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The Ministry of Jesus Christ as the Fulfillment of the Servant Prophecies of Isaiah

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THE MINISTRY OF JESUS CHRIST AS
THE FULFILLMENT OF THE SERVANT
PROPHECIES OF ISAIAH

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Wilson Scholz

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Approved by: Erich A. Kiehl

Alfred Fremder
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CHAPTER I

INTRODUCTION

"Jesus Christ is the Suffering Servant, the fulfilment of the Isa-ianic Suffering Servant prophecies." "Is. 53 is the chapter of the Old Testament which most clearly expresses the message of primitive Christianity."¹ "No other passage from the Old Testament was as important to the Church as Is. 53."²

These statements have not gone unchallenged in the field of New Testament studies. In recent times, "there was a sudden urge among scholars to drive the Ebed Yahweh (Servant of the Lord) out of the New Testament with 'swords and clubs'."³ The most representative of such attempts is Morna D. Hooker's Jesus and the Servant.⁴ In many cases the underlying assumption is that the concept of "Jesus' death for us" can ultimately be traced back only to Greek sources and was developed within the Hellenistic community.

The purpose of this study is to point out that Jesus is the Servant, the fulfilment of the Suffering Servant prophecies. Old Testament scholars

today still raise the same question of the eunuch who was reading Isaiah 53, "About whom does the prophet say this, about himself or about someone else?" (Acts 8:34). They are unwilling to accept Philip's answer that the prophet is talking about Jesus. Therefore, it is the more necessary to "preach Jesus" (Acts 8:35), emphasizing that "if Isaiah was not predicting the death of Jesus Christ, we simply do not know what he was talking about." 

This paper also aims to show that the Servant prophecies permeate the New Testament, particularly the Four Gospels. To drive the Servant out of the New Testament can be done only by force.

This is no doubt the traditional viewpoint. In fact, no twentieth century interpreter can claim originality in identifying Jesus with the Servant. Yet, the traditional viewpoint is not necessarily wrong, and the modern, original viewpoint is not necessarily right because of its newness. One must wholeheartedly agree with R. T. France that

perhaps the most revolutionary suggestion that can be made in contemporary theological debate is that the traditional viewpoint is not axiomatically wrong, that even among the heady outpourings of today's avant-garde exegetes, it may still sometimes be true that the old is better, not because it is old, but because it is rooted in the sheer exegetical common sense which is one of the first casualties on the scholar's quest for originality.

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6 Martin Hengel says, "A quick glance at the 'Old Testament Quotations' in the new edition of Nestle-Aland at once shows that the direct influence of this text (viz. Is. 53) was considerable. There are no fewer than ten formal quotations and thirty-two verbal allusions to Isaiah Liii.13-Liii.12 in the New Testament. As far as I can see, this is about the best 'score' in the New Testament for any Old Testament text." P. 470.

Chapter II deals with "The Servant of the Lord in the Prophecy of Isaiah." No detailed verse by verse study of the so-called Servant Songs (Isaiah 42, 49, 50, 53, 61) will be made, neither will there be an attempt to deal extensively with the textual difficulties which confront the interpreter of the Hebrew text, particularly in Isaiah 53. The purpose is rather to give a profile of the Servant; to explore the use of the word "Servant" in the Old Testament, with special emphasis on Isaiah; to describe the relationships between the characters of the Fourth Servant Song (Isaiah 53), the "holy of holies" of the Isaianic prophecy; to point out that the Servant is Prophet, Priest, and King; to lay bare that the Servant has a saving mission; and to stress that the Servant is a victorious figure, going per crucem ad lucem, through suffering to glory.

Chapter III, "The Servant in the Old Testament Canon after Isaiah and in Pre-Christian Judaism," proposes to examine what happened to the Servant prophecies in the period after Isaiah up to the days of Jesus. The leading question is, "Did pre-Christian Judaism know of a suffering Messiah?" The answer must be drawn from the extant literature of that period, which sometimes clearly, sometimes at best indirectly reflects or refers to the Servant Songs: The Septuagint, the Wisdom of Solomon, 4 Maccabees, the Similitudes of Enoch, 2 Esdras, the Targum of Jonathan, Rabbinic Literature, Qumran, and the witness of the New Testament.

Chapter IV is devoted to the study of the fulfilment of the Servant prophecies in the person and ministry of Jesus Christ according to the Four Gospels. Special attention is given to Jesus' Baptism, his ministry, the

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8"Is. 53 is full of unique or rare words, which lead to an unusual number of textual and exegetical difficulties." Horace D. Hummel, The Word Becoming Flesh (St. Louis: Concordia Publishing House, 1979), p. 222.
"Messianic secret," the "Son of Man" title, the ransom saying, the Passion prophecies, and the Passion narratives. The units are arranged in topical order based on the Synoptic Gospels, yet full account is taken of the Gospel according to Saint John. The Four Gospels are the authoritative, inspired Word of God. Therefore, there can be no playing of one Evangelist against another. Their witness is complementary. Both the sayings of Jesus and the words of the Evangelists are authoritative, and are equally the Word of God. Therefore, the false and altogether devastating distinction between the so-called historical Jesus and the Christ of faith portrayed by the Evangelists, apparent in most of the literature consulted, is rejected.

A word of comment must be added on some of the language employed in a great number of studies on Jesus and the Gospels. It is not unusual to come across with phrases like, "the messianic consciousness of Jesus was dominated by the Servant conception;"9 "the influence of the Servant-conception upon the mind of Jesus;"10 "the influence of Is. 53 on the thought of Jesus,"11 and so on. Except for some quotations, such language is avoided in this study because of its dubious nature and critical overtones.

Regarding the 'messianic consciousness' and the suggestion that at his Baptism Jesus underwent a deep religious experience which convinced him of his divine mission and powers, suffice it to say that "all such psychologizing is entirely repugnant to the outlook of the Synoptic Evangelists, who

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11 Hooker, Jesus and the Servant, p. 23.
do not presume to speak about any 'experiences' of Jesus."\textsuperscript{12} Moreover, it
would be far better to speak of a 'Servant consciousness' of Jesus than of
his messianic consciousness.\textsuperscript{13}

As far as any "influence" of the Servant-conception on the thought of
Jesus is concerned, such language is, to say the least, ambiguous. It is not
ture that Jesus was influenced by Isaiah 53, or that he took over certain
ideas from the Servant prophecies as suitable for himself, or even that the
Servant Songs are merely a description of suffering and death which corre-
ponds remarkably with the story of Jesus' passion. There is a vast differ-
ence between this viewpoint and the assertion that the Servant Songs are
actually prophecy of the suffering and death of Jesus, who took human nature
upon himself to fulfil these prophecies. The latter is the answer of the New
Testament and of the historic Christian Church. This is the only tenable
viewpoint. Therefore, the present study is not titled, "The influence of the
Servant Songs on the thought of Jesus," nor "The role of the Servant Songs in
the life of Jesus," but rather, "The ministry of Jesus Christ as the Fulfil-
ment of the Isaianic Servant Prophecies."

\begin{footnotes}
\item[12] Alan Richardson, \textit{An Introduction to the Theology of the New Testa-

\item[13] Oscar Cullmann, \textit{The Christology of the New Testament}, revised
edition, translated by Shirley C. Guthrie and Charles A. M. Hall (Phila-
\end{footnotes}
CHAPTER II

THE SERVANT OF THE LORD IN THE
PROPHECY OF ISAIAH

The Texts

Number

Isaiah 53, the "holy of holies" of the prophecy of Isaiah, does not draw a complete picture of the Servant of the Lord. The Servant of the Lord is referred to elsewhere in the prophecy of Isaiah, particularly in the remaining three of the so-called "Servant Songs," namely, Is. 42:1-9, 49:1-8, 50:4-11, and also in Is. 61:1-3. Therefore, to restrict oneself to Isaiah 53 and to ignore the other passages foreshortens the picture. One must also take Isaiah 42, 49, 50, and 61 into consideration.

For most interpreters, even those with critical views, the inclusion of Isaiah 42, 49, 50 will constitute no problem at all. The close connection between the so-called "Servant Songs" is generally assumed. Yet, the same does not hold good for Isaiah 61. Most interpreters continue to deny the

1"Isaiah 53" is a common and convenient shorthand for Is. 52:13-53:12.


3"So ist ... c. 53 nur dann völlig zu interpretieren, wenn man die Lieder als Ganze ins Auge fasst." Hugo Gressmann, Der Messias (Göttingen: Vanderhoeck & Ruprecht, 1929), p. 308.
connection of Isaiah 61 with the figure of the Servant as portrayed in the four "Servant Songs."  

However, Isaiah 61 is, to say the least, reminiscent of the Songs. There are close similarities between the mission of Is. 61:1-3 and that of Is. 42:1-9, as, for instance, enduing with the Spirit, bringing of prisoners out of darkness, and opening of blind eyes. Thus, even though not usually reckoned among the Servant Songs proper, it is unquestionable that Is. 61:1-3 and the "Servant Songs" of Isaiah 42-53 express the same ideas and speak of the same person. Is. 61:1-3 was intended by Isaiah to express the mind and mission of the Servant of the Songs. Moreover, once the unity of Isaiah is established, it is impossible to dissociate Isaiah 61 from Isaiah 42, 49, 50, and 53. That is the way Jesus took these passages. He clearly understood Is. 61:1-3 as a Servant passage.

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4 An unfortunate legacy from Bernhard Duhm, Das Buch Jesaia (Göttingen: Vandenhoeck und Ruprecht, 1892), who first isolated four "Servant Songs."

5 Some scholars, for example, Franz Delitzsch, in Biblical Commentary on the Prophecies of Isaiah (Edinburgh: T.&T. Clark, 1890), vol. 2, pp. 395-96, regarded Is. 61:1-3 as a fifth Servant Song. Modern scholarship, however, has not endorsed this view.


Isaiah 42:1-9

The Lord introduces his Servant as his chosen one, endowed with his Spirit to bring forth justice (יְדִיבָה יְמֹר), "the total redemptive 'order' resulting from God's judgeship,"8 to the nations. He establishes יְדִיבָה in a surprising act of grace. This is demonstrated by means of the image of the herald who, contrary to custom, does not cry aloud (verse 2); of the bruised reed which symbolises the death sentence but which against expectation is not fully broken; and the flame which is badly flickering but not completely extinguished (verse 3).9 The Servant's work is Gospel work.

The Servant will not fail nor be discouraged until he has established justice in the earth. He has a mission to perform and will successfully complete that mission. He is personally to be "a covenant to the people, a light to the nations" (verse 6). The Servant not only procures by his mediation a covenant for the people, and light (salvation) for the Gentiles; he is a covenant to the people and light to the Gentiles. Covenant and light, God's bestowal of grace and salvation, are embodied in, have their root and origin in, and are dispensed by the Servant.10

Isaiah 49:1-8

In this "Song" the Servant speaks as an individual. He announces himself to the distant peoples as called by the Lord from birth and kept in

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readiness for his mission (verses 1 and 2). His is an office of the mouth; he is the prophet par excellence. Verse 3 has one explicit parallelism of "Servant" and "Israel." Verse 4 indicates that there are great difficulties in the execution of his work. However, at the very moment in which the Servant despairs of the success of his efforts the Lord announces a mighty extension of his task. Besides raising up the tribes of Jacob, and restoring the preserved ones of Israel, the Lord will make him a light to the nations (verse 6). Verse 7 anticipates the statements of Isaiah 52:15.

Isaiah 50:4-11

Again the speaker is the Servant. He speaks of his prophetical ministry, saying that the Lord wakens him morning by morning to hear as disciples hear (verse 4). In spite of great suffering under most adverse circumstances, he does not turn back from his task. He is obedient, wholly faithful to his commission (verse 5). In verse 6 the Servant presents details to show how he was not rebellious. His words call to mind immediately the physical sufferings of Jesus Christ. Instead of saying that men beat him, he declares that he himself gives his back to those who strike him. "There is majesty in the description, as though the servant were in full control of the situation. He sets himself forth as one who acts."\textsuperscript{11} The Servant is confident of the nearness of his divine vindicator (verses 7 and 8). No one will be able to secure a verdict of guilt against him (verse 9). In verses 10 and 11 the Servant is clearly distinguished from the rest of Israel.

Isaiah 50 does not indicate the reason for the Servant's suffering. The vicarious nature of his suffering is not yet clear. Yet, this passage is an anticipation of and preparation for the climatic Son of Isaiah 53.

\textsuperscript{11}Ibid., p. 300.
This text is by common consent one of the most important and perhaps the most discussed passage in the Old Testament.\(^\text{12}\)

In the prologue (52:13-15) and epilogue (53:11-12) the Lord speaks in the first person describing the Servant's future exaltation. In the body of the passage the prophet, speaking in the name of the remnant of Israel, meditates on the Servant's ignominy.

The Servant grows up with nothing to commend him, and is disdained (verse 2). He is despised and forsaken of men, a man of sorrows, and acquainted with grief (verse 3). We regard him as one punished by God. Yet, it is for our sins, not his own, that the Servant is pierced through and crushed (verses 4-6). He suffers submissively (verse 7), and is put to death (verse 8). His grave is assigned with wicked men, yet he is with a rich man in his death (verse 9). Death, however, cannot hold the Servant, but rather, after his death he again comes to life and is exalted (verses 10b-12).

It is impossible to read Isaiah 53 without being reminded of Philippians 2:6-11. Moreover, as Claus Westermann points out, there is point for point correspondence with the Church's confession as it is given in the Apostle's Creed--born, suffered, died, was buried, and rose again.\(^\text{13}\)


Isaiah 61:1-3

The term "Servant" is not actually used in this pericope. The speaker, however, is the Messiah, and he describes himself as commissioned and empowered by the Spirit to usher in the new era. His task is to bring good news to the afflicted; to bind up the broken-hearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, and the day of vengeance of our God; and to comfort all who mourn.

The work described is such that only God can accomplish; it is Messianic. The favorable year of the Lord is the Messianic age, the time of salvation and of divine presence. At his first appearance in Nazareth Jesus applies Is. 61:1-3 to himself (Luke 4:18-19). With him, the Messiah, there is present the Messianic age, the time of divine acceptance and presence.

The Servant of the Lord

The Expression "Servant of the Lord"

The expression "Servant of the Lord" is not actually used in the above-mentioned Servant passages, but the Lord calls him "my Servant" (נֶפֶס, 42:1; 49:3, 6; 52:13; 53:11), and the Servant speaks of himself as "his (the Lord's) Servant" (נֶפֶס, 49:5). This warrants the use of the expression "Servant of the Lord."

14 Young, The Book of Isaiah, p. 458.

Servant (םֶלֶךְ) in the Old Testament

The word ָּמֶלֶךְ has a double aspect: on the one hand, it signifies a slave with no rights even over his own family because he completely belongs to his master; on the other hand, it is the title of the most trusted confidant of the sovereign and the ready instrument of his purpose. In this latter sense, it is a title of great honor and status, something like "right-hand man," "plenipotentiary," "minister" in a government.

To be a servant of the Lord, and this applies particularly to the Servant in Isaiah, involves both election and equipment for a special work in the Lord's service. The Servant of the Lord is, thus, the Lord's plenipotentiary, elected and commissioned to be the effective instrument in the realization of the Lord's saving purpose.

In the Old Testament, "Servant of the Lord" is employed in a religious sense in five different ways: 1) as a self-designation of the pious worshipper (Ps. 109:28; 143:12); 2) as an ascription in the plural of pious persons (Ps. 113:1; 135:1); 3) as a collective term for the elect nation Israel (Ps. 136:22; Is. 41:8; 4) as a title of honour for outstanding instruments of God (Moses -- Ex. 14:31; Num. 12:7; Deut. 34:5; David--

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16 Smart, Second Isaiah, p. 302.
Number of occurrences

If one ignores the three verses where historical personages are called "my servant" by God, the singular "Servant of God" occurs in the whole of Isaiah only in chapters 41-53, and here 19 times: 41:8,9; 42:1,19; 43:10; 44:1,2,21,26; 45:4; 48:20; 49:5,6; 50:10; 52:13; 53:11.

Servant: from the whole Israel to a single individual (Delitzsch's pyramid)

Outside the "Servant Songs" there are instances in which the Servant is equated with Jacob--Israel (41:8,9; 44:1,2,21; 45:4; 48:20). So, "Servant" is "nothing but one predicate of Israel by the side of others." Yet, the Servant is also mentioned, without identification, in the following passages outside the Songs: 42:19; 43:10; 44:26; 50:10. In the Songs proper, the Servant, unmistakably an individual, is for the most unidentified, or anonymous, with the exception of Is. 49:3, where he is named as Israel.

What, then, is the relationship between the Servant and Israel?

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In answering this question one thing has to be kept in mind: it cannot be denied that there are passages which appear to identify the \( \text{תָּעָבְרָה} \) with the people of Israel (Is. 49:3). Some see him only as a part of Israel, probably in the sense of the Remnant, and others present him as a single man, an individual personality. Any solution must take the three categories of passages into consideration.

The Servant is not the personified nation of Israel pure and simple, for Israel as a nation has been a disobedient servant (see Is. 42:19). At the same time, however, he is closely associated with the nation of Israel. After all, it is in part for the sin of the nation that he suffers (Is. 53:8). Yet, this does not deny the fact that the Servant is distinguished from the nation.23 The Servant "is in Israel, of Israel, and yet separated from Israel."24

The best solution of this somewhat puzzling question of the relationship between Israel and the Servant is still that of Franz Delitzsch:

The idea of "the servant of Jehovah" assumed, to speak figuratively, the form of a pyramid. The base was Israel as a whole; the central section was that Israel, which was not merely Israel according to the flesh, but according to the spirit also; the apex is the person of the Mediator of salvation springing out of Israel.25

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23 Two of the differences are: outside the Songs the Servant is always passive, while in the Songs the title has an active signification. Israel suffers, but the initial cause of the suffering is its own sins (40:2), while the Servant suffers first and last for the sins of others (53:4 ff.). North, The Suffering Servant in Deutero-Isaiah, pp. 183, 181.


Isaiah presents an increasingly heightened individualization in his portrait of the Servant. A plurality is progressively reduced as an always decreasing minority, and ultimately a single individual, takes over the task which the totality could not carry out. Thus, the Servant of the Songs is one individual who in his own person realizes the task of the ideal Israel and conveys the saving grace of God to the nation of Israel and the other nations alike.

The Characters of the Fourth Song (Isaiah 53) and the Relationships between Them (the Centrality of the Servant)

An analysis of the Fourth Servant Song (Isaiah 53) from the viewpoint of the role of the different dramatis personae or characters, as well as the various connections among them will prove helpful for the understanding of this Song.

The Characters

Isaiah 53 has four characters: "I" (the Lord), "He" (the Servant), "We" (the prophet, speaking for his people), and "They" (many nations, kings, nations).

the great, many). It is noteworthy that only pronouns are regularly employed for the *dramatis personae* of the Song. This evidences its potency. Now what is the relationship between the Servant ("He") and those for whom his service is rendered, the "We" and the "They"? What is the attitude of the Lord to the Servant's work?

The Relationship: "I"--"He"

"I" (the Lord) is related to "He" (the Servant) in these ways: 1) the Lord presents the Servant as his Servant (*יֵשׁוּעַ, 52:13; 53:11), in the only two instances of the word יֵשׁוּעַ in Isaiah 53. The very absence of a proper name seems to be designed to express the fact that the true essence of this figure is to be found in its belonging to another, in this instance to the Lord. This "belonging to the Lord" is made plain in the use of the possessive "my." In fact, as Is. 53.3—"he grew up before him"—indicates in what is a reference to the Servant's entire life, the Servant lived his life in the presence of the Lord; 2) The "I" (the Lord) announces the Servant's supremacy (53:12): 3) The "I" reports on the attitude of "them" to "him" (52:15); 4) "He" was wrongly thought to be struck down by the Lord (53:4); 5) The Lord laid suffering for all on him. "The Lord has caused the iniquity of us all to fall on him" (53:6b). "The Lord was pleased to crush him, putting him to grief" (53:10). The Servant's atoning work is wrought

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30 Wrongly because the "we" thought that the Servant had been stricken, i.e. afflicted with a hateful, shocking disease such as leprosy as a direct consequence of his personal sin, which was not the case.
by God himself. The Lord himself takes the initiative, being himself the ultimate cause in the Servant's suffering; the "I" allots him "the many" as a portion (53:12). The transition from suffering and death to new life and exaltation is solely God's work. In fact, as far as the text goes, the action of the Lord is the only bridge leading from humiliation to exaltation.

The Relationship: "We"--"He"

Who are "We"?

The identity of the speakers in 53:1-10 is not directly indicated. Some interpreters hold that the speaker is the heathen nations, but there is no basis for such a view. Others suggest that the speaker is the prophet and his circle. Calvin was of the opinion that it is the prophet himself who is speaking in connection with the other heralds of salvation. Still others suggest the nation Israel. The text unmistakably indicates that the speaker is more than one person. Who, then, are "we"?


34 Delitzsch, Prophecies of Isaiah, p. 310.

35 The plural יִדְרַךְ (53:1), יִדְרַךְ (53:4), etc. should not be overlooked.
According to Franz Delitzsch, whenever we find a "we" introduced abruptly in the midst of a prophecy, it is always Israel that speaks including the prophet himself (see 42:24; 64:5; 16:6; 24:16). A little later he points out that the speaker in 53:1 is Israel's remnant, Israel καινόνμα, which had eventually come to its senses. This is the best view, namely, that the speaker is the prophet himself, that is, the Holy Spirit speaking through the prophet, speaking in the name of Israel's remnant. This remnant are those in Israel who had changed their opinion, who had been converted from despisers into confessors, who had experienced salvation by what happened to and through the Servant.

The Relationship between "We" and "He"

The relationship between "We" and "He" is characterized by two opposite attitudes, the latter cancelling out the former. The attitude of the "We" to "him" changes from hostility or scorn to appreciation and confession.

Who are "They"?

The "they" are the many nations (מלעי מלח) and kings (מלך מלכים) of 52:15, the strong (ממלך) of 53:12, and the many (מלעי М) of 52:14, 52:15, 53:11, 53:12a, 53:12c. All these words indicate plurality, and are associated with power and dominion. No wonder that they occur precisely in the prologue and epilogue of Isaiah 53, in contexts where the Servant is presented as a victorious figure.

36 Delitzsch, Prophecies of Isaiah, p. 310.
37 Ibid, p. 311.
38 Westermann, Isaiah 40-66, p. 257.
One of these words, "many" deserves special attention. "Many" is almost a Leit-motiv in Isaiah 53, and in Volz's opinion, "the catchword of the Song." As indicated above, "many" occurs five times, twice at the beginning (52:14,15), and three times at the end of Isaiah 53 (53:11,12a,12c). Of the five instances the word is used in four as a noun and in one (52:15) as an adjective. "Many" in a sense encompasses "many nations," "kings," and "the strong." "Kings" and "the strong" are at least parallel to "many."

Who, then, are these "many?" The majority over against the minority? Many but not all? No. As Joachim Jeremias so well points out, has an inclusive, and not an exclusive, sense. He says:

In Greek πολλοί is differentiated from πάνες (όλοι) by the fact that it is the antonym of a minority. It is thus used exclusively for many (but not all). In contrast, the Heb. can have an inclusive sense: "the many who cannot be counted," "the great multitude," "all." ... This inclusive use is due to the fact that Heb. and Aram. have no word for "all."

Thus, "many" are the whole community, the people, the great mass, the innumerable, all mankind. The Servant dies for the "many." He, the "one" Savior, stands over against the "many."

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42 Wolff, Jesaja 53, p. 29, n. 66.

The Relationship between "They" and "He"

The "they" are related to the "he" in these ways: 1) the "many" were astonished at his inhuman appearance (52:14); 2) "he" procures righteousness for the "many" (53:11); 3) "he" bore the sins of the "many" (53:12c); 4) the "many" will be sprinkled by "him" (52:15); 5) the "many" become "his" portion (53:12a).44 Here again one can perceive a contrastive duality of non-involvement and involvement.45 This duality is resolved through harmonization of its two poles: the many, who abhor him, are won by him; the many, who fail to recognize him, honor him as their prince; furthermore, the many, who underestimate him, are redeemed by him. At the beginning "they" in a way objectively contemplated "him;" at the end "they" are involved with "him," caught up by "him."

The Centrality of "He"

The most significant element in this analysis of the characters of Isaiah 53 is that the "He" stands in the centre of the nexus of relationships. In other words, of the six relationships theoretically possible among the four characters, only three are strong, and the other three barely exist.46

44 Consistency recommends that מִשְׁגָּר in v. 12a should be rendered "many" (Jerusalem Bible, "many hordes") rather than "great" (RSV, NEB, KJV). This verse should be translated (as it is in the Jerusalem Bible and the Portuguese Version) "I will allot Him the many for his portion," taking מִשְׁגָּר as acc. object of פְּּלַד governed by מְלֹא (cf. G-K #119k). This translation brings out the incomparable grandeur of the Servant better than a translation that would make him even the greatest of contending "mighty" ones. North, The Suffering Servant in Deutero-Isaiah, p. 127.

45 Clines, I, He, We and They, p. 38.

46 Ibid., p. 39.
Isaiah 53 is almost entirely taken up with relationships in which "he" figures. The overwhelming impression is that most of the action is done by or to the Servant. He does not talk. And yet he is the primary agent and the most acted upon. As a matter of fact, the central figure is plainly "he," the Servant.

The Threefold Role or Office of the Servant

In the portrayal of the Servant of the Lord, there is a blending of prophetic, priestly, and royal traits. The most accentuated ones are the prophetic traits, so that one may state that the Servant is a Prophet-figure. Yet, he is an altogether special or ideal case, inasmuch as he takes on the character both of priest and king.

The Servant as Prophet

The Servant depicted in the Songs is a person entrusted with a prophetic mission to the whole world. His function is that of a prophet. "Ear" (Is. 50:5) and "mouth" (49:2), for instance, are prophetic traits. His service is a ministry of the Word. He has a message from the Lord to proclaim.

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The content of his message is not harsh words of doom (Is. 42:2,3), but rather promises of consolation for the encouragement of the weary (50:4). He announces deliverance from error and from the consequences of sin, remission of the punishment for sin, and the establishment throughout the world of a right relationship with God. He brings good news to the afflicted, and proclaims liberty to captives (Is. 61:1).

The Servant as Priest

It may well be that priestly traits are not to be found in all the Servant Songs, yet Isaiah 53 unmistakably contains some sacrificial themes. The conceptions, and even a great number of words, have a distinctly priestly and sacrificial character, or are influenced by the description of sacrifice as found in the Pentateuch. This can be seen, for example, in the use of the figure of the Servant led to slaughter as a lamb, in the fact that the Servant will "sprinkle" many nations, and also that he

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49 Mowinckel, He that Cometh, p. 207.
51 Markus Barth, Was Christ's Death a Sacrifice? (Edinburgh: Oliver and Boyd Ltd., 1961), p. 9, n. 1, enumerates asham (53:10), nasa (to bear, 53:4,12), pesha (transgression, 53:5,8), avon (iniquity, 53:5,6,11), shalom (peace, 53:5) as sacrificial vocabulary.
52 The exact meaning of the verb ψ κω in v. 15a is not known. Westermann, Isaiah 40-66, p. 259. The same Westermann, however, seems to deny this, inasmuch as he goes on saying that literally it means "to leap," and that in the context it would be better to assume a verb with the meaning of "startle." As a matter of fact, the majority of the commentators (Delitzsch, North, and others), as well as ancient and modern translations (Septuagint: Θαυμάσατε, RSV, The Jerusalem Bible, The Portuguese Version) adopt the rendering "to startle," "to make to leap up with astonishment," or
interceded for the transgressors (53:12). Moreover, he renders himself as a guilt offering.

The Servant offers his life as a guilt offering (םֶשֶם). This word in 53:10 and the statement "he poured out himself (or, literally he poured out his soul, נַפַס) to death" in 53:12 are certainly the two clearest pointers to an atoning sacrifice. מִשְׁפַת is related to the verb מִשָּׁפַת, to offend, be guilty, incur liability to someone (see Lev. 5:19), and where it has no personal object, to feel guilty (for example Lev. 5:5,17). מִשָּׁפַת signifies first the guilt or debt, then the compensation, and, as a result, the sacrifice which discharges the debt or guilt, and sets the man free.\

The ritual relating to it is described in Lev. 5:14-6:7, 7:1-7, and Num. 5:5-8. Its main purpose was to make expiation for dues withheld from God the like. This rendering is based upon an Arabic word (not otherwise found in Hebrew). North, Isaiah 40-55, p. 132. On the other hand, the translation "sprinkle," which, by the way, is now generally abandoned, is adopted by the Syriac, the Vulgate (aspergit), KJV, New American Standard Bible, and commentators like Hengstenberg (E.W. Hengstenberg, Christologie des Alten Testaments und Commentar über die Messianischen Weissagungen der Propheten [Berlin: Trowitzsch und Sohn, 1829], p. 316) and Young. This rendering has the usage of the language in its favour, as Delitzsch himself recognizes (Prophecies of Isaiah, p. 306), and is, therefore, adopted.

54 In Is. 53:13 the conjunction "and" suggests a gradation. In addition to having borne the sins of many, the Servant will also make intercession for the transgressors. As Young indicates, here again there is reflection upon a priestly work of the Servant, who pleads before God the merit and virtue of his atoning work as the only ground of acceptance of the transgressors for whom he dies. Young, The Book of Isaiah, p. 359.

