap. 2, pp58–73.

²⁵¹ See n204 above.

death is in view, but also to the following: *σάρξ* connects the incarnation to Jesus' death (1:14), and the collocation of eating/drinking, flesh, and blood minimally evokes and probably echoes Leviticus 17:10–12.²⁵² I meditated upon that latter connection for two reasons: (1) a comparison reveals the paradox of what appears to be a formal contradiction, and (2) a proper understanding of 17:11 not only resolves the paradox but illuminates how partaking of Jesus' blood provides eternal life (cf. n135). Partaking of Jesus is to believe in him and so receive the salvation that his lamblike substitutionary death secures.

Regarding mutual indwelling, I argued on the basis of the relationship between 6:27 and 6:53–55 that accepting the Isaianic invitation to this *βρῶσις* (6:27, 55) means partaking of Jesus' substitutionary sacrifice and so enter into union with Christ (6:56). After making eight observations about the significance of union with Christ, I concluded that one must take notice that Jesus' atoning death as the lamblike Servant *secures* these benefits and more for believers for two reasons: (1) if his flesh and blood are not consumed, then their benefits are not received; (2) if his flesh and blood are not *available* for consumption, then their benefits are not available for believers. Union with Christ, therefore, is a litmus test for the successfulness of the death of the incarnate Word who does not return void but keeps those given to him (6:37, 39) and raises them on the last day (6:39, 40, 44, 54).

Therefore, I am warranted to conclude that when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God. John's use of Isaiah 52–55 is deeper and wider than is usually appreciated, and in chapter 7, as I conclude, I will draw out some implications of John's use of the OT with respect to Jesus' death.

²⁵² See pp281–86 above.

CHAPTER 7

CONCLUSION AND IMPLICATIONS

At the outset of this project, I stated that my goal was to conduct an investigation into the significance of John's use of exodus typology to characterize Jesus' death. By "exodus typology" I mean the use of the exodus as a pattern of redemption that culminates in the new exodus; therefore, I explored how John used the OT—particularly Exodus, Numbers, Isaiah, and Zechariah—to characterize Jesus' death. In so doing, I sought to expand upon the early work of George Balentine.¹ To that end, I proposed and argued that *when John presents Jesus' death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus.*² This thesis has implications for how interpreters should view Jesus' death in John. After summarizing the foregoing chapters, I will draw out observations and implications for Johannine studies and suggest some areas for further research.

Summary

I advanced the thesis italicized above in four major steps, briefly summarized in the following sections.

Isaiah's Lamblike Servant (Chapter 2)

The first step of my argument involved reading Isaiah 52–55 in context. In

¹ George L. Balentine, "The Death of Jesus as a New Exodus," *R&E* 59, no. 1 (1962): 27–41; see also *idem.*, "The Concept of the New Exodus in the Gospels" (ThD diss, The Southern Baptist Theological Seminary, 1961).

² As I cautioned in chap. 1, I am simply contending that *one of the functions* of this presentation with exodus typology is a characterization of Jesus' death. I do not deny that the presentation may serve other functions.

particular, I argued that *Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55).*³ After showing that the proper context for reading Isaiah 53 included expectation of a new exodus, I contended that the lamblike Servant is most like the Passover lamb—given the new *exodus* context;⁴ however, I noted that there were several typological escalations. These differences include (1) the Servant, although lamblike, is clearly human; (2) he may share divine identity with Yahweh; (3) he takes on a singular representative role regarding Israel; and (4) his death deals with guilt and may be called an atonement.⁵ Those considerations provided warrant to conclude that the Servant is characterized as the substitutionary sacrifice of the new exodus.

If the Servant's death effects a new exodus redemption, then I argued that Isaiah 54 describes the people who are redeemed and benefit from his death. Those redeemed people are all “taught of God” (Isa 54:13), which is a reversal of Isaiah's hardening motif.⁶ Furthermore, I argued that Isaiah 55 is the fitting conclusion to Isaiah 52–54 because it offers the redemption secured by the Servant to all who will listen.⁷ In my treatment of Isaiah 55, I showed how the successfulness of the *Word* paralleled and reprised the successfulness of the Servant.⁸ The two key takeaways

³ See chap. 2, p28.

⁴ See chap. 2, pp29–52.

⁵ See chap. 2, pp52–66.

⁶ See chap. 2, pp66–73.

⁷ See chap. 2, pp73–86.

⁸ See chap. 2, pp80–86. This may help explain why John utilizes language about the *Word* of Isa 55 to describe Jesus' incarnation and successfulness as the lamblike *Servant* of Isa 53 (see chap. 6).

from this chapter are (1) the Servant's death is the substitutionary sacrifice of the new exodus, and (2) Isaiah 54 and 55 correspondingly describe the people who benefit from that sacrifice and the offer to become part of that people. These takeaways are important for Jesus' death in John because it follows that if Jesus describes believers in terms of Isaiah 54 and offers his death in terms of Isaiah 55, then logically, his death is the substitutionary sacrifice of the new exodus (Isa 53).⁹

John's Lamblike Servant (Chapters 3 and 4)

The second step of my overall argument involved twin analyses, respectively on John 1:29–34 and 19:31–37. Because these passages bookend Jesus' life as testimonies about his identity and work, these chapters are sisters and shared the same thesis.¹⁰ For each, I contended that *John bookends Jesus' life with testimonies that utilize Old Testament scriptures in order to characterize Jesus' death as that of the lamblike Servant from Isaiah 52–55.*¹¹ The relationship between the two passages is one of adumbration and fulfillment—what the former *predicts* the latter *depicts*.¹²

In my treatment of John 1:29–34 (chapter 3), I argued that the context leading up to that passage pivots from inquiry into the Baptist's identity to testimony about the coming One's identity, and the pivot point is Isaiah 40:3.¹³ This Isaianic pivot “prepares the way” for a testimony about Jesus' identity (1:29–34) by evoking

⁹ One could similarly say that if John depicted Jesus' death in terms of Isa 53, then one might expect him to describe believers in terms of Isa 54 and invite with Isa 55.

¹⁰ They were originally written as one chapter, but that became unwieldy.

¹¹ See chap. 3, p89.

¹² As noted variously in chapters 3 (pp89–90) and 4 (pp116–17).

¹³ See chap. 3, pp90–93.

anticipations of a new exodus and Yahweh's coming to redeem.¹⁴ The Baptist's testimony in John 1:29–34 dovetails nicely with that Isaianic prelude. After observing how many scholars suggest the confluence or blending of the Passover lamb with the Isaianic Servant in John 1:29, I proposed that John may read Isaiah 53 as I suggested in chapter 2—as part of a typological pattern of redemption (depicted in Figure 3.1).¹⁵ This reading, while agreeing that both are in the background, proposes that the Passover lamb of Exodus 12 is further in the background since the Passover lamb of the new exodus—the Servant—is foregrounded (e.g., by the participial clause: *ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου* in 1:29).¹⁶ My interpretation of 1:29 provides explanatory power for why interpreters have long heard/recognized multiple backgrounds: the most prominent and viable of the backgrounds are typologically related as installments in the same substitutionary pattern of redemption. The rest of the Baptist's testimony (i.e., that Jesus is the Spirit-anointed Chosen One) confirms that the Isaianic Servant is foregrounded (Isa 42:1 cf. 11:1–2; 48:16; 61:1–3).¹⁷ I concluded that chapter by showing how the structure of the passage (Figure 3.2) appears to confirm that the Lamb and Chosen One are both references to Jesus' identity as the Servant, which correspond to his (1) dealing with sin and (2) providing the Spirit, respectively (think: blood and water, 19:34).¹⁸

In my treatment of John 19:31–37 (chapter 4), I began by showing seven ways that the context leading up to the cross (18:28–19:30) evoked or made use of OT righteous sufferer passages (directly or indirectly) because these are how John

¹⁴ See chap. 3, pp94–97.

¹⁵ See chap. 3, p105.

¹⁶ See chap. 3, pp97–106.

¹⁷ See chap. 3, pp107–12.

¹⁸ The structure and discussion are in chap. 3, pp112–15.

prepares the reader to witness the convergence of the Passover lamb and messianic Shepherd/Servant in the Gospel's final testimony. Notably, the most frequent passage from the Gospel evoked in the lead-up to the cross was the shepherd discourse of John 10, and the beginning and end (18:32 and 19:30) both drew upon earlier portions of John which used Isaiah 52:13–53:12 to characterize Jesus' death.¹⁹ I also observed at least five ways that John foregrounds Passover in that same context.²⁰

With that context developed, I considered John's testimony (19:35)—the narrated events and scriptural citations that appeared to correspond respectively to the Passover lamb (19:31–33, 36) and the pierced Sufferer (19:34, 37). Regarding the Passover lamb connections, I concluded that Exodus 12:46 was used *typologically* emphasizing divine preservation in a manner similar to Psalm 34 and Jubilees 49:13.²¹ By dying in this lamblike fashion, Jesus' death spares his people from death, and when read alongside 1:29 and 8:24, this lamblike death—in order to avert their death—must (1) *reveal* his identity and (2) *deal* with his people's sin.²²

Regarding the citation of Zechariah 12:10 in John 19:37, after providing an interpretation of the OT context with attention to Zechariah's use of earlier traditions (esp. Isaiah),²³ I concluded that Zechariah intended this pierced one as a Servant-like figure, a Davidic messianic king, whose identity is closely related to Yahweh's and whose death is the occasion for the cleansing work of the Spirit. I noted that John's use of Zechariah (in John 12:15 and 19:37) bookends passion week with formal

¹⁹ For these seven connections, see chap. 4, pp117–28.

²⁰ See chap. 4, pp128–30.

²¹ See chap. 4, pp130–37.

²² The former because they must πιστεύσητε ὅτι ἐγώ εἰμι (8:24) to not die in their sins, and the latter because believing entails benefitting from what ὁ αἴρων τὴν ἁμαρτίαν described in 1:29.