55 Delitzsch, Prophecies of Isaiah, p. 333.
(Lev. 5:14-19) \(^{56}\) or from man (Lev. 6:1-7). \(^{57}\) The general principle governing the guilt offering was that the offender had to repay what he had withheld, plus one-fifth of its value, and in addition offer a ram as a sacrifice. In Is. 53:10 the Servant of the Lord takes over the role of the animal in the guilt offering by the offering of his own life. \(^{58}\) "The Messianic servant offers himself as an \(\text{\large \(\Psi\)}\) in compensation for the sins of the people, interposing for them as their substitute." \(^{59}\)

Thus, in Isaiah 53 the Servant is himself the Victim (the lamb, the guilt offering) and himself the Priest (he who sprinkles and he who interceded for the transgressors). As a priest, he takes up the high-priest's appointment to legal and cultic duties. \(^{60}\) The high-priest had to "bear the judgment of the people of Israel . . . before the Lord" (Ex. 28:30), and to "bear the iniquity of the congregation, to make atonement for them before the Lord" (Lev. 10:17). This is apparent in the whole description of the Servant's mission in Isaiah 53.

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\(^{57}\) Dues withheld from man included such unneighbourly acts as robbery, or a man's neglecting to return at the appointed time property deposited with him for safekeeping. North, "Sacrifice," p. 207.


\(^{59}\) Francis Brown, S. R. Driver and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: At the Clarendon Press, 1962), p. 80. As shall be indicated later on, inasmuch as it carries the idea of substitution, \(\text{\large \(\Psi\)}\) is another of the variations played on in the theme of vicarious suffering.

\(^{60}\) Barth, Was Christ's Death a Sacrifice?, p. 9, n. 1.
The Servant as King

There are undoubtedly kingly features in the Servant, which can be found in almost all of the Servant Songs. The Servant establishes justice (42:1,3,4), releases prisoners (42:7; 49:9), wields a sword (49:2), raises up the tribes of Jacob, and restores the survivors of Israel (49:5,6). Moreover, the Lord will allot the many for his portion (53:12), and kings will shut their mouths because of him (52:15).

The typical kingly predicates, however, do not imply that the Servant, in carrying out his mission, appears as a political, warrior-Messiah, a Messiah of the kind that is depicted in the non-Biblical Psalms of Solomon. As a matter of fact, as Isaiah 53 makes plain, the salvation which the Servant obtains for sinners is spiritual in nature. The theme of Isaiah 53 is not deliverance from foreign oppressors or unjust affliction, but rather salvation from the guilt and power of sin. "The Servant is a soteriological rather than a political Messianic figure."61

A further question to be asked is that of the relationship between the Servant and the Davidic Messiah, the anointed King of the house of David. Even though it may be true that there is nothing in the Songs proper to indicate that the Servant was to be an anointed king; and even though it may be hard, impossible or useless62 to attempt to prove that the Servant is the Davidic Messiah of Isaiah 9 and 11, it is nevertheless clear that "there

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62 As North thinks. Ibid.
exists an intimate relationship between them," to say the least. The language in which the Servant is introduced in the first Song, for instance, comes close to that in which the "shoot from the stump of Jesse," the promised Davidic Messiah, is described in Is. 11:1-10. On the Davidic Messiah and the Servant alike the Spirit of the Lord rests; both administer justice equitably, among the nations as well as in Israel. Furthermore, there is no lack of testimony in favor of the external lowliness of the Davidic Messiah (Isaiah 11: he grows up in the lowliest surroundings; see Zech. 12-14).

A final point is that the Servant's ministry to Israel and the nations corresponds with that of the coming king whose advent, according to Is. 55:3-5, means the fulfilment of the covenant mercies promised to David. In fact, Is. 55:3 is the only explicit allusion in the second part of Isaiah to the everlasting, Davidic covenant. This seems to indicate that in the prophet's own thought, not to say in the mind of the Holy Spirit, there was made a connection between the promise of the Davidic Messiah and the Servant. In this sense Hummel is right in stating that "it will not quite square with the Biblical evidence to assert that Jesus (let alone the later church) first unified the two prophetic streams." Anyway, even though it may be impossible to establish conclusively that the figures of the Davidic Messiah and the Servant were already blended in the prophecy of Isaiah itself, there can

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be no question that in the person and preaching of Jesus Christ both streams are unified. This is the firm witness of the New Testament.

**The Mission of the Servant**

Since the Servant is anonymous in the prophecy of Isaiah, scholars who do not accept the witness of the New Testament face the question of the identity of the Servant for them a most puzzling question. And even though there is much about his identity in the Old Testament that might be called enigmatic, the same does not apply to the Servant's mission. "We learn fairly accurately what the nature of his work is, and we hear a few details about his fate." 66

**Saving Mission**

The Servant has a saving function. In Is. 42:1 he is introduced as one who "will bring forth justice to the nations." He is the Lord's instrument to raise up the tribes of Jacob, and to restore the preserved ones of Israel, those who have been preserved from calamity, (Is. 49:6a). The Lord will also make him a light to the nations so that his "salvation may reach to the end of the earth" (Is. 49:6b). Yet, it is particularly in Isaiah 53 that the Servant's saving mission is so clearly described: the Servant will sprinkle many nations (52:15); he bears our sicknesses (53:4); he carries our sorrows (53:4); our chastisement is laid upon him (53:5); by his wounds we are healed (53:5); he makes his life a substitute for us (\(\text{\(\Delta\psi\))} (53:10); he will justify the many (53:11); he pours his life (53:12); he intercedes for the transgressors (53:12).

66 Cullmann, *Christology*, p. 53.
His Mission Consists of Suffering

The Servant meets the greatest difficulties and sufferings in carrying out his mission. No wonder that he is known as the Suffering Servant. In fact, suffering is his mission. This is indicated even in the first of the so-called Servant Songs. The statement, "he will not be disheartened" (42:4) suggests that he has good reason for losing heart. In 49:4 he thinks that all his endeavours are in vain. He is despised and abhorred by the nation (49:7). Is. 50:5-7 shows that he has to endure opposition, derision, beating, and ill-treatment.

In the fourth Song the prophet does not spare words in describing the depths of the Servant's suffering. He is despised and forsaken, a man of sorrows, and acquainted with grief. He is put in prison, disfigured, pierced, and bruised. He dies a martyr's death (verse 8 - "he was cut off out of the land of the living;" verse 10 - "he was crushed."). The fourth Song, thus, endeavors to depict the Servant's sufferings as supreme. As a matter of fact, almost all possible misfortunes are attributed to the Servant: ugliness, loneliness, misunderstanding, persecution, public condemnation, beating by men, and by God. According to Volz, he is conceived as the bearer of the sufferings and sorrows of all mankind. The Servant is "das personifizierte Leiden," suffering personified.

Suffering is, no doubt, the most prominent and revolutionary aspect of the Servant. The is the suffering Servant of God. And it is

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67 Quoted by Smart, Second Isaiah, p. 207.
68 Volz quoted by Wolff, Jesaja 53, p. 23.
interesting to note that suffering is not only a consequence of his mission, as was the case of prophets like Jeremiah, who suffered in the course of, or as a result of, his witness; suffering is his mission. Suffering is the characteristicum of his mission. It is not only his experience, but the very means whereby he is to bring his mission to a successful conclusion. The discharge of his mission is impossible without suffering. This conception is unique in the Old Testament.

The suffering of the Servant is not accepted by God post eventum; rather, it was intended by the Lord, it was his purpose for the Servant from the very beginning. God elected the Servant for suffering. Servant and suffering go hand in hand.

The Servant Suffers Willingly

The voluntary character of the Servant's suffering is hinted in Is. 50:6, "I gave my back to those who strike me." This is also made abundantly clear in Isaiah 53, particularly in verse 7, "he did not open his mouth;" verse 10, "he rendered himself as a guilt offering;" and verse 12, "and let himself be numbered with the transgressors." The emphasis is on the Servant's own active part in what his suffering entails and is accomplished by it. He offers no resistance to being numbered with the transgressors; he

70 Bright, The Kingdom of God, p. 148.
73 It is preferable to translate the niphal יָבְלָא (from יָבָל, "to be numbered with") by a reflexive—niphal tolerativum—than by a passive.
actually accepts it. Indeed he deliberately takes upon himself this mediating office even unto death. 74

The Servant Suffers Undeservedly, But in Silence

The Servant is guiltless. "He had done no violence, nor was there any deceit in his mouth" (53:9). Suffering a violent death is not due to guilt incurred by himself, but due to the sins of those who report it. Even though suffering innocently like Jeremiah and Job, he, unlike them, suffers in patient and uncomplaining silence. Like a lamb, he does not open his mouth (53:7).

The Servant Suffers in Obedience to the Lord

The Servant suffers in obedient surrender what has been ordained for him by the Lord. For "the Lord has caused the iniquity of us all to fall on him" (53:6), and "the Lord was pleased to crush him" (53:10). In face of this the Servant confesses his unresisting obedience—"I was not disobedient" (50:5). In complying with the Lord's purpose, the Servant realizes fully and purely the ideal which should constitute the vocation of the whole people of Israel: to serve the Lord in intelligent and willing obedience. 75

The Servant Suffers and Dies Vicariously

In Isaiah 53 there is a contrast between the one, the Servant, and the many, all mankind. This is not only a quantitative but also qualitative contrast. On the one hand is the Servant who is righteous. On the other are

the many who have no righteousness, but who have sicknesses, grie
gressions and iniquities. Then there takes place a strange and mys
erious exchange, in which the Servant who deserves blessing is cursed, and the sins
ers who deserve God's curse receive the Servant's blessing. The Servant
takes away the sin of the many.

This idea of substitution or vicarious representation is the main thought behind the title "Servant of the Lord." In Isaiah 53 it is the central and major theme, articulated particularly in verses 4-6, 8, 10-12. This theme is expressed in no less than thirteen different ways: 1) he bore our griefs; 2) he carried our sorrows (verse 4); 3) he was pierced through for our transgressions (verse 5a); 4) he was crushed for our iniquities (verse 5b); 5) the chastening for our well-being fell upon him (verse 5c); 6) by his scourging we are healed (verse 5d); 7) the Lord has caused the iniquity of us all to fall on him (verse 6b); 8) he was cut off out of the land of the living for the transgression of my people (verse 8); 9) he renders himself as a guilt offering (verse 10); 10) he, the Righteous One,

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76 Cullmann, Christology, p. 51.

77 Here the juxtaposition of us and he in "the griefs of us he bore" brings to the fore the idea of substitution. Young, The Book of Isaiah, p. 345.

78 Sin and guilt are dominant concepts in Is. 53:4-6. In 4a it is not really sin that is spoken of, but the evil which is consequent upon human sin, although not always the direct consequence of the sins of indi
ciduals (John 9:3). Delitzsch, Prophecies of Isaiah, p. 316.

79 יִשְׁכַּנְנִי, literally "our peace." Yet, more in accordance with the full idea of the word, "our general well-being," "our blessedness." Ibid., p. 319.

80 כָּלָּאֹת carries the idea of substitution. See above, n. 56. According to von Rad, Old Testament Theology, p. 257, n. 31, it is to be understood in the more general legal sense of "substitute," "compensation."
will justify the many who possess iniquities (verse 11); 11) he will bear their iniquities (verse 11b); 12) he himself bore the sin of many; 13) he interceded for the transgressors. In this way God so carefully underlines the central theme of vicarious representation. 81

Summing up: there are four things which invest the Servant's suffering with unlimited atoning power: the fact that it is voluntary suffering (verse 10), undeserved (verse 9), patiently borne (verse 7), and willed by God (verses 6, 10). Therefore it is atoning for others, for the many (verses 4-6). "Because it is life with God and from God that is here given over to death, this death has an unlimited power to atone." 82

The Servant is a Victorious Figure

Is. 49:4 states: "Yet surely the justice due to me is with the Lord, and my reward with my God." (See also Is. 49:7). Is. 50:7-9 emphasizes: "For the Lord God helps me . . . and I know that I shall not be ashamed. He who vindicates me is near." Thereby these passages indicate that the Servant is a triumphant figure, that the Lord will confess his Servant even beyond death and the tomb. This fact is emphatically made clear in Isaiah 53. Because of this, special emphasis has to be put on the fourth of the so-called Servant Songs.

81 Volz, quoted by Wolff, Jesaja 53, p. 32, n. 82.
Even though it cannot be denied that vicarious suffering is a major theme in Isaiah 53, the theme of the poem is no doubt the exaltation of the Servant. As a matter of fact, vicarious suffering and exaltation are inextricably connected. Vicarious suffering is the main presupposition of the exaltation; exaltation is the goal of the vicarious suffering.\(^{83}\) The emphasis, however, lies on the exaltation.

This is made clear in the very first verse of Isaiah 53, "Behold, my Servant will prosper" (Is. 52:13). This opening statement is in fact a kind of heading to the whole prophecy. It contains a brief, condensed explanation of the theme of the prophecy, namely, the contrast between humiliation ("my Servant") and exaltation ("will prosper"). In other words, "Behold, my Servant will prosper" points out the plot of the Song, namely, suffering and humiliation followed by triumph through the grace of God, per crucem ad lucem.\(^{84}\)

Therefore, in Isaiah 53 the suffering and death of the Servant are not viewed in isolation; they are viewed from the eschatological viewpoint of the Servant's victory and exaltation.\(^{85}\) To take the suffering and death of the

\(^{83}\)Wolff, Jesaja 53, p. 33.

\(^{84}\)This is something new and unheard of, going against tradition and all men's settled ideas. Westermann, Isaiah 40-66, p. 260. According to Wolff, Jesaja 53, p. 32, it is precisely the announcement of the exaltation that makes of this prophecy a prophecy. C. H. Dodd, The Old Testament in the New (Philadelphia: Fortress Press, 1963), p. 19, indicates that this same plot can be noticed also in the Passion Psalms, Psalm 8, Zech. 9-14, Is. 6:1-9:6. Jesus' ministry as the suffering Son of man corresponds exactly to this plot or scheme.

\(^{85}\)"... das Leiden des Knechtes is erzählt ... von der Errettung aus, aus der Erfahrung des Sieges." Wolff, Jesaja 53, p. 31.
Servant in isolation, that is, apart from his exaltation, will result in an inaccurate picture of the Servant.

The Structure of the Song Points to the Victorious Character of the Servant

The very structure of Isaiah 53 indicates that the emphasis is to be laid on the Servant's exaltation.

Isaiah 53 divides into five paragraphs or strophes: 1) Is. 52:13-15, The future exaltation of the Servant; 2) 53:1-3, The Man of Sorrows; 3) 53:4-6, His vicarious sufferings; 4) 53:7-9, His ignominious death; 5) 53:10-12, His rehabilitation and reward. In a broader sense, however, the Song may be said to divide into two parts: 1) what certain people report about the Servant's suffering (53:2-9) and his deliverance (53:10-11a); 2) God's verdict (52:13-15 and 53:11b-12).

The first part (53:1-11a) is set within the framework of two divine sayings, two announcements by God. Is. 53:1-11a, which describes the sufferings of the Servant in the past, is set within the framework of a prologue and an epilogue in which the Lord announces the Servant's future exaltation. This peculiar arrangement points to the fact that the emphasis lies on the Servant's exaltation.
The Servant's Exaltation in the
First Announcement by God
(Is. 52:13-15)

"My Servant will prosper" (52:13a)

In its primary meaning the Hebrew verb הָעַיִּ֣י merely means to act
with understanding or intelligence. Accordingly, the Septuagint translates
and the King James Version, as well as the Portuguese Version,
"deal prudently." The verb, however, has a variety of senses, such as "give
attention to, consider;" "have insight, comprehension;" "act prudently;"
"prosper, have success." The meanings, as Brown, Driver, and Briggs indi-
cate, are hard to classify, and scholars differ greatly. In Is. 52:13,
however, the right translation is "shall prosper." The verb הָעַיִּי is,
thus, one of the Hebrew verbs which denote both an action and its results.
The relation between the primary meaning of הָעַיִּי, "to act with understand-
ing," and "to prosper" is that an intelligent action usually results in suc-
cess. And this success is the emphasis here in Is. 52:13. The Servant will
be successful in his work; he will achieve what he proposes. His mission
issues in exaltation.

86 Here hiphil imperfect הָעַיִּי.
87 Brown, Driver, and Briggs, p. 968.
88 Adopted by the RSV, NEB, JB, New American Standard Bible, NIV
footnote, North (Isaiah 40-55, p. 131), Young (Isaiah 53, p. 10), Brown,
Driver, and Briggs, p. 968.
89 Westermann, Isaiah 40-66, p. 258.
"He will be high, and lifted up, and greatly exalted" (52:13b)

Here the exaltation of the Servant is presented by three verbs which denote respectively its beginning, continuation and climax. The first verb, ָנָה, signifies "to rise up," to become exalted," "to become manifest as exalted." The niphal form ָנָה is reflexive in force, and may be rendered "he will raise himself." The third verb, ָנָה, expresses a state or condition, "he will be very high," and thus it sets forth the final point of exaltation. The three verbs taken together present the highest peak of exaltation. The addition of the adverb ָהַנָּה also points in that direction.

"Kings will shut their mouths on account of him" (Is. 52:15)

The deepest degradation possible (52:14) is followed by a glorification of the loftiest kind. In beholding the one who so suddenly is brought out of the depths, and lifted up to so great a height, kings shut their mouths. This shutting of the mouth is the involuntary effect of the overpowering impression, or the manifestation of their extreme amazement at the victorious Servant. It is a sign of awe and honor.

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90 Qal imperfect ָנָה.
91 Niphal perfect consecutive ָנָה.
92 Qal perfect, ָנָה.
93 Young, Isaiah 53. p. 12.
94 Delitzsch, Prophecies of Isaiah, p. 309.
95 Young, The Book of Isaiah, p. 339.
"He will see his offspring" (53:10)

In itself this phrase means that there will be a large posterity, a family of many descendants. In this case, however, it refers not to literal descendants but rather to a spiritual seed or posterity (son). This seed is the new "seed of Israel," the people redeemed by the Servant, who by his death has removed their guilt. The reference is to the church of the redeemed out of Israel and all nations.97

"He will prolong his days" (53:10)

This is a clear reference to God's act of restoring the Servant after his death. The Servant, who had been slain and buried, receives new life. He is to live again and be fully rehabilitated. Yet, no attempt is made to be precise or to explain. And this already answers the question of whether a resurrection from the dead is involved. Though many scholars seem to be quite sure of this, it should be noted that there is no circumstantial description of his resurrection. At this point the prophecy is imprecise, open-ended. All the text says is that the Lord will prolong the Servant's days. While this points out that the Servant's exaltation will assuredly take place, the "how" cannot be ascertained at the stage of the prophecy. Only at the time of the fulfilment would it become clear that the "how" of the exaltation was to be the Servant's bodily resurrection.

96 Young, The Book of Isaiah, p. 355.

97 Delitzsch, Prophecies of Isaiah, p. 335.
"He will see (?) light" (53:11)

In the Masoretic Text no object is supplied to the verb "to see." The Septuagint reads "light" after "see." This reading is now confirmed by the Dead Sea Scrolls. If this be correct, it would mean that the Servant sees light in the sense that he lives again. This would be a further indication of the Servant's rehabilitation and exaltation after death.

The Servant's Exaltation in the Second Announcement by God (53:11b-12)

"He will divide the booty with the strong" (53:12)

This image of the division of conquered booty is used to express the Lord's definitive acknowledgment of his Servant beyond death and the tomb.

Summing up: The Servant goes per crucem ad lucem. "He conquers when He falls; He rules after being enslaved; He lives after He Himself has been apparently cut off. His glory streams upon the dark ground of the deepest humiliation."

Summary

The Suffering Servant is the Servant of the Lord (Is. 42:1; 49:5; 52:13; 53:11). He is God's plenipotentiary, who is elected, equipped, and

98 ἑκτίστησιν ὄρεια φωτίζῃ.

99IQ1 supplies הינ as object.

100Young, The Book of Isaiah, p. 356, n. 41.

101Delitzsch, Prophecies of Isaiah, p. 341.
commissioned to be the effective instrument in the realization of the Lord's saving purpose.

In the Servant prophecies, the Servant is the primary agent and the most acted upon. He is the central figure.

In his own person the Servant realizes the task which Israel could not carry out, and conveys the saving grace of God to the nation of Israel and the other nations alike.

The Servant is entrusted with a prophetic, priestly and royal office. As Prophet, he proclaims, not harsh words of doom (Is. 42:2-3), but rather good tidings to the afflicted (Is. 50:4; 61:1). As Priest, he offers his life as guilt offering for the many, being both the Victim and the Priest. He also sprinkles many nations (Is. 52:15) and intercedes for the transgressors (Is. 53:12). As King, he establishes justice (42:1,3), releases prisoners (42:7), and raises up the tribes of Jacob. He is victorious over death, and kings shut their mouths because of him (Is. 52:15). Yet, the Servant is not a political messianic figure. He is a soteriological figure, whose mission is to obtain spiritual salvation for all mankind.

The Servant's saving mission consists of voluntary, undeserved, patient, obedient, God-willed, vicarious suffering. He is victorious, going through suffering to glory.

The Servant Songs are prophecy, and the Servant is a prophetic figure. The Servant Songs are not biography, that is, an account of the life of someone who lived in the past. The description of the sufferings, death, and

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102 The fact that the sufferings and death of the Servant are mostly described as past does not warrant the conclusion that the prophet is presenting one who has already come. Although the body of the Fourth Servant Prophecy (Is. 53:1-10a) is placed in the past, both in the introduction (Is. 52:13-15) and conclusion (Is. 53:10b-12) the setting is placed in the future.
vindication of the Servant lacks the note of the particular which character-
izes the historical or biographical narrative. As Walter Zimmerli indicates,
"the sphere of the biographical . . . is completely abandoned, and we are
given a sketch of the true servant of Yahweh which transcends all individual
experience." The Servant prophecies point to the figure of one who is to
come. Thus, the Servant "belongs to the realm of pure miracle which Yahweh
reserved for himself." He is a "prefiguration" (Vor-Bild) of Jesus
Christ.

Therefore, one has to allow the introduction and the conclusion to set the
time in which the action is to take place, and the body of the passage is to
be taken as also referring to the future. It is in relation to the future,
observed from a future, eschatological, standpoint that the death of the
Servant is past, and not in relation to the present of the prophet. North,
The Suffering Servant in Deuter-Isaiah, p. 211.

105 Wolff, Jesaja 53, p. 36.
CHAPTER III

THE SERVANT IN THE OLD TESTAMENT

CANON AFTER ISAIAH AND IN PRE-CHRISTIAN JUDAISM

Echoes of the Suffering Servant in the Old Testament Books after Isaiah

The Servant prophecies of Isaiah are nowhere quoted in the rest of the Old Testament. However, Dan. 12:3, written between 538-528 B.C.,\(^1\) has some slight verbal similarities with Isaiah 53. Moreover, the description of the Messianic King in Zech. 9:9, written around 520 B.C.,\(^2\) and the reference to the "pierced" in Zech. 12:10 are strongly reminiscent of Isaiah 53.

Daniel 12:3

In Dan. 12:3 there are three possible verbal allusions to Isaiah 53: 1) the expression "they that are wise" (אֲנָפִיִם תֹּאמִים, which resembles Is. 52:13, אֲנָפִיִם תֹּאמִים; 2) "those who lead the many to righteousness" (אֹתָהּ הַמַּעֲשֵׂה הָרָאשׁי, which is similar to Is. 53:11, אֹתָהּ הַמַּעֲשֵׂה הָרָאשׁי; 3) "the many" (מִרְאוֹת יְבָנָה), which occurs five times in Isaiah 53.

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Dan. 12:3 may reflect some words and thoughts of Isaiah 53. However, this does not go beyond verbal similarities. The message of Dan. 12:3 is totally different from that of Isaiah 53.

Zechariah 9:9

Zech. 9:9, "Rejoice greatly, 0 daughter of Zion! Shout in triumph, 0 daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey," presents the Messianic King who comes to Zion in humility. Like the Suffering Servant he is just, or righteous (see Is. 42:2,4; Is. 53:11). His righteousness is manifested in his being endowed with salvation. He is righteous inasmuch as he is the Savior.

Zechariah, who was doubtless acquainted with the prophecy of Isaiah, concluded that Dan. 12:3 is intended as an interpretation of Isaiah, assuming that Dan. 12:3 is intended as an interpretation of Isaiah, concluded that the Servant of Isaiah was the wise men (Christopher R.[ichard] North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study, 2nd ed. (London: Oxford University Press, 1956), p. 7."

"Hier mögen also wohl Worte und Gedanken aus Jes. 53 sein, aber nicht die Botschaft." Wolff, p. 39.
Messianic passages summarizes the great predictions of the former prophets,\(^5\) describes the Redeemer-King as afflicted and suffering. Thus, both Isaiah and Zechariah present the Messianic King as the Servant King. Zechariah, however, does not explicitly mention that the King is to be a vicarious sufferer.

As the New Testament points out, Zech. 9:9 was fulfilled in Jesus' entry into Jerusalem (Matt. 21:4-5; John 12:14-16). Jesus came to Jerusalem unarmed and riding on a donkey, the animal of peace. His manifestation as Jerusalem's King was fully in keeping with the will of meekness which characterized his whole ministry as the Servant of the Lord (see Matt. 11:28,29).

Zechariah 12:10

Zech. 12:10 presents the "pierced," on whom the house of David and the inhabitants of Jerusalem will look, and for whom they will mourn. This is a Messianic prophecy. The "pierced" of Zech. 12:10 refers to the Messiah, who in Is. 53:5 is described as "pierced through for our transgression." The English translation has "pierced" in both passages. In the Hebrew text, however, Zechariah has the word ַיִתְנָבִי, whereas Isaiah uses the word ַיִתְנָפִי. Thus, as far as language is concerned, there is no apparent influence by Isaiah 53 upon Zech. 12:10. However, as far as content is concerned, Zech. 12:10 breathes the same message of Isaiah 53,\(^6\) and both prophecies were fulfilled in Jesus Christ (see John 19:37).


The Servant and Pre-Christian Judaism

Did pre-Christian Judaism, particularly in the days of Jesus, expect a Messiah who was to suffer and die as an atonement for the sins of mankind? Were the Servant prophecies of Isaiah interpreted messianically during the intertestamental period? These are hotly debated questions. Some answer in the affirmative; many answer in the negative.

Joachim Jeremias supports the view that the Servant Songs were messianically interpreted in pre-Christian times, at least in Palestinian Judaism. He indicates that the Messianic interpretation of the passion sayings in Is. 53:1-12 "can be traced back, if not with the same certainty (as in the case of Is. 42:1-2 and 52:13-15), at least with a high degree of probability, to the pre-Christian period."

The same view is shared by W. Staerk (Soter, 1933), H. Riesenfeld (Jésus transfiguré, 1947), and W. D. Davies (Paul and Rabbinic Judaism, 1948). The latter states that "the assumption is at least

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7 Jeremias still makes much out of the distinction between Hellenistic and Palestinian Judaism. His point is that the Songs were given a Messianic interpretation in Palestinian Judaism and a collective interpretation in Hellenistic Judaism. Yet, the distinction between Hellenistic and Palestinian Judaism should not be overemphasized. It is often assumed that the Jewish and Greek worlds were separated by a deep cleft. However, as Gerhard Friederich indicates, more recently students of Judaism (as, for example, Schürer, A. Schlatter, G. Dalman, J. A. Fitzmyer, and others) have shown repeatedly that in the age of Hellenism the antitheses between Semite and Greek were not as sharp as they had been before. There was a great reciprocal interaction between the Semitic and the Greek worlds. Gerhard Friederich, "Pre-History of the Theological Dictionary of the New Testament," Theological Dictionary of the New Testament, 10 vols., trans. by Geoffrey W. Bromiley (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1979), 10:653-54, 659.

8 Walther Zimmerli and Joachim Jeremias, "pais theou," p. 699. Jeremias bases his view on his own interpretation of the Similitudes of Enoch; the Peshitta, which is the authorized Bible of the Syrian Church, dating from the latter 4th or early 5th century; the Greek translations of Aquila and Theodotion, dating from the 2nd century A.D.; the Targum, whose text was
possible that the conception of a suffering Messiah was not unfamiliar to pre-Christian Judaism."

The great majority of interpreters, however, do not think that there had been any conflation of the Messiah and the Suffering Servant in pre-Christian Judaism.

fixed in the 5th century A.D.; Rabbinic materials, and Justin Martyr (middle of the 2nd century A.D.).


This question, however, is not to be decided by a vote of the majority. It is necessary to examine the literature of the intertestamental period (Apocrypha and Pseudepigrapha), the versions (Septuagint and Targum), the Dead Sea Scrolls, and Rabbinic writings, to see whether the idea of a suffering, dying, and rising Messiah was known to pre-Christian Judaism. The writings which deal with the Servant Songs or seem to reflect their language, and which are, therefore, pertinent to this study are: The Septuagint, The Wisdom of Solomon, 4 Maccabees, The Similitudes of Enoch, 2 Esdras, The Qumran Texts, The Targum of Jonathan, and Rabbinic materials. In addition, the witness of the New Testament is not to be ignored, for it may be decisive at this point.

The Servant in the Septuagint

Every translation inevitably involves interpretation and reflects the translators' understanding of the text. In this sense, the Septuagint, the translation of the Hebrew Scriptures into Greek during the two centuries or so before Christ, is also an enterprise in interpretation. As a matter of fact, the Septuagint (LXX) is, in some respects, like the Targums, a commentary on the sacred text. Hence, it would be important, if possible, to discover the interpretation which the LXX translators put upon the prophecy in Isaiah, particularly Isaiah 53.


12 This text is not necessarily identical with modern editions of the Biblia Hebraica. The Qumran manuscripts reveal the existence of various forms of the text alongside each other before the fall of the Second Temple, namely, a type of text underlying the Septuagint version, a popular Palestinian type closely akin to the Samaritan Pentateuch, and the
as translated in the Septuagint

In translating the Hebrew word \( \text{יְהִי} \), the Greek translators use \( \text{πᾶς}, \text{δούλος}, \text{θεράπων}, \text{οἰκέτης}, \) and \( \text{ουκέτης} \). In Isaiah, where \( \text{יְהִי} \) occurs 19 times, the LXX mostly has \( \text{πᾶς} \) (41:8,9; 42:1; 43:10; 44:1,2,21 (twice), 26; 45:4; 49:6; 50:10; 52:13; see also the plural \( \text{οἱ} \) \( \text{πᾶδες μου} \) for the Hebrew \( \text{יְהִי} \) at 42:19). Yet, it still uses \( \text{δούλος} \) in three instances (48:20; 49:3,5; see the plural \( \text{οἱ} \) \( \text{δούλοι τοῦ θεοῦ} \) for the Hebrew \( \text{יְהִי} \) at 42:19 and \( \text{δουλεύοντα} \) for the Hebrew \( \text{יְהִי} \) at 53:11). Is there any special reason for adopting the rendering \( \text{πᾶς} \) ? According to Karl Heinrich Rengstorf, the basis of the rendering \( \text{πᾶς} \) in most cases, and not \( \text{δούλος} \), is the recognition by the translator of the fact that the \( \text{יְהִי} \) does not render his service within the framework of a relationship to his master which is established for the purpose, but on the basis of an essential position in his \( \text{οἶκος} \). In other words, the 'proto-Masoretic' text. For Qumran there was not yet a simple authoritative text. It was not until around A.D. 100, when Aquiba and his colleagues at Jamnia standardized the 'proto-Masoretic' as the only acceptable text, that the Jews began to acknowledge or use only this type of text, upon which the later Masoretic edition was based. Ernst Wüthwein, The Text of the Old Testament: An Introduction to the Biblia Hebraica, trans. Erroll F. Rhodes (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1979), pp. 12-21.


translator takes מְנַהֲג more in the sense of son, someone that is not just hired for a service but has an essential relationship with the Lord. 16

Isaiah 42, 49, 50, and 61 in the Septuagint

The LXX translators take the 42nd chapter of Isaiah as referring to the nation of Israel. In the opening verse of that chapter, with the freedom of paraphrasers, they introduce the names "Jacob" and "Israel" as explanatory of the titles "my Servant" (�ְנַהֲג), and "my chosen" (נָחָלָה). These additions give expression to the collective interpretation of Isaiah 42.

Isaiah 49 is also referred to Israel. Regarding Isaiah 50, the text affords no obvious clue to the interpretation of the translator. The same holds good for Isaiah 61.

Isaiah 53 in the Septuagint

Textual differences between the Septuagint and the Masoretic Text

Compared to the Masoretic text, the LXX exhibits a tendency to modify or eliminate the passion texts. In 53:5, instead of "he was crushed," the LXX has "he was sickly" (μεθυσθηκεν). In 53:8, instead of "he was cut off," the LXX has "his life is removed or taken away" (ἀναπέστη, lit. "lifted up"). Is. 53:9 is re-interpreted to mean that the verdict is passed upon the wicked and the rich by God himself in retribution for the putting

16 Humanly speaking, the rendering παῖς, which can mean both "servant" and "son," turned out being very suitable for the identification of the Servant with Jesus, the Son of God, by the Early Christians. In the New Testament Jesus is called παῖς (Matt. 12:18; Acts 3:13,26; 4:27,30), but never δοῦλος. The second century A.D. versions by Aquila, Theodotion, and Symmachus render the Hebrew מְנַהֲג δοֹּלָו throughout, with the exception of Theodotion, which at 42:1 retains the מְנַהֲג of the LXX. It is not unlikely that this procedure is a reaction against the LXX. Wolff, Jesaja 53, p. 40.
to death of the Servant. In 53:10, "to crush" becomes "to cleanse." In 53:8, however, where the Masoretic Text, due to the employment of metaphorical language, is not quite clearcut on the ultimate fate of the Servant, so that some interpreters raise the question whether death is actually involved, the LXX states plainly that "from the transgressions of my people was he led to death" (...

Some other major differences between the LXX and the Masoretic text are: the omission of one of the verbs in 52:13; the inclusion of "Lord" (Kύρε) in 53:1; the translation "we declared him (ἀναγγέλλεμεν) as a child (τοῦ παιδίου) before him" instead of "he grew up before him like a tender shoot" in 53:2; the obliteration of the word δούλος (guilt offering) in 53:10 by means of the vague rendering "if you offer for sin" (ἐὰν δώσῃ περὶ ἁμαρτίας); and the insertion of "light" (φῶς) in 53:11.

Isaiah 53 Septuagint envisages an individual, not Israel.

Even though some interpreters think that "there is nothing to indicate decisively whether it (the LXX) understands the Servant in 52:13-53:12 to be

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17 At this point the LXX clearly goes beyond the Masoretic Text.
18 The Kύρε appears in both John 12:38 and Rom. 10:16, the only quotations of Is. 53:1 in the New Testament.
19 Here, as well as in verse 9, "I will give the wicked instead of his burial," the idea of vicarious representation is clearly lost sight of. Wolff, Jesaja 53, p. 41.
Israel or an individual," it seems clear that in Isaiah 53 the LXX envisions an individual.

Does the Septuagint take Isaiah 53 messianically?

There is no general agreement on this matter. Joachim Jeremias argues that "the LXX translator must have found in Is. 52:13-53:12 the description of a Messianic figure whose coming he awaits." If so, the LXX would be the only instance of a Messianic interpretation of Isaiah 53 in the so-called Hellenistic Judaism.

Jeremias endeavors to prove his thesis. Yet, all he is able to come up with is nothing but slender evidence. He advances three points: 1) the surprising translation of Προὶ by Παλαιόν in 53:2, "which is familiar from the Messianic statement in 9:5 and par. to the correctly rendered Πέλαγος, also reminiscent of the Messianic 11:1"; 2) the reconstruction δεκτείλα, instead of δακτυλίθη, which, in Jeremias' opinion, is to be regarded as a Greek textual corruption. This point is based on the assumption that δακτυλίθη and δακτυλίθη are almost termini technici denoting the manifestation of the Messiah. 3) the translation of 52:14-15 as a future

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22 Euler (Die Verkündigung vom leidenden GK aus Jes. 53 in der griechischen Bibel) argues that an individual martyr is depicted who is indeed none other than Isaiah himself. G. Dalman (Der Leidende und der sterbende Messias) thinks that the LXX interprets Isaiah 53 of the righteous man. Both Euler and Dalman are referred to by North, p. 8.


24 Ibid.

(ἐκκυψώτατον), which is plain deviation from the Masoretic text. In response to this, particularly the first two points, Sjöberg observes rightly that "die Deutung des pai als Kind ist an sich ganz natürlich . . ., und ἀνακέλλευ brauch keinen messianischen Klang zu haben."26

Other interpreters are more cautious in stating that "a Messianic figure seems to have been discerned behind Isa. 52:13-53:12,"27 and that "the Septuagint seems to interpret Isa. 52:13-53:12 messianically."28 It is necessary, though, to go one step further and state that no conclusion can be drawn on the basis of the text itself. Wright's position is probably the best:

... an examination of the LXX. rendering of that prophecy (viz. Is. 53) leaves us in the dark as to the interpretation they put upon its terms. Much of it might, indeed, fairly be interpreted in a Messianic sense, and was actually so expounded by Philip in his discourse with the eunuch. But there are clauses in the Greek version which can scarcely bear such a meaning, and which lead us to suspect that the translators themselves were more than ordinarily perplexed as to the sense of the prophecy.29

The Servant and the Book of The Wisdom of Solomon

The Wisdom of Solomon was written in Greek in the first century B.C.30 by an unknown Jew of Alexandria. It is classified as a representative of the so-called Hellenistic Judaism.


29 Charles H. H. Wright, p. 367.

30 D. S. Russell, Between the Testaments (Philadelphia: Fortress Press, 1979), p. 17. This is not the place to go into a lengthy discussion
The first five chapters of this book, particularly 2:10-5:23, constitute a theodicy and deal with the problem of the suffering of the righteous at the hands of the unrighteous. Impersonating king Solomon, the author promises reward and immortality (δόξα, 3:4) to the righteous and warns the wicked of judgment.

The author seems to be familiar with Isaiah 40-66, and his description of the sufferings of the righteous man in 5:1-7 reads like a periphrastic verse by verse exposition of Is. 52:15-53:6. As a matter of fact, this reliance upon Isaiah for the picture of the suffering righteous man seems to indicate that this section is one of the earliest non-Christian expositions of the Fourth Servant Song. 31

Resemblances between The Wisdom of Solomon and Isaiah 53

"He (the righteous man) professes to have knowledge of God, and calls himself a child of the Lord (κόπιου εαυτόν δομάσιν)." Wis. 2:13

"Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected." Wis. 2:19-20.

"My servant will prosper..." "By his knowledge the Righteous One my servant, will justify the many" Is. 52:13; Is. 53:11.

Is. 53:7-9: the death of the Servant.

about the date of the book. According to Hooker, it dates from the end of the second century B.C. Hooker, Jesus and the Servant, p. 54. Bruce M. Metzger, The Oxford Annotated Apocrypha (New York: Oxford University Press, 1977), p. 102, suggests that it was written in the latter part of the first century B.C. The important thing at this point is that the book is pre-Christian.

31 M. Jack Suggs, "Wisdom of Solomon 2:10--5: A Homily Based on the Fourth Servant Song," Journal of Biblical Literature 76 (1957):33. Suggs suggests that Wis. 2:10--5 is a homily built around the picture of the pais of Isaiah as found in the LXX.
"They (the ungodly) will see, and will have contempt for him (the righteous man), but the Lord will laugh them to scorn." Wis. 4:18.

"Because he will dash them speechless to the ground, and shake them from the foundations; they will be left utterly dry and barren, and they will suffer anguish, and the memory of them will perish." Wis. 4:19.

"When they see him, they will be shaken with dreadful fear, and they will be amazed (ἐκτίθεοντα) at his unexpected salvation." Wis. 5:2.

"They will speak to one another in repentance, and in anguish of spirit they will groan, and say, 'This is the man whom we once held in derision and made a byword— we fools! We thought (ἠλογίατεθα) that his life was madness and that his end was without honor.'" Wis. 5:3-4.

"So it was we who strayed from the way of truth (ἐπλανηθησαν ἀπὸ ὀδοῦ δικαιησθα), and the light of righteousness did not shine on us, . . ." Wis. 5:6.

"But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord. . . ." Wis. 5:15,16.

"He was despised and forsaken of men . . ." Is. 53:3.

"Thus he will sprinkle many nations, kings will shut their mouths on account of him." Is. 52:15.

"Like as many shall be amazed (ἐκτίθεοντα) at thee . . ." Is. 52:14, LXX.

"He was dishonoured, and not esteemed (οὐκ ἠλογίαθα)." Is. 53:3, LXX.

"All we like sheep did go astray (ὥς προβατα ἐπλανηθησαν), each strayed by his own way (ἐκ ὀδοῦ ἀνευ ἐπλανηθη)." Is. 53:6, LXX.

Is. 53:10-12: The rehabilitation of the Servant.

The word Παῖς occurs in Wis. 2:13. In the LXX this word can mean both "servant" and "child." Here it is defined as "child" by 2:16, where the oppressors complain that "he boasts that God is his father (Παῖς)," and by 5:5, where he is said to be counted "among the sons of God ( ἐν ζωῆς Θεοῦ )." Furthermore, in 2:18 the righteous man is called God's son (ζωῆς Θεοῦ), which seems to indicate that the writer uses Παῖς and
interchangeably. Assuming that Wisdom is dependent upon the LXX, it is quite certain that the author of Wisdom concludes that the πρόβατος of the LXX refers to a "child of the Lord."\(^{32}\)

In the Wisdom of Solomon the πρόβατος (servant) is the Righteous One. He is a type of the righteous in general, a collective designation for the righteous in all ages. In this sense, and again assuming that Wisdom is dependent upon Isaiah 53, the Wisdom of Solomon interprets the Servant collectively. The author identifies the Servant with the community of the righteous, typified in the Righteous One. Yet, this Righteous One depicted in this work is much more a Lazarus figure than a Servant of the Lord.\(^{33}\)

The author of the Wisdom of Solomon does not make use of the idea of vicarious suffering. There is no allusion, not even the slightest suggestion, that the righteous suffers for or on behalf of others.

Summing up: The Wisdom of Solomon, particularly 2:13-5:23, in a way resembles Isaiah 53 as far as words are concerned. The message, however, is totally different. The Servant of the Lord as depicted in Isaiah is not to be found in the Wisdom of Solomon.

The Servant and 4 Maccabees

Dating from the beginning of the last century B.C.,\(^{34}\) 4 Maccabees is a classic example of the interpretation of Judaism in terms of Greek philosophy. The author of this Hellenistic work reckoned among the Preudepigrapha, attaches a redemptive and atoning value to the deaths of the martyrs. Their

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\(^{32}\)Ibid., p. 29.

\(^{33}\)Mowinckel, He That Cometh, p. 212, n. 3.

\(^{34}\)Hooker, Jesus and the Servant, p. 54.
deaths are a substitutionary atonement that expiates the nation's sin and purifies the land (4 Macc. 6:28; 17:21; 18:4). 35

There is no trace of the Suffering Servant in 4 Maccabees. The martyrs do not intend to fulfil the role of the Suffering Servant. Yet, there are some similarities, as well as differences, between the martyrs of the time of the Maccabees and the Servant of the Lord.

**Similarities:**

The martyr Eleazar dies "for the sake of the law" (did τῶν νόμων). 4 Macc. 6:27.

The martyrs call their martyrdom "punishment" (δίκη). 4 Macc. 6:28.

The punishment is borne "for them" (ὑπὲρ αὐτῶν), the members of the people. 4 Macc. 6:28.

The martyrs become "a ransom" (ἀντίγραμμα) for the sin of the nation. Their death is an "expiation" (ἐξαπατήσεως). 4 Macc. 17:21, 22.

The martyr prays and entreats for his brothers, "Be merciful to your people, and let our punishment suffice for them." 4 Macc. 6:28.

**Differences:**

The martyrs of the Maccabean period suffer because of their own sins, as 2 Macc. 7:32 indicates.

The Servant is pierced "because of our sins" (диα τῶς αἱματίας ἡμῶν). Is. 53:5, LXX

The Servant bears "chastening" (τρίντα; LXX: ἀγωγή, "discipline") Is. 53:5.

The Servant bore the sin of the many. Is. 53:12.

The Servant renders himself as a guilt offering (ἱγνύμα). Is. 53:10.

The Servant intercedes for the transgressors. Is. 53:12.

According to Eduard Lohse, Märtyrer und Gottesknecht, the conception of death for one's own sins and as a vicarious atonement was rooted and spread abroad in Palestinian pre-Christian Judaism.
The martyrs are supposedly atoning for sins. However, nothing is said of an atoning death having universal validity. They propose to atone exclusively for their own people, Israel. 4 Macc. 6:28-29; 17:22.

The Maccabean martyrs undergo martyrdom without any assurance that God is causing suffering and death to befall them as an atoning sacrifice for the people. Eleazar prays, "Make my blood their purification, and take my life in exchange for theirs." 4 Macc. 6:29; See 2 Macc. 7:38.

The Servant atones for the many, for the totality of mankind. Is. 52:14-15; 53:11-12.

Isaiah clearly spells out that the Lord was pleased to crush the Servant (Is. 53:6,10). He undergoes suffering and death as a result of God's plan to procure salvation for the many by means of his sacrifice. In this sense the Servant is altogether unique.36

The Servant and the Similitudes of Enoch (1 Enoch 37-71)

The Similitudes of Enoch are chapters 37-71 of 1 Enoch, also known as the Ethiopic Enoch.37 The Similitudes were written during the Maccabean age.38 It is an apocalyptic writing, well-known for its presentation of the Son of Man as a heavenly being with no prior earthly existence, created by God before the foundation of the world.

In describing the Son of Man, the author of the Similitudes makes use of terms apparently derived from the Servant Songs, so that the Son of


37This book should not be confused with a later work, the Secrets of Enoch, which is also called 2 Enoch or Slavonic Enoch.

38Russell, Between the Testaments, p. 132. There is some diversity of opinion among leading authorities as to the date of the book. W. O. E. Oesterley, in the Introduction to R. H. Charles' translation of The Book of Enoch (London: SPCK, 1917, p. XIV), indicates 105-64 B.C. as termini a quo and ad quem. It may be regarded as definitely established that the book is pre-Christian.
Man of the Similitudes, also called "The Righteous One" and "The Elect One," is apparently furnished with traits borrowed from the Servant Songs. A comparison of some passages will reveal this.

"And when the Righteous One shall appear before the eyes of the righteous . . . where then will be the dwelling of the sinners . . .?" 1 Enoch 38:2. "And after this the Righteous and Elect One shall cause the house of his congregation to appear . . ." 1 Enoch 53:6.

"By his knowledge the Righteous One, my Servant . . ." Is. 53:11.

"And the second voice I heard blessing the Elect One and the elect one who hang upon the Lord of Spirits." 1 Enoch 40:5 "On that day mine Elect One shall sit on the throne of glory and shall try their works, . . ." 1 Enoch 45:3

"Behold, my Servant, whom I uphold; my chosen one in whom my soul delight." Is. 42:1. "I am the Lord, I have called you in righteousness, . . ." Is. 42:6.

"And the second voice I heard blessing the Elect One and the elect one who hang upon the Lord of Spirits." 1 Enoch 40:5 "On that day mine Elect One shall sit on the throne of glory and shall try their works, . . ." 1 Enoch 45:3

"I will appoint you . . . as a light to the nations, . . ." Is. 42:6

"I will also make you a light to the nations . . ." Is. 49:6

"Kings shall see and arise, Princes shall also bow down; Because of the Lord who is faithful, the Holy One of Israel who has chosen you." Is. 49:7

"Kings will shut their mouths on account of him; . . ." Is. 52:15.

It cannot be denied that some of the language used of the Son of Man in the Similitudes is similar to the language used of the Suffering Servant in Isaiah. The question to be raised, however, is whether those similarities are due to any influence of the Servant Songs. The second question is
whether these alleged similarities are more than verbal, that is, whether the author of the Similitudes identified the Son of Man with the Suffering Servant.

The influence of the Servant Songs upon the picture of the Son of Man, if any, does not go beyond the use of phrases and words. It may even be doubted if designations like "Elect One," "Righteous One," are taken from Isaiah at all. The expression "Elect One," for instance, need not be taken from Is. 42:1, for it appears in several places in the Old Testament.39

Regarding the identification of the Servant with the Son of Man, W. D. Davies states that "it is clear that the Son of Man in the Similitudes is merged to some extent at least into the concept of the Suffering Servant."40 Yet, this is far from being clear or demonstrated. The simple fact that the same language is being used to describe both figures does not imply that they are to be identified.41 In reality, the content of the Servant Songs is nowhere read into the character and work of the Son of Man. There is nowhere any indication that the Son of Man is to suffer.42

The Servant of the Lord goes per crucem ad lucem. Suffering is the essential character of his person and mission. The supreme elements in the

39 E.g., Ps. 89:3 (used with reference to David); Ps. 106:26 (Moses); 2 Sam. 21:6 (Saul).


Son of Man's service are not humiliation and vicarious suffering, but the judgment of the world (1 Enoch 38:1,2), and the destruction of the enemies of God (1 Enoch 46:4). The Son of Man of the Similitudes "breaks the teeth of the sinners" (1 Enoch 46:4); the Servant of the Lord lets himself to be numbered with the transgressors (Is. 53:12).

A final point has to be stressed: even if one concedes that the Son of Man of the Similitudes is furnished with traits borrowed from the Servant Songs, which seems unlikely, or is at least doubtful, this borrowing is restricted to traits which exalt the Servant's glory. The very fact that the comparison is made with passages like Is. 42:1,6; 49:1,6; 52:13-15; 53:11, which do not mention the Servant's suffering, but rather his exaltation, supports this conclusion.

The Servant and 2 Esdras

The book commonly known as 2 Esdras is the only apocalypse among the Apocrypha. It is made up of 16 chapters. The central portion (chs. 3-14), also known as 4 Esdras, was written near the close of the first century A.D. Chapters 1-2, as well as 15-16, are generally taken as later Christian additions.

2 Esdras 7:28,29 reads: "For my son the Messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years. And after these years my son the Messiah shall die, and all who draw human breath." Is there any connection between this dying Messiah and the Suffering Servant?

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44 Metzger, Annotated Apocrypha, p. 23.
The answer is in the negative. First of all, there is no mention of suffering. Second, Messiah's death is neither violent, nor lonely. Third, nothing is said about his death having atoning power. The fact is that the Messiah of 2 Esdras dies like all other men.

The Servant and Qumran

Suffering plays a great role in the Qumran texts. The founder of the Qumran community, the Teacher of Righteousness, had been persecuted. The community was enduring suffering in the wilderness. And yet, as far as Isaiah 53 is concerned, it seems that the chapter was not the object of much attention at Qumran. There are at best a few literary allusions. The concept of the Servant, however, was not applied to any Messianic figure.

So far as it can be determined, the Teacher of Righteousness was not regarded as a Messianic figure. Moreover, though he was persecuted and put to death, there is no evidence that his followers attached atoning value to his death. His suffering, according to Cullmann, fits better into the category of prophetic suffering, the suffering which is the unsought consequence of prophetic proclamation. Moreover, there is a big difference between the fate forced upon the Teacher of Righteousness and the voluntary

48 Cullman, Christology, pp. 57-58.
atonning suffering of the Servant of the Lord. This leads to the obvious conclusion that there is no evidence that the Teacher was the Servant in a messianic sense.49

Regarding the Messiah, the Qumran texts know of two Messiahs, or "anointed ones": the Messiah of Aaron, and the Messiah of Israel.50 Yet, there is no indication that they achieve their destiny through suffering.51 As a matter of fact, nothing like the teaching that the incarnate Son of God died voluntarily as a sacrifice for the sins of men is found in the Dead Sea Scrolls.

Even though the Qumran community did not view Isaiah 53 as being fulfilled in the experience of the Teacher of Righteousness or in that of any other individual, the texts do indicate some kind of atonement for Israel through human suffering. This atonement is made through the suffering of the community. They think that by their obedience they are accomplishing atonement for the land.52

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52 "And this is the order for the whole congregation of Israel at the end of days, when they are gathered together to conduct themselves as directed by the judgment of the sons of Zadok the priests and the men of their covenant, who turned back from walking in the way of the people. They are the men of his counsel who have kept his covenant in the midst of wickedness to atone for the land." (1QSa 1:1-3) Burrows, More Light on the Dead Sea Scrolls, p. 393. See also 1QS 3:6-12; 4:20-21; 5:6-7; 9:3-5.
The members of the community believed that by their painstaking study and practice of the law of God, and by their patient endurance of the wrongs heaped upon them by the ungodly, they would not only secure their own acceptance in God's sight but would also accumulate a store of supererogatory merit sufficient to make propitiation for their erring fellow-countrymen (although not, apparently, for the wicked rulers in Israel who led them astray). 53

The fact, however, that the Qumran community as well as the Servant of the Lord have a vicarious task does not warrant the conclusion that the community consciously set out to fulfill the role of the Suffering Servant. 54 The fact remains that "in the Qumran texts there is no conclusive evidence of a collective application of the Servant to the Essene community. 55

The Servant in the Targum of Jonathan 56

The Targum on the Prophets is associated with the name of Jonathan bar Uzziel, who lived in the first century B.C., and is known as the Targum

53 Bruce, Biblical Exegesis in the Qumran Texts, p. 51.

54 In Bruce's opinion, "their duty, as they conceived it, was nothing less than the fulfilment of the role appointed for the obedient and suffering Servant of the Lord in Isa. 52:13-53:12." Bruce, Biblical Exegesis in the Qumran Texts, p. 102. The fact that the Servant atones for the sins of the world, and the Qumran community believes that it is atoning for Israel does not lead to the necessary conclusion that the latter is fulfilling the role of the former. Equation of predicates does not imply equation of identities. This holds true also for the Hymns of Thanksgiving, where allusions to the portrayal of the Servant may be recognized. Cf., e.g., 1QH 13:18-19; 14:25; 17:26 and Is. 42:1; 1QH 9:29-32 and Is. 49:1; 1QH 7:10; 8:35-37 and Is. 50:4-9.


56 In a broad sense the word Targum means "translation" or "interpretation." Most frequently, however, it is used in a narrow sense as referring to Aramaic versions of the Old Testament. The Targums, and there existed numerous Targumic traditions, seem to have arisen in connection with the public reading of the Hebrew Scriptures in the synagogues. For the benefit of the non-Hellenistic, Aramaic-speaking Jews, the Hebrew text was accompanied by a loose translation into Aramaic. This translation was provided with interpretive additions, making the Targum an expanded paraphrase of the original. The Targums reflect the ideas of Synagogue-Judaism in the Aramaic speaking world. R. A. Aytoun, "The Servant of the Lord in the Targum"
of Jonathan. Some portions of it, however, which are quoted in the Talmud, are attributed to Rabbi Joseph bar Chiya (ca. A.D. 300).

It is not easy to determine the date of the Targum of Jonathan, since it is uncertain when the Targums assumed a fixed form, when they passed from oral tradition and became fixed in writing. In its present and final form the Targum of Jonathan is no older than the fifth century A.D., the text certainly being fixed long before. The *terminus a quo* can be assigned to the period between 200 and 150 B.C., and, thus, the oral tradition, whose result the Targum represents, goes back to the pre-Christian period.

The Targum of Jonathan on Isaiah 42, 49, 50, and 61

In Is. 42:1 the Targum identifies the Servant with the Messiah. "Behold my Servant the Messiah whom I will bring; my chosen in whom my Word is well pleased."

Isaiah 49, in keeping with 49:3, is interpreted of Israel. "And he said to me, Thou art my Servant; Israel in whom I will be glorified."

In chapter 50 the Servant is identified with the prophet himself. Verses 4 and 5 read: "The Lord Elohim hath given me the tongue of them that

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teach, . . .; therefore morning by morning he sendeth forth his prophets early if perchance the ears of the transgressors may be opened and they may receive instruction. The Lord Elohim hath sent me to prophesy, and I rebelled not, neither turned away backwards."

As far as Isaiah 61 is concerned, one would expect a Messianic treatment, since verse 1, "the Lord has anointed me," gives an obvious opening for Messianic interpretation. The Targum, however, specifically identifies the speaker with the prophet, and changes "anointed" to "appointed." Verse 1 reads: "The prophet said, The spirit of prophecy from before the Lord Elohim is upon me; because the Lord hath appointed me to preach good tidings to the afflicted: . . ."

The Targum of Jonathan on Isaiah 53

The Targum of Jonathan takes Isaiah 53 messianically. It explicitly identifies the Servant with the Messiah in 52:13. Besides 52:13, only two more of the 19 passages in the Hebrew text of Isaiah, namely, 42:1 and 43:10, are construed messianically in the Targum.

The fact that the Targum associates the Davidic Messiah with the Servant does not mean that the Davidic Messiah is thought of as a suffering and dying Messiah. On the contrary, the Messiah depicted in the Targum Isaiah 53 is a triumphant Messiah. This means, then, that the Davidic

\[60\text{Ibid., p. 170.} \]

\[61\text{Ibid., p. 202.} \]

\[62\text{The Messianic interpretation is indicated by the insertion of the word }\text{נָּּּוֹ} (Messiah). According to Davies, this is the earliest explicit reference where Judaism interpreted Isaiah 53 in terms of the Messiah. Davies, Paul and Rabbinic Judaism, p. 275. \]
Messiah is actually associated with a distorted Servant, who is no longer thought of as a suffering Servant.

The most striking thing about the Targum is that everything which could have relation to the suffering and death of the Messiah is artificially explained away. No suffering and death are ascribed to the Messiah. According to Jeremias, this consistent artificial reinterpretation is unusual in the translation technique of the Targum. The curious version of Is. 52:13, 53:12 stands alone in the total context of the Targum, which elsewhere keeps much more closely to the Hebrew text.

Comparison between the Hebrew text as translated in the Revised Standard Version and the corresponding sections of the Targum will reveal how the Targum explains away the element of humiliation, suffering, and death from the person of the Servant-Messiah:

<table>
<thead>
<tr>
<th>Text</th>
<th>Targum</th>
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<tbody>
<tr>
<td>52:13 - &quot;Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high.&quot;</td>
<td>52:13 - &quot;Behold, my servant, the Messiah, will have success, will become very high, great and strong.&quot;</td>
</tr>
<tr>
<td>14 - &quot;As many were astonished at him--his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men--&quot;</td>
<td>14 - &quot;As the house of Israel hoped for him many days when their appearance was darkened in the midst of the peoples and their glory less than that of men,&quot;</td>
</tr>
</tbody>
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63 Zimmerli and Jeremias, "pais theou," p. 695. This strange procedure might be a reaction against the Biblical-Christian interpretation of Isaiah 53, although one cannot be sure on this.

15 - "so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand."

53:1 - "Who has believed what we have heard? And to whom has the arm of the LORD been revealed?"

2 - "For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him."

3 - "He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not."

4 - "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted."

5 - "But he was wounded for our transgressions, he was bruised for our iniquities: upon him was the chastisement that made us whole, and with his stripes we are healed."

6 - "All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all."

15 - "so he will scatter many peoples; for his sake kings will be silent, will lay their hand on their mouth; for what they have not been told they see, and what they have never heard of they perceive."