²³ See chap. 4, pp137–46.

quotations,²⁴ betrays Isaiah’s influence (esp. Isa 52),²⁵ and integrates into the Gospel’s seeing motif.²⁶ John recalls the Zechariah citation from John 12:15 in Pilate’s ironic words (John 19:14) preparing readers to *see* the pierced king in 19:37, from whose side a cleansing fountain pours (19:34 cf. Zech 13:1)—which, in part, symbolizes the giving of the Spirit.²⁷ I concluded chapter 4 with a structure of the passage (Figure 4.1), which provided further warrant that 19:31–37 is the depicted fulfillment of what 1:29–34 predicted about Jesus’ identity and actions. In his death, John depicts Jesus as the true Passover lamb of the new exodus, the Servant-like Davidic messianic king, from whose side poured forth the fountain of cleansing: *blood* corresponding to his lamblike substitutionary death and *water* corresponding to the promised life-giving living water of the Spirit.²⁸

He Must be Lifted Up (Chapter 5)

The third step of my overall argument analyzed the contexts of the three ὕψωσις-statements (John 3:13–21; 8:21–30; 12:20–43) to understand how John depicts that event. Since the ὕψωσις passages allude to Isaiah 52:13 (see chapter 5, p165n1), this event most logically refers to the death-and-exaltation of the lamblike Servant.²⁹ In particular, I argued that *John presents Jesus’ being lifted up in death as*

²⁴ See chap. 4, pp147–48. If John 12:16 (ὅτε ἐδοξάσθη Ἰησοῦς) includes reference to his death—as it almost assuredly does, then it is significant that the disciples’ understanding of the Zechariah citation in John 12:15 (Zech 9:9) comes *after* (and by means of) the fulfillment of Zech 12:10 in John 19:37.

²⁵ See chap. 4, pp147–48 (esp. p147n140), 157–59.

²⁶ See chap. 4, pp152–55.

²⁷ See chap. 4, pp156–58, 160–61.

²⁸ See chap. 4, pp160–61.

²⁹ William’s remark highlights the centrality of Jesus’ death: “For John the crucified Jesus is indispensable as a focus for faith, so that, [even] in the resurrection narratives, the risen Jesus is seen and identified by the marks of his crucifixion (20:20, 25, 27–28)” (“‘Seeing,’ Salvation, and the Use of Scripture in the Gospel of John,” in *Atonement: Jewish and Christian Origins*, ed. Max Botner,

*the necessary and exclusive means by which God saves sinners from sin, unbelief, and the judgment thereof.*³⁰ Jesus' ὑψωσις is necessary because it *must* happen this way (3:14; 12:34), exclusive because Jesus' ὑψωσις is *the only way* to not die in sins (8:24–28) but have eternal life (3:15).³¹ Ultimately, Jesus' death as the lamblike Servant reveals God's character not only as “abounding in steadfast love and faithfulness” (Exod 34:6) but also “forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:7).³² I will summarize the treatment of each ὑψωσις-passage briefly.

Regarding my treatment of John 3:13–21, in order to properly discuss the ὑψωσις of 3:14, I began this section by analyzing Numbers 21:4–9.³³ From that analysis, I concluded that the salvation provided by Yahweh in Numbers 21 is profitably understood in three dimensions: polemical, visual, and vertical. *Polemically*, the uplifted serpent indicates Yahweh is the victorious warrior who delivered them from Egypt,³⁴ making himself the exclusive savior.³⁵ *Visually*, the call to look and live must be obeyed—ignoring and, therefore, disbelieving the salvific gift of Yahweh will result in death since the people were bitten already.³⁶ *Vertically*,

Justin Harrison Duff, and Simon Dürr [Grand Rapids: Eerdmans, 2020], 154).

³⁰ See chap. 5, p166.

³¹ On “having life,” see chap. 5, pp167–95 and chap. 6, p262n135.

³² Cf. Sanders' discussion of how Jesus' death “more fully” reveals God (“These Three Atone: Trinity and Atonement,” in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson, Bloomsbury Companions 5 [London: Bloomsbury T&T Clark, 2017], 30–34).

³³ See chap. 5, pp167–76.

³⁴ Currid's work, though neglected (esp. by Johannine scholars), is certainly right about this (*Ancient Egypt and the Old Testament* [Grand Rapids: Baker Books, 1997], 142–55).

³⁵ This is very much the thrust of the use of Isaiah 43 in John 8 (see chap. 5, pp204–11).

³⁶ This is the same point John makes in saying that unbelievers ἤδη κέκριται (have been condemned already, 3:18).

the uplifted serpent symbolizes Yahweh's removal of his judgment for all who obediently look.³⁷

As I shifted the focus in that section back to John 3:13–21, I provided Table 5.1 which highlighted ten points of correspondence between Numbers 21 and John 3 and the typological *Steigerung* (escalation) of each point.³⁸ The use of οὐτως and δεῖ in 3:14 grammatically accent the event and action of the verb, ὑψωθῆναι; the action, therefore, is the focal point of the typological comparison *as an event* which employs other elements from the serpent episode.³⁹ Without precluding the apparent double-entendre of the concept, John's primary reference in the event of Jesus' ὑψωσις is his death by crucifixion.⁴⁰ As an allusion to Isaiah 52:13, therefore, this most logically refers to Jesus' death-and-exaltation as the lamblike Servant (see chapters 3 and 4).

The rest of my treatment of John 3 consisted of exploring the necessity of Jesus' ὑψωσις and its relationship to John 3:36. I determined that there were two reasons that Jesus' ὑψωσις was necessary: (1) God's *character* being both loving and just (3:16–18; Exod 34:6–7), and (2) the default and dire *condition* of fallen humanity (John 3:18–20, 36 cf. 5:24; 12:46). The former is the primary reason because it is internal to God himself, whereas the latter is external and, therefore, secondary.⁴¹ Thus, the Creator's love for his fallen image-bearers and their desperate

³⁷ This transparently connects with John's seeing motif (see chap. 4, pp152–55).

³⁸ See chap. 5, pp176–82.

³⁹ The arguments to the contrary are not persuasive (see previous note).

⁴⁰ See chap. 5, pp180–82, 210–11, and 212–15.

⁴¹ The latter (fallen humanity) is the situation into which God's chooses to act in accordance with the former (his complete character). God's acts outside himself are grounded upon and originate from his actions within himself. As Vidu argues, "Economic relations between trinitarian persons are grounded in the immanent Trinity" ("The Place of the Cross among the Inseparable Operations of the Trinity," in *Locating Atonement: Explorations in Constructive Dogmatics*, ed. Oliver Crisp and Fred Sanders, Los Angeles Theology Conference Series [Grand Rapids: Zondervan, 2015], 35). The love that Jesus reveals and offers believers (e.g., 14:23; 17:23) is a refraction of the love he shares with the Father. Before the Father loved fallen humanity, he loved his Son (17:24 cf. 3:35; 10:17; 15:9; 17:23, 26), and his Son loved him (14:31).

condition require—in different senses—Jesus’ ὑψωσις because apart from such divine intervention fallen image-bearers would only ever love darkness (3:18–19; 5:24; 12:46).⁴² Finally, I argued that John 3:36 serves a summary role, draws on the serpent typology, and displays an informative structure (Figure 5.2).⁴³ From that structure, I suggested (1) that the one who has life has been born *ἄνωθεν*, and (2) that, ultimately, the abiding wrath of God is the default state of the condemned who love darkness over their Creator.⁴⁴ Jesus’ ὑψωσις is, therefore, according to John 3 the only way to be saved from the wrath of God.

Regarding my treatment of John 8:21–30, I explored the background to Jesus’ ὑψωσις by considering the context of judgment and how Jesus’ ὑψωσις is the singular salvation from that judgment for sinners (cf. 8:24, 28; see Figure 5.3).⁴⁵ First, with respect to judgment, I focused on the phrase *ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν* (you shall surely die in your sins, 8:24) in its Johannine and OT contexts. In its Johannine context, I began by comparing 8:21 with 7:34 (Table 5.2), and I concluded that sin is an internal constraint (8:21 cf. 8:34) which explains fallen humanity’s inability to come to Jesus (8:21). Whereas in 3:19 this was described in terms of love, John 8:44 makes it a matter of the will.⁴⁶ In the passage’s OT context, I proposed two connections: (1) a correspondence with Isaiah 55:7 and (2) an allusion to Genesis 2:17. The former arises from the comparison in Table 5.2 and highlights the doom, the eternal peril which awaits those when the Lord will no longer allow himself to be

⁴² See chap. 5, pp176–90.

⁴³ See chap. 5, pp190–95.

⁴⁴ See chap. 5, pp191–94.

⁴⁵ See chap. 5, p197.

⁴⁶ See chap. 5, pp197–99.

found by them.⁴⁷ The latter arises from noticing how Ezekiel 3:20 alludes to Genesis 2:17 and indicates that the consequence of sin (preferring darkness and lies to the Light and truth) is none other than *the curse* God warned Adam and Eve about from the beginning—*the curse* that the father of lies (John 8:44) said would not happen (Gen 3:4 cf. Rev 12:9)—*death*, not simply a physical ending of life but an eternal (and spiritual) separation and exile from God’s benevolent presence. By warning his hearers with an allusion to Genesis 2:17, Jesus appears to subtly characterize (1) their rejection of him as the rejection of the Creator and (2) its consequence as that which their Creator—who is true (3:33; 8:26) and speaks truth (8:26, 28, 40)—spoke about from the beginning (cf. 8:25).⁴⁸

Second, regarding Jesus’ ὕψωσις in John 8, the accent centers on Jesus’ identity with salvific overtones. I argued that there were at least five points of connection with Isaiah 43 (see Table 5.3).⁴⁹ The language of πιστεύσητε/γνώσεσθε ὅτι ἐγώ εἰμι in John 8:24, 28 comes primarily from Isaiah 43:10, which suggests that Jesus’ revealed identity is that of the exclusive savior (Isa 43:11). Ultimately, I argued, the fuller revelation of Jesus’ identity necessary for saving belief (8:24) transpired *at the cross* (8:28 cf. 12:32–33).⁵⁰ It is *then* and *there* that Jesus’ divine identity as the exclusive savior from sin shines most brightly. Mere *knowledge of* this revelation is not salvific; rather, sinners are saved because they know and trust that *what Jesus revealed* about God’s character *he accomplished* at the cross (19:30; 17:4; 4:34) for

⁴⁷ See chap. 5, pp200–201.

⁴⁸ See chap. 5, pp202–4.

⁴⁹ See chap. 5, pp204–11.

⁵⁰ See chap. 5, pp210–11.

his sheep (ὕπὲρ τῶν προβάτων, 10:15). What saves then is not precisely *the content* revealed but the *lamblike death* that revealed it.⁵¹

Regarding my treatment of John 12:20–43, I focused on how Jesus’ ὕψωσις functions in 12:20–36 before considering how 12:37–43 painted and grounded the backdrop for that event. First, my discussion of 12:20–36 keyed on two elements of those verses: (1) the wheat-grain simile and (2) the ὕψωσις and drawing in relation to 3:13–21 and 6:44. About the former, I concluded that John 12:23–24 contextualizes the final statement of Jesus’ ὕψωσις (12:32) by situating it within the temporal frame of his fruitful death.⁵² About the latter, I noted that Jesus’ ὕψωσις is the hour of the decisive separation between Light and dark (12:31a cf. 3:17–20; 12:35–36, 46), the devil’s downfall which he ironically “orchestrates” (12:31b cf. 13:2, 21, 26–27, 30; 18:3), and the death necessary (δεῖ, 12:34) to bear much fruit—namely, the πάντας he draws to himself (12:32).⁵³ I argued that Jesus’ drawing of 12:32 and the Father’s drawing of 6:44 are *interlocking*,⁵⁴ and that πάντας in John 12:32 is best understood as coextensive with the πάντες of 6:45.⁵⁵ Therefore, Jesus’ ὕψωσις in John 12 is focused primarily upon his necessary and effective death which interlocks with and completes the salvific purpose of the Father’s drawing while simultaneously defeating the devil.

⁵¹ See chap. 5, pp210–11. This statement is not intended to deny or disparage the active obedience of Christ nor his resurrection, which are both essential for his death to be saving. See the implications below for more on the revelatory nature of Jesus’ death.

⁵² See chap. 5, pp212–17.

⁵³ See chap. 5, pp217–18. If Jesus’ drawing were interpreted more broadly and with less efficacy (see p217n236), then I would consider his fruit those who believe and are sons of light (12:36).

⁵⁴ By interlocking, I mean that 6:44 describes the Father’s drawing of persons prior to (and effecting) their coming to Jesus, and 12:32 describes Jesus’ securely drawing those the Father has given him (6:37 cf. 17:2, 6, 9, 24) to himself such that they will be with him to see his δόξα (17:24).

⁵⁵ See chap. 5, pp217–18.

Regarding my treatment of John 12:37–43, I examined how the two Isaianic citations (Isa 53:1 in John 12:38; Isa 6:10 in John 12:40) provide the backdrop for Jesus' ὑψωσις in their fulfillment (πληρώω, 12:38). About the citation of Isaiah 53:1, I agree with Brendsel that interpreters often shortchange this citation to discuss the citation of Isaiah 6:10 at greater length, and when interpreters discuss the use of Isaiah 53:1, one wonders what loss the passage would suffer on their interpretation if only Isaiah 6:10 were cited.⁵⁶ Over and against that tendency, I argued that the citation of Isaiah 53:1 makes at least two important contributions: John uses it (1) to characterize Jesus' identity and (2) to identify the unbelieved report as revelation of an unbelievable salvation. First, the citation characterizes Jesus as the lamblike Servant of Isaiah 53, who is received with unbelief so that (ἵνα, 12:38) the divine purpose of that blindness might obtain—namely, to bring about his lamblike death which is the appointed remedy for the spiritual *blindness* of Isaiah 6:10 (cited in John 12:40).⁵⁷

About the citation of Isaiah 6:10, I argued that it is fulfilled in the fulfillment of Isaiah 53:1 and provided greater depth to the backdrop of unbelief already attested earlier in John. What John 3 attributed to love of darkness (3:19–20), what John 8 connected to the faculty of the will (8:44), John 12:40 indicates is a kind of blindness. The ocular focus of 12:40 characterizes fallen humanity's inability to believe as spiritual congenital blindness (cf. John 9:1–3).⁵⁸ Without divine

⁵⁶ See chap. 5, pp219–20.

⁵⁷ See chap. 5, pp219–24.

⁵⁸ See chap. 5, pp224–27. John may hint, in the use of the phrase τὰ ἔργα τοῦ θεοῦ in John 9:3, that the story of the blind man's healing is a living parable of coming to believe or receiving spiritual sight because the only other use of the phrase τὰ ἔργα τοῦ θεοῦ in the NT is John 6:28 when the crowd asks Jesus, τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; (what must we do in order to work the works of God?). Jesus defines that work as πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος (you must *believe* in him whom that one sent, 6:29). So, perhaps the blind man's healing is a living parable that displays what initial belief is like.

enablement (being born *ἀνωθεν*, 3:3), this condition persists—and *persists* in sin (9:39–41). The allusion in John 12:37 to Deuteronomy 29:3–4 appears to confirm this reading.⁵⁹ According to Beale, “Deuteronomy 29:4 is an explanation of why the wilderness generation did not respond positively to the exodus deliverance and God’s revelation,”⁶⁰ and by my inference, the citation of Isaiah 6:10 is an explanation of why a later generation would not respond positively to God’s new exodus deliverance and revelation of his Arm.⁶¹

An Isaianic Invitation (Chapter 6)

The fourth, and final, step of my overall argument analyzed the Bread of Life discourse with an eye toward the largely underexplored and often unappreciated allusions to Isaiah 55. I contended that *when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God*. This in turn argues strongly that John understands the salvation secured by Jesus as the redemption Isaiah foretold the Servant would secure because both the *invitation* to it and *partakers* of it come from Isaiah 54–55.

Regarding the Isaianic invitation, I argued in the first major section of this chapter that Isaiah 55 should be regarded as the preminent background for John 6:27 and 6:35. After surveying other potential backgrounds (Prov 9; Sir 24; Wis 16),⁶² I provided seventeen arguments of varying weightiness and force for the

⁵⁹ Deuteronomy 29:3–4, “With your own eyes you saw those great trials, those signs and great wonders. But to this day Yahweh *has not given you* a mind that understands or eyes that see or ears that hear” (NIV; MT/LXX, 29:2–3).

⁶⁰ G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 74.

⁶¹ See chap. 5, p227.

⁶² See chap. 6, pp235–45.

preeminence of Isaiah 55 for John 6.⁶³ That evidence undeniably tips the scales in favor of Isaiah 55. To illustrate how this works in John 6, I offered Figure 6.1 which depicted three dimensions of the Bread of Life discourse: salvation (old/new), participation (physical/spiritual), and duration (repeated/singular).⁶⁴ When John makes the contrast, therefore, between the bread of the *former* salvation (given repeatedly and eaten physically) and Jesus as the life-giving, true Food of the *new* exodus (given once and eaten spiritually), he is making a *three-dimensional* contrast. Anderson is right, “[Against Borgen,] 6:31 is *not* the ‘opening text’ for a sermon . . . It is presented as a *rhetorical challenge to* Jesus . . . by those who did not ‘see’ (perceive) his signs.”⁶⁵ Instead, interpreters should observe that Jesus’ allusion to Isaiah 55 in 6:27 *precedes* the Jew’s invocation of Psalm 78 (6:31) and *supersedes* their citation in theological significance. I then demonstrated a way that Isaiah 55 is theologically significant—arguing that John 6:27–40 recalls 3:14–21 and, therefore, the same salvation and eternal life secured in John 3 by Jesus’ ὕψωσις is in view in John 6.⁶⁶ Since the Servant of Isaiah 53 is alluded to by John’s use of ὕψωσις-language (John 3:14; 8:28; 12:32, 34), this means that John uses Isaiah’s invitation from Isaiah 55 to offer the salvation that Jesus secures *as the Servant* of Isaiah 53!⁶⁷

Regarding those who accept this invitation, John 6:41–59 teaches that only διδακτοὶ θεοῦ partake of Jesus’ Isaianic invitation to salvation. I argued this point in two stages: (1) only διδακτοὶ θεοῦ come (6:41–50), and (2) those who come partake of

⁶³ See chap. 6, pp245–60.

⁶⁴ See chap. 6, pp258–60.

⁶⁵ Paul N. Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6*, WUNT 2, Reihe 78 (Tübingen: Mohr Siebeck, 1996), 59. See chap. 6, 260–62.

⁶⁶ See chap. 6, pp258–66.

⁶⁷ This is striking since it is precisely how Isa 55 works in its original context (see chap. 2, pp73–86).

Jesus, the true Food, and live (6:51–59). First, the near context and use of the OT both show that only διδακτοὶ θεοῦ come to Jesus. In the first case, I considered (1) the structure of 6:44–45 (Figure 6.2),⁶⁸ (2) the explanatory nature of the citation in 6:45a–b, and (3) the similarity between 6:45c–d and 6:37a.⁶⁹ In the case of the OT, I suggested that the Father’s drawing and being “taught of God” both refer to Yahweh’s internal work in the era of the new covenant. The drawing concept of 6:44 minimally evokes the OT motif of Yahweh’s drawing in covenant love (דָּרַק) and might allude to Jeremiah 31:3 [38:3 LXX].⁷⁰ Becoming “taught of God” comes from a citation of Isaiah 54:13 (cf. Jer 31:33–34), where all those in the everlasting covenant of peace (54:10; 55:3) (1) have Yahweh’s abiding דָּרַק and (2) are לְמוֹדֵי יְהוָה (disciples of Yahweh, 54:13).⁷¹ Therefore, I concluded that if all who come are drawn by the Father (6:44), and all of these become διδακτοὶ θεοῦ (6:45), then only those becoming διδακτοὶ θεοῦ come to Jesus.

To explore the significance of that conclusion, I included a small section on “taught of God” as a motif in John because if all who come to Jesus and believe are “taught of God” then one would expect to see this theme reappear. I collated the findings of that investigation in Table 6.4 and concluded that far from being a Johannine “proof text,” the citation of Isaiah 54:13 was the tip of an iceberg.⁷² Just like the Servant (Isa 50:4–5), Jesus hears and speaks as one taught of God (John 8:26, 28). Just like the servants of Isaiah (Isa 50:10; 51:7 cf. 54:14, 17), Jesus’ disciples listen to his voice and obey his words (John 6:68–69 cf. 6:60, 63; 10:3, 16, 27; 18:37).

⁶⁸ See chap. 6, pp267–68.

⁶⁹ See chap. 6, pp269–70.

⁷⁰ See chap. 6, pp270–72.