53:1 - "Who believed this our message, and to whom was the strength of the arm of Yahweh thus revealed?"

2 - "And the righteous shall be great before him, lo, as sprouting branches and as a tree which sends out its roots to brooks of water, so shall the holy generations increase in the land which needed him (the Messiah). His appearance is not like that of a profane thing, and the fear which he inspires is not an ordinary fear, but his radiance will be a holy radiance so that whoever sees him will gaze (fascinated) upon him."

3 - "Then he will be despised and will (cause to) cease the glory of all kingdoms. They will be weak and pitiable--lo, as a man of sorrows and as one destined for sicknesses, and as when the shekinah turns its face from us, the despised and unesteemed."

4 - "Then he will make intercession for our transgressions, and for his sake our iniquities will be forgiven, though we were accounted stricken, smitten by Yahweh and afflicted."

5 - "But he will build up the sanctuary which was desecrated because of our transgressions and delivered up because of our sins, and through his teaching his peace will be richly upon us, and when we gather around his words our transgressions will be forgiven."

6 - "We were all scattered as sheep, every one went his own way into exile; but it was Yahweh's will to forgive the iniquities of us all for his sake."
7 - "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth."

8 - "By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?"

9 - "And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth."

10 - "Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand;"

11 - "he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities."

12 - "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his

7 - "When he prays, he receives an answer and he hardly opens his mouth before he finds a hearing. He will hand over the strong of the peoples to be slaughtered like a lamb, and as a ewe that is dumb before its shearers, and no one will (dare to) open his mouth and put in a word (sc. of advocacy)."

8 - "He will bring back our exiles out of suffering and chastisement. Who can recount the wonders which will come upon us in his days? For he will remove the dominion of the peoples from the land of Israel; he will lay on them the transgressions of which my people was guilty."

9 - "And he will deliver up the ungodly to hell, and those who have enriched themselves by robbery to (eternal) destruction, so that those who commit sin may not be preserved and may not (any longer) speak deceitfully with their mouth."

10 - "And it pleased Yahweh to refine and purify the remnant of his people, to cleanse their soul from iniquities. They will see the royal dominion of their Messiah; they will have many sons and daughters; they will live long, and those who keep the law of Yahweh will by his good pleasure prosper."

11 - "He will cause their soul to escape from the bondage of the nations; they will see the chastisement of those that hate them, and will be satisfied with the plunder of their kings. By this wisdom he will pardon the innocent, to make many servants of the law. And for their transgressions he will make intercession."

12 - "Hereafter I will apportion to him the spoil of many people, and he will divide the possession of strong towns as booty, because he gave up
soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors."

It may be seen how the sorrows and sufferings of the Servant are systematically interpreted away. They are transferred and distributed as follows: 1) In particular the sufferings are represented as falling on the unfortunate Jews (Is. 53:3,4b,10); 2) In one instance the sufferings are interpreted as those which befell the temple (53:5); 3) At other times the sufferings of the Servant are transferred to the Gentiles (53:7b,8); 4) Lastly, the pains and penalties are made to fall on the wicked in general (53:9).

Only at two points do weak traces of the Servant's sufferings remain: 53:3, "he will be despised," and 53:12, "he gave up his soul to death." 65

As for the rest, by consistent reversal of meaning, and in sharp contrast with the original, the passion sayings are replaced by the current view of the Messiah. The Messiah of the Targum is not a suffering, but a wholly triumphant Messiah. He is to "scatter many peoples" (52:15), and to "hand over the strong of the peoples to be slaughtered like a lamb" (53:7). He will "remove the dominion of the peoples from the land of Israel" (53:8), "bring back our exiles out of suffering and chastisement" (53:8), and "will build up the sanctuary" (53:9). He "will deliver up the ungodly to hell" (53:9). He will "make many servants of the law" (53:11), and subjugate "gainsayers to the law" (53:12). Step by step the Targum depicts the glorious establishment of the Messianic rule over Israel.

65 It is not necessarily implied that death has taken place; commitment to the danger of death from maltreatment might be intended. Moreover, the text of the Targum does not say on what occasion he "gave up his soul to death." Zimmerli and Jeremias, "pais theou," p. 694, n. 301.
The Servant in the Rabbinic Literature

An investigation of Rabbinic sources to see whether they show any knowledge of a suffering and dying Messiah reveals a curious situation. As Billerbeck puts it:

The ancient synagogue knows a suffering Messiah, to whom death was not appointed, the Messiah ben David, and it knows a dying Messiah, of whom no sufferings are predicated, the Messiah ben Joseph.66

Thus, in sharp contrast with the Christian doctrine, in which the death of the Messiah Jesus is inseparably associated with his suffering, Judaism does not see any organic connection between the sufferings and the death of the Messiah, and splits the person of the Messiah in two.

The Messiah ben Joseph, or ben Ephraim

How the thought of a Messiah ben Joseph, or ben Ephraim, arose in Judaism is not clear. Billerbeck holds that the conception originated among the scribes, simply as a result of an interpretation of passages like Deut. 33:17.67 According to Moore, the concept arose from what is said about the house of Joseph in Obadiah 18.68 Edersheim, on the other hand, says that the idea of this Messiah developed after the death of Bar-Kokba.69 Anyway,

67Ibid., p. 293.
it is clear that Messiah ben Joseph does not exist in the Scriptures. The earliest references to this Messiah date from the second century A.D. 70

Messiah ben Joseph is presented as dying at the hands of Armiilus in a great battle in which Israel is defeated by Gog and Magog. Because of this he is sometimes called "the warrior-Messiah." His death, however, is not preceded by suffering, and has in no sense universal atoning value. Since he was made the forerunner of the true Messiah ben David, his death is simple necessity following the old Talmudic law: "two kings cannot wear the crown" (Hullin 60b). 71 Furthermore, Isaiah 53 is never applied to this figure, 72 which, according to Mowinckel, is not a prominent feature in the Jewish Messianic hope. 73

Messiah ben David

Messiah ben David, who, according to the Rabbis, would come after Messiah ben Joseph, is a victorious figure. He would lead Israel to the ultimate victory, and the Messianic era of bliss. However, he is not exempt from suffering. Before he is revealed to Israel, during the time of his obscurity, he suffers. This is expressed, for example, in the Babylonian Talmud, Sanhedrin 98a:


73 Mowinckel, He that Cometh, p. 291.
R. Y'hash'a ben Levi once found Elijah standing at the entrance of the cave of R. Shim'on ben Yokai. He asked him: "When will the Messiah come?" He said to him: "Go, ask him himself." "And where does he sit?" "At the entrance of the city (of Rome)." "And what are his marks?" "His marks are that he sits among the poor who suffer of diseases, and while all of them unwind and rewind (the bandages of all their wounds) at once, he unwinds and rewinds them one by one, for, he says, "Should I be summoned, there must be no delay."74

B. Sanhedrin 98b calls the Messiah "the leper," and the "sick one," on the basis of Is. 53:4:

The Messiah—what is His name? ... And the teachers (rabbis) said: 'The leper,' those of the house of Rabbi (R. Jehuda I, 135-ca. 217) said: 'The sick one' is his name; for it is written: 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken with leprosy (אֵין לֹא), smitten of God, and afflicted.' (Is. 53:4).75

It is not altogether clear how the idea of suffering came to be associated with the Messiah ben David. Erik Sjöberg suggests that this happened after the Bar-Kokba war.76 In Jeremias' opinion, it resulted from polemics with Christians,77 and may have been due to the desire to provide Judaism with a counterpart to the crucified Lord of the Church. According to a contemporary Jewish author, "there can be little doubt that psychologically the Suffering Messiah is but a projection and personification of suffering Israel."78 What seems to be clear, however, is that Isaiah 53

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74 Patai, The Messiah Texts, p. 110.
78 Patai, The Messiah Texts, p. 105.
played a part here. The first incontestable quotation in which the passion sayings of Isaiah 53 are applied to the Messiah is Sanhedrin 98b (ca. A.D. 200).79

Messiah ben David must suffer because, according to the Rabbis, all righteous men must suffer in order to be worthy of blessedness in the world to come. Thus, as the one who is righteous above all others, the Messiah must be prepared for afflictions and sufferings. However, he suffers qua righteous man, not qua Messiah.80

Messiah's sufferings may have been thought of as atoning for human sin.81 In this case the idea that all suffering has a certain atoning effect82 was applied to the Messiah. His sufferings were to atone for part of the guilt of his people Israel. However, the thought of atonement for the sins of the world as the peculiar work of the Messiah never occurs.83

The same holds good for a sacrificial death. The reason for this was that on Jewish soil the idea of a dying Messiah was felt to be irreconcilable with the belief that the Messiah would usher in the blissful Messianic age. Therefore, a suffering Messiah, let alone a dying Messiah ben David, never became the prevailing view of Judaism, and was never universally accepted among the Rabbis. As Schoeps indicates, "a redeemer Messiah was never a

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80 Mowinckel, He that Cometh, p. 329.


82 Supra, p. 55. Particularly the suffering of the righteous was thought of as benefiting his people as merit and as atonement.

83 Mowinckel, He that Cometh, p. 329.
central issue in Jewish religion." And one might even say with Samuel Sandmel that "the doctrine of the Messiah becomes almost peripheral in the Rabbinic literature, for eschatology is only the most minor of concerns to the Rabbis."

As far as the interpretation of Isaiah 53 is concerned, the prevalent interpretation has been and still is that it refers to the Jewish nation. This view had already been advanced at the time of Origin (A.D. 185-251). Yet, as far as Jewish writers are concerned, the first one to apply the passage to the Jewish nation in writing was R. Rashi (A.D. 1040-1105).

The Witness of the New Testament

The witness of the New Testament is decisive in answering the question whether the concepts of the Suffering Servant and the Davidic Messiah had been brought together before the Christian era. It is quite clear from the Gospels that in the time of Jesus the idea of a suffering and dying Messiah was alien to the normal Jewish view.

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84 Schoeps, Paul, p. 140.
86 "I remember that once in a discussion with some whom the Jews regard as learned I used these prophecies. At this the Jew said that these prophecies referred to the whole people as though of a single individual, since they were scattered in the dispersion and smitten, that as a result of the scattering of the Jews among the other nations many might become proselytes. . . . "Contra Celsum, 1:55. Henry Chadwick, trans., Origen: Contra Celsum (Cambridge: University Press, 1953), p. 50.
87 Mowinckel, He that Cometh, p. 329. Schürer, History of the Jewish People, p. 187. The word "normal" should be underscored, for there were exceptions. Simeon, for instance, in telling Mary that she would share the anguish at the general rejection of her Son, culminating in the passion, "and a sword will pierce even your own soul" (Luke 2:35), indicates that he is aware that the Lord's Christ (ὁ Χριστός της Ἱουδαίας, Luke 2:26) would be a suffering and dying Messiah. By the same token John the Baptist, in his
The disciples of Jesus were always confused and bewildered when the Lord spoke of his mission in terms of suffering (See the reply of Peter, Matt. 16:21-28; the request of the sons of Zebedee, Matt. 20:20-28; and the amazing inquiry of the Eleven, Acts 1:6). They were unable to grasp the necessity of Jesus' sufferings (see also Luke 18:34; 24:20,21). Besides the disciples, the people also failed to recognize Jesus as the Messiah (see John 12:34).

After Jesus' resurrection, the apostolic preaching of the cross was not merely incomprehensible, but offensive. The idea of a suffering Messiah was a σκάνδαλον, a stumbling-block to first-century Judaism (see 1 Cor. 1:23; Gal. 5:11; Acts 17:3).

All . . . (these facts) . . . go to show how firmly rooted in the heart of the average Jew was the kind of expectation that had found its classic utterance in Ps. Sol. XVII, and how incredible it was that the destiny of Israel and the Messiah should be anything but glorious triumph.

Summary

In the Old Testament books after Isaiah, Zech. 9:9 and Zech. 12:10 breathe the same message of the Servant prophecies, although there are no verbal similarities.

References or allusions to the Servant prophecies in the non-canonical literature of pre-Christian times are very few. No single witness about the "Mightier" (ὁ ὁμοίωτάτης, Mark 1:7; John 1:27), the Son of God (John 1:34), points to the suffering Lamb of God (John 1:29). Flesh and blood, though, did not reveal this to them, but the Father who is in heaven.

T. W. Manson, The Servant-Messiah, p. 56.
quotation is to be found in The Wisdom of Solomon, 4 Maccabees, The Similitudes of Enoch, and 2 Esdras. 89

The whole question of a suffering Messiah in pre-Christian Judaism remains, to say the least, uncertain. The evidence is slender, and many arguments advanced by scholars are just argumenta e silentio. Any statement, therefore, must be qualified by the proviso, "as far as it is possible to gather from the available material."

Mindful of this, and on the basis of the available written sources, one can state that pre-Christian Judaism did not think of the Davidic Messiah as carrying out his mission by means of suffering. Maybe it is easier to state it negatively: the notion that pre-Christian Judaism did expect a suffering Messiah, a redemptive Messiah in the strict sense, is nothing but a tentative possibility. A "Suffering Servant" conception of the Messiah may have been in the process of crystalization in some quarters of pre-Christian Judaism. 90 Yet, this will ever be an argumentum e silentio, for there is no written evidence.

No final conclusion should be drawn from the fact that Judaism applied some of the traits of the Servant to an expected future figure, whether the Messiah or the Son of Man. An equation of predicates does not necessarily imply an equation of the figures. Moreover, those traits, for example, the name "servant," the reference to God's Spirit, the being called from the womb, need not be taken just from Isaiah, for they occur elsewhere in the Old Testament.

89 Wolff, Jesaja 53, p. 52. It should also be mentioned that "Servant of the Lord" was never at any time a true title of the Messiah in Judaism. Zimmerli and Jeremias, "pais theou," p. 682.

The notion of a suffering and dying Messiah was an impossible conception for Judaism. The idea of suffering and the dignity of the Messiah were two mutually exclusive concepts. The Targum of Jonathan, and in a sense also the Similitudes of Enoch, apply Isaiah 53 to the Messiah. Yet, they avoid the concept of suffering. In other writings, for example, The Wisdom of Solomon and 4 Maccabees, the notion of suffering is very prominent. Yet, even if the connection between those passages and the Servant Songs could be established once for all, one still would have to face the problem that both The Wisdom of Solomon and 4 Maccabees are not talking about the Messiah. Once again the connection between Servant and Messiah failed to be established.

In the Gospel accounts and in the Epistles, the role of the Servant as fulfilled in the life and ministry of Jesus is carefully delineated. This intimate connection between the Servant and Jesus as the Messiah will be traced in the following chapter.
CHAPTER IV

THE SERVANT JESUS ACCORDING TO THE FOUR GOSPELS

Jesus is not recorded as having used the title "the Servant of the Lord" with reference to himself. "Servant" is nowhere the subject in any pronouncement of Jesus about his person and mission. He nowhere says, "The Servant of the Lord has come to seek and to save that which was lost." (Luke 19:10). He uses "the Son of Man" instead.

The New Testament writers, however, apply the title "Servant," (ὁ Υἱὸς τοῦ Λόρδου, ὁ Υἱὸς τοῦ Θεοῦ) to him in Matthew 12:18, Acts 3:13, 26, and 4:27, 30. And in Jesus' teaching, the Servant-conception is often the predicate of his sayings. In Luke 19:10, for instance, the Servant-conception is apparent in the predicates "to come," "to seek," "to save the lost." The Servant-conception is the undertone of his teaching concerning his messianic suffering, and the role of the Servant is lived out in his ministry.

Despite this, it should be noted that the Servant passages are seldom quoted in the New Testament. In fact, it is astonishing how little the Servant passages of Isaiah are applied to Jesus in express quotation.

The only definite quotation from Isaiah 53 on the lips of Jesus is Luke 22:37. He likewise interprets his mission in terms of that of the Servant quoting Is. 61:1-3 in the synagogue at Nazareth (Luke 4:16-30).

The inspired authors of the New Testament, too, make surprisingly little direct use of the Servant Songs. As far as the Evangelists are
concerned, Matthew quotes Is. 53:4 regarding Jesus' healing ministry (8:17), and Is. 42:1-4 regarding his avoidance of notoriety (12:18-21). John quotes Is. 53:1 regarding the people's unbelief (John 12:38). Luke quotes Is. 53:7-8 in reporting Philip's preaching of the Gospel to the eunuch (Acts 8:32-33). Paul quotes Is. 53:1 in Rom. 10:16 very much in the same sense as is done in John 12:38. He also quotes Is. 52:15 in Rom. 15:21, though not directly Christologically.\(^1\) All in all, the Servant Songs are quoted eight times in the whole New Testament.

There is no quotation of the Servant Songs in the Gospel according to Mark. It is also remarkable that Matthew, who quotes the Old Testament so often and with such pleasure, never quotes Isaiah 53 with reference to the central saving act accomplished by Jesus, namely his atoning death.

On the basis of such evidence, one might readily jump to the conclusion that there is very little or nothing in the Gospels, as well as in the rest of the New Testament, to support the view that Jesus is the Servant. This is precisely what Rudolf Bultmann and Morna D. Hooker do.

Bultmann states, "the synoptic predictions of the passion obviously do not have Isaiah 53 in mind; otherwise why is it nowhere referred to?"\(^2\) Moreover, it is his contention that the re-interpretation of the Jewish concept of the Messiah in the passion predictions was done not by Jesus himself

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\(^1\)"Not Christologically" in the sense that Paul quotes Is. 52:15 as the guiding star for his missionary work. He does not wish to build on another's foundation. His aim is that "they who had no news of him shall see." Paul quotes the Old Testament passage quite in accordance with the spirit of the original, applying it to the extension of the knowledge of the Servant of the Lord to places where his name has not been mentioned.

but by the Church \textit{ex eventu}.\textsuperscript{3} Such a view, however, is wholly untenable once the critical presuppositions have been discarded, and once the interpreter is willing to listen humbly to the witness of the whole New Testament, and is sensitive to its many allusions to the Servant Songs.

According to Hooker, "there is very little in the Synoptics to support the traditional view that Jesus identified his mission with that of the Servant of the Songs: certainly there is nothing which could be accepted as proof for this view."\textsuperscript{4}

In her approach, Morna D. Hooker is determined to exclude as much as possible, to subtract rather than to add. She has no room for allusions. She restricts the scope of her study to explicit quotations and to the idea of vicarious suffering expressed in Isaiah 53. Moreover, "she treats the New Testament like a mosaic and examines each stone separately,"\textsuperscript{5} taking pride in an atomistic exegesis. But above all, she disregards the principle of the \textit{analogia fidei}.

As a matter of fact, Dr. Hooker faults the supporters of the view that the Servant concept underlies the ministry of Jesus of beginning with "a tacit assumption of the influence of the Servant on the thought of Jesus, and then show how well this fits in with their interpretation of his life and death; once this influence has been assumed, it is easy to find numerous passages which appear to support it."\textsuperscript{6} That "tacit assumption" is not a tacit

\begin{itemize}
  \item \textsuperscript{3}Ibid.
  \item \textsuperscript{5}Joachim Jeremias, review of \textit{Jesus and the Servant}, by Morna D. Hooker, in \textit{The Journal of Theological Studies} \textbf{11} (1960):142.
  \item \textsuperscript{6}Hooker, \textit{Jesus and the Servant}, p. 20.
\end{itemize}
assumption, but a sound principle of Biblical interpretation called analogia fidei, in which the witness of the whole New Testament is to be taken into account.

Surveying the New Testament passages where Jesus is explicitly identified as God's Servant (Matt. 12:18; Acts 3:13,26; 4:27,30); where the Servant Songs are applied to him or to aspects of his ministry (Matt. 8:17; 12:18-21; Luke 22:37; John 12:38; Acts 8:32-33); where the language of the New Testament writers is clearly based on Isaiah 53 (1 Cor. 15:3-5; 11:23-25; Phil. 2:6-11; 1 Peter 2:21-25; Rom. 4:25; 8:32,34; 1 Tim. 2:6 and 1 Peter 3:18), and considering that the Servant-theme permeates the whole of the Gospels, as this paper proposes to demonstrate, one reaches two conclusions:

a) The Servant Songs echo through the whole New Testament;  
b) There can be no doubt that the New Testament has a Suffering Servant Christology.

Jesus Christ is the Servant of the Lord. The New Testament is clear on this point. The only thing one can do is to describe and substantiate how this is done in the sacred writings. This chapter, then, is intended to describe Jesus' ministry as the fulfillment of the role of the Servant of the

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As far as Isaiah 53 is concerned, as Dodd indicates, "of the twelve verses in this chapter there is only one which does not reappear, as a whole or in part, somewhere in the New Testament. No one author quotes the chapter extensively; it is rarely that two or more writers quote the same verse; only one writer quotes as many as two successive verses—quoting them, however, in a way which shows that he had the whole chapter before him (Acts 8:26-40). . . . In fact, if the original text of Isaiah had been lost at this point, it would have been possible to restore almost the whole chapter (in a Greek translation, of course) out of the New Testament. This surely means that the writers of the New Testament . . . all considered this chapter, taken as a whole, to have outstanding significance for the understanding of the gospel, and the significance it possessed as a whole has determined the sense in which extracts from it are employed." C. H. Dodd, The Old Testament in the New (Philadelphia: Fortress Press, 1963), pp. 12-13.
Lord according to the four Gospels. Special attention will be given to the following topics: The Baptism; The Ministry of the Servant; The Messianic Secret; The Son of Man; The Passion Prophecies; The Ransom Saying; The Lord's Supper; and The Passion Narratives.

The Baptism

Jesus' baptism is recorded in Matt. 3:13-17, Mark 1:9-11, Luke 3:21-22, and John 1:29-34. It took place right at the beginning of Jesus' ministry, and stands at the beginning of the four Gospels. The Baptism provides the background for all that follows. It provides the introduction to an understanding of the whole life of Jesus.

The baptism of John was meant for sinners. It was a baptism of repentance for the forgiveness of sins. Why, then, should Jesus have submitted to this baptism of repentance for the forgiveness of sins? Why was the sinless Jesus baptized?

The fact is that this caused some difficulties for the early Church, as is indicated in the apocryphal Gospel according to the Hebrews, dating from the mid-second century and quoted by Jerome, Contra Pelag. III, 2:

8 John does not actually report the event of the Baptism; he presents the testimony of the Baptist (John 1:32).

9 According to Luther, "this is the beginning of the New Testament. Although Christ was born as a child, He did not yet begin His office. Nor did He presume to do so until He was called thereto by the Father. In sum, with the Baptism the office begins; here He becomes our Christ, our Savior; for this purpose He had come, as Isaiah says, chapter 61, which Christ applies to Himself." Martin Luther, "Ein Sermon von der Taufe Christi," Dr. Martin Luthers Sämtliche Schriften, ed. by Dr. Joh. Georg Walch, vol. 11: Der Kirchen-Postile: Evangelien-Theil (St. Louis: Concordia Publishing House, 1901), p. 2130. (Translation provided by Herbert J. A. Bouman, "The Baptism of Christ with Special Reference to the Gift of the Spirit," Concordia Theological Monthly 28 (January 1957):11, n. 7.).
Ecce mater Domini et fratres eius dicebant ei: Ioannes baptizat in remissioinem peccatorum: eamus et baptizemur ab eo. Dixit autem ei: Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi, ignorantia est. 10

The Baptist himself tried to prevent11 Jesus, saying, "I have need to be baptized by You, and do You come to me?"

Jesus' reply to the Baptist, "Let it be so now, for in this way it is fitting for us to fulfill all righteousness" (Ἀφες ἐξοντός γὰρ ἐπέρρει ἔστιν ἡμῖν πληροφόρησιν δικαιοσύνης, Matt. 3:15), is the first part of the answer to the question of why Jesus, despite his sinlessness, did submit himself for baptism.

Matthew 3:15 is a saying recorded only in the first Gospel. It has always perplexed Christians, and exegetes have always found it difficult to explain this since its meaning is not readily apparent. 12 The meaning of δικαιοσύνη, "righteousness," is not easy to determine. David Hill suggests that it refers to "righteousness of life through obedience to God."13 According to Martin Franzmann, it denotes the redeeming activity of God.14 In

10 Quoted in Synopsis Quattuor Evangeliorum, 3rd edition, edited by Kurt Aland (Stuttgart: Württembergische Bibelanstalt, 1964), p. 17. English translation is given in A. T. Robertson, A Harmony of the Gospels (New York: Harper & Row, Publishers, 1950), p. 19: "Behold, the Lord's mother and His brethren were saying to Him, John the Baptist baptizes unto the remission of sins; let us go and be baptized by him. But he said unto them, What sin have I done, that I should go and be baptized by him? Unless perchance this very thing which I have said is an ignorance."

11 Δικαίωσαι, conative imperfect of δικαίωσα. B.-Debr. #326.


A. Schlatter's opinion, it is to be taken as the opposite not of sin but of partial righteousness.\textsuperscript{15} Gottlob Schrenk states: "In Matt. 3:15 ἀνασκίασθαι means that in presenting Himself for baptism Jesus emphasizes as His task, not ἤσκησις, the establishment of right, which would be one act, but right conduct which He will fulfill and which will be pleasing to God."\textsuperscript{16}

Probably the most correct way to understand the expression "to fulfill all righteousness" is in the light of Isaiah 53, particularly verse 11. Jesus' Baptism is related to ἀνασκίασθαι. He is baptized, he dies, for the sake of ἀνασκίασθαι, for the justification of all people, "the many." In being baptized, therefore, Jesus was fulfilling Is. 53:11, "The Righteous One, My Servant, will justify the many."\textsuperscript{17} "The righteousness that Jesus was determined to fulfill to the uttermost was the role of the Suffering Servant of the Lord."\textsuperscript{18}

The second part of the answer to the question, "why was the sinless Jesus baptized?," is contained in the proclamation of the heavenly voice, "You are my beloved Son, in you I am well-pleased."

\textsuperscript{15} ἀνασκίασθαι denkt nicht an den Gegensatz zwischen Sünde und Gerechtigkeit, sondern unterscheidet Gerechtigkeit von Gerechtigkeit, eine stückweise und eine ganze, eine anfangende und eine fertige." A. Schlatter, Der Evangelist Matthäus (Stuttgart: Calwer Vereinsbuchhandlung, 1929), p. 89.


The wording of the heavenly voice is identical in Mark (1:11) and Luke (3:22), \( \text{Σὺ ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, ἐν τῷ εὐφόρῳ} \). Matthew (3:17) has essentially the same wording, with the difference that the "address in the second person (\( \text{ὁ ἐστίς} \)) is turned into a proclamation in the third person (\( \text{ὁ ἐστιν} \)). The words in the third person seem to be addressed to witnesses. This indicates that the events right after Jesus' Baptism, the opening of the heavens, the descent of the Spirit, and the voice were public events.

The first half of the heavenly voice, \( \text{ὁ ἐστιν ὁ υἱός μου} \), is reminiscent of Ps. 2:7 in the Septuagint (\( \text{ὁ υἱός μου ἐστίν} \)), and


20 The reading \( \text{ὁ ἐστί} \) in Matt. 3:17, attested by D a sy c, has no claim of authenticity.

21 Interpreters like Fuller and Jeremias dispute whether there is a reference to Ps. 2:7 at all. Fuller argues that "the citation of Ps. 2 in this context is most inappropriate. For the Voice from Heaven is intended as the scriptural interpretation of the significance of the descent of the Spirit upon Jesus. Now in Ps. 2 not a word is said of the Son's endowment with the Spirit. Indeed, the Son of Ps. 2 is a wholly different character... he is described as one who will 'break his enemies with a rod of iron, and dash them in pieces like a potter's vessel' (2.9). No wonder that the early Church associated this Psalm with the exaltation of Christ (Acts 13.33; Heb. 1.5; 5.5; cf. Rev. 2.27; 12.5; 19.15) rather than with his earthly life." Reginald H. Fuller, The Mission and Achievement of Jesus (London: SCM Press Ltd, 1954), p. 87. Jeremias writes, "the thesis that the voice at the baptism was originally based on Is. 42:1 alone is supported by many considerations. First, the heavenly voice in Mk. 1:11 is obviously designed to explain the impartation of the Spirit (1:10) as a fulfillment of Scripture (Is. 42:1). Secondly, ... and \( \text{ἐκλάθη} \) (Lk. 9:35) are presumably alternative renderings of \( \text{ἐκλάθη} \) in Is. 42:1. Thirdly, ... Jn. 1:34 (taking the marginal reading \( \text{ὁ θεός} \) as original) shows plainly that the voice at baptism must have been originally a uniform quotation from Is. 42:1." Walther Zimmerli and Joachim Jeremias, "Pais theou." Theological Dictionary of the New Testament, 10 vols., ed. by G. Friedrich, trans. by G. W. Bromiley (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1967), 5:701-02.
the second half reflects Is. 42:1, "my chosen one in whom my soul delights." 

The word 

is not to be explained as merely a messianic title, for it transcends messiahship. It expresses an eternal and essential relationship. It signifies the unique relationship which Jesus, the second person of the Holy Trinity, has with the Father (John 1:1-18). The heavenly voice was not the conferral of a new dignity; Jesus did not become the Son of God at baptism. The voice was the declaration of an existing status; the voice underscored what he was already from eternity.

In the latter half of the heavenly voice, the words and echo Is. 42:1 in the form in which it is reproduced in Matt. 12:18, namely, Thus the voice stamps Jesus' mission at its outset as that of the Servant.

The significance of the heavenly voice, then, is that it expresses God's recognition of Jesus as his Son, and at the same time confirms his


It should be noted that the heavenly voice is not a quotation. Because of this, it is unnecessary to argue that only one Old Testament passage is reflected. Some have suggested that other passages like Gen. 22:2,12,16 are echoed, also.