⁷¹ See chap. 2, pp58–73, and chap. 6, pp272–73.

⁷² See chap. 6, pp274–79.

Since John writes as one whom the Spirit has caused to remember, and the Spirit's mnemonic ministry is how one becomes and continues to be taught of God in a post-Easter world (John 14:26), he writes as one *taught of God*.⁷³ Therefore, the invitation John used (Isa 55), the salvation Jesus offers (Isa 52–53), and the citation he made characterizing the people who will come (Isa 54:13) are all *organically related* and arise from the same context in Isaiah 52–55.

Second, in my last section of chapter 6, I argued that those who come partake of Jesus, the true Food, and live (6:51–59). To make this point, I discussed (1) the relationship between eating/drinking and believing, (2) the references to *σὰρξ* and *αἷμα*, and (3) the significance of the mutual indwelling in 6:56. Regarding (1), I concluded that coming, believing, and partaking connote the same reality in John 6—namely, the *believing* in Jesus that God requires (6:29).⁷⁴

Regarding (2), I noted most agree that references to Jesus' *σὰρξ* and *αἷμα* refer, in some fashion, to his death. Because the use of Jesus' *σὰρξ* naturally recalls 1:14 (*ὁ λόγος σὰρξ ἐγένετο*), 6:51 reveals that the *reason* the Word had to take on the frailty of flesh—namely, *to die* so that all who partake would live (6:54).⁷⁵ Regarding the use of *αἷμα* in 6:53–56, I argued that the collocation of eating/drinking, flesh, and blood echoes Leviticus 17:10–12, a passage which also is brought to mind because it stringently prohibits eating blood (17:10, 12). That paradoxical tension is resolved when one realizes that while in Leviticus 17 eating blood entails “the forfeiture of the very means of atonement given [by Yahweh] to the doomed soul,”⁷⁶ in the Gospel of

⁷³ See chap. 6, pp278–79.

⁷⁴ See chap. 6, pp280–81.

⁷⁵ See chap. 6, pp282–83.

⁷⁶ Nobuyoshi Kiuchi, *Leviticus*, AOTC 3 (Downers Grove, IL: InterVarsity Press, 2007), 326; cf. Brant James Pitre, *Jesus and the Last Supper* (Grand Rapids: Eerdmans, 2015), 205.

John, refusing to drink Jesus' blood is a "forfeiture of the very means of atonement given [by the Father]" (cf. John 3:16; 6:32) so that whoever partakes might live (6:53–54).⁷⁷ This exchange of Jesus' *life* for the *lives* of partakers fits the substitutionary pattern of Leviticus 17:11,⁷⁸ which in turn suggests that his life is the mitigated penalty or ransom required to make atonement. John 6:53–54 supports this conclusion because on the one hand, "Unless you eat the flesh of the Son of Man and drink his blood, *you have no life in yourselves*" (6:53, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς), and on the other, "The one who feeds on my flesh and drinks my blood *has eternal life*" (6:54, ἔχει ζωὴν αἰώνιον).⁷⁹

Partaking of Jesus' sacrifice, because it provides eternal life, reverses the fallen state of the believer: whereas fallen humanity "did not *know* him" (1:10, αὐτὸν οὐκ ἔγνω), "*this is eternal life that they know you* the only true God and him whom you sent, Jesus Christ" (17:3, αὕτη ἐστὶν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ). This is a mark of the new covenant anticipated in Jeremiah 31:33–34, "I will put my law within them, and I will write it on their hearts . . . *they shall all know me* . . . for I will forgive their iniquity, and I will remember their sin no more" (ESV).⁸⁰ In that passage, those taught of God with the law on their hearts (cf. Isa 54:13; 51:7) know the Lord as a mark of their covenant relationship, just like believers are taught of God and know the Lord as a mark of union with Christ in John (John 6:45; 17:3; 6:56). In short, all who partake of Jesus' substitutionary sacrifice have eternal life—they now *know* God as those *taught* of God in *union* with God (6:56 cf. 14:20).

⁷⁷ See chap. 6, pp283–86.

⁷⁸ I noted that this is the case for the Servant of Isaiah 53 as well (see chap. 2, pp62–66).

⁷⁹ The necessity of Jesus' death (3:14; 12:34) and the exclusivity of the salvation provided by his ὑψωσις (8:24, 28) also confirm this suggestion.

⁸⁰ On the new covenant, see esp. chap. 6, p273n179.

Regarding mutual indwelling or union with Christ, I argued that accepting the Isaianic invitation to the $\beta\rho\tilde{\omega}\sigma\iota\varsigma$ of 6:55 means partaking of Jesus' substitutionary sacrifice and entering into union with Christ (6:56).⁸¹ I then offered eight observations about the significance of union with Christ in John, the last of which suggested that this union is ultimately covenantal—a point supported by the previous paragraph.⁸² I concluded that, in view of the significance of union with Christ, one must take notice that Jesus' atoning death as the lamblike Servant *secures* for believers these benefits and more for two reasons: (1) if his flesh and blood are not consumed, then their benefits are not received; (2) if his flesh and blood are not *available* for consumption, then their benefits are not available for believers. In other words, Jesus' Isaianic invitation *returns void* if his death does not effectively secure the benefits for believers entailed by union with him.

The Lamblike Servant

Therefore, *because* (1) Isaiah predicts the Servant's death with exodus typology which characterizes him as the substitutionary sacrifice of the new exodus—the singular means by which that redemption is secured for his people (Isa 54) and offered (Isa 55);⁸³ and *because* (2) John bookends Jesus' life with testimonies that utilize Old Testament scriptures in order to characterize Jesus' death as that of the lamblike Servant from Isaiah 52–55;⁸⁴ and *because* (3) John presents Jesus' being lifted up in death as the necessary and exclusive means by which God saves sinners

⁸¹ See chap. 6, pp286–87.

⁸² See chap. 6, pp287–89.

⁸³ See chap. 2.

⁸⁴ See chaps. 3–4.

from sin, unbelief, and the judgment thereof;⁸⁵ and *because* (4) when Jesus offers eternal life in John 6, he invokes an Isaianic invitation to salvation, which is only accepted by those taught of God;⁸⁶ *therefore*, I conclude that *when John presents Jesus' death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus.*

Themes in John's Use of the OT to Characterize Jesus' Death

With that conclusion in mind and before I attempt to draw out implications for understanding Jesus' death in John, I wish to briefly *illustrate* how various themes and concepts that reappear in John's portraits of Jesus' death intersect in the sources he used.⁸⁷ While I do not believe this is exhaustive, I have constructed Table 7.1 to summarize themes present in OT passages used (whether via citation, allusion, or echo) by John in contexts describing Jesus' death.⁸⁸

Table 7.1. Themes, concepts, and patterns

Theme, Concept, or Pattern	Gen 2:17	Gen 22	Exod 12	Exod 34:6-7	Lev 17:10-12	Num 21:4-9	Pss 22; 69	Isa 6:9-10	Isa 40	Isa 42-44	Isa 52-55	Zech 9:9	Zech 12-13
Sin/Unbelief	x			x	x	x		x	x	x	x		x
Wrath/Judgment	x		x	x	x	x		x		x	x		x

⁸⁵ See chap. 5.

⁸⁶ See chap. 6.

⁸⁷ For the purposes of space and clarity, I am restricting this table to sources used in contexts portraying Jesus' death in some fashion which I have mentioned in the foregoing chapters.

⁸⁸ I have marked with a '?' all the areas where a concept or theme is *both* either particularly debated or unclear *and* I have not argued for that concept or theme's presence.

Table 7.1 continued

Theme, Concept, or Pattern	Gen 2:17	Gen 22	Exod 12	Exod 34:6-7	Lev 17:10-12	Num 21:4-9	Pss 22; 69	Isa 6:9-10	Isa 40	Isa 42-44	Isa 52-55	Zech 9:9	Zech 12-13
Seeing/Blindness		x				x		x	x	x	x	x	x
Eternal Life/Salvation		x	x		x	x			x	x	x	x	x
Davidic/Messianic Figure							x			x	x	x	x
Innocent/Spotless Suffering			x				x				x		?
Revelation of God				x					x	x	x		?
Word of God									x		x		
Victory/Triumph						x					x	x	
Love/Mercy				x		x					x		x
Departure/Return											x		
Substitution		x	x		x						x		x
Atonement			?		x	?					x		?
Isa 52-55 Alludes/Echoes		x	x	x	x			x	x	x	n/a		
Alludes/Echoes Isa 52-55											n/a	x	x

What is immediately apparent from Table 7.1 is that Isaiah 52-55 not only intersects with all the themes and concepts mentioned,⁸⁹ but it also has some kind of intertextual relationship with almost every passage in the table!⁹⁰ I did not anticipate this finding of my study; however, it further solidifies my persuasion that Isaiah 52-

⁸⁹ While one could object that I have omitted an important theme, concept, or passage to achieve this, at the time of writing I confess that I am not consciously omitting anything.

⁹⁰ See chap. 2.

55 was a *very* significant passage for the way John understands Jesus' death—it appears to “check all his boxes,” as the saying goes.

Implications for Jesus' Death in John

I have argued at length that when John presents Jesus' death with exodus typology, he characterizes Jesus as the *substitutionary sacrifice* of the new exodus. Additionally, I illustrated in Table 7.1 above that Isaiah 52–55 overlaps with John's emphases and is a very significant passage for the way John understands Jesus' death. These findings have implications for how one may understand Jesus' death in John. In order to briefly sketch some implications of my study, I will address three familiar ways that interpreters describe Jesus' death in John using the “Yes, but . . .” style:⁹¹ death as departure, death as revelation (esp. of love), and Christ as victor over Satan, sin, and death. After speaking to those readings, I will suggest why substitutionary atonement is *essential* to John's understanding of Jesus' death.

Departure?

First, some interpreters (e.g., Nicholson) wish to construe Jesus' death not in terms of sacrifice or revelation but in terms of “departure” or “returning to the Father.”⁹² *Yes*, it is true that Jesus does depart and return to the Father (e.g., John 13:1), and this is particularly prominent in the Farewell Discourse.⁹³ *But*, this interpretation does not do justice to the way John uses the OT to characterize Jesus'

⁹¹ I am consciously using this style from D. A. Carson, “Theological Interpretation of Scripture: Yes, But . . .,” in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark International, 2011), 187–207.

⁹² Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBLDS 63 (Chico, CA: Scholars Press, 1983), 2–5.

⁹³ On the theme of “what will happen when Jesus departs,” see Matt Searles, “‘These Things I Have Said to You’: An Investigation of How Purpose Clauses Govern the Interpretation of John 14–16,” *JETS* 60, no. 3 (2017): 511–24.

death!⁹⁴ Although his work purportedly treats Jesus' ὑψωσις at length, he never discusses the relationship between those statements and Isaiah 52:13.⁹⁵ As I illustrated in Table 7.1, the OT passages with which John characterizes Jesus' death do not accent this theme. Only the successful Word of Isaiah 55 returns to God, and Nicholson makes no mention of this at all.⁹⁶ As the Word returns to Yahweh *upon its success*, so Jesus, the lamblike Servant, returns to the Father upon *accomplishing* his mission (4:34; 17:4; 19:30).⁹⁷ Nicholson's view additionally, and quite problematically, defines sin *spatially* in terms of remaining κάτω (below).⁹⁸ While this fits with his view, it does not fit John or John's sources; therefore, departure is not an adequate explanation of Jesus' death which explicitly "takes away sin" (1:29).

Revelation and Love

Second, Johannine interpreters regularly note that Jesus' death is a revelation of God,⁹⁹ and this is commonly paired with God's attribute of love, such

⁹⁴ Craig Evans was "disappointed by the small amount of attention paid to 12:37–41, a pivotal section containing the quotations from Isaiah (i.e., 53:1 and 6:10). The function of scripture may also have a bearing on the Gospel's structure as well (i.e., no fulfillment formula until 12:38; after that, only fulfillment formulae). Nicholson believes that the evangelist appears to be concerned with how to explain the death of Jesus and that the LUS against the background of the DAS (see pp. 142–43), though 'not the only solution' (p. 144), appears to be the solution that explains the death. To this reviewer it seems that the idea of scriptural fulfillment must be given a bigger place in the evangelist's solution" ("Review of *Death as Departure*," *JBL* 104, no. 2 [1985]: 344).

⁹⁵ *Death as Departure*, 75–144; even Loader, who minimizes and casts doubt on Jesus' death being a vicarious sacrifice, concedes that "it is very likely that Isa 52:13 has impacted upon the author's usage" (*Jesus in John's Gospel: Structure and Issues in Johannine Christology* [Grand Rapids: Eerdmans, 2017], 244). See my chap. 5 (p165n1) for references to those who argue for this.

⁹⁶ As seen in his scripture index, *Death as Departure*, 215; in contrast, see the treatments of John V. Dahms, "Isaiah 55:11 and the Gospel of John," *EvQ* 53 (1981): 78–88; Heinrich Lausberg, *Jesaja 55, 10–11 im Evangelium nach Johannes*, *Miniscula philologica* 5 (Göttingen: Vandenhoeck & Ruprecht, 1979).

⁹⁷ Read alongside the Jesus' ὑψωσις, departure language accents *the cross* as the accomplishment of Jesus' mission. See Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids: Eerdmans, 1998), 128–29.

⁹⁸ *Death as Departure*, 110, 113–14.

⁹⁹ E.g., J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, *AnBib* 57 (Rome: Biblical Institute Press, 1974), 17–57; Francis J. Moloney, *The Johannine*

that the revelation Jesus makes is especially concerned with God's love.¹⁰⁰ Yes, Jesus' death is revelatory—revealing his identity (8:28), the Father (1:18; 12:28; 14:31), and the Arm of Yahweh (12:38).¹⁰¹ Yes, this naturally entails the revealing of God's love (3:16), Jesus' love for the Father (14:31), and Jesus' love for his own (13:1; 15:13). I even argued in chapter 6 that the Father's drawing involves his covenant love (6:44).¹⁰² But, sometimes these are pitted against the substitutionary nature of Jesus' death and the idea that Jesus' death also reveals God's justice.¹⁰³ To construe revelation as a model for salvation, Scrutton, for example, must redefine sin to be primarily cognitive, an attitude of ignorance that rejects God.¹⁰⁴ Revelation, however, is not an adequate model/theory of Jesus' death because such a proposal is a *categorical confusion*, muddling either the distinction between the *mechanism* of Jesus' work and the *message* it communicates or the distinction between *objective* accomplishment and *subjective* acceptance.¹⁰⁵

Son of Man, 2nd ed., BSRel 14 (Rome: La Libreria Ateneo Salesiano, 1978), 42–67; Anastasia Scrutton, “‘The Truth Will Set You Free’: Salvation as Revelation,” in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids: Eerdmans, 2008), 359–68.

¹⁰⁰ E.g., Craig R. Koester, “Why Was the Messiah Crucified? A Study of God, Jesus, Satan, and Human Agency in Johannine Theology,” in *DJFG*, 163–80; John Painter, “Sacrifice and Atonement in the Gospel of John,” in *Israel und seine Heilstraditionen im Johannesevangelium: Festgabe für Johannes Beutler zum 70. Geburtstag*, ed. Michael Labahn, Klaus Scholtissek, and Angelika Strotmann (Paderborn: Schöningh, 2004), 311.

¹⁰¹ See chap. 5.

¹⁰² See chap. 6, pp270–73.

¹⁰³ E.g., Forestell aims “to show that the properly Johannine theology of salvation does not consider the death of Jesus to be a vicarious and expiatory sacrifice for sin” (*The Word of the Cross*, 2); Painter denies (on philosophical and not exegetical grounds) Jesus' death as a satisfaction of God's justice (“Sacrifice and Atonement,” 287n2). See my response to Forestell's minimizing of 1:29, in chap. 5, p194n131. For my brief critical response to Painter, see chap. 4, p126n45.

¹⁰⁴ Scrutton, “Salvation as Revelation,” 366–67; she draws almost exclusively on Forestell, *The Word of the Cross*, 149. See my response in chap. 5, pp198–200, 210–11 (esp. p199n151).

¹⁰⁵ I will show this below in Table 7.2 and following. See esp. John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 45–112.

Pitting God's love against his justice posits a theological conflict in God's own character and nature,¹⁰⁶ which is inherently problematic.¹⁰⁷ Additionally, one must inquire what this revelation of love at the cross is. Stott is worth quoting at length:

What is there in the cross which reveals love? True love is purposive in its self-giving; it does not make random or reckless gestures. If you were to jump off the end of a pier and drown, or dash into a burning building and be burned to death, and if your self-sacrifice had no saving purpose, you would convince me of your folly, not your love. But if I were drowning in the sea or trapped in the burning building, and it was in attempting to rescue me that you lost your life, then I would indeed see love, not folly, in your action. In the same way, the death of Jesus on the cross cannot be seen as a demonstration of love in itself, but only if he gave his life in order to rescue ours. His death must be seen to have had an objective before it can have an appeal. . . . The cross can be seen as a proof of God's love only when it is at the same time seen as a proof of his justice.¹⁰⁸

As I argued in my study, Jesus' death as the lamblike Servant reveals God's character not only as "abounding in steadfast love and faithfulness" (Exod 34:6) but also "forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty" (Exod 34:7).¹⁰⁹ Jesus' death reveals God's character organically when understood as the death of the Servant of Isaiah 53 because, as I noted in chapter 2, the Servant

¹⁰⁶ Bavinck, for example, notes that this interpretation comes from "Socinians and their spiritual kin" and "has always been rejected in Christian theology as Marcionite" (*Reformed Dogmatics*, ed. John Bolt, trans. John Vriend [Grand Rapids: Baker Academic, 2003], 3:374, see also 3:368–77).

¹⁰⁷ One of the major problems with such a view is that it violates the doctrine of divine simplicity (for this critique, see esp. Adonis Vidu, *Atonement, Law, and Justice: The Cross in Historical and Cultural Contexts* [Grand Rapids: Baker Academic, 2014], 235–72); According to Dolezal, "The doctrine of divine simplicity teaches that (1) God is identical with his existence and his essence and (2) that each of his attributes is ontologically identical with his existence and with every other one of his attributes. There is nothing in God that is not God. (...) God cannot be the ultimate ontological explanation for himself or for anything else if he is composed of parts" (*God without Parts: Divine Simplicity and the Metaphysics of God's Absoluteness* [Eugene, OR: Pickwick Publications, 2011], 2). Both love and justice are intrinsic to God's nature, and to neglect either God would have to act contrary to nature (Bavinck, *Reformed Dogmatics*, 3:374–75; Vidu, *Atonement, Law, and Justice*, 257).

¹⁰⁸ John R. W. Stott, *The Cross of Christ* (Downers Grove, IL: IVP Books, 2006), 215–16; cf. James Denney, *The Death of Christ: Its Place and Interpretation in the New Testament* (London: Hodder and Stoughton, 1902), 176–78.

¹⁰⁹ Cf. Diogn. 9:2, which describes God's revelation (φανερῶ) of his love and power as his taking upon himself our sins (αὐτὸς τὰς ἡμετέρας ἁμαρτίας ἀνεδέξατο).

appears to share Yahweh's divine identity such that to see *Yahweh redeeming* is to see *the Servant lifted up*. Viewing Jesus' death, therefore, as revealing this fuller picture of God's character (1) avoids attributing internal inconsistency to God and (2) better fits the biblical data (recall Table 7.1).

Christus Victor

Third, interpreters commonly notice that the hour of Jesus' ὕψωσις is when the devil is defeated (12:31), sin's shackles are broken (8:36), and death loses its sting (8:51).¹¹⁰ Yes, the devil's downfall comes at the hour he "orchestrated" for his own triumph (12:31b cf. 13:2, 21, 26–27, 30; 18:3), and abiding in Jesus' word entails being set free from bondage to sin (8:31–36). But, the concept of *Christus Victor* does not—as a theory by itself—adequately account for (1) John's use of the OT (Table 7.1),¹¹¹ (2) the way John and his sources speak about sin,¹¹² or (3) the

¹¹⁰ Judith L. Kovacs, "'Now Shall the Ruler of This World Be Driven Out': Jesus' Death as Cosmic Battle in John 12:20–36," *JBL* 114, no. 2 (1995): 227–47; Hans-Ulrich Weidemann, *Der Tod Jesu im Johannesevangelium: Die erste Abschiedsrede als Schlüsseltext für den Passions- und Osterbericht*, BZNW 122 (Berlin: de Gruyter, 2004), 423–50; John A. Dennis, "The 'Lifting Up of the Son of Man' and the Dethroning of the 'Ruler of This World': Jesus' Death as the Defeat of the Devil in John 12,31–32," in *DJFG*, 677–91; Paul M. Hoskins, "Freedom from Slavery to Sin and The Devil: John 8:31–47 and the Passover Theme of the Gospel of John," *TrinJ* 31, no. 1 (2010): 55–60; Morgan-Wynne, *Cross*, 150–52; Edward W. Klink, "Gospel of John," in *T&T Clark Companion to Atonement*, ed. Adam J. Johnson, Bloomsbury Companions 5 (London: Bloomsbury T&T Clark, 2017), 515–16; for general discussions of this perspective on Jesus' death, see Stott, *Cross*, 223–46.