Servant-vocation, as the echoes of Is. 42:1 indicate. The Baptism, the descent of the Spirit, and the voice from heaven have a messianic significance. Jesus is the Messiah. Yet, it is as Son of God, the God-man, that he is the Messiah, and not vice versa. Furthermore, he is to carry out the task of the Messiah in terms of the mission of the Servant. His Messiahship is to be realized by his acceptance and fulfillment of the task laid down for the Servant. Consequently, the language of Sonship and Messiahship is qualified by the Servant language. The second half of the heavenly voice enriches the designation υἱός in the first half. Jesus' unique Sonship, which is not inaugurated by the heavenly voice, but rather presupposed, is defined by the reference to Isaiah 42, directed and channeled along the lines of the destiny of the Spirit-endowed Servant in proclamation and signs, in suffering and death. 26

The view that the heavenly voice does indeed reflect Is. 42:1 is corroborated by the immediate context, by what happened in connection with the voice, namely, the opening of the heavens as an indication that divine revelation was about to take place (see Is. 64:1), and the bestowal of the Spirit in fulfillment to Is. 11:2, 42:1, 61:1, where it says that the Spirit would rest upon the Servant of the Lord. "What Is. 42:1 says of the Servant of God was now being fulfilled." 27

In this connection it is noteworthy that the Holy Trinity is active in both the prophecy of Is. 42:1 and the Baptism of Jesus. The Father speaks and introduces his Servant, ὁ ἡγαπητός, ἐν Ὀ ὁνόματι; the Son is reassured

26 Fuller, The Mission and Achievement of Jesus, pp. 86, 88.
that he is to carry out his mission in terms of the Suffering Servant; the Spirit is bestowed upon the Son, anointing him to the office and work of the messianic Servant of the Lord.28

If the Baptism is the "ordination" of the Servant Jesus, and since the Servant is essentially the "Suffering" Servant, one has to raise the question of how Baptism and Vicarious Death interrelate. How do both events hang together? The answer is that the Servant Jesus, the Sinless One, was baptized with John's baptism for the same reason that he died: "The Lord has caused the iniquity of us all to fall on Him." (Is. 53:6). Jesus was fulfilling the role of the Suffering Servant both by numbering himself with sinners standing under judgment, nay, by taking their place in Baptism, as well as in going to the Cross. In this sense Baptism and Death are connected.

Jesus is baptized in view of his death. His Baptism is a foreshadowing of his death. The Baptism points forward to the end, to the climax of Jesus' ministry, the Cross. As later he would bear the sin of the world to the Cross, so he, the vicarious Servant, bears them to the baptism of repentance.29 In the words of J. A. T. Robinson, Jesus' acceptance of baptism at the hands of John is "the beginning of that baptism of vicarious suffering which could only be completed in the cross."30

28 "The fact that in Is. 42:1 the Father's choice and approval, the Son's servant status, as well as the bestowal of the Spirit, are all united in one great messianic prophecy demonstrates the interrelation and interdependence of all details of our Lord's Baptism." Bouman, The Baptism of Christ," p. 12, n.8.


30 J. A. T. Robinson, "The One Baptism as a Category of New Testament Soteriology," The Scottish Journal of Theology 6 (1953):261. The connection between Baptism and Death is in a sense confirmed by Jesus' use of the word μακαρίσευ in the sense of "to suffer," "to die for the people" (See
A further point one must dwell on in this connection is the way in which the vicarious character of Jesus' Baptism is described in the Gospel narratives. This is indicated in Jesus' own allusion to Isaiah 53 in Matt. 3:15, and in the heavenly voice, which basically declares, "Thou art baptised not for thine own sins but for those of the whole people. For thou art he whom Isaiah prophesied, that he must suffer representatively for the sins of the people." It is also suggested by the context in which the Baptism occurs in the Synoptic Gospels. Luke suggests that the Baptism of Jesus took place after that of the people (Luke 3:21). Matthew, in using τότε ("then") in 3:5 and 3:13, indicates that the baptism of the people is followed by the Baptism of Jesus. In Mark this is indicated by the parallelism of 1:5 and 1:9. Both verses are constructed in exactly the same way, but they exhibit a deep contrast. In 1:5 all of the people come forth to be baptized by John:

καὶ ἐκπορεύετο πρὸς αὐτὸν πᾶσα ἡ Τούδα τὴν Χώρα καὶ οἱ Ἰεροσολύμωται

πάντες. καὶ ἐβαπτίζοντο ὅπερ αὐτῶν ἐν τῷ Ἰορδάνῃ ποταμῷ ἑβοιμολο-

γομένοις τῇ ἐμαρτίαις. In 1:9 one single representative is introduced:

καὶ ἐγένετο ἐν ἑαυτῷ τῇ ἡμέρᾳ ἡ ἧδεν Ἰησοῦ ὡπὸ Ναζαρῆ τῆς

Ταλιλαίας καὶ ἐβαπτίζοθα εἰς τον Ἰορδάνην.  

Mark 10:38 and Luke 12:50). According to Fuller, The Mission and Achievement of Jesus, p. 61, "in speaking of his death as a 'baptism' Jesus therefore means the fulfilment of his Baptism by John when he entered upon the vocation of the Servant."


33 Lane, The Gospel According to Mark, pp. 54-55. It should be noted that the concluding phrase of verse 5, "confessing their sins," has no parallel in verse 9.
The Gospel according to St. John does not actually report the event of the Baptism. The evangelist, who, as A. E. Harvey suggests, seems to write his Gospel as "a presentation of the claims of Jesus in the form of an extended 'trial'," presents the testimony of John, "the first and greatest witness to the proposition that Jesus is the Christ." The Baptist's testimony, \( \text{η} \text{μαρτύρησις τού \text{Ιωάννου} } \), is presented in John 1:15, 19-37.

In the first stage of his testimony (verses 19-28), John witnesses, "Among you stands One whom you do not know. It is He who comes after me . . ." In the second stage, which is marked by the passage of a day (verse 29), John points directly to Jesus, "This is He" (verse 30). In the third stage (verses 35-37), John renews his witness, and his evidence is accepted.

In the second stage of his testimony (John 1:29-34), the Baptist makes reference to Jesus' Baptism. He does not recount the event. The event lies in the past; he presupposes it. John gives his testimony after the event, so that his words are "what might be called the oldest commentary on the event of Jesus' baptism." John the Baptist testifies, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him." (John 1:32).


\[35\] Ibid., p. 32.

\[36\] Ibid., p. 24.

Thus both Jesus (see also the Synoptics) and John the Baptist physically saw the Spirit descending as a dove. "John removes the possibility of taking the story as merely the record of a private experience without objective significance." 38

The Baptist also makes reference to the voice from heaven (verse 34). And again, while in the Synoptic account the heavenly voice declares that Jesus is the Son of God, in John this assertion is made by the witnessing Baptist himself, "This is the Son (or the Chosen One, ὁ ἐκλεκτὸς) of God."

John's witness is crowned by his proclamation, in Jesus' presence, certainly after the Baptism and in the light of the account of the Synoptics after the Temptation, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29,36).

The reading ο ἐκλεκτὸς τοῦ θεοῦ (1:34), if accepted as original, and the phrase ο ἄρσεν τοῦ θεοῦ ο γεννήθη την εμαρτίαν τοῦ κόσμου confirm the view that the Baptism is to be understood along the lines of the Servant Songs.

The reading ο ἐκλεκτὸς (John 1:34), though rejected as the text by the UBS text and the twenty-sixth Nestle-Aland edition, 39 is of very great antiquity. It is read by p 5 vid (III century) Ἰ (IV) Itala (V) Old Syriac (II or III to VII century) Ambrose (IV). ὁ ἐλεός has unmistakably the best attestation, p 66,75 ἄλ Α Β Κ Λ Π Ψ Ω 28 33 Byz Lect. However, in this Gospel, which has ο ἐλεός as one of the main theological


39 The editors of the UBS text, however, indicate by the letter B that there is some degree of doubt whether the text or the apparatus contains the superior reading.
concepts, while ἐκλεκτὸς is not used elsewhere, it is much easier to understand the change of ἐκλεκτὸς into οἶος than the reverse. There would be every reason for scribes to alter ἐκλεκτὸς before τοῦ Θεοῦ to οἶος, but it is difficult to see how ἐκλεκτὸς could have been derived if οἶος was original.

Since ἐκλεκτὸς is taken as original, and since John 1:34 is related to the heavenly voice, a viewpoint that gains or loses strength depending on the acceptance or rejection of ἐκλεκτὸς, the testimony of the Baptist is consequently bringing out the significance of the heavenly voice. Considering that ἐκλεκτὸς is the usual translation in the Septuagint for the Hebrew נָחַט ("chosen"), by which the Servant of the Lord is designated in Is. 42:1, the connection between the heavenly voice and Is. 42:1 is no doubt strengthened.

The Baptist's testimony climaxes with the assertion, ἦν ὁ θυγός τοῦ Θεοῦ ὁ σφυρη τῆς ἀμαρτίας τοῦ κόσμου. This sentence is uttered after Jesus' Baptism in a context where the Baptist refers to that event.

The epithet ὁ θυγός τοῦ Θεοῦ, which reflects Isaiah 53, strengthens the connection between the Baptism and the Servant Songs. For, as Cullmann suggests, it might well be that the Baptist draws a conclusion from the

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42 The reading ὁ ἐκλεκτὸς is adopted by the New English Bible, and also Leon Morris seems to favor it. "It seems to me, however, that we should probably read 'God's Chosen One'." Morris, The Gospel According to John, p. 154.
heavenly voice, which introduces the Servant Jesus, and declares that Jesus is ὀ ἀμνὸς τού θεου ὁ ἀμνών ὁ γιος τοῦ θεοῦ τοῦ κόσμου.43

It is very difficult to determine exactly what the expression "The Lamb of God," a rather curious description of a man, means. The expression does not appear as having been used by anyone before John, so that very likely it was coined by him.

Though interpreters are generally agreed that the expression has an Old Testament background, they are not unanimous on what this background is. Many suggestions have been made. The phrase has been variously explained with reference to: a) the Passover Lamb; b) the Tamid, that is, the lamb offered at the morning and the evening sacrifice in the Temple (Ex. 29:38-46); c) the "gentle lamb" of Jer. 11:19; d) the scapegoat; e) the triumphant Lamb of the apocalypses; f) the God-provided lamb of God of Gen. 22:8; g) the "lamb that is led to the slaughter" (Is. 53:7); and h) the Servant of the Lord.

None of these suggestions is completely satisfying. None of them at least exhausts the meaning of the image to the exclusion of the rest. Suggestions c, d, and e hardly play a part here. As far as the remaining ones are concerned, it is quite possible that all of them are reflected in the phrase ὁ ἀμνὸς τοῦ θεοῦ, so that it would be a composite picture, evoking memories of all of them.44 It is a habit of John to use expressions which

43 Cullmann, Baptism in the New Testament, p. 21. Even if it is conceded that there is no connection between this utterance and the heavenly voice, it is nevertheless clear that John is here referring to Jesus' sacrificial death. In calling the Savior ὁ ἀμνὸς τοῦ θεοῦ he is very likely referring to the Suffering Servant.

44 In the Old Testament the majority of passages containing the term "lamb" refer to sacrifice of one kind or another. This warrants the conclusion that "The Lamb of God" is sacrificial. John has in mind the offering
may be taken in more ways than one, evidently with a view to including all
the possible meanings.45

Mindful of this, one has to examine in what possible way Isaiah 53 is
reflected in the statement ὁ ἀμνὸς τοῦ Θεοῦ ὁ αὐτῶν τὴν ἀμαρτίαν τοῦ
κογμου.

The thesis forwarded by C. F. Burney46 and Joachim Jeremias47 that
"probably an Aramaic Ṽaḥżeq Ṽaḥžeq in the sense of Ṽaḥžeq, Ṽaḥžeq
underlies the Greek ὁ ἀμνὸς τοῦ Θεοῦ, the original reference thus being
to Jesus as the servant of God"48 must be rejected. The Aramaic Ṽaḥżeq
can denote both "lamb" and "servant." Yet, there is no evidence to suggest
that the present passage was translated directly from an Aramaic document.49
Moreover, supporters of this view fail to show that Ṽaḥżeq was regarded as
equivalent to the Hebrew ṬṬy. In fact, as Barrett points out, the natu-
ral Aramaic equivalent of the Hebrew ṬṬy (servant) is not Ṽaḥžeq but
ṬṬy.50 Thus, "though it does not lack attractiveness the theory of
Jeremias does not really seem as though it will explain the facts."51

of Christ as a sacrifice. Since it awakes memories of more sacrifices than
one, John intends by the expression to express his conviction that in Jesus
Christ there is fulfilled all that is foreshadowed in all the sacrifices
referred to in the Old Testament.


47 Joachim Jeremias, "amnos," Theological Dictionary of the New Testa-

48 Ibid., 339.


50 Ibid.

This does not mean, however, that any reference to Isaiah 53 is thereby precluded. Ἰσαὰκ unmistakably recalls the Ἰσαὰκ of Is. 53:7, and οἱ ἀνθρώποι τῆν ἁμαρτίαν τοῦ κόσμου, an expression which denotes the totality of sins, looks like a free citation of Is. 53:12, "He Himself bore the sins of many" (MT: נַעַר אֶרֶב לְרַגֵּשׁ נָשִּׂיא; Septuagint: καὶ ὁ ἀνθρώπος ἁμαρτίας πολλῶν ἀνέβηκεν). The anarthrous ὁ κόσμος in this case is translated by ὁ κόσμος.52

It may be argued that in Isaiah the lamb is not presented as suffering for sin. In fact, the lamb of Is. 53:7 is being sheared, not sacrificed. The "lamb that is led to slaughter" is used as an illustration of the humility and the submissiveness of the Servant. Yet, the Isaianic lamb is mentioned in a context which is wholly concerned with the vicarious sacrifice of the Servant of the Lord. The reference to the Lamb could evoke the image of the Servant. Of great importance is the fact that the lamb in Isaiah, used metaphorically of the Servant, is linked with the taking away of sin. Thus, both the lamb and the idea of an achievement of atonement for all men, which characterize Isaiah 53, are reflected in John 1:29,36.

The Baptist is given the unique prophetic insight, wholly unparalleled in pre-Christian Judaism outside the Old Testament, that the Messiah is to be the Suffering Servant of the Isaianic prophecies. He bears witness that Jesus, whom he baptized, is the Chosen One of God (ὁ ἐξελεημένος τοῦ θεοῦ), as well as the Lamb of God who takes away the sin of the world. His witness

strengthens the view that the Baptism is actually the "ordination" of the Servant Jesus.

The Ministry of the Servant

The whole ministry of Jesus, his teaching, his deeds, and finally the cross, is a standing denial of the messianic beliefs and hopes held by the Jewish people in those days. Jesus rejects the notion of a conquering, warrior Messiah. He challenges the Jewish plan of salvation in both the end in view (not national, political freedom from the Roman oppressor, but spiritual salvation for the whole world) and the means by which it is expected that the end will be attained (not leading the war against the Romans, but overcoming the power of Satan by means of his humble suffering, death, and victorious resurrection). His messianic mission is to be achieved in obscurity and weakness, suffering and death. He is the obedient suffering Servant of the Lord.


The Temptation

The Temptation of Jesus occurs immediately after the Baptism and just before the beginning of his public ministry (Matt. 4:1-11; Mark 1:12,13;}

This order already underscores its significance. Particularly important is the fact that the Temptation is closely connected with the Baptism. Both narratives are bound together in an organic way. In all Synoptics the opening phrase or verse in the Temptation narrative is designed to link this event with the Baptism. In Matthew this is indicated by the καὶ ἐνθύμησε (4:1). In Mark the intimate connection between the two events is established by the introductory phrase καὶ ἐνθύμησε ("and at once," 1:12). Luke makes the same point using the words πρῶτος πνεύματος ἠγιάστη (4:1).

The Synoptic Gospels say that Jesus is led up by the Spirit into the wilderness (Matt. 4:1; Mark 1:12; Luke 4:1). He goes not by chance. The same Spirit who at his Baptism leads him to this encounter with Satan. He goes in obedience to God and in fulfillment of his mission. The Temptation is part of his acceptance of the Servant-vocation.

The Temptation presupposes the Baptism in the same way as the διὰ τοῦ θεοῦ εἰς τούτον, by the devil assumes and is based upon the οὐκ ἔστω, Only against the background of the Baptism does the Temptation make proper sense.

The Baptism narrative brings out three attributes of the person of Jesus: a) he is the Son of God, the second Person of the Holy Trinity; b) he is the Messiah; c) he is to carry out his mission along the lines of the Suffering Servant. The Temptation narrative presupposes these three elements. It raises the question: Will the Messiah, the Son of God, fulfill the messianic task laid upon him by God, namely, the task of the Suffering Servant? Is Jesus willing to accept the role of the Suffering Servant?

There can be little doubt that the temptations of Jesus are messianic in character. Yet, it is striking that the Messiah should be tempted at the beginning of his ministry. Judaism never conceived such an idea, because it never conceived a Messiah like Jesus. "In reference to the Messiah there is not a hint of any temptation or assault by Satan." There could be no temptations facing a Messiah of the traditional pattern. Only a suffering Messiah could be tempted to be disobedient to God, to renounce the path of the Suffering Servant.

What is at stake in Jesus' battle with the tempter in the wilderness is obedience/disobedience to the Father. The devil attempts to deflect Jesus from obedience to his Father. He tries to induce Jesus to renounce the task which the Father has laid upon him in his Baptism, and therewith to render his mission impossible. The point is whether Jesus will be disobedient to his Father by attempting to take the centre of the stage and in using his divine power apart from the fulfillment of his specific commission as the Son.

In his replies which consist in quotations from Scripture Jesus reveals himself obedient to God's will in Scripture. He is aware of his messianic task, and he remains obedient. He rejects the temptation and so

55Manson, The Servant-Messiah, p. 50: "... the messianic reference is clear and unmistakable."
proves to be the true Son of God, as well as his faithfulness to the mission of the Servant. Jesus vindicates the declaration of the voice from heaven, "This is my beloved Son, with whom I am well pleased." He remains loyal to God, indicating that the Messiah is the faithful Son and Servant.

Especially in the temptation to worship the devil, Jesus is confronted with the messianic expectations of his contemporaries. He is tempted to adjust his ideas of his calling to those of his contemporaries. He is faced with the temptation to become a warrior Messiah, a Messiah seeking earthly power and glory. Satan is prepared to give the kingdom and dominion immediately. He promises that the Christ will reign as anointed King without struggle and pain. Immediate power and glory is his proposal. God, however, will not give the kingdom and dominion until after the suffering and death of the Messiah. And so, in rejecting the temptation, saying, Σατανάς (Matt. 4:10), Jesus accepts the design of God that the Messiah should suffer and die to enter into his glory (Luke 24:26).

Jesus Preaches at Nazareth (Luke 4:16-30)


61. The third in the Matthean order, second in the Lukian order.

of Jesus' message, as do Matt. 4:17, and Mark 1:14-15. This is supplied in Luke by the first part of the scene in Nazareth.

According to Luke, upon his return to Galilee in the power of the Spirit, Jesus came to Nazareth, the town where he had been brought up. On the Sabbath he entered the synagogue, and stood up to read. The book of Isaiah was handed to him, he unrolled the scroll, and found (not by chance) the place (61:1-2) where it was written:

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\text{Πνεῦμα κυρίου ἐπ ἐμέ οὐ εἶναι ἐξείδεν με εὐαγγελισθαλ̄, περιοδίος ἀπεσταλμένος ἡμῖν ἀπὸ τοῦ Θεοῦ, ἐν ᾠδεῖς, καὶ τοῦ αὐτοῦ ἐν ἀνθρώποις ἔστη ἡ ἀφεσις, καὶ ἔγερτον.}
\]


With three exceptions, Luke 4:18-19 follows the Septuagint word for word, including its word order and its variations from the Hebrew text. The use of ἐκκλήσας instead of the ἐκκλήσας of the Septuagint in 4:19 is the first exception. The other two variations from the Septuagint are also variations from the Hebrew text. They are the omission of ἐκκλήσας τούτου, and the insertion of a phrase from Is. 58:6 ἀποστειλαὶ τεθραυσμένου ἐν ἀφεσιν. 

It is also significant that Jesus omits the second half of Is. 61:2, "and the day of vengeance of our God." Ending at the middle of a sentence, Jesus makes the reference to "the favorable year of the Lord," the time of salvation, the climax of the quotation. He also stresses that he offers the free grace of God. God's vengeance will come on all who refuse his grace.

When he had finished the reading, Jesus rolled up the scroll, handed it back to the synagogue attendant, and sat down, taking the posture of a

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teacher. The eyes of all in the synagogue were fixed upon him. And he began to say, \( \Sigma \tau \iota \mu \varepsilon \rho \omicron \nu \Pi \epsilon \kappa \iota \rho \iota \pi \omicron \tau \omicron \epsilon \alpha \iota \varphi \iota \iota \iota \varepsilon \tau \iota \lambda \iota \gamma \eta \epsilon 
\) "And he began to say, \( \Pi \epsilon \kappa \iota \rho \iota \pi \omicron \tau \omicron \epsilon \alpha \iota \varphi \iota \iota \iota \varepsilon \tau \) in asserting categorically, \( \Pi \epsilon \kappa \iota \rho \iota \pi \omicron \tau \omicron \epsilon \alpha \iota \varphi \iota \iota \iota \nu \) ("this Scripture has been fulfilled"), Jesus makes clear that his ministry is the fulfillment of the Old Testament. In this particular case, he associates himself with the mission of the Servant depicted in Is. 61:1-2. He identifies himself with the Servant. He has been anointed by the Spirit at his Baptism (Luke 3:22), and now the Spirit is upon him.

Jesus' employment of Scripture in this and many other instances is described as a pesher type of interpretation, in which he treats Scripture in a "this is that" fashion.\(^{64}\) "I am he," says Jesus in the synagogue at Nazareth. He himself in the fulfillment of Scripture. "He is not merely another expounder of the prophetic Word; he is the fulfillment of that Word."\(^{65}\)

\( \Sigma \tau \iota \mu \varepsilon \rho \omicron \nu \) "today," says Jesus quite emphatically. This very day, as I stand before you, the Scriptures have come to fulfillment, and the last days prophesied by Isaiah have begun. The good news are preached, and mighty works are being performed. The Messianic Age, the Era of Salvation, the Last Days, the Favorable Year of the Lord (Is. 61:2), phrases which carry about the same meaning, have arrived. The Favorable Year of the Lord is no longer

\(^{64}\) Richard N. Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1975), p. 70. The term "pesher" means "solution" or "interpretation." The biblical exegesis in the Qumran texts is usually referred to as pesher interpretation. The covenancers endeavoured, not so much to elucidate the Biblical text, but to determine its application to current and contemporary events. "In contrast to rabbinic exegesis which spoke of 'that has relevance to this,' the Dead Sea covenancers treated Scripture in a 'this is that' fashion." Ibid., p. 43.

promise; it has arrived, today. In Jesus' person and proclamation the year of the Lord is beginning. The time of salvation and of the divine presence (see Is. 49:8-13) is nothing but the manifestation of God's only begotten Son in the flesh.

The result of Jesus' programmatic sermon was his rejection by the people of Nazareth. This rejection is, at least to some extent, an illustration of his whole ministry as the Servant. Luke places the rejection of Jesus at Nazareth right at the beginning of the Galilean ministry. This episode announces the pattern of rejection by Jesus' own people and his going elsewhere, to the Gentiles. The rejection at Nazareth is, therefore, "the title under which Luke places the whole ministry of Jesus and is to be understood as a summary of Jesus' work and message throughout Luke's gospel."67

Summing up: Jesus' sermon in the synagogue at Nazareth makes three points: a) his manifestation ushers in the Messianic Age in fulfillment to the Isaianic prophecies; b) the rejection by his own people indicates that his ministry is carried out along the lines of the Servant Songs; c) Jesus is the Servant. The application of Isaiah 61 to his own mission establishes Jesus' self-identification with the Suffering Servant.

66 In referring to the widow of Zarephath and to Naaman the Syrian (Luke 4:25-27), Jesus makes plain that God's grace can and will be bestowed on Gentiles if Israel will not accept it.

67 Tannehill, The Mission of Jesus, p. 68.
Jesus' Answer to John the Baptist  
(Matt. 11:2-6; Luke 7:18-23)

When John the Baptist was in prison at the Machaerus Fortress, his disciples reported to him about the activity of Jesus. John, then, summoning two of his disciples, sent them to Jesus with the question, "Are you the Expected One (Δέρρομενος), or do we look for someone else?"

The term Δέρρομενος signifies the Messiah. It is derived from Ps. 118:26 and Ps. 40:7, Δέρρομενος ἐν ὑστάτη κυρίω. The Baptist himself uses the title regularly in a Messianic sense (see Matt. 3:11; Mark 1:7; John 1:27). Δέρρομενος was both used and understood by the Jews of that time. "In the Messianic dogma of Judaism the Messiah is the coming One (Δέρρομενος) who with his coming inaugurates the time of salvation."70

Jesus' response to the Baptist is characteristic of what he did many times when he was confronted with the question whether he was the Messiah. He does not respond to the question directly with an open declaration of his Messiahship.71 He refers to his own actions and message as fulfillment of

Matthew, who places the account after the sending of the Twelve, reports that John heard of the works (Ἐργα) of the Christ. Luke says that they reported "about all these things" (Ἐργα τῶν Χριστοῦ), referring to all the activity of Jesus, but particularly to the miracles of the preceding chapters, i.e., the healing of a Centurion's servant, the raising of the widow's son at Nain, etc.

According to Hill, the phrase Δέρρομενος ἐν ὑστάτη κυρίω was employed in the synagogue services in a messianic sense, The Gospel of Matthew, p. 197.


That Jesus does not openly declare his Messiahship (see below on the "Messianic secret") corroborates the view, already indicated in his reference to Isaiah 35 and 61, that he is indeed the Servant of the Lord.
the Old Testament prophecies of the end-time. His answer to John's disciples goes back into the Old Testament prophecies of Isaiah 29, 35, 42, and 61, and brings out that his miracles (ο胬ανακτεναι, Matt. 11:4; Luke 7:22) and the proclamation of the gospel (ο胬ανακτεναι, Matt. 11:4) fulfill Old Testament prophecy. In short, Jesus is saying that the person who recognizes the implications of these prophecies and of their fulfillment will know that he is the coming One.

Matthew 11:4,5 (parallel Luke 7:22), "The blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them," is Jesus' summary of his own ministry. His words are the practical application of the quotation in Luke 4:18-19. In the synagogue at Nazareth Jesus announces his program as he delivers his programmatic sermon. He describes the Messianic Era in terms of Isaiah 61. Here now he points to its fulfillment in his ministry, again along the lines of Isaiah 61.

Jesus' answer to the Baptist is couched in the language of Is. 29:18-19; 35:5-6; 61:1. He does not quote. He even goes beyond the prophecy, adding the cleansing of lepers and the raising of dead, works of grace even greater than those promised by the prophet. "His ministry surpasses the prophetic expectation."72

In pointing to the Old Testament prophecies, in this case the Isaiahic prophecies, Jesus leaves no possible doubt that he himself regarded his miracles as evidences of the dawning of the day of the Lord which had been predicted by Isaiah. Thus the significance of Jesus'

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miracles lies in the fact that they are the miracles of the New Age, signs indicating that the Messianic Age has dawned. His miracles are the acts of the Messiah. They are the works of the Messiah as these had been foretold by the prophets of Israel.

The reference to the Isaianic prophecies indicate also that the deeds of the Christ (τὸ ἔργον τοῦ Χριστοῦ, Matt. 11:2) are in reality the acts of God's Servant which God had promised for the last days.

The Miracles and the Servant (Matt. 8:17)

In conclusion to the report of the healing of many people in chapter 8 (the cleansing of a leper, the healing of a centurion's servant, the healing of Peter's mother-in-law), Matthew quotes Is. 53:4, saying, Ὁ Ἰσαάκ πηρσοῦ τὸ ἐρήμῳ πέρηκεν ὡς Ἰσαακ τοῦ προφήτου λέοντος, Ἀνέπτυξεν τὰς ἀσθένειάς ἡμῶν ἐν χειρὶ καὶ ἐπέστησεν ἐπάνω: One might say that in a sense the Evangelist applies Isaiah's prophecy of the Suffering Servant to the whole healing activity of Jesus.

The Matthean quotation is quite different from the Septuagint which translates, ὑπὲρ τὸς εὐαγγελίας ἡμῶν πέρηκεν καὶ πέρε ἡμῶν ὑδαταί. The Septuagint, which gives a spiritualized translation of "sins" (σκόρπιος) for "sicknesses" (σκπιοατταί), is interpretative at this point, perceiving the reality of sin behind the metaphor of sickness, for sin is the


root cause of disease. Matthew, presenting a rendering of the Hebrew text literally, reading תֵּבֵּנֵי נֶפֶשׁ for מְזָרַע.

The Evangelist applies Is. 53:4 to Jesus' physical healings. From the great portrait of the Suffering, Dying, and Victorious Messiah he quotes one line, which, however, he reads only as a part of the whole. Matthew has the whole pericope in mind, and not just that verse which is actually quoted. In view of this, the application of 53:4 to Jesus' healing ministry implies the application of the whole pericope (Isaiah 53) to Jesus. Jesus is identified with the Servant. He assumes the role of the Servant not only in his passion and resurrection, but also in his healing ministry.

This being so, there is no difficulty in interpreting Matthew's quotation from Is. 53:4. That passage speaks of the Servant-Messiah's vicarious death. The Servant's mission is to suffer and to die for the sin of the many, the sin which is the root cause of sickness and disease. In dealing with sickness and disease, Jesus was ultimately dealing with sin. His healings were illustrations of his redemptive work, visible pledges of his taking away sin. The healings, as well as his death, were part of Jesus' Servant-mission.

The compassion exercised and the healing virtue expended in Jesus' miracles were beginnings of his passion, which he underwent in order to bear

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away the whole load of sin. Jesus' deeds of mercy were steps toward the Cross. In his deeds of healing the ministry-unto-death has already begun. The healings represent, so to speak, an anticipation of the final work which Jesus accomplished through his death. 79

Jesus' ministry and death are, thus, intimately connected. His life of serving, his miracles, which are nothing but service, for Jesus uses his power, never to assert himself, but only in service to others, and his ransoming death are an organic whole. Only he who would die for the sin of the many could work a ministry of healing men from disease. The healings rested on his atoning death. 80

Summing up: Jesus' miracles are works of grace. They are part of his Servant-mission. Jesus did not seek power or authority; he understood his work in terms of service. And in this, too, Jesus did not correspond to the hoped for Messiah of his contemporaries. 81 The exercise of compassion was not a predicate of the Jewish political Messiah.

The Preaching of the Gospel

"And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people" (Matt. 4:23; see 9:35).

80 Lenski, Matthew, 326-27.
81 "Er (Matthäus) stellt wieder ein Schriftwort neben die Ereignisse, weil das Verhalten Jesu gegen die befestigte messianische Dogmatik verstiess. Mit seinem heilenden Wirken geschah das, was Jesus das ἐστὶ ὁ θεός σου ἐστὶς namnte. Er nahm sich derer an, die Hilfe bedurften, tat, was die jetzt sich an ihn herandrängende Not verlangte, mit Verzicht auf alle in die Zukunft übergreifenden und nach Grosem strebenden Pläne. Zu dem, was der Mensch für sich als Glück und Grösse begehrt und was er vom Christus verlangt, war dies ein schroffer Gegensatz. Eben deshalb zitiert Mat. dasjenige prophetische Wort ..." A. Schlatter, Der Evangelist Matthäus, p. 283.
This sentence summarizes Jesus' ministry, and the emphasis lies upon the proclamation of the gospel. "I was sent for this purpose," says Jesus in Luke 4:43 (see Mark 1:38).

In his proclamatory sermon at Nazareth, Jesus pointedly refers to himself the words of Is. 61:1 to the effect that God has anointed him to preach the gospel to the poor (ἐφανερώθη σοι η χαρά τοῦ σοφοῦ) (Luke 4:18). It is significant that Jesus omits the second half of Is. 61:2, "and the day of vengeance of our God," certainly to underscore the gracious nature of his ministry.

In Jesus' response to the Baptist (Matt. 11:5; Luke 7:22), the preaching of the gospel to the poor as the messianic fulfillment of the Scripture is the climax of his words, as indicated by the emphatic position of περιχορίζω in the word order.

Mark narrates the beginning of Jesus' ministry, stressing the preaching of the gospel: "And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mark 1:14,15).

In Isaiah the verb εὐαγγελίζω is used to express the declaration of the good news that God was fulfilling his promises, was acting, or was about to act (see Is. 40:9; 52:7-10; 60:6; 61:1). It is connected with the advent of the salvation of God, with his mercy, with remission of sins, with the peace of God and with the coming of his righteousness. "It belongs therefore to the rich vocabulary of the Old Testament expectation of salvation."82

82 Hoskyns and Davey, The Riddle of the New Testament, p. 86.
The New Testament use of \textit{εὐαγγελισμός} is based upon the use of the word in Isaiah. Jesus announced his arrival, the coming of the promised salvation (the kingdom of God), as the fulfillment of Isaiahianic prophecy. And the Evangelists clearly point out that it was Jesus himself who first used the expression "to preach the gospel" (\textit{εὐαγγελισμός}) of his own proclamation. He adopted the conception of preaching the gospel in the sense of proclaiming the arrival of the day of salvation from Isaiah.

Jesus came preaching. His whole life was proclamation of the gospel. As a part of his Servant-mission, he was entrusted with a prophetic function. He proclaimed good news of salvation. In keeping with Is. 42:3, "A bruised reed he does not break, and a dimly burning wick he does not extinguish," he worked in God's pattern of merciful redemptive love and was the friend of publicans and sinners. He described himself as gentle and humble (Matt. 11:29), and thereby echoes the description of the Servant in Is. 42:2-3, and Is. 53:1-3.

This conduct of the Servant-Messiah Jesus certainly contradicted the popular expectations of the Messiah. He was supposed to procure political liberation and effect the destruction of Israel's enemies, publicans and sinners included. Jesus, however, came preaching the gospel, fully in keeping with the Servant prophecies of Isaiah. And one may even venture the suggestion that "it was because of Jesus' adoption of the Isaiahianic interpretation of the Messianic office in terms of the Servant of the Lord that the

\textsuperscript{83}See Mark 1:15, 8:35; 10:29; 13:10; 14:9

\textsuperscript{84}The invitation "come to me" (Matt. 11:28) recalls the invitation of Is. 55:1-3.
word ἐνδιάλευσεν became a terminus technicus in the vocabulary of the New Testament and the Church became a preaching Church. 85

The Unbelief of the People

John concludes his report of Jesus' public ministry, saying, "These things Jesus spoke, and he departed and hid himself from them. But though he had performed so many signs before them, yet they were not believing in him; that the word of Isaiah the prophet might be fulfilled, which he spoke, 'Lord, who has believed our report? And to whom has the arm of the Lord been revealed?'" (John 12:36b-38).

The quotation from Is. 53:1 corresponds exactly to the text of the Septuagint. In Isaiah 53 this verse constitutes the bridge between the preceding proclamation of the exaltation of the Servant (52:13-15) and the following report about his humiliation. In John it occurs in a section dealing with belief and unbelief (12:36b-50), and which is the transition from Jesus' public ministry to the beginning of his passion, from the manifestation of his glory in the many signs to his glorification on the cross.

The Evangelist quotes Is. 53:1 wholly conscious of the Isaianic context. He cannot be faulted for atomistic exegesis. 86 He has the whole context of Isaiah 53 in mind. The word spoken by the prophet Isaiah is the word concerning the Suffering Servant of the Lord who goes through suffering, degradation, and death to exaltation and glory, bearing the sins of many (Is. 52:13-53:12).


86 Wolff, Jesaja 53, p. 83.
This point is made clear by John 12:41, where the evangelist points out that Isaiah said these things (ταῦτα) because he saw his (Jesus') glory (δόξα), and he spoke of him. Ταῦτα ("these things") refers to both Is. 6:10 (quoted in John 12:40) and Is. 53:1 (quoted in John 12:38). Isaiah spoke both prophecies because he saw the δόξα of Jesus.

It is easy to understand how John can say that the prophet spoke Is. 6:10 because he saw the glory of Jesus. After all, that revelation was given to him when he "saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple" (Is. 6:1). However, how can John say that Isaiah spoke of the suffering of the Servant and of the unbelief of the people (Is. 53:1) because he saw Jesus' δόξα? What does he mean when he says that Isaiah spoke Is. 53:1 because he saw Jesus' glory?

The fact is that δόξα for Saint John means the resurrection as well as the passion of Jesus (see John 12:23; 13:31). John equates crucifixion and glory. Thus, Isaiah saw Jesus' δόξα, that is, he saw his rejection, the unbelief of the people, his passion, and his exaltation (Isaiah 53). When the Word became flesh and appeared among men, Isaiah's prophecy was fulfilled. The Servant was met with unbelief, just as Isaiah had spoken when he saw his glory. "He came to his own, and those who were his own did not receive him" (John 1:11).

**The "Messianic Secret"**

"Messianic secret" denotes a distinctive feature of the Synoptic Gospels, namely, that Jesus explicitly conceals his messianic character until the closing period of his ministry. The demons, who recognize Jesus' Messiahship are silenced (Mark 1:25, parallel Luke 4:35; Mark 1:34, parallel Luke 4:41; Matt. 12:16, parallel Mark 3:12). Silence is also commanded

The phrase "Messianic secret" was coined and entered the vocabulary of New Testament Theology at the beginning of the twentieth century, when William Wrede in 1901 published his book Das Messiasgeheimnis in den Evangelien: Zugleich ein Beitrag zum Verständnis des Markusevangeliums.

Wrede, in contrast to the old liberal interpreters of Jesus who saw him as a mere teacher of love and righteousness (an ethical prophet), recognized correctly that the Jesus portrayed in Mark is a divine Messiah who was fully self-conscious of being the Son of God. However, since historical criticism has no categories to deal with such a phenomenon as the incarnation of God, Wrede had no alternative left but to invent the theory of the "Messianic secret."

In his opinion, Jesus neither claimed to be Messiah nor was recognized as such by his disciples during his life. Only the resurrection created belief in Jesus' Messiahship. Yet the church was embarrassed by the fact that the historical tradition about Jesus was non-messianic, and contradicted their faith in his Messiahship. In order to relieve this embarrassment, according to Wrede, the church invented the idea of the Messianic secret as reflected in Mark's Gospel, namely, that Jesus was Messiah but his

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disciples did not know it because he kept it from them. It was his secret which he did not disclose until after the resurrection.

In Wrede's understanding, the many injunctions to secrecy in the Gospels are not historical, but interpretative and editorial. In other words, the Messianic secret is "a literary device created by the believing church and read into the tradition to solve the church's dilemma, created by a non-messianic tradition. Mark changes the non-Messianic tradition into a hidden messianic tradition." Wrede's theory, though still supported by some Bultmannians, is false because it is based upon wrong presuppositions. Moreover, it does not quite square with the evidence of the Gospels. The most devastating argument against Wrede's theory is the observation that, despite the injunctions to silence, the evangelist records how the news of Jesus' actions went out everywhere (Mark 1:25-28, 43-45; 7:36-37), so that the secret commanded was not kept. "If the Messianic secret was a Markan theory, then these publicity passages are the reductio ad absurdum of that theory." Another point that militates against Wrede's theory is that events such as the feeding of the five thousand (see John 6:14-15), Jesus' triumphal entry into Jerusalem, have a clear messianic connotation not only to Jesus, but also to the crowds. Furthermore, it is undeniable that Jesus was actually condemned to death as a messianic pretender, as the titulus on the cross (John 19:19) clearly indicates.

Now, though Wrede's theory is to be rejected, the term which he coined, "Messianic secret," has proved a useful and suggestive way of referring to those elements of secrecy in the Gospels. These elements, however, are an integral part of the history itself. They are not the product of the theological reflection of the early church, but historical reporting. The secret is the secret of Jesus himself. With this qualification in mind, namely, that "Messianic secret" is taken up in an altered sense, the phrase is also used in this paper.

How, then, to account for the Messianic secret? How to explain Jesus' numerous commands to silence in the Gospels? The answer is twofold: a) Jesus wished to avoid the wrong view of Messiahship and those Messianic titles associated with such a view; b) his mission was that of the Suffering Servant, and his way was the way to the Cross. In short, the injunctions to secrecy are grounded in the nature of Messiahship as Jesus conceived it.

The word "Messiah" could be misunderstood in a nationalistic sense in those days. Jesus, though being the Messiah promised in the Old Testament prophecies, did not conform to the nationalistic messianic conception which had developed during the intertestamental period. Therefore he avoided any term which would associate him with the current messianic expectation of a political savior-king. This is the first part of the answer to the question of the Messianic secret.

The second part of the answer is that Jesus knew that, as "the anointed of the Lord," his destiny was to be fulfilled along lines other than those projected for the royal figure of popular expectations. His mission was that of the Suffering Servant. In this sense, the explanation for the injunction to silence after Peter's confession at Caesarea Philippi
(Matt. 16:20; Mark 8:30; Luke 9:21) is provided in the immediately following first passion prophecy, \(\Delta\varepsilon i\ \tau\omicron\ \mu\omicron\nu\ \tau\omicron\ \alpha\upsilon\nu\rho\omicron\upsilon\sigma\pi\omicron\upsilon\\ \pi\alpha\mu\lambda\kappa\ \pi\alpha\theta\epsilon\upsilon\nu\) (Matt. 16:21; Mark 8:31; Luke 9:22).

The Messianic secret is, therefore, a "suffering secret." Its nerve-center is the necessity of the passion in the plan of God, God's intention to provide salvation through a suffering Savior.\(^{91}\) The necessity of the passion in obedience to the will of God laid down in the Servant prophecies of the Old Testament and expressed in the \(\Delta\varepsilon i\) ("must") of Jesus' words accounts for the secrecy phenomenon in the Gospels. Jesus' repeated injunctions to silence are the expression of his fidelity to the divine plan of salvation. In other words, Jesus was fulfilling the Servant prophecies.

This is precisely the burden of the narrative of Jesus' healings by the sea (Matt. 12:15-21, parallel Mark 3:7-12, Luke 6:17-19). This pericope confirms the view that the understanding of the Messianic secret as a "suffering secret," namely, that Jesus commands silence because he is the Suffering Servant, is correct and provides the key to all the injunctions to silence in the Gospels.

Matthew 12:18-21 is a quotation from Is. 42:1-4, found only in the first Gospel. It is a quotation of a mixed character. The Evangelist follows the Hebrew text all the way through, with the exception of the last line (verse 21), where, following the Septuagint he reads \(\kappa\iota\ \tau\omicron\ \omega\nu\mu\omicron\tau\iota\) (Septuagint: \(\epsilon\nu\pi\iota\ \tau\omicron\ \omega\nu\mu\omicron\tau\iota\) \(\alpha\delta\tau\omicron\\ \varepsilon\omicron\nu\ \varepsilon\lambda\pi\iota\rho\iota\omicron\upsilon\omicron\upsilon\)) ("in his name the Gentiles will hope") instead of "the coastlands will wait expectantly for his law" (Masoretic text).

\(^{91}\)Lane, The Gospel According to Mark, p. 299.
The context of this passage is the healing on the Sabbath of a man with a withered hand. This results in a dispute with the Pharisees, who plot to kill Jesus. He, then, withdraws to the sea in order to avoid publicity. A great multitude from several regions follows him, and he heals them. Among the crowd are demoniacs, and the demons address Jesus as the divine Son of God. Jesus strictly orders both the healed people (Matthew) and the demons (Mark), not to make him known.

Matthew, then, adds a long citation from Isaiah 42. He interprets Jesus' withdrawal and his refusal to allow his Messiahship to be openly acknowledged (the Messianic secret) in terms of the mission and character of the Suffering Servant of the Lord. In despising popularity and in commanding those who had been healed not to make him known (οὐ φησιν), Jesus was fulfilling the role of the Isaianic Servant.

Matthew had already indicated that Jesus' healing ministry was the fulfillment of the mission of the Suffering Servant (Matt. 8:17). Here in chapter 12 the Servant-Jesus is at work healing many people. His avoidance of publicity and his injunction to secrecy cause the Evangelist to pause in his narrative and to quote Is. 42:1-4 to indicate that in this, too, Jesus was fulfilling the prophecy of Isaiah. His withdrawal and the Messianic secret (Matt. 12:15,16) are the fulfillment of Is. 42:2, "He will not quarrel, nor cry out."

Being the Suffering Servant of God, Jesus' dignity of the Son of God can be proclaimed and appreciated only within the framework of the Cross. That is the reason why Jesus silences the cries of the demons, and warns the people not to make him known.
The Son of Man

The title θεοῦ Υἱός ἀνθρώπων ("the Son of Man") occurs 81 times in the Gospels (about 69 times in the Synoptics, and 12 times in John). In every instance in the Gospels it is used by Jesus of himself, being his favorite self-designation. As a matter of fact, it is the only title he freely used. He uses it always in the third person. He speaks in the full consciousness that he is "the Son of Man," yet never directly says, "I am the Son of Man."93

The title is never used by others to address or to acclaim Jesus.94 "The Son of Man," as far as can be ascertained, never became a current messianic designation for Jesus in the early Church. It was replaced by a host of other titles. Would the form critics, therefore, be consistent in the application of their criteria of authenticity, in this case the criterion of dissimilarity, they would never come to the conclusion that Jesus did not use the title as a designation of himself. As for those who accept and believe in the authority and inspiration of the Scriptures, this has never been and is not an issue at all. The Scriptures are clear on this that Jesus, and only he, used the title of himself.

"The Son of Man" is, so to speak, Jesus' official title. It is the way he describes himself in the light of his mission. Therefore, the interpretation of this title, one of the most important messianic designations in

92 It occurs only once elsewhere, Acts 7:56.
93 Lenski, Matthew, 330.
94 John 12:34 is not a real exception, for here the crowds are not addressing Jesus. In fact, they fail to perceive that Jesus is the Son of Man.
the Gospels, is of great importance for the understanding of Jesus' teaching concerning his person and mission.

"The Son of Man" is, as Cullmann indicates, one of the most discussed and contested problems of the New Testament scholarship.95 This is due, in part, to the fact that neither Jesus himself nor the Evangelists ever pause to explain in detail the meaning of the title, or the reason why Jesus used it. Above all, however, this results from the unwillingness of the interpreters to listen to the witness of the New Testament. The assumption that only the Jews, and not Jesus, could be original also plays a part in the strenuous efforts to discover the background of this title, or, to be more precise, the answer to the question of whence did Jesus derive this title.

The true answer to the question of whence did Jesus derive this title is, from Dan. 7:13-14. "I kept looking in the night visions," says Daniel, "and behold, with the clouds of heaven one like a Son of man coming

(\.ведения, ἄνδρα πάθος εὐφημησάτω ἡμᾶς; ἀπὸ τῶν περαλῶν
tῶν θεοῦ ἐγείρω πρὸς ἀρθρίσσων Ἰερεῖον), and he came up to the Ancient of Days and was presented before Him. And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not be destroyed."

The expression "son of man" occurs also in the book of Ezekiel as the particular name by which God addresses the prophet. Some interpreters96 are of the opinion that Jesus' use of the expression is to be understood in


the light of its frequent use in Ezekiel. This, however, would be nothing but the taking over of a title, and is very much unlikely. Furthermore, it fails to explain the eschatological Son of Man in the Gospels.

In the search for the background of the title, other interpreters go to the Similitudes of Enoch (46:3-5; 48:2-4; 62:7-9; 69:27-29; 71:14-17). Here the Son of Man designates a pre-existent figure who descends to earth to sit upon the throne of judgment to destroy the wicked of the earth, to deliver the righteous, and to reign over a kingdom of glory. Son if Man is here a messianic title, and it appears that it was derived from Daniel. As far as any possible influence of the Similitudes of Enoch upon Jesus is concerned, it must be stated that there is no evidence to suggest that Jesus as a man was familiar with this writing.

There is no clear evidence, extra-Biblical at least, that "the Son of Man" was in use as a synonym for "Messiah" when Jesus began to use it of himself. According to Cranfield, however, it seems extremely probably that, on the basis of Dan. 7:13, it was fairly commonly used as a messianic title. In support to his thesis he adduces the use of "Son of Man" in the Similitudes of Enoch, and the consistent messianic interpretation of Dan. 7:13 in later Rabbinic literature.

In John 12:34, however, "the Son of Man" is identical with "Messiah." The crowds to whom Jesus is talking take οὐσία τοῦ Υἱοῦ τοῦ Θεοῦ as referring to ὁ Υἱός τοῦ Θεοῦ, and this identification raises difficulties in their minds, particularly because Jesus had said that the Son of Man must be lifted up, that is, die. They could not reconcile this with their understanding of

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Scripture. They thought the Messiah would live for ever. But Jesus speaks of death. So they inquire, τις εστιν ο άνθρωπος ὁ υἱός τοῦ θεοῦ? in the sense of, "Do you really mean Messiah when you say Son of Man?" To Jesus there could be only one answer, "Yes." To the crowd the answer was "no," for in their view the proposition "the dying Son of Man is the Messiah" was utterly paradoxical. Thus, besides pointing to the identification Son of Man-Messiah, John 12:34 emphasizes that the work of Jesus, though truly the fulfillment of the Old Testament, was inconsistent with current Jewish messianic presuppositions.

In Jewish thinking in the days of Jesus, "the Son of Man" was a title of exaltation, and to describe oneself as the Son of Man, as Jesus did, was an amazing claim. According to Ethelbert Stauffer, "Son of Man' is just about the most pretentious piece of self-description that any man in the ancient East could possibly have used!” It was "a messianic title for a pre-existent heavenly being who comes to earth with the glorious Kingdom of God." The title presupposes divine rank, involves authority (Mark 2:10; 2:27,28), and implies triumph and parousia.

Nowhere else is this more evident than in the Gospel according to St. John. Here it is made plain that the Son of Man is the Son of God, that

98 "It was as Son of Man that the Messiah was most present to his thought." William Manson, Jesus the Messiah (London: Hodder and Stoughton Limited, 1952), p. 115.


he was with God in heaven, descended from heaven, and ascended into heaven (3:13; 6:62).

At this point reference must be made to two explanations of the title "the Son of Man," the first of which does not do full justice to the New Testament evidence, and the second one which lies in complete error.

Not long ago the usual explanation of "the Son of Man" was that it expressed the humanity of Jesus, just as "Son of God" expressed his divinity. This explanation goes back to the Church Fathers. While there is an essential element of truth in this explanation, it is also true that it does not take into account the messianic overtones of the title, the authority and glory which the title implies, and it fails to explain the eschatological use of the title by Jesus (Matt. 16:27). This view, therefore, does not do full justice to the New Testament evidence.

The 19th century liberal scholars engaged in the quest for the historical Jesus interpreted the title in terms of Ps. 8:5. They regarded it as being a guarantee of the complete unpretentiousness of the historical Jesus who, according to them, was and wanted to be no more than a man among men. This view betrays the presuppositions of its formulators, and is totally mistaken, particularly in the light of what is nowadays known about the understanding of "the Son of Man" in Judaism.

There are several reasons why Jesus adopted the term άνθρώπου instead of Messiah as self-designation:

102 "The Son of Man" is δ ἐκ τοῦ ανθρώπου (3:13), an expression which has the same meaning as δ έν ου πάντων (1:14). Carsten Colpe, "δ έν ου πάντων άνθρώπου," Theological Dictionary of the New Testament, 8:470.

By the use of this title Jesus laid claim to heavenly dignity and pre-existence with God. Jesus' use of it implies incarnation. (John 3:13; 6:62; compare Mark 10:45, where the θεός implies incarnation, especially in the light of John 1:14.)

Jesus preferred "the Son of Man" to "Messiah," not because he did not regard himself as fulfilling the Old Testament prophecies concerning the Lord's anointed, but because "Messiah" bore a political, national, this-worldly connotation in the popular mind, and was open to misconception. "The Son of Man," on the other hand, was a rare term and one without nationalistic associations.

In Daniel's description of the Son of Man the universality of the latter's dominion stands out. The Son of Man rules all people, nations, in an everlasting Kingdom, and judges all the world. The title, therefore, had "an inclusiveness, finality, and ultra-national range and transcendence belonging to none of the earlier forms of the Messianic idea." In

104 "That Jesus understood his ministry in terms of Messiahship is the underlying presupposition in the narrative concerning the baptism, the temptation in the wilderness, the transfiguration, and the triumphal entry; and it is implicit in his controversy with the Pharisees regarding the nature of Messiahship (Matt. 22:41-46). In John 4:26 there is the account of Jesus' acceptance of the title in the statement to the Samaritan woman, "I that speak to you am he." Despite the fact that he absolutely refused to associate himself with the contemporary idea of a political Messiah, even to the point of withdrawing from his followers when they attempted to foist it upon him (see John 6:15), Jesus could none the less hardly have claimed to be the fulfilment of Old Testament prophecy without at least implying that he was in some sense the Messiah of Israel's hope." Richard N. Longenecker, The Christology of Early Jewish Christianity (London: SCM Press Ltd, 1970), pp. 70-71.

105 William Manson, The Servant-Messiah, p. 102.
choosing this title, "Jesus denationalized his Messiahship and his Kingship, and lifted it above all narrow Jewish conceptions—he was the Redeemer of all men." 106

"The Son of Man" was a way of alluding to and yet veiling his Messiahship. No term was more fitted both to conceal, yet at the same time to reveal to those who had ears to hear, the Son of Man's real identity. "The Son of Man" is, thus, related to the Messianic secret.

"The Son of Man" was chosen by Jesus because by his words and deeds he could fill this term with its proper Biblical meaning. He used this self-designation to denote a Messiah who suffers according to the Scriptures, is put to death, buried, and rises again on the third day. In using this title Jesus reinterpreted Messiahship. "The Son of Man" on the lips of Jesus means exactly what he teaches his disciples that it means.

In Jesus' use of **τὸν Ἰησοῦν Ἰδοὺ τὸν Χριστόν**, the current notion of "Messiah" as a warrior Messiah underwent a radical reinterpretation, expressed in the statement, "the Son of Man must suffer." The Scriptural basis of this reinterpretation is, no doubt, the fulfillment of the role of the Suffering Servant. Jesus wanted to be the Messiah only in so far as the idea of the Messiah had been modified by the conception of sacrifice. He rejected all forms of Messiahship which were not compatible with the conception of suffering, death, and eventual triumph.

Not only did Jesus reinterpret Messiahship, but he also combined the prophecy of the suffering, dying and exalted Servant of the Lord with that of the Son of Man, who will come again on the clouds of heaven (Matt. 26:64; 106 R. C. H. Lenski, The Interpretation of St. Mark's Gospel (Columbus, Ohio: Lutheran Book Concern, 1934), p. 69.)
Mark 14:62; Luke 22:69). Jesus poured the content of the Suffering Servant into the Son of Man concept. If this is true, then it is certainly permissible to go a step further and state, in agreement with Dodd and Richardson, that "the Son of Man" is a title which the New Testament writers regarded as interchangeable with Servant.

Jesus himself, however, does not use the title "Servant." He does not abandon "the Son of Man" in favor of "Servant." He uses "the Son of Man" throughout. And yet, he uses it with a richer and deeper meaning. As Vincent Taylor expresses it so well, "It is as if a familiar air were developed and transposed into a minor key, suggestive of pain and tragedy, in which the royal and kingly note of the original phrase is not lost, but transformed."109

The Son of Man passages in the Gospels fall into three categories: a) the Son of Man on earth serving; b) the Son of Man in suffering and death; c) the Son of Man in eschatological glory.

The originality of Jesus' use of the Son of Man title lies in the way in which the present lowly person, who has not where to lay his head (Matt. 8:20; Luke 9:58), and who is about to be rejected and to suffer a shameful death (Mark 8:31), is nevertheless the same person, the same Son of Man who will be seen sitting at the right hand of God and coming with the clouds of heaven (Mark 14:62). The notions of humility and majesty are unmistakably

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united in Jesus' use of the phrase "the Son of Man." In fact, the Son of Man enters on his heavenly glory through humiliation and self-sacrifice. He will reach his true glory, the glory of the Son of Man, by suffering. He must suffer, be rejected, die, and be exalted. The Son of Man goes per crucem ad lucem, just as the Suffering Servant in the prophecy of Isaiah.

Isaiah 53 is, therefore, the prototype of the despised and rejected Son of Man, whose mission is essentially to suffer, who was not recognized by his contemporaries, but who nevertheless is vindicated. The contrast, the striking combination of suffering and glory is spelled out already in the prophecy, "Behold, my Servant shall prosper" (Is. 52:13). In the Gospels, "the Son of Man" is the name given to the victorious Servant of Isaiah 53.

The Son of Man goes through suffering to glory. This is brought out in a unique way in the Gospel according to St. John. While in the Synoptic Gospels the suffering and the glorification of the Son of Man are chronologically distinguished, in John both are concentrated into one single paradoxical idea, "to lift up" and "to glorify." One word (either "to lift up" or "to glorify") is used to express both suffering and glorification.

John uses twelve times. In six instances the title is used in connection with Jesus' passion (3:14; 6:53; 8:28; 12:23,34; 13:31). Death is, thus, a central feature of "the Son of Man" in John.

Three times in John Jesus speaks of the Son of Man as being lifted up (υφίσθαι, 3:14; 8:28; 12:32,34), and twice he refers to his being glorified (ἐσκαρπεῖν, 12:23; 13:31). It is hard not to perceive the paradox involved in the use of verbs like υφίσθαι and ἐσκαρπεῖν to connote Jesus' death. Paradoxical though it may be, the fact that both verbs are used
indicates two things:  
a) Jesus sees the complex event which is his death and resurrection in the light of his victory over death and his ascension;  
b) Jesus understands his life as the fulfillment of the Servant prophecies, for he describes his exaltation, the glorification of the Son of Man, in terms of the Servant of the Lord (Is. 52:13). The destiny of the Son of Man is the same as that of the Servant.

The verb ὑψόω, which is always used of the Son of Man in John (3:14; 8:28; 12:32, 34), has intentionally a double meaning in all the passages in which it occurs. It denotes both the lifting up on the cross and the lifting up in glory (exaltation). Τὸ οὖν τοῦ Εὐαγγελίου του Οὐασάρτου (3:14; 12:34) is both a prophecy of death, parallel to the Synoptic δεῖ τὸν Βαπτιστή τοῦ Κυρίου του Καισάρου της Παλατίνης (Matt. 16:21; Mark 8:31; Luke 9:22), and a prophecy of glory, an aspect which the Jews in John 12 failed to perceive. Yet only one verb, ὑψόω, is being used. Since the emphasis lies on the exaltation, as it is the case already in the prophecy (Isaiah 53), a verb denoting exaltation is being used. In reality, however, what is being referred to is the death. This indicates that the exaltation is by way of the cross. "The ignominious raising on the cross is really a majestic elevation to glory."110 Death is the presupposition of exaltation.111 At this point Jesus' words and the Isaianic prophecy are in perfect agreement.