¹¹¹ The theme of triumph is not the resonate chord of many of those passages.

¹¹² Sin is directly attributable to the moral transgressions of persons in those passages, and not once is it attributed to Satan's work. Rather, one might argue that the dependence goes the other way. Satan seems to leverage sin and fallen humanity's sinful nature, as Treat writes, "Satan tempts people to sin, deceives them of the effects of sin, accuses them of the guilt of sin, and thereby leads them to death—the wages of sin" (*The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* [Grand Rapids: Zondervan, 2014], 197); later, he concludes, "humans are in bondage to Satan because they have rejected God as king; they are in the kingdom of Satan because they have been banished from the kingdom of God. Enmity with God—entailing God's wrath on humans and human guilt before God—is therefore the root problem" (199). Mackey suggests this is the case in John, with Recker, that "by means of their sin and siding with his agenda, humans have made Satan the 'ruler of this world'" (Jason Alan Mackey, "The Light Overcomes the Darkness: Cosmic Conflict in the Fourth Gospel" [PhD diss, The Southern Baptist Theological Seminary, 2014], 74; Robert Richard Recker, "Satan: In Power or Dethroned?," *CTJ* 6, no. 2 [1971]: 141–42).

necessity of the incarnation.¹¹³ Jesus' victory requires integration with the rest of the data surrounding his death. This is why Treat describes Jesus' atoning death in this way, "Christ defeats Satan (*Christus Victor*) by removing the ground of Satan's accusation, which Jesus does by paying the penalty for sin (penal substitution)."¹¹⁴ In other words, the decisive defeat of the devil comes only *as a result of and by means of* Jesus' lamblike substitutionary death. If Jesus is not lifted up, Satan is not thrown down (12:31–32).

Reconsidering Satisfaction through Substitutionary Atonement

Finally, although it is unpopular in modern scholarship, the final implication of my study is that substitution¹¹⁵ and satisfaction are essential to Jesus' atoning death in the Gospel of John.¹¹⁶ This implication appears inescapable: if (1)

¹¹³ See chap. 5, pp182–95.

¹¹⁴ Treat, *Crucified*, 204; cf. Stott, *Cross*, 234–35; James I Packer, "What Did the Cross Achieve? The Logic of Penal Substitution," *TynB* 25 (1974): 20–21; Michael Horton, *Justification*, vol. 2, NSD (Grand Rapids: Zondervan, 2018), 195–255, esp. 235–55.

¹¹⁵ I will use the term *substitution* in this section to refer to vicarious or representative substitution meaning the sort of *Stellvertretung* discussed in chap. 2 (pp41–45) where the place-taking is exclusive (in the sense that the substitute suffers/dies in another's place such that the other does not have to) and inclusive (in the sense that the substitute suffers/dies as the other's representative—as *them* in a manner of reckoning).

¹¹⁶ I have used the phrase "satisfaction through substitution" in this section's title from Stott. In his words, "We strongly reject, therefore, every explanation of the death of Christ that does not have at its center the principle of 'satisfaction through substitution,' indeed divine self-satisfaction through divine self-substitution" (*Cross*, 158).

On substitution and Jesus' death as atoning in John, see George Leonard Carey, "The Lamb of God and Atonement Theories," *TynB* 32 (1981): 117–20; Leon Morris, "The Atonement in John's Gospel," *CTR* 3, no. 1 (1988): 49–64; Max Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *EvQ* 62 (April 1990): 119–22; Thomas Knöppler, *Die theologia crucis des Johannesevangeliums: das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie*, WMANT 69 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1994), 201–16; Jörg Frey, "Die 'theologia crucifixi' des Johannesevangeliums," in *Kreuzestheologie im Neuen Testament*, ed. Andreas Dettwiler and Jean Zumstein, WUNT 151 (Tübingen: Mohr Siebeck, 2002), 200–212; Jintae Kim, "The Concept of Atonement in the Gospel of John," *JGRChJ* 6 (2009): 9–27; D. A. Carson, "Adumbrations of Atonement Theology in the Fourth Gospel," *JETS* 57, no. 3 (2014): 513–22; Klink, "Gospel of John," 518–19; Williams, "'Seeing,' Salvation, and the Use of Scripture," 135–43; Denney, *Death of Christ*, 251–70; on the essential nature of substitution and satisfaction, see Stott, *Cross*, 112–62; cf. Adam J. Johnson, *Atonement: A Guide for the Perplexed* (New York: Bloomsbury T&T Clark, 2015), 48–50; however, Johnson would not say that *penal* substitution is central (see 58n46).

John utilized Isaiah 52–55 to the extent I have argued in chapters 3–6 with his evident contextual awareness, and (2) John understood Isaiah 52–55 in the manner like what I have argued for in chapter 2, then (3) Jesus’ death in John should be understood as the substitutionary death of the lamblike Servant whose death satisfactorily deals with transgressions (Isa 53:5, 8, 12), iniquities (53:5–6, 11), sin (53:12), and their associated guilt (53:10).¹¹⁷ Yahweh delighted/willed (הִפֵּיךְ) *both* to crush him *and* to cause that death to satisfy his will—to succeed (53:10, צָלַח), just as his Word succeeds (55:11, צָלַח).¹¹⁸

The only way to not face capital punishment for sin in the Gospel of John (8:21, 24, 28)—for fallen humanity is condemned already (3:17–20)—is to know and believe Jesus’ identity as the exclusive savior, the Lamb of God who takes away the sin of fallen humanity (1:29). As the substitute for sinful sheep (6:51–55; 10:11–18), Jesus faced the penalty/consequence of their sin, just as the Servant was “pierced for

¹¹⁷ Williams makes much the same point (“‘Seeing,’ Salvation, and the Use of Scripture,” 139–41), namely that when John characterizes Jesus with Servant allusions, this naturally suggests vicarious substitution which deals with sin. Smith (*The Theology of the Gospel of John*, New Testament Theology [Cambridge: Cambridge University Press, 1995], 116–21) seems to agree with a quibble, “The vicarious, self-sacrificial character of Jesus’ death is clear enough; what is missing is the cultic language of the sacrificial altar” (119); however, this amounts to little more than saying that John is not writing like the author of Hebrews (which is explicable by the difference of genre). I am happy to grant that John depicts Jesus’ substitutionary death in a markedly Isaianic way, which is less “cultic” overall than Hebrews; however, if in saying “John’s interpretation of the death of Jesus does not develop the cultic sacrificial imagery more explicitly” (116) Smith means to make substitution non-essential for John, this is mistaken as John’s use of the OT evidences (see Table 7.1). On the Servant’s death and “cultic language” objections, see chap. 2, pp62–66 (esp. p65n182). One should also note that, although Smith finds cultic language “missing” or “not develop[ed],” this is itself debatable. In addition to those cited above, for example, see J. T. Williams, “Cultic Elements in the Fourth Gospel,” in *Studia Bib 1978: Papers on the Gospels from the Sixth International Congress on Biblical Studies*, ed. Elizabeth A. Livingstone, vol. 2, JSNTSup 2 (Sheffield, UK: JSOT, 1980), 339–50.

¹¹⁸ About הִפֵּיךְ Gentry writes, “Here ‘delighted’ is being used in the context of a sacrifice. God is delighted or pleased with the sacrifice in the sense that he accepts it as sufficient to wipe away his indignation, his offense and his outrage at our sin. This text contrasts with Isa 1:11 where the same verb is used, ‘I have no pleasure in the blood of bulls and lambs and goats’ (NIV). God will not accept the sacrifices of a corrupt Zion, but here he is pleased with the death of his servant, the king of the transformed Zion. He accepts his sacrifice” (“The Atonement in Isaiah’s Fourth Servant Song (Isaiah 52:13–53:12),” *SBJT* 11, no. 2 [2007]: 35); cf. J. Alec Motyer, “‘Stricken for the Transgression of My People’: The Atoning Work of Isaiah’s Suffering Servant,” in *FHHC*, 254–56; J. Alan Groves, “Atonement in Isaiah 53,” in *TGA*, 61–89.

our transgressions” (Isa 53:5 cf. Zech 12:10; John 19:37), thereby bringing them into union with him (6:56).

Such substitution is *essential* to any understanding of Jesus’ death in John for other biblical *achievements* to obtain:¹¹⁹ Christ must substitute himself and accept the penalty for sin if believers would be (1) purified from sin, (2) purchased for God, (3) justified by God, (4) reconciled to God, or (5) liberated from the dominion of Satan (see Table 7.2 below). Such substitution is also *essential* to Jesus’ death because it satisfies God’s character—displaying how God is “abounding in steadfast love and faithfulness . . . forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty” (Exod 34:6–7).¹²⁰ I adapted the following taxonomy of Jesus’ death from John Stott in an attempt to systematically present the essence, achievements, and message of Jesus’ death in John.¹²¹ These illustrate respectively what Jesus’ death is, does, and says, in order to add theological precision for discussing John’s distinctives.

Table 7.2. The essence, achievements, and communication of Jesus’ death

Element	Category	Perspective	Action Primarily	Possible Texts
<i>Substitution</i>	Essence	All	for Believers	1:29; 6:51–56; 10:11; 15:13

¹¹⁹ See n116 above.