The special use of δοξάζω to describe the death of Jesus (12:23; 13:31) is analogous to the use of ὑψόω. One single verb describes both the death and the resurrection of Jesus. The death of Jesus is at the same  

time his glory. The cross is the entry into glory. There is a strong causal connection between the suffering and the glorification of the Son of Man. "The δόξα derives from his death."112

The Son of Man is exalted and glorified in his death. This corresponds exactly to the description of the Servant in Isaiah 53. The Servant of the Lord is to be exalted and glorified through his passion and death.

It is not unlikely that the very selection of the verbs ὑψώω and δοξάω has been influenced by Is. 52:13. In the Septuagint this verse reads, Ἰδοὺ οὐράνιος ὁ παῖς μου ὃς ὑψωθήσεται καὶ δοξασθήσεται σφόδρα. As can be noticed, both ὑψώω and δοξάω occur here. Both verbs presuppose the suffering and death of the Servant, for Is. 52:13 (the exaltation) is to be understood in the light of 53:7-8 (the humiliation). The Servant is "exalted and glorified exceedingly" in his death. The same applies to the Son of the Man.

Moreover, ὁ παῖς μου ὑψωθήσεται καὶ δοξασθήσεται σφόδρα combines both the beginning and the end of the destiny of the Servant. Exaltation presupposes humiliation. In John, too, in referring to his death Jesus uses a word denoting his glorification. He describes the beginning in the light of its end. He refers to exaltation presupposing humiliation.

Summing up: The strange use of ὑψώω and δοξάω in John is very likely to be traced back to Is. 52:13.

The Passion Prophecies

Caesarea Philippi and Peter's confession of Jesus' Messiahship (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21; John 6:67-71) are the great turning

point in the ministry of Jesus. From that moment onwards Jesus began
(τοῦτο, Matt. 16:21; Mark 8:31) to teach (διδασκέλω, Mark 8:31) his dis-
ciples that the Son of Man must suffer and die, but that afterwards he would
come in the glory of his Father with the holy angels (Matt. 16:27).

Caesarea Philippi being the turning point, the passion prophecies may
be divided into a) those before Caesarea Philippi; and b) those after Caesarea
Philippi.

Prophecies Before Caesarea Philippi


Αὕτη ἡ πρώτη ἐκπέμψαν καὶ τὰ πεπελάθη τοῦ θανάτου
κατακεκυμένη, ὥστε υἱός τοῦ ἀνθρώπου οὐκ ἔχει πάντως ἐκ τῶν κεφαλῶν κλίνη.

This saying is found only in Matthew and Luke, and has exactly the same word-
ing in both Gospels. It may be taken as a passion prophecy, for to say,
"The Son of Man has nowhere to lay his head," is a figurative and more strik-
ing way of saying, "The Son of Man must suffer much and be rejected."113
Jesus speaks in a general way of the path of suffering to be followed by the
Son of Man, but he does not furnish any specific details.

What links the saying to Isaiah 53 is the striking contrast, "the Son of Man," destined to have universal, eternal, indestructible "dominion and
glory and Kingdom" (Dan. 7:14), goes the way of the Servant, having nowhere
to lay his head.

Matthew 9:15b (parallel Mark 2:20; Luke 5:35)

Τῇ οὖν ἐκπεμένῃ. This saying, which has almost the same wording in the

113 Fuller, The Mission and Achievement of Jesus, p. 105.
three accounts, is Jesus' earliest reference to his death recorded in Mark. It shows that from the early days, in the full swing of the Galilean ministry, Jesus was very well aware that his messianic mission involved death. This should represent no problem, for Jesus saw his mission as that of the Suffering Servant since the beginning of his public ministry at Baptism.

By the expression "is taken away" (ἐλαθήσεται), Jesus suggests that his approaching death will be a violent one. The aorist passive (ἐλαθήσεται) refers to the one act of taking away, and in a sinister way hides the agent or agents involved.  

This same expression, that is, the taking away (ἐλαθήσεται) of the Bridegroom may contain a reminiscence of Isaiah 53, for it recalls the Septuagint wording of Is. 53:8, ἠλθεν καὶ ἐλαθήσεται εἰς ἀβαί.

Prophecies After Caesarea Philippi

From Caesarea Philippi onward, that is, beginning probably in the late summer of his last year on earth, Jesus taught his disciples that Messiahship involved suffering and death. This teaching was made up particularly of

114 The reference to the bridegroom (ὁ νυμφίος) has Messianic implications. In the Old Testament the time of the Messiah's presence was commonly compared to a wedding (see Is. 62:5). Jesus identifies himself with the bridegroom and indicates that the Messianic age has dawned.


117 Mark has the verb δείκνυμι, both in the first prophecy (8:31) and in the second (9:31). Matthew (16:21) has the verb ἔσχατον, "to show" in the sense of "to indicate something verbally," and, therefore, "to teach, to explain or demonstrate." According to Schlier, the sense of "to disclose" or "to prophecy" may possibly be present also in Matt. 16:21. Heinrich Schlier, "δείκνυμι," Theological Dictionary of the New Testament, 2:26-27.
the three major prophecies of the passion; the conversation on the way down
the mountain of the Transfiguration, the cup and the baptism sayings, and
Jesus' self-description as the Good Shepherd who lays down his life for the
sheep.

The first passion prophecy (Matt. 16:21; Mark 8:31; Luke 9:22)

 Amitote ἔξαρκα Ἰησοῦς Χριστὸς δεικνύειν δοθέσθαι τοῖς
μαθηταῖς αὐτοῦ ἐν ἐς αὐτὸν (Matt.) / τὸν υἱὸν τοῦ ἀνθρώπου (Mark,
Luke) εἰς Ἰεροδόλυμα ἀπελθεῖν (Matt.) καὶ πολλὰ πάθειν καὶ
ἀποκτανθῆναι (Mark, Luke) ὕπο τῶν πρεσβυτέρων καὶ τῶν ἄρχων
καὶ τῶν ἀρχιερέων καὶ ἀποκτανθῆναι καὶ μετὰ τριῶν ἡμέρας (Mark) / τῇ

The first correspondence between this prophecy and the Servant Songs
is that both the Servant and the Son of Man are what they are, not although
the had to suffer, but because they had to suffer. Suffering is an essential
element of their mission.

A further correspondence is the same plot in both prophecies: suffering,
rejection, death, rehabilitation.

Moreover, πολλὰ πάθειν and ἀποκτανθῆναι are generalized summaries
of the destiny of the Suffering Servant. Also Jesus' reference to his
resurrection after three days matches with the final triumph of the Servant,
which is presented as a triumph over death itself (Is. 52:13; 53:10-12).

118 Fuller, The Mission and Achievement of Jesus, p. 56.
The resurrection of Jesus "must" be (see John 20:9) with the same necessity that applies to his suffering, for it was written. 119

Another connection between the passion prophecies and the Servant prophecies is established by the use of the impersonal verb-form ἐξῆγε, "it is necessary," "one must."

As used in Greek literature in general, ἐξῆγε denotes a compulsion of some undefined sort. Since it is an impersonal verb-form, the originator of the compulsion is not apparent, and has to be determined on the basis of the context.

In the New Testament, ἐξῆγε and δεσποτē ἐστίν are used with surprising frequency (102 times), mainly in the Gospels, and especially in Luke (44 times). 120 It does not mean blind fatalism, but rather denotes a divinely imposed necessity, the necessity to fulfill what was laid down in the Scriptures. It corresponds to ὑπερισχύονται (Mark 9:12; 14:21,49; Luke 18:31; see also Matt. 26:54; Luke 9:31) and ἀνακατέφθανεν (Luke 22:22).

Jesus sees his whole life and activity, his passion and resurrection, under the will of God comprehended in this ἐξῆγε (see Luke 2:49; 4:43; 13:33; 19:5). This will of God he unconditionally follows, and it leads him to suffering and death, but also to glory.

Jesus' death is not the tragic failure of a prophet, a catastrophe. His death and resurrection are necessary saving acts of God and essential

119 Jesus is raised up (ἐγέρθη ἐν τῷ θανάτῳ, passive voice). The agent of the passive here is God (passivum divinum), who also in the prophecy of Isaiah effects the Servant's rehabilitation ("I will allot him a portion, the many," Is. 53:12). Yet, in Mark 9:31, as well as in Luke 18:33, the active voice is used (Mark, ἐγέρθη; Luke, ἐγέρθη). "Both are true: the Son of Man was raised up, and the Son of God arose, for the opera ad extra sunt indivisa aut communis," Lenski, Matthew, p. 617.

parts of his messianic mission. "The necessity (δεί) of suffering lies, not in Jesus' heroic determination, nor in the opposition of his enemies, nor in a blind fate, but in the will of God, known to faith and expressed in the Scriptures." 121

If δεί refers to God's will as revealed in Scripture, what Old Testament passages are in mind? The most obvious is Isaiah 53. 122 Here God not only lays down the course of Jesus' life, but also makes plain that he wills the suffering of his Servant (53:6b,10). Jesus' death, therefore, originated in the gracious purpose of God expressed in the Scriptures. (see also Jesus' prayer in Gethsemane, Matt. 26:42).

The conversation on the way down the mountain of the Transfiguration (Mark 9:12b; Matt. 17:12b)

As the Lord Jesus, Peter, James, and John were coming down from the mountain of the Transfiguration, Jesus charged the disciples not to relate what they had seen, until he, the Son of Man, should rise from the dead. After discussing among themselves what rising from the dead might mean, they asked Jesus, saying, "Why is it that the scribes say that Elijah must come first?" Jesus answered, "Elijah does first come and restore all things." And then he added, καὶ πῶς γέγραπται ἐπὶ τὸν ὑιὸν τοῦ άνθρώπου Ἰησοῦ πολλὰ πάθη καὶ θυσίαν ἐγκατέλειψεν; ("and yet how is it written of the Son of Man that he should suffer many things and be treated with contempt?")

121 Hill, The Gospel of Matthew, p. 263.
122 Other possible passages include Psalm 22; Ps. 118:10,13,18,22; Zech. 13:7.
In this saying of Jesus, the expressions \( \text{καταπέλτω, πολλὰ πάθη} \) and \( \text{ἐγονέφοις} \) link Jesus' word with Isaiah 53.

The perfect \( \text{καταπέλτω} \) is constantly used in the New Testament for Scripture references in the sense of, "it has been written and now stands thus as written, and can never be changed." It is usually followed by a direct quotation. This, however, is not the case here. On account of this, it is almost impossible to give a clearcut and final answer as to the Old Testament passage Jesus had in mind. It is not unlikely that Jesus did not refer to a specific passage, but rather to all the references to the suffering and the rejection of the Messiah in the Old Testament, for example, Psalm 22; Ps. 118:22; Isaiah 53 (see Luke 24:26).

The use of \( \text{πολλὰ πάθη} \) and \( \text{ἐγονέφοις} \), however, indicate that Jesus is referring primarily to Isaiah 53.

\( \text{πολλὰ πάθη} \) summarizes what Jesus said in Mark 8:31. Moreover, in a very brief, simple, and appropriate way it sums up the manifold pictures of the suffering of the Servant, which are so strikingly heaped upon in Is. 53:2-4. \( \text{πολλὰ πάθη} \) means to experience manifold suffering in fulfillment to the prophecy of Isaiah 53.

The verb \( \text{ἐγονέφοις} \), 123 literally "considered as nothing," covers the total rejection and death of Jesus, and is a further allusion to Isaiah 53. \( \text{ἐγονέφοις} \) is generally recognized as a reference to Is. 53:3, to \( \text{παῖσαν} \), "he was despised." Any influence of the Septuagint, however, is to be ruled out on the basis of the fact that at this point the Septuagint departs widely from the Masoretic text, rendering, \( \text{ὑπέμαθη καὶ οὐκ} \)

Jesus is reproducing directly the language of the Hebrew text of Isaiah 53. It should be added that at Is. 53:3 Aquila, Symmachus and Theodotion have ἐφοδευτόμην, which indicates that ἐφοδευτήθη is a proper rendering of .

Summing up: the Son of Man, καταπατημένος Πολλά Πάθη, and ἐφοδευτήθη connect the passion prophecy of Mark 9:12b with Isaiah 53, and confirm the view that Jesus himself, as well as the inspired Evangelists, were concretely aware that the Son of Man was the Suffering Servant of God, destined to die in atoning sacrifice for the world.

The second passion prophecy (Matt. 17:22; Mark 9:30-32; Luke 9:43b-45)

The second major passion prophecy is shorter than the first. It differs from the first in that no reference is made to suffering or rejection specifically, and in not speaking of the divinely imposed necessity (dei). Yet, as in the first prophecy, also here the Son of Man is the subject.

The element which is new, and in a sense takes the place of the dei, is the indication that the Son of Man "is going to be delivered into the hands of men" (κέλευθ · παραδίδοσιν εἰς χείρας ἀνθρώπων, Matthew and Luke; παραδίδοναι, "is to be delivered," Mark).

The verb παραδίδοναι has a wide range of uses and occurs in a great variety of connections, going from transmitting a tradition, entrusting something to somebody, giving one's life, delivering a person into another

124 Fuller, The Mission and Achievement of Jesus, p. 56.

125 Luke is the briefest of all, ὤν παρ' εἰς τοῦ ἀνθρώπου κέλευθ.
person's hands for punishment, to betraying someone. Generally the particular sense in which the verb is being used is made clear by additional words.  

Occurring in a legal context, παραδίδωμι means "to bring before a court, to deliver up a prisoner for judgment and death." This is the basic meaning of the verb in the New Testament.

Most of the passages in which παραδίδωμι occurs in the New Testament refer to Jesus' announcement of his suffering and to the passion itself. This reflects the fact that it is a technical term used in law and in martyr-ology. Its frequency is very likely due to the fact that it is the natural word to use in connection with a legal trial.

However, the use of a general term (παραδίδωμι) without any addition to make it explicit, as well as the fact that it is used in the passive, seem to indicate that another idea is present, namely, that Jesus is being delivered up by God. The passive may conceal a reference to God as the real subject. Thus παραδίδωμι has somewhat of the force of "it is necessary" and "as it is written" in the other passion prophecies. παραδίδωμι, in short, "sums up the story of Jesus' sufferings from the point of view of the


necessity of the atoning death of the Servant. Jesus was 'delivered up' because it was God's plan of salvation" (see Is. 53:6b,10). God's redemptive will provides the key to understanding Jesus' passion.

In addition to this, παραδίσωμαι may be linguistically connected with Is. 53:6,12 in the Septuagint. Verse 6 reads καὶ κόρος παρέδωκεν αὐτὸν τὰῖς ἐμαρτίαις ἡμῶν, and verse 12, διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μερεῖς ὀκύλα, ἀνθό' σὺν παρεδόθη εἰς θάνατον ἐν σφαίρῃ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθης; καὶ αὐτὸς ἐμαρτίσει πολλοὺς ἀνένεκεν καὶ διὰ τὰς ἐμαρτίας αὐτῶν παρεδόθη. The verb occurs once in verse 6, and twice in verse 12.

The third passion prophecy (Matt. 20:17-19; Mark 10:32-34; Luke 18:31-34)

Jesus made this third prophecy on the road somewhere in Perea and seemingly near Jericho. He was on his way to Jerusalem, and, fully master of the situation, prophesied his death and resurrection.

The third prophecy of the passion is the most precise as far as details are concerned. All the Synoptics refer to the Gentiles as putting Jesus to death. In Matthew the form of death is specified for the first time. Σταυρῷς, "they will crucify" (Matt. 20:19), says Jesus.

Luke relates the destiny of the Son of Man to Old Testament prophecy (Luke 18:31). He reports Jesus saying, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ανθρώπου ("and all things which are written through the prophets about the Son of Man will be accomplished"). This notion of Scriptural fulfillment is peculiar to Luke at this point, and

obviously links this passion prophecy with Isaiah 53, though, it may be
argued, not exclusively, for passages like Psalm 22 are certainly in mind,
too.

Besides this reference to the prophets in Luke, the words μαστιγώμω
("to scourge") and ἐπιτώμω ("to spit on") are paralleled in Is. 50:6, the
third Servant Song, τὸ νῦν Μου δέδωκα εἰς μαστίγας, ... το δὲ
πρόσωπόν μου οὐκ ἀπέστρεφα ἀπὸ αἰχμῆς ἐπιτωμάτων. This verse
speaks of scourging and spitting as the tokens of contempt to which the
righteous Servant was to be exposed. Jesus, taking the twelve aside, makes

plain that this is going to be fulfilled in his experience in Jerusalem.

The cup and the baptism sayings
(Matt. 20:22; parallel Mark 10:38;
see also Matt. 26:39; Mark 14:36;

Right after the third passion prophecy (Matt. 20:17-19; Mark 10:32-34;
Luke 18:31-34), Jesus was approached by James and John. They requested of
him a special share in his kingly rule; they wished to sit at the side of his
royal throne. Jesus replied, saying, "You do not know what you are asking
for. Are you able to drink the cup (Ποτήριον) that I drink, or to be
baptized with the baptism (βαπτισμα) with which I am baptized?" (Matt.
20:22; Mark 10:38). In other words, "You do not know that in requesting to
participate in my glory you ask at the same time to share my painful destiny,
an indispensable condition of my glorification."\textsuperscript{131}

Jesus' question called for a negative reply. Yet the disciples
answered, "we are able" (δούαμεθα). Then Jesus said to them, "The cup that
I drink (as a part of the unique messianic mission of the Son of Man) you

\textsuperscript{131}Lane, The Gospel According to Mark, p. 379.
shall drink (that is, you shall have a share in those sufferings, the confes-
132sional sufferings, which my followers will have to be ready to endure for
my sake and which may indeed include martyrdom); and you shall be baptized
with the baptism with which I am baptized. But to sit on my right or on my
left, this is not mine to give; but it is for those for whom it has been pre-
pared" (Mark 10:39-40; Matt. 20:23).

The reference to the cup recurs in Jesus' prayer in the Garden of
Gethsemane, "My Father, if it is possible, let this cup pass from me; yet not
as I will, but as Thou wilt" (Matt. 26:39; Mark 14:36; Luke 22:42), and in
Jesus' reply to Simon Peter in John 18:11, "Put the sword into the sheath;
the cup which the Father has given me, shall I not drink it?"

The word \( \text{ποτήριον} \) recurs in Luke 12:50, "But I have a baptism to
undergo, and how distressed I am until it is accomplished!" Since Luke omits
the request of the sons of Zebedee, this might appear as the Lukan parallel
to that story given in Matthew and Mark. However, it is not an actual paral-
lel. Jesus' words are uttered on different occasions.

In using the word \( \text{ποτήριον} \) metaphorically of his approaching suffer-
ings, Jesus certainly had in mind the metaphorical use of "cup" in the Old
Testament.

The main word for "cup" in the Old Testament is \( \text{ λαχή } \). It is used
both literally (some eleven times) and metaphorically (some twenty times).
In the latter sense, the cup is in many instances presented as being in or
coming from the hand of the Lord (Ps. 75:8; Is. 51:17-23; Jer. 25:15-18;
49:12; 51:7; Lam. 4:21-22; Ezek. 23:31-34; Hab. 2:16; Zech. 12:2). The cup
in hand of the holy and righteous God of the covenant is the cup of

\[ \text{132Lenski, Matthew, p. 766.} \]
judgment. Its contents is the judicial wrath of God, and handing the cup means to bring under wrathful judgment.

It is, therefore, only partially true that the cup is a metaphor for sorrow or suffering. One must go a step further, stating that in the Old Testament the metaphorical use of "cup" refers predominantly to God's punishment of human sin. The cup stands for "the wrath of God's judgment upon human sin and rebellion." The cup which Jesus must drink is the cup of his death and passion. Yet this cup, from which he shrinks in Gethsemane, is not merely physical suffering. His cup is the cup of God's wrath against sin. Jesus is confronted, not by a cruel destiny, but by the judgment of God. The cup which he must drink is the suffering which he, the Servant, bears as divine judgment merited by men in place of men.

The sorrow and anguish in Gethsemane, which give rise to the request, "My Father, if it is possible, let this cup pass from me," which, in turn, must be connected with the cry of dereliction on the cross (Matt. 27:46; Mark 15:34), is the horror of the sinless Son of God and Servant at being utterly separated from the Father. It is "the horror of the One who lives by God at being cast from Him, at the judgment which delivers up the Holy One to the

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power of sin (Matt. 26:45; parallel Mark 14:41; see Luke 22:53).\textsuperscript{137} As Luther says, "No one ever feared death so much as this Man."\textsuperscript{138}

As far as the use of \textit{βαπτίζω} in Mark 10:38 and Luke 12:50 is concerned, some light may be shed on it by the use of \textit{βαπτίζω\textalpha} in extra-Biblical Greek. Particularly in popular Greek the verb \textit{βαπτίζω\textalpha} was used metaphorically in the sense of being flooded or overwhelmed with calamities, as the passage in Josephus, Bell. 4,137, \textit{ἐβαπτίζετο τὴν πόλιν} ("he overwhelmed the city with misery")\textsuperscript{139} indicates. Also in Scripture the idea of water as a symbol of calamity appears in such passages as Ps. 42:7; 69:2,15.\textsuperscript{140}

In Mark 10:38 the image of baptism (\textit{βαπτίζω}) and being baptized (\textit{βαπτίζω\textalpha}) is parallel to that of the cup. Therefore, in the light of the use of \textit{βαπτίζω} in extra-Biblical Greek of calamities overwhelming someone, and particularly in agreement with the use of \textit{πότηριον}, the words

\begin{itemize}
  \item\textsuperscript{137} Goppelt, "\textit{πότως, πόλις, πόλεις, πόλεως, πότηριον, κλά..}" Theological Dictionary of the New Testament, 6:153.
  \item\textsuperscript{138} "\textit{Sed est propter nos factum, Das der man so hoch betrüb ut nullus homo, et nullus so hoch fur den tod gefurcht ..}" D. Martin Luthers Werke, Kritische Gesamtausgabe (Weimar: Hermann Böhlau Nachfolger, 1910), 37:326.
\end{itemize}
\textit{Ba\[\upsilon]t\i\upsilon\sigma\mu\alpha} \text{ and } \textit{Ba\[\upsilon]t\i\upsilon\sigma\mu\alpha} \text{ denote "the burden of human sin and the judgment of God upon it."}\footnote{Cranfield, \textit{The Gospel According to Saint Mark}, p. 338.}

In what possible way are \textit{Ba\[\upsilon]t\i\upsilon\sigma\mu\alpha} \text{ and } \textit{P\varphi\i\i\tau\i\omicron\i\i\omicron\i\omicron\i\omicron\omega} \text{ related to the Servant prophecies? There is, of course, no verbal allusion. However, as far as ideas are concerned, the fact that God's hand is behind the } \textit{P\varphi\i\i\tau\i\omicron\i\i\omicron\i\omicron\i\omicron\omega} \text{ immediately recalls Isaiah 53.}

Jesus clearly indicates that the cup is laid upon him, that the cup is given by the Father. \textit{Τὸ φλιτζίριον ὁ δένῳκεν μοι ὁ Πατὴρ} ("the cup which the Father has given me"), says he in John 18:11. In the Garden of Gethsemane he prays, "not as I will, but as Thou wilt" (Matt. 26:39; Mark 14:36; Luke 22:42). His death, therefore, originated in the purpose of God. The cup of the passion is God's will. And this connects the cup sayings with Isaiah 53, where it is made plain that God wills and intends the suffering of the Servant beforehand. He elects the Servant for suffering. The chastisement for our well-being fell upon him (Is. 53:5). The Lord caused the iniquity of all men to fall on him, and was pleased to crush him (Is. 53:6,10).\footnote{The "was pleased" of verse 10, as indicated above, chapter II, no. 30, implies the notion of God's wrath.}

\textit{The Good Shepherd who lays down his life for the sheep} (John 10:11,15-17)
This declaration, which clearly points out that Jesus' death is an essential part in his messianic mission, is both a passion prophecy and the interpretation of the significance of his death. Jesus' death is not merely an event in history, though it is indeed a historical event; it is also a deliberate redemptive act of Jesus. The Good Shepherd lays down his life for the sheep.

This vicarious element expressed by the preposition goes back to the Servant Songs of Isaiah. Also the willingness with which he lays down his life, and the indication that he received this commandment from his Father (verse 18) reflect the Servant Songs (Is. 50:6; 53:12).

The Ransom Saying

The Ransom Saying is recorded in Matthew 20:28 and Mark 10:45, using the same wording in both accounts, δοὺς τοῦ ἀνθρώπου οὐκ ἤλθεν διακοσμήσαι ἡλικίαν καὶ ἐσόνα τὴν ψυχὴν αὐτοῦ λύσεν ἀντὶ πολλῶν. Mark differs from Matthew only as far as the introductory formulae are concerned. Matthew reads, ἐστιν δοὺς κτλ.; Mark, καὶ γερ.

As the Good Shepherd Discourse in John 10 indicates, Jesus not only announced but also interpreted his passion. He explained the meaning of his death. The Ransom Saying is also both a passion prophecy and Jesus' own interpretation of his mission.


144 Mark differs from Matthew only as far as the introductory formulae are concerned. Matthew reads, ἐστιν δοὺς κτλ.; Mark, καὶ γερ.
As a matter of fact, it is striking that, according to the Gospels, only on a few occasions did Jesus speak of the meaning of his death. No doubt, the realization that death was an essential element in his messianic mission is found throughout his ministry. However, most of the passion passages include no theology of the passion. As Ladd rightly observes, "if the gospel tradition had been as completely recast in terms of early Christian faith as form criticism supposes, we would expect to find a far more explicit theological interpretation read into the passion sayings."146

Context - Jesus had three times foretold his passion and death, emphasizing the "must" (δικαιοσύνη) of the inescapable will of God. In reply to the request of James and John he had spoken of the cup and baptism of his suffering. And now, in this close and tense atmosphere, as the climax of the argument that greatness in the kingdom of God is measured by service, a principle which applies to the Son of Man who inaugurates the kingdom as well as to its members, "the ransom saying flashes forth and lightninglike illumines the Passion road of the Son of Man."147

The ransom saying occurs in Matthew and Mark only. Luke, who omits the incident of the request of the sons of Zebedee, does not have the ransom saying either. 1 Tim. 2:6 reads like a paraphrase of this saying. It seems to be the Greek version of the more Semitic ransom saying in the above Gospels.148

145 In the Synoptic Gospels, one instance is the ransom saying, and another the words of the institution of the Lord's Supper.


148 This applies, of course, only to the content of both passages under consideration.
The closest thought parallel in Luke is 22:27, "I am among you as the one who serves." even though it was spoken later on, while Jesus and his disciples were reclining at the table before he instituted the Lord's Supper.

Critical scholars, however, have used this saying as one of their arguments to deny the authenticity of the ransom saying. They have argued that the original form of the ransom saying is preserved in Luke 22:27, the simple and non-soteriological parallel, and that the form given in Matthew and Mark is a "dogmatic recast" of that in Luke, made under the influence of Pauline theology. In Luke 22:27, thus goes the argument, Jesus functions as the Servant of God in his humility, but without the suggestion that his self-abnegation has a redemptive or atoning significance.

Some suggest on linguistic grounds that the Lucan form seems to be later in style than the form in Mark and Matthew. This, however, is debatable, and in fact does not touch the heart of the matter. It is evident that the authenticity of the ransom saying can be denied only on the ground of unbelieving dogmatic presuppositions by those who cannot accept that Jesus himself clearly taught the atoning significance of his death. Once these presuppositions are rejected, the saying stands as authentic by itself.

150 William Manson, The Servant-Messiah, p. 131.
However, if there should be any need for further arguments, the decisive one would certainly be this: Luke 22:27 is an independent saying, proffered on a different occasion. Thus, "one cannot prove from Lk. 22:24-27 that the ransom saying was a later addition to an original saying which dealt only with ministry." 152

The context of the ransom saying has to do with the essence of all that Jesus is and signifies for men. Each of the components of this highly compressed saying is significant.

The Greek aorist tenses (ἀνακοινώνω, δοῦνα) indicate that the allusion is not to a lifelong sacrifice but to one definitive act of self-surrender. This was fulfilled by Jesus' death on Calvary.

'Ο νομός τοῦ ἄνθρωπου...ἡθεν - This phrase spells out the pre-existence, as well as the incarnation of the Son of Man Jesus. The use of ὁ νομός τοῦ ἄνθρωπος places the entire statement in the context of Jesus' messianic mission. The word ἡθεν hints at Jesus' voluntary self-sacrifice, the free and full obedience of Jesus' going into death.

Διακοινώνω - "To minister" is equivalent to "fulfilling the mission of the Servant," and is a generalized summary of the destiny of the Suffering Servant. 153 To say the least, it is an echo of the τύχη of Is. 42:1 and 52:13.

Δοῦνα τὴν ψυχὴν αὐτοῦ - This phrase expresses the fact that Jesus voluntarily dies for the sins of mankind. He gives his life of his own accord, in willing obedience to God. His death is not a mere succumbing to

152 Ibid., p. 342.
153 Fuller, The Mission and Achievement of Jesus, p. 56.
the hostility of the Jewish leaders. "No one takes my life away from me, but I lay it down on my own initiative" (John 10:18).

is the life, not as a state of the self, but as the self itself. Hence is to be taken as the equivalent of . And "to give oneself," in this context, means to die. clearly reflects Isaiah 53, particularly verses 10-12. The phrase is literally equivalent to ("he makes his soul(life) a guilt offering"), Is. 53:10. A better rendering would be impossible. The phrase also echoes the expression ("he poured out his soul to death") in Is. 53:12. Thus, echoes quite clearly two expressions in Isaiah 53, which indicate the Servant's acceptance of death, and, in a broad sense, the whole fifty-third chapter of Isaiah, to which the idea of a voluntary giving up of life is essential.

- Until recently some contended that this word, and the whole ransom saying, were a Paulinism. Yet, so far from being Pauline, is distinctly non-Pauline, for it is entirely absent from Paul. It occurs in the New Testament only at Matt. 20:28 and Mark 10:45. Moreover, it is not true that Matthew and Mark brilliantly summarized in a word the theology of Paul,

154 Büchsel, "" p. 342.

155 Wolff, Jesaja 53, p. 62. Here there is no trace of any influence by the LXX. Jesus' words preserved by the Evangelist are based on the Hebrew text. The LXX has apparently misunderstood the Hebrew, rendering, This leaves no room for the critical view that the ransom saying is a piece of Gemeindetheologie, cast on Hellenistic soil under the influence of the LXX.

in order to attribute it to Jesus. On the contrary, the ransom saying is a monumental redemptive saying of Jesus which shaped and informed the whole theology of the New Testament. Paul was certainly acquainted with it, and 1 Tim. 2:6 sounds like an echo of it.

Adolf Deissmann tried to explain λύτρον by resorting to the sacral redemption of slaves in the first century A.D. He states, "when anybody heard the Greek word λύτρον, "ransom," in the first century, it was natural for him to think of the purchase-money for manumitting slaves."157 However, as Lenski rightly observes, "the true exegesis does not search pagan sources for the thought, but goes back, first of all, to the Old Testament for its conception of this 'ransom'."158 And by reference to the Old Testament, in particular Isaiah 53, the peculiarities of the ransom saying explain themselves, and the parallels from secular life drop out.159

In order to learn what Old Testament concept might underlie λύτρον, one must start out examining the use of λύτρον in the Septuagint.

With the exception of Prov. 6:35; 13:8, λύτρον is always used in the plural (λύτρα) in the Septuagint. It has three Hebrew equivalents, namely, פְּרֵשָׁה, פֶּרֶשׁ, and פֶּרֶשֶׁה. Only at Is. 45:13 does λύτρον (used in the plural) translate a different word, צניעת ("price"). פֶּרֶשֶׁה, which in six instances is the original of λύτρον in the Septuagint (Ex. 21:30; 30:12; Num. 35:31,32; Prov. 6:35; 13:8), means "cover,"

158Lenski, Mark, p. 294.
and always denotes an equivalent, a substitute for human life. Thus, the fact that both רָפָא in the Hebrew text and λύτρον in the Septuagint denote a ransom for a human life seems to indicate that the Old Testament רָפָא underlies λύτρον in the ransom saying. This view is adopted by Otto Procksch.

It is probable that the דַּף of Is. 53:10 underlies the use of λύτρον in the ransom saying. It is true that דַּף is never represented by λύτρον in the Septuagint. Yet, neither Jesus nor the Evangelists are dependent on the Septuagint. Moreover, the same idea of substitution, of something which is counted as an equivalent for purposes of deliverance or redemption, which characterizes both רָפָא and λύτρον, is part of the meaning of דַּף. This warrants Jeremias' view that λύτρον in the ransom saying is a free translation of דַּף, and Fuller's conclusion that λύτρον "is a perfectly adequate rendering of דַּף." It must also be taken into consideration that Isaiah 53 as a whole presents the work of the Servant as one of substitution, in that in his suffering and death he bears the sin of the people. Thus, even if it is conceded that λύτρον is not a translation of the single word דַּף, it is still true that λύτρον reproduces in a compact and clear way the manifold expressions which Isaiah uses for the atoning and saving power of the

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161 Ibid., p. 330.
162 See the definition of דַּף given by Brown, Driver and Briggs, supra, chapter II, p. 24, "the messianic servant offers himself as an in compensation for the sins of the people, interposing for them as their substitute."
164 Fuller, The Mission and Achievement of Jesus, p. 57.
sufferings and death of the Servant of God.\textsuperscript{165} In other words, "even if no linguistic echo were established, \textit{λῶν} is a perfect summary of the central theme of Isaiah 53."\textsuperscript{166} "\textit{Άντι} - This preposition, perhaps more than anything else, brings out the idea of substitution. Its most common meaning, both inside and outside of the New Testament, is "instead of," "in the place of."\textsuperscript{167} In the papyri, for instance, "by far the commonest meaning of \textit{άντι} is the simple 'instead of'."\textsuperscript{168} In the ransom saying, therefore, \textit{άντι} certainly means "instead of," and not so much "on behalf of."\textsuperscript{169} The ransom is provided "instead of" or "in the place of" the many, and not merely "in behalf of," "for the benefit" of the many.

\textit{Πολλῶν} - This final word echoes \textit{πολλῶν}, "the many," a word which is repeatedly mentioned in the Hebrew text of Isaiah 53 as a designation for the beneficiaries of the Servant's sacrifice. In Semitic usage \textit{πολλῶν} is often contrasted not with "all" but with "one" (see Rom. 5:15,19), so that it virtually means "all." In the ransom saying, \textit{πολλῶν}, which translates \textit{πολλῶν}, is used in this inclusive sense. The Servant Jesus gives his life for all without limitation.


\textsuperscript{166}R. T. France, "The Servant of the Lord," p. 36.

\textsuperscript{167}Morris, The Apostolic Preaching of the Cross, p. 35.

\textsuperscript{168}Moulton and Milligan, The Vocabulary of the New Testament, p. 46.

\textsuperscript{169}Contra Bauer-Arndt-Gingrich-Danker, p. 73, \textit{άντι}. 3., who indicate that \textit{άντι} is to be taken in the sense of "in behalf of," "for" someone.
The inclusive sense of πολλῶν in the ransom saying, denoting "all," is confirmed by the universal claim implied in the title "the Son of Man," and by the reproduction of this word of Christ in 1 Tim. 2:6 as ἀντίλογον. Thus, in the light of Isaiah 53, the natural meaning of the ransom saying is that the Son of Man, the eternal pre-existent Son of God, was incarnate (γεννασθεν) not to be served, but, paradoxically, to serve, and to give his life as a voluntary, costly, and atoning sacrifice in the stead of the many (the whole world), giving his life instead of their lives, atoning for the sins of those who could not atone for themselves.

As far as the connection between the ransom saying and Isaiah 53 is concerned, these are, by way of summary, the points of contact: a) the concept of service; b) the giving of life (Is. 53:10-12); c) the ransom (λογον), either reproducing οἷς or summarizing the whole Isaianic message of substitution; d) the preposition ἀντὶ; and e) πολλῶν, which echoes ἀντὶ (Is. 53:11,12). Thus, behind the words of the ransom saying lies the language of Isaiah 53. And even if one is unwilling to see the verbal parallels, there is still an essential parallel which cannot be denied, so that Jesus is plainly indicating that it is his mission to


172 Hahn, for instance, argues that a connection in verbal usage cannot be shown clearly, but he agrees that in respect of content the thought of Isaiah 53 underlies the ransom saying. The Titles of Jesus, p. 57.
fulfill the role of the Suffering Servant. And because his death in fulfillment of Isaiah 53 is willed by God, voluntary, undeserved, it atones for others, for the many.

**The Lord's Supper**

Matt. 26:28: ΤΟÚTO ΥἈΡ ἘΣΙΝ ΤΟ ΑΪΜΑ ΜΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΟ ΠΕΡΙ ΠΟΛΛΩΝ ἘΚΧΥΝΝΟΜΕΝΟΝ ΕΙΣ ΑΦΕΙΝ ΣΜΑΡΓΙΩΝ

Mark 14:24: ΤΟÚTO ἘΣΙΝ ΤΟ ΑΪΜΑ ΜΟΥ ΤΗΣ ΔΙΑΘΗΚΗΣ ΤΟ ΕΚΧΥΝΝΟΜΕΝΟΝ ΟΠΕΡ ΠΟΛΛΩΝ.


Jesus also explained the necessity of his death when he spoke the words of institution of the Lord's Supper. That he interpreted his death in terms of the fulfillment of the Suffering-Servant prophecy of Isaiah is brought out by the words he used on that occasion, particularly a) the δι-δόμενον ("given") of the bread saying in Luke 22:19; b) διαθήκη ("covenant"), which occurs in the four accounts (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25); c) ἐκχύννομενον ("shed"), which occurs in the Synoptics; and d) the phrase περί (Matt.)/ ὦπερ (Mark, Luke) πολλών ("for many").

The connection between the words of institution and the Servant prophecies is hinted at in the use of δωμενον in Luke 22:19. The body of

173 The cumulative effect of these parallels in word and thought between Mark 10:45 and Isaiah 53 is sufficient to demand a deliberate allusion by Jesus to the role of the Servant as his own." R. T. France, "The Servant of the Lord," p. 86. "It is as if Jesus said, 'The Son of Man came to fulfill the task of the ebed Yahweh.'" Cullmann, *The Christology of the New Testament*, p. 65.
Jesus is given for you." The passive suggests that the body is given either by the Servant Jesus (Is. 53:10, ἐδομενον) or by God (Is. 53:6). 174

The connection is further established by the use of διαθήκη ("covenant"). All four accounts state that Jesus used this word in talking about the shedding of his blood, in talking about his imminent death.

The reference to the covenant seems to contain a direct allusion to the covenant ceremony at Sinai (Ex. 24:1-8), especially the phrase "the blood of the covenant" in verse 8. It also evokes Jer. 31:31-33, where God promises to establish a new covenant with his people in the last days. The διαθήκη in Luke 22:20 and 1 Cor. 11:25 recalls the διαθήκη of Jer. 31:31. Furthermore, the suggestion that the role of the Servant is also being fulfilled is true. Since all the promises have their "yes" in Jesus Christ (2 Cor. 1:20), it is an overstatement to say that διαθήκη echoes just one Old Testament passage to the disadvantage of the rest.

The Servant is twice referred to as "a covenant to the people" in Is. 42:6 and 49:8. 175 According to Cullmann, the idea of the inauguration of the new covenant is one of the two main elements of the work which the


175 It is true that in Isaiah 40-66 the vicarious suffering and death of the Servant is not explicitly mentioned in connection with the presentation of the Servant as a διαθήκη. The covenant is not mentioned in Isaiah 53. However, in view of the unity of Isaiah, not to mention that the Servant prophecies belong together, the Servant of Isaiah 42 and 49 is identical with the Servant presented in Isaiah 53. Jesus combined Isaiah 42 and 53 into a single all embracing programme for his own mission. He took upon himself the whole mission of the Servant, and thus combined Isaiah 42 and 53.
Servant of the Lord must accomplish, the other being vicarious suffering. Actually it is one process, in which the former is possible only through the latter.

To inaugurate a covenant is the prerogative of God alone (see Gen. 9:9; 17:7; Deut. 4:13; and so forth). In Is. 42:6 and 49:8, God makes a covenant with his people. He actually gives the Servant to make his covenant with the people possible. The Servant is the in person. This is, therefore, the only place in the whole Old Testament where the notion of a covenant, established by God, is related to the suffering and death of the divine mediator. God gives the Suffering Servant for a covenant of the people and this involves his vicarious death for their redemption.

In referring to his blood as the blood of the covenant, that is, in describing his death as the inauguration of the new covenant, Jesus quite clearly indicates that his death is not merely a human act, but an act in and through which God himself is acting. "In using the term covenant of his death, Jesus marks his dying as God's grace toward man, his deed for man, his gift toward man." Furthermore, he presents himself as the Servant-Messiah, who inaugurates the new covenant by fulfilling the role of the Servant in his vicarious death. He dies in fulfillment to Isaiah 53, and thereby he inaugurates the covenant, fulfilling Is. 42:6 and 49:8.

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178 Gerhard Kittel, "Jesu Worte über sein Sterben," Deutsche Theologie 3 (1936):185-86.
The connection between Jesus' words of interpretation of his death in the Verba and the Servant Songs is further indicated by the use of the word ἐκχύνεσθαι. This word brings to mind Is. 53:12, and looks like the rendering of ἐκχύνεσθαι ("he poured out") in that prophecy. Moreover, the expression ἐκχύνεσθαι ἀλμα ("to shed blood"), understood here in the general sense of putting to death, is analogous or parallel to phrases like "to pour out one's soul/life" (Is. 53:12) and "to give one's soul" (Matt. 20:28; Mark 10:45b). 180

Finally, Jesus' interpretation of his death in terms of the fulfillment of the Servant prophecies is clearly established by the use of the phrase ὑπὲρ. This phrase is found in all four accounts of the words of institution (Matt. 26, Mark 14, Luke 22, 1 Cor. 11), although with some variations as to position and wording. Mark 14:24 says "for many," Matt. 26:28, "on behalf of many," and 1 Cor. 11:24 and Luke 22:19,20 have "for you."

The preposition ὑπὲρ ("for, in behalf of"), though not so clearly substitutionary as ἀντί (Matt. 20:28; Mark 10:45), is a very appropriate word for the vicarious death of the Servant. Its use in connection with πολλῶν establishes the allusion to the Servant theme.

The πολλῶν ("many") to whom the blood of Jesus will be of service point to the ἅ γεν ("many") who, in Isaiah 53, are mentioned as the beneficiaries of the Servant's saving mission. As in Isaiah 53, and in agreement with the πολλῶν of the ransom saying, this πολλῶν is not exclusive ("many, but not all"), but rather, in the Semitic manner of speech, inclusive ("the totality, consisting of many"); compare Is. 42:4, "the earth," and 49:6, "the

nations". Thus, το ΕΚΧΨΨΨΕΝΟΝ ὑπὲρ πολλῶν is to be rendered, "which will be shed for the peoples of the world." 181

Both in content, namely, representation as indicated by ὑπὲρ, and in language, that is, the inclusive usage of πολλῶν, ὑπὲρ πολλῶν is a reference to Isaiah 53. 182 One may even venture the suggestion that, if it were not for Isaiah 53, Jesus would not have used the expression ὑπὲρ πολλῶν, 183 for it is a strange and unexpected phrase. Yet Jesus did use it in a clear allusion to Isaiah 53. That it is indeed an allusion to Isaiah 53 can be verified in that "without Isaiah 53 the eucharistic words remain incomprehensible." 184

Summing up: In the light of Isaiah 53, Jesus' way to the Cross is the fulfillment of the mission of the Suffering Servant. His death is the vicarious death of the Servant, which atones for the sins of the "many," the peoples of the world, which ushers in the beginning of the final salvation, and which effects the new covenant with God. 185

The Passion Narratives

The Passion, Death, and Resurrection, which complete and crown Jesus' messianic ministry, are the climactic events in the Gospels. This is obvious from the space the Evangelists devote to the Passion narratives, and


185 Jeremias, The Eucharistic Words of Jesus, p. 231.
especially as one looks at the structure of St. John. Because of this, the Gospels have often been described as passion narratives with extended introductions. 186

It is interesting how little of the Servant prophecies is to be found in the Passion narratives. There is one instance in which Jesus himself quotes Is. 53:12 (Luke 22:37). Besides this quotation, one can only find allusions. 187

The Servant Jesus Applies Is. 53:12 to Himself (Luke 22:37)

Δέατο γὰρ ὁμίν δὲ τοῦτο τὸ μνῆμα τῶν τελεσθήναν εἰς ἑαυτῷ. 
τὸ καὶ μετὰ ἀνώνυμον ἔλογον ἑκείνη. καὶ γὰρ τὸ περὶ ἐμὸν τὸν ἔχει.

After the allusion to the Isaianic Servant Songs in the words of the institution of the Lord's Supper, this is the first time Isaiah 53 is reflected in the Passion narratives. It is a quotation from Is. 53:12, recorded only by Luke. This is the only express citation from Isaiah 53 in the sayings of Jesus recorded in the Gospels.

The context of this saying of Jesus is the conversation in the Upper Room before leaving after the institution of the Lord's Supper. Jesus takes the initiative (Luke 22:35), asking the disciples whether they had lacked anything when he sent them out on mission without purse, wallet, or sandals (Luke 10). They answered, "No, nothing." Then Jesus goes on, "But


187 The significance of this phenomenon will be brought out later on. At this point the aim is to list and comment on the quotation of Isaiah 53 and the several allusions to the Servant prophecies in the Passion narratives.
now . . ." (ὁδὲ ὁ μέλλων). Now the situation is different. "Now let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one" (Luke 22:36). Jesus summons the disciples to be ready for hardship and self-sacrifice. They must be ready for the worst because he, the Master, also faces the worst. "As messengers of the One who hung between criminals, they will be treated accordingly." However, if Jesus faces the worst, this does not happen by chance, but rather in fulfillment to what stands written in the Old Testament, in Is. 53:12. "For I tell you, that this which is written must be fulfilled in me, 'And he was numbered with transgressors'; for that which refers to me has its fulfillment." The disciples fail to understand, saying, "Lord, look, here are two swords." Jesus rebukes them, "It is enough" (namely, of this conversation).

The quotation of Is. 53:12, ματί μετὰ ἁνόμων ἐλογίσθη, does not follow the text of the Septuagint, which reads, ματί ἐν τοῖς ἁνόμωις ἐλογίσθη. It differs from the Septuagint in the use of ματί instead of ἐν, and in the omission of the article. This brings the quotation closer to the Masoretic text.

Jesus quotes Is. 53:12, which associates the Servant of the Lord with transgressors, as a prophecy of his death. He leaves no doubt that the prophecy was destined to be fulfilled in him. The formula with which he introduces the quotation, τούτῳ γὰρ γεγραμμένον δεῖ τελεσθαι ἐν ἐμοί, is "one of the strongest fulfillment formulae ever uttered by Jesus." That the Savior on the eve of his death applies Is. 53:12 to himself

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indicates that he saw his death in the light of that chapter, namely, as the vicarious bearing of the sins of all mankind.

Morna D. Hooker raised the question whether the quotation of one verse warrants the conclusion that Jesus had the whole chapter in mind. In her opinion, this question must be answered in the negative. References to a single Old Testament verse do not imply that the whole passage is in mind. Thus, according to her, despite the fact that he quoted Is. 53:12, Jesus did not believe that he was fulfilling the redemptive role of the Servant as depicted in the whole fifty-third chapter of Isaiah. His death was not vicarious.

However, as Dr. Hooker herself indicates, this whole matter hinges on the method of using Scripture which was adopted by the speaker and author. In other words, the question is, "how do Jesus and the New Testament writers quote Old Testament texts?" "Do they incur in atomistic exegesis or do they quote having in mind the whole context from which a verse is taken?"

According to Doeve, Jewish exegesis may sometimes mention a single word in order to recall a whole context, and sometimes it may employ a single word it happens to need, while totally ignoring the context.

According to C. H. Dodd, the inspired New Testament writers do not use the Old Testament in a purely atomistic way. They quote having in mind

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190 Hooker, Jesus and the Servant, p. 187.
191 Ibid., p. 86.
192 Ibid.
not just those verses which are actually quoted but the whole passage itself.

In Dodd's own words,

We have seen reason to suppose that they (viz. the New Testament writers) often quoted a single phrase or sentence not merely for its own sake, but as a pointer to a whole context—a practice by no means uncommon among contemporary Jewish teachers, as they are reported in the rabbinic literature. The reader is invited to study the context as a whole, and to reflect upon the "plot" there unfolded...

In studying their quotations, it will... be worth while always to turn up the context in the Old Testament and ask how far it is being kept in view.194

Dodd's thesis is supported by Reginald Fuller,195 Barnabas Lindars,196 and Ethelbert Stauffer, among others. Stauffer writes,

... ancient Jewish writers were accustomed to cite such texts (viz. quotations from the Old Testament) only by the initial words, leaving the knowledgeable reader to fill in the entire text for himself. They did so even when the actual emphasis fell not upon the initial words, but upon later words that would not be cited.197

Thus, there can be no question that Jesus refers to Is. 53:12 having the whole context in mind. He quotes Isaiah 53 as a prophecy of his death, identifying himself with the Suffering Servant.

The Servant Jesus is Silent Before his Judges
(Matt. 26:63, parallel Mark 14:61;
Matt. 27:12,14, parallel Mark
15:5; John 19:9; Luke 23:9)

The fact that, when on trial, Jesus did refuse to answer certain accusations is witnessed by all four Evangelists. Matthew and Mark record two such incidents; Luke and John one each.

195 Fuller, The Mission and Achievement of Jesus, p. 73.
197 Stauffer, Jesus and his Story, p. 136.
An examination of the various accounts reveals an interesting pattern:

<table>
<thead>
<tr>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Trial before the Sanhedrin</td>
<td>26:63-To false witnesses</td>
<td>14:61-To false witnesses</td>
<td>No reply</td>
</tr>
<tr>
<td></td>
<td>No reply</td>
<td>No reply</td>
<td></td>
</tr>
<tr>
<td>26:64-To Caiaphas</td>
<td>14:62-To Caiaphas</td>
<td>22:70-To priests</td>
<td>Reply</td>
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<td></td>
<td>Reply</td>
<td>Reply</td>
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<tr>
<td>II. Trial before Pilate</td>
<td>27:11-To Pilate</td>
<td>15:2-To Pilate</td>
<td>23:3-To Pilate</td>
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<tr>
<td></td>
<td>Reply</td>
<td>Reply</td>
<td>Reply</td>
</tr>
<tr>
<td>27:12-To accusations by Jews</td>
<td>15:5-To accusations by Jews</td>
<td>19:9-To accusations by Jews</td>
<td>No reply</td>
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<td></td>
<td>No reply</td>
<td>No reply</td>
<td>No reply</td>
</tr>
<tr>
<td>III. Trial before Herod</td>
<td>23:9-To Herod</td>
<td>No reply</td>
<td></td>
</tr>
</tbody>
</table>

In refusing to answer certain accusations, Jesus follows in the train of the Servant. "He did not open his mouth" (Is. 53:7). "Surrounded by unbelief and hostility, he manifested the exalted, sublime silence of the suffering Servant of God." He fulfills Is. 53:7. And though one might expect the Evangelist to proceed quoting Is. 53:7, καὶ ἀυτῷ...
οὐκ ἐνοίγη τῷ στῶν (Septuagint), after having reported, οὗ ἔγειραν (Matt. 26:63), or ὁ ἐν τῇ θεοστίᾳ οὐδὲν ἀπευρήθη (Mark 15:5), this is not the case. This clearly indicates that the Evangelists are not reporting Jesus' silence solely in order to agree with Isaiah 53. They are writing a genuine and accurate recollection of the original events.

On the other hand, however, it is unmistakable that the allusion to Is. 53:7 is there, despite the fact that any explicit indication is missing. Especially the cumulative evidence, that is, the conclusion drawn from the overall witness of the Gospels (and the whole New Testament) that Jesus is the Servant, warrants the view that Jesus' silence is the fulfillment of Is. 53:7. He fulfills the Scriptures de facto, in what he does, though the de verbo element, the explicit indication, "here Is. 53:7 is being fulfilled," is not directly stated.

The Servant Jesus is Subjected to Ill-Treatment (Matt. 26:67, par. Mark 14:65; see Luke 22:63-65; Matt. 27:29,30; Mark 15:19; John 19:3)

The deriding of Jesus recalls Is. 50:6, as a comparison with Matt. 26:67 and that prophecy clearly indicates:

Is. 50:6 (Septuagint) - τὸν νῦσον μου σέβων με ἐγνατίαν μετατάσσειν. τῷ δὲ ἔγνατῷ μου σὲ ἐπιτίθηναι τῷ δὲ πρόσωπῳ μου ὁ δὲ ἀπεκτάσαι ἄποστιμον ἀπὸ ἀποικήματος των

Matt. 26:67 - Ἐν τῇ ἐνεπεκύησεν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολαφίσθη αὐτὸν

In other words, here was literally fulfilled Is. 50:6, as well as Jesus' own prophecy (Mark 10:34; Luke 18:32) about being beaten and spit upon.
The Servant Jesus Intercedes for the Transgressors (Luke 23:34a)

There is textual doubt about this prayer of Jesus on the cross. The second edition of the UBS Greek text gives the text within square brackets, to indicate that the words enclosed have dubious textual validity. The third edition of the UBS text, however, as well as the twenty-sixth Nestle-Aland edition, retain the passage within double brackets. This is meant to indicate that, in the editors' judgment, the reading is not to be considered part of the original text. The editors retained the passage in its traditional place instead of in the apparatus only because of its incontestable age, its tradition, and dignity. "The logion," says Metzger, "though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin."200

The saying is included by Alexandrian witnesses (א כ ל 33 copбо Clement), Western witnesses (א ג ו כד π π σ αντι, Caesarean (א ג י 565 700 syrpal arm geo Eusebius), and Byzantine (א Δ π π σ Ὁ Βyz). It is omitted by Alexandrian witnesses (א ג י 75 א vid ב 1241 copירים, Western witnesses (א ג י, syrдр), Caesarean witnesses (Ὁ Cyril), and one Byzantine witness (Ὁ). The strong attestation of the text as original by the geographical distribution of the witnesses as well as by the great majority of the Church Fathers; the Lucan language; and the likeliness that Jesus spoke this impressive prayer at this juncture lead to the conclusion that Luke 23:34a is original.

Since the saying is a genuine part of Luke, how to account for the excision of this word of Jesus by later copyists? Despite those who think that it can scarcely be explained as a deliberate excision,\(^{201}\) this does not seem impossible.\(^{202}\) It is quite possible that the omission is the result of anti-Judaic polemic in the days of the copyists. Another possibility is that the copyists reasoned that the events of A.D. 66-70 had shown that a prayer of Jesus had not been answered.

The significance of this first word of Jesus uttered on the cross is that it is the fulfillment of Is. 53:12, "and (the Servant) interceded for the transgressors." He interceded for Caiaphas, the Sanhedrin, Pilate, and his executioners.

This prayer also offers an implicit interpretation of Jesus' death. Instead of confessing his own sins, uttering the expiatory vow, "may my death expiate all my sins," which a condemned man had to say before his execution, Jesus prays for those who are bringing him to his death. Jesus applies the atoning virtue of his death not to himself, as was the custom, but to his executioners.\(^{203}\)

\(^{201}\) Metzger, for instance, says that the absence of these words from such early and diverse witnesses is most impressive and can scarcely be explained as a deliberate excision by copyists. P. 180.


"And they crucified two robbers with him, one on his right and one on his left," report the Evangelists. And so Jesus was certainly numbered with the transgressors (Is. 53:12).

The Evangelists do not make it explicit that Is. 53:12 is being fulfilled. Later copyists of the Gospel according to Mark, however, perceived the significance of the crucifixion scene as the fulfillment of Is. 53:12 and added, καὶ ἔπεισαν ὁ θερή ἐκ λιχουδά, καὶ μετὰ ἀνόμων ἔλογισθεν (Mark 15:28), in the margin from Luke 22:37. Yet, this verse has no claim of authenticity.

"And when it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus." (Matt. 27:57-61) "And Nicodemus came also, who had first come to him by night; bringing a mixture of myrrh..."
and aloes, about a hundred pounds weight"205 (John 19:39). And so they took the body and laid it in Joseph's own new tomb, in fulfillment of Is. 53:9, "His grave was assigned with wicked men, yet he was with a rich man in his death."

The Resurrection of the Servant
Jesus and Isaiah 53

In Isaiah 53 the Servant is a victorious figure, going per crucem ad lucem. Is. 53:10-12 in particular predicts a triumphant vindication of the Servant after his death. It is true that there is no circumstantial description of his resurrection. However, it is unmistakable that victory over death is implied, so that it could be interpreted in terms of the resurrection of the Servant who has poured out himself to death.

The surprising and curious fact, however, is that "the New Testament never appeals to this passage to support the resurrection of Jesus."206 It is never quoted as a resurrection proof-text in the New Testament. 207 Yet, this does not alter the fact that Jesus' resurrection is indeed the fulfillment of the prophecy of the rehabilitation of the Servant in Is. 53:10,11. Again, the fulfillment falls into the de facto category, in which, despite the fact that it is not brought out verbally (de verbo), a prophecy is fulfilled by its being lived out.

205Nicodemus brought spices for the burial, as it was the custom in those days. Yet, the amount of spices he brought is unusual, and shows that Nicodemus must have been a man of some wealth. Thus, John's reference to Nicodemus also brings out the fulfillment of Is. 53:9.


On the day of Jesus' resurrection (Sunday afternoon), Cleopas and another disciple were going from Jerusalem to a village named Emmaus. While they were conversing with each other about what had happened in Jerusalem, Jesus himself approached, and began traveling with them. They did not recognize him. When Jesus asked them what they were talking about, they told him about the crucifixion, the angels' message to the women that Jesus was alive, and the fact that some disciples had found the tomb empty.

Then Jesus began to chide them gently for being so obtuse and slow of heart in not believing in all (πιστευων ἐν πάσῃ, that is, believing in the promises of a triumphant as well as of a suffering and dying Messiah) that the prophets had spoken (verse 25). If they had not been so foolish and slow of heart, they would have known that not only the victory, but also the sufferings and death of the Messiah (ὁ Χριστός) had been clearly proclaimed by God through his Old Testament prophets. Jesus asked them, "Was it not necessary (ὀφειλεῖν, that is, was it not in accordance with God's plan) for the Christ to suffer these things and to enter into his glory?" (verse 26). In other words, "Is it not clearly taught in the Scriptures that it was necessary for the Servant-Messiah to go per crucem ad lucem (the plot of Isaiah 53)?"

And beginning with Moses (the Pentateuch, see Gen. 3:15) and with all the prophets (παντὶ τῶν προφυτών), Jesus explained to them the things concerning himself in all the Scriptures (verse 27). On the basis of Isaiah 53 (see also Psalms 16,22,69) Jesus showed them that, according to God's plan...
laid down in the Old