¹²⁰ I wish to point out again that Isaiah 53 describes the Servant as dealing with all three terms forgiven in God’ mercy: iniquity (ἰνῆ, Isa 53:5–6, 11), transgression (ὑψῆ, Isa 53:5, 8, 12), and sin (ἡσῆ, Isa 53:12). The construction of the clause, ὁ αἴρων τὴν ἁμαρτίαν (John 1:29b), may suggest an echo of the fact that Isa 53 (which is the allusion, see chap. 3) is a fulfillment of Exod 34:7, which in the LXX reads, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας. See chap. 5, p194n129.

¹²¹ *Cross*, 112–246. By using more traditional categories, I do not mean, necessarily, that John explicitly invokes every element; rather, their concepts are embedded organically in his narrative. The possible texts are examples (not an exhaustive list) which appear to evince the element on their row, and which are in passages unique to John.

Table 7.2 continued

Element	Category	Perspective	Action Primarily	Possible Texts
<i>Satisfaction</i>	Essence	All	of God	3:16; 4:34; 6:38; 8:29; 14:31; 17:3–4
<i>Purification</i>	Achievement	Cultic	of believers, for God	1:29–34; 3:36; 9:1–7; 13:1–11; 19:34
<i>Redemption</i>	Achievement	Economic	of believers, for God	8:31–37
<i>Justification</i>	Achievement	Judicial	of believers, before God	3:17–18; 5:24; 8:21–30; 9:39– 41
<i>Reconciliation</i>	Achievement	Relational	of believers, to God	1:12–13; 6:56– 57; 11:45–52
<i>Kingly Triumph</i>	Achievement	Spiritual Warfare	of God, over Satan/Sin/Death, for believers	8:36, 51; 12:31; 14:30; 16:11
<i>Revelation</i>	Communication	All	of God, for All	1:14–18; 8:24, 28; 19:37

After a brief comment on each element, I will address commonly discussed features of John’s narrative that I have not placed as elements in Table 7.2. Regarding substitution, Jesus’ death *is* a substitution in John (e.g., the ὑπέρ texts)—a purposeful

self-giving in the place of his sheep, dying their death that they would live;¹²² therefore, substitution is an *essential* element of Jesus' death. John's use of the OT related to Jesus' death (see Table 7.1), especially Isaiah, provides strong support for this understanding.¹²³

Regarding satisfaction, Jesus' death *is* a satisfaction in John—it accomplishes the Father's will (4:34; 17:4; 19:30) and pleases him (8:29) as a manifestation of God's character (1:14–18), as *both* loving (3:16; 13:1; 14:31; 15:13) *and* just (8:24, 28 cf. 3:14–21, 36);¹²⁴ therefore, as this alignment with and manifestation of God's character is intrinsic to Jesus' death, I categorize it *essential*. Regarding purification, Jesus' death purifies or cleanses by providing blood and water (19:34 cf. Zech 13:1)—symbolizing both his dealing with sin (1:29) and provision of the Spirit (1:33–34; 7:37–39).¹²⁵ Because purification is something Jesus' death *does*, I categorize it as an achievement.

Regarding redemption, because Jesus' death frees believers from being slaves to sin (8:34–36), John would likely affirm that his death redeems true disciples (8:31).¹²⁶ Such a redemption without money has biblical precedent in exodus

¹²² For a survey of interpreters on the ὑπέρ passages, see John A. Dennis, "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *CurBR* 4, no. 3 (2006): 331–63.

¹²³ As Horton says, "Vicarious substitution is not the whole story, but there is no story apart from it" (*Justification*, 2:235); cf. Denney, *Death of Christ*, 176.

¹²⁴ Recall the comments on satisfaction in Isa 53:10 above (p319) and the discussion of love and justice (pp314–17). By saying *satisfaction*, I mean more than satisfying God's wrath not less. As Horton writes, "Apart from the notion of appeasement of God's wrath, the joyful announcement, 'Behold, the Lamb of God who takes away the sin of the world' (John 1:29) is inconceivable" (*Justification*, 2:218).

¹²⁵ See chap. 4, pp156–61; Marianne Meye Thompson, "Baptism with Water and with Holy Spirit: Purification in the Gospel of John," in *The Opening of John's Narrative (John 1:19–2:22): Historical, Literary, and Theological Readings from the Colloquium Ioanneum 2015 in Ephesus*, ed. R. Alan Culpepper and Jörg Frey, WUNT 385 (Tübingen: Mohr Siebeck, 2017), 59–78; Sebastian A. Carnazzo, *Seeing Blood and Water: A Narrative-Critical Study of John 19:34* (Eugene, OR: Pickwick Publications, 2012).

¹²⁶ Hoskins, "Freedom," 47–63.

contexts (Isa 52:3 cf. Exod 6:6; 15:13; Isa 44:22–24).¹²⁷ Regarding justification, because fallen humanity is condemned already (John 3:17–20) and faces capital punishment analogous to Genesis 2:17 (John 8:21, 24),¹²⁸ when Jesus’ death provides them with life and union with him such that they may *then* bear God-glorifying fruit (6:51–56; 15:1–8), it would seem that John would affirm Jesus’ death justifies all who abide in him.¹²⁹ Since these are things Jesus’ death *does*, I categorize them as achievements.¹³⁰

Regarding reconciliation, Jesus’ death reconciles fallen humans to God by creating a way for them to have peace (14:27; 16:33) being brought into God’s family (born *ἀνωθεν* as children of God, 1:12–13 cf. 3:1–8; 11:51–52) and called friends of Jesus (15:13–14).¹³¹ Regarding kingly triumph or *Christus Victor*, as I discussed above,¹³² Jesus’ death defeats and dethrones the devil (12:31) and frees captives from bondage to sin (8:34).¹³³ Since reconciliation and defeating the devil are things Jesus’ death *does*, I categorize them as achievements.

Regarding revelation, as I discussed above,¹³⁴ Jesus’ death is “the climax of the revelation of God’s glory in the flesh”¹³⁵ because it is at the cross that Jesus

¹²⁷ See my discussion of Yahweh’s redemption and the Servant in chap. 2, pp52–58.

¹²⁸ For these, see chap. 5.

¹²⁹ So, e.g., Ardel B. Caneday, “God’s Incarnate Son as the Embodiment of Last Day Resurrection: Eternal Life as Justification in John’s Gospel,” *SBJT* 18, no. 4 (2014): 67–88.

¹³⁰ These achievements of Jesus’ work are inferred because John does not feature them as prominently as others. This does not make them *untrue* only *unaccented* in the Gospel’s narrative.

¹³¹ Jan G. Van der Watt, “Salvation in the Gospel According to John,” in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. Van der Watt, NovTSup 121 (Leiden: Brill, 2005), 122–27; idem., *Family of the King: Dynamics of Metaphor in the Gospel According to John*, BibInt 47 (Leiden: Brill, 2000), 161–393.

¹³² See pp317–18.

¹³³ This does overlap with the element of redemption discussed earlier.

¹³⁴ See pp314–17.

¹³⁵ Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand

glorifies the Father's name (12:27–28)¹³⁶ making God's character known (Exod 34:6–7). While Jesus' signs and words were revealing his divine identity and thereby the Father (12:45; 14:9) during his earthly ministry, his death revealed the unbelievable truth—he was lifted up as the lamblike Servant, the very Arm of Yahweh (12:38 cf. Isa 53:1; 52:10)!¹³⁷ This was not simply the saving action of the Lord through a human agent; this was the Lord in saving action!¹³⁸ So, is revelation an achievement of Jesus' death *or* a message his death communicates? Yes. *Both*. However, the revelatory achievement is not separate from the other achievements but supervenes on them, with the result that the distinctive property of the element of Jesus' death called revelation is its communicative nature.¹³⁹

Revelation is necessary for salvation in John's soteriological program because believing is the *required* means of receiving soteriological benefits secured by Jesus' death. Believing itself *requires* a revealed message to be accepted (a contentless *belief* is manifest nonsense).¹⁴⁰ Thus, revelation is required for the *subjective* reception of salvation. Revealing Jesus' identity, however, only *locates* access to the Father and salvation *in* Jesus;¹⁴¹ it is *not* the *objective* “inner

Rapids: Baker Academic, 2015), 58; see esp. Morgan-Wynne, *Cross*, 45–83.

¹³⁶ Joshua J. F. Coutts, *The Divine Name in the Gospel of John: Significance and Impetus*, WUNT 2, Reihe 447 (Tübingen: Mohr Siebeck, 2017), 102. See chap. 5, pp212–15.

¹³⁷ See chap. 5, pp219–27.

¹³⁸ James D. Smart, *History and Theology in Second Isaiah: A Commentary on Isaiah 35, 40–66* (Philadelphia: Westminster Press, 1965), 182; John N. Oswalt, *The Book of Isaiah: Chapters 40–66*, NICOT (Grand Rapids: Eerdmans, 1998), 375; J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 427.

¹³⁹ Although the Spirit who illumines and causes remembering is secured for believers by Jesus' death, is consequently sent, and could be considered a revelatory achievement of Jesus' death, I am attempting not to mix the work of the Spirit and Son in Table 7.2 and this discussion.

¹⁴⁰ Van der Watt, “Salvation,” 119–22.

¹⁴¹ I found Van der Watt's argument illuminating at this point. He argues that, regarding salvation, John appears to seek to answer the question, “Where could I find God and therefore salvation[?]” (ibid., 128).

mechanism”¹⁴² of how Jesus’ death saves.¹⁴³ To illustrate this, consider the analogy of a mechanical watch: it has a complex inner mechanism which keeps time and an outer face that displays time. If I were to obscure the watch face on an otherwise perfectly functional timepiece, would it keep time? Yes, because timekeeping is a function of the inner mechanics not the watch face. Could I read what time it was keeping and trust it? No, it is obscured. It is the function of the watch face to *communicate* what is accomplished internally by the mechanics of the watch. If I took the watch to a repairman and told him that it did not keep time, he would surely explain that it was in working condition, just obscured.

Now, by this analogy, I only mean to illustrate that the inner mechanism of Jesus’ death (objective) is categorically different from the communication it makes for saving belief (subjective). Just as an obscured but working watch doesn’t help me know the time, so I am not able to believe in Jesus if he is not revealed to me (cf. Rom 10:14–17). John’s emphasis on *revelation* corresponds to his emphasis on *believing*, but this subjective emphasis does not militate against the objective accomplishment of Jesus’ death any more than focusing on watch face design militates against its precisely functioning internal mechanics. What saves

¹⁴² Bavinck insightfully remarks that “mystical and ethical ideas concerning the death of Christ . . . have in common that they attempt to transmute the objective satisfaction into a subjective reconciliation and to replace the substitutionary-expiatory view of Christ’s suffering by a solidaristic-reparatory one” (*Reformed Dogmatics*, 3:385); I am using the mechanism language as employed by Horton, *Justification*, 2:237; Stephen J. Wellum, “Behold the Lamb of God’: Theology Proper and the Inseparability of Penal-Substitutionary Atonement from Forensic Justification and Imputation,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019), 364.

¹⁴³ Therefore, the following statement appears to lack precision: “The salvific power of the cross lies in its revelatory power” (Van der Watt, “Salvation,” 113). If his clarification that follows is true (“The basic issue being addressed does not concern *the way* in which individual sins are reconciled or cleansed by the blood of Jesus . . . [but] where God is to be found,” 113–14, emphasis mine), then I struggle to see why such a claim about the “power of the cross” is made because it points toward the internal mechanism which he says is not the issue revelation addresses. Perhaps, by using the term “lies,” Van der Watt means to say that *since salvation is received by subjective believing*, the objective salvation secured by Jesus’ substitution depends (in a sense) upon its communication (as I mentioned above). N.b., I regard Van der Watt’s essay as the clearest, most charitable, and best written argument for the revelatory nature of Jesus’ death in John.

(objectively) then is not precisely *the content* revealed but the *lamblike death* that revealed it; therefore, since Jesus' death *reveals* his identity and the Father for belief (subjective), I categorize the distinct contribution of revelation as *communication*.

In the foregoing taxonomy, I chose not to include *as elements* departure, love, or glorification (although they are accented by John) because they are manifestations of elements already categorized. Regarding the Johannine motif of departure, it fits within the *message* the cross *reveals* because it highlights Jesus' success and the way to the Father.¹⁴⁴ On that latter point, Köstenberger seems correct to say, “[Jesus goes] back to the Father by way of the cross. The cross is thus in John's gospel viewed as part of a journey, a ‘way’ (cf. 14:6). This way, first travelled by Jesus, is also to be followed by his disciples (cf. 12:26).”¹⁴⁵ In other words, Jesus' death reveals/shows the way to the Father requested by Thomas (14:5)—only through being united with him in his death may one follow Jesus to his heavenly abode (14:2, 23 cf. Rom 6:5).¹⁴⁶

Regarding love and glorification, as I discussed briefly above (see pp314–18), God's love is essential to the atonement (1) as part of the satisfaction of his character and (2) as part of what he reveals about himself. John's description of the hour of the cross as glorification similarly touches upon a number of the elements in Table 7.2: (1) satisfaction of God's character, (2) Jesus' kingly triumph, and (3) the

¹⁴⁴ For the highlighting of his success, see my earlier comments on departure (pp313–14).

¹⁴⁵ *A Theology of John's Gospel and Letters*, BTNT (Grand Rapids: Zondervan, 2009), 528. In this sense, the motif of Jesus' departure is something akin to the use of ἀρχηγός in Heb 2:10; 12:2, which Schreiner would render “pioneer” signifying a leader who is “the pathfinder of salvation . . . the trailblazer who secures salvation” (*Hebrews*, EBTC [Bellingham, WA: Lexham Press, 2020], 95–96).

¹⁴⁶ I agree with Gundry's conclusion that there is double-entendre in John 14 involving *μονή* and *μένω*, which initially point toward God's abiding presence via his Spirit (cf. 7:37–39) and then ultimately points toward abiding with the Lord in Heaven (“In My Father's House Are Many *Μοναί* (John 14:2),” *ZNW* 58, no. 1–2 [1967]: 72).

revelation of Jesus' divine identity.¹⁴⁷ Since I have already discussed these above, I will proceed to suggest areas for further study.

Areas for Further Study in John

In light of my research and the argument of the foregoing discourse, I will suggest three areas of further study: (1) Jesus' disciples as servants of the Servant, (2) Jesus' death and the new covenant, and (3) OT warrant for the misunderstanding motif. First, I suggested in chapter 5 (pp212–14) that when Jesus applies the wheat-grain simile to his disciples, this may describe them as servants (*διάκονος*, John 12:26) of the Servant, and in chapter 6 (pp274–79), I illustrated how the “taught of God” theme tapped into Isaianic motifs that may point in a similar direction. There is certainly room for work considering how Johannine discipleship may draw upon Isaianic imagery of servants of the Servant (esp. Isa 54–66).¹⁴⁸

Second, in chapter 6 (pp270–73), I discussed how John's use of Isaiah 54:13 (cf. 51:7; Jer 31:33–34) and potential allusion to Jeremiah 31:3 (38:3 LXX) both refer to Yahweh's internal work in the era of the new covenant. If one understood John 3 to refer to Ezekiel 36–37,¹⁴⁹ then John would have referred to arguably the

¹⁴⁷ I commented upon glorification with respect to Jesus' death in my treatment of John 12 (chap. 5, pp212–14). See esp. Frey and Nielsen: Jörg Frey, *The Glory of the Crucified One: Christology and Theology in the Gospel of John*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2018), 237–58; (which translates idem., “... das sie meine Herrlichkeit schauen” (Joh 17.24): zu Hintergrund, Sinn und Funktion der johanneischen Rede von der *δόξα* Jesu,” *NTS* 54, no. 3 [2008]: 375–97); Jesper Tang Nielsen, “The Narrative Structures of Glory and Glorification in the Fourth Gospel,” *NTS* 56, no. 3 (2010): 343–66.

¹⁴⁸ Day suggested research in this direction, and I agree that there is room for researching the influence of Isa 54–66 on John, especially in the Farewell discourse (*Jesus, the Isaianic Servant: Quotations and Allusions in the Gospel of John*, GBS 67 [Piscataway, NJ: Gorgias Press, 2018], 232–33). Similar studies have been done in 2 Cor and Luke-Acts. See 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); 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).

¹⁴⁹ Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 123–24; cf. D. A. Carson, *The Gospel According to John*, PNTC (Downers Grove, IL: InterVarsity Press, 1991), 194–95.

three most prominent new covenant passages in the OT. While Brown and Tsutserov have written on covenant in John,¹⁵⁰ the former's treatment was quite broad and the latter's quite narrow. I suggest there is room for research on how Jesus' death effects the new covenant in John and its implications for Johannine soteriology.¹⁵¹

Third and finally, Brendsel has suggested that "the conjunction of a Johannine misunderstanding with an allusion to Isaiah's Suffering Servant is intriguing."¹⁵² I noted his observation in chapter 5 (p218) because it seems like an additional function of John's citation of Isaiah 53:1 in John 12:38 might be as follows: just as misunderstanding the redemption of Yahweh in Isaiah 52:10 led to unbelief that the Servant was his Arm, so in John's day misunderstanding God's word leads to many not believing in Jesus. Therefore, I agree with Brendsel that it is "worth inquiring additionally into potential *scriptural precedents* for John's use of misunderstanding."¹⁵³

Conclusion

I have endeavored in this project to argue that when John presents Jesus' death fulfilling exodus types, he characterizes Jesus as the *substitutionary sacrifice* of the new exodus. An important implication of this argument is that substitution and satisfaction are essential to Jesus' atoning death in the Gospel of John. I provided the

¹⁵⁰ Sherri Brown, *Gift upon Gift: Covenant through Word in the Gospel of John*, PTMS 144 (Eugene, OR: Pickwick Publications, 2010); Alexander Tsutserov, *Glory, Grace, and Truth: Ratification of the Sinaitic Covenant According to the Gospel of John* (Eugene, OR: Pickwick Publications, 2009).

¹⁵¹ If I were conducting that study, I would certainly interact with the excellent work of David Schrock, "A Biblical-Theological Investigation of Christ's Priesthood and Covenant Mediation with Respect to the Extent of the Atonement" (PhD diss, The Southern Baptist Theological Seminary, 2013).

¹⁵² *"Isaiah Saw His Glory": The Use of Isaiah 52-53 in John 12*, BZNBW 208 (Berlin: De Gruyter, 2014), 215 cf. 160.

¹⁵³ *Ibid.*, 215.

taxonomy of Jesus' death in John (Table 7.2) with discussion of its constituent elements in order to explain this implication and avoid the pitfall of reductionism.

In this Gospel, therefore, when Jesus is lifted up in death as the lamblike Servant, he reveals God's perfect character by substituting himself according to the will of the Father. His hour is purposed to glorify the divine name (12:28), just like Yahweh's words when he comes to redeem in the new exodus (Isa 52:6): "My people shall know my name . . . Behold, me!" Yet, *what was beheld* when Yahweh rolled up his sleeves and bared his holy Arm (52:10)? "*Behold, my Servant* will succeed; he shall be high and lifted up" (52:13). So, when Jesus revealed the Father (John 1:18; 14:8) and glorified his name (12:28) at the hour he was lifted up as the Arm of Yahweh (12:38), *what was beheld?* "*Behold, the Lamb* of God who takes away the sin of the world" (1:29)! "*Behold your King*" (12:15 cf. 19:14)! In this way, Jesus' substitutionary death revealed how God is "abounding in steadfast love and faithfulness . . . forgiving iniquity *and* transgression *and* sin, *yet not* exonerating the guilty" (Exod 34:6–7).

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ABSTRACT

THE LAMBLIKE SERVANT: EXODUS TYPOLOGY AND THE DEATH OF JESUS IN THE GOSPEL OF JOHN

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Amidst the “veritable flood of material” written concerning the gospel of John, interpreters have written *comparatively little* concerning John’s use of new exodus imagery. George Balentine’s 1962 article, *The Death of Jesus as a New Exodus*, may be one of the only works to explicitly aim to connect the use of new exodus imagery with the death of Jesus; however, it spans all four gospels, and Balentine’s treatment of Jesus’ death in John focuses primarily on the three Passover cycles and paschal imagery. Therefore, a full-length study is needed to investigate the significance of John’s use of exodus typology to describe Jesus’ death. In this study, I contend that *when John presents Jesus’ death with exodus typology, he characterizes Jesus as the substitutionary sacrifice of the new exodus*. If John’s presentation of Jesus’ death via exodus typology characterizes Jesus as the substitutionary sacrifice of the new exodus, then substitutionary atonement is *essential* to the *inner mechanism* of Jesus’ death in the Gospel of John.

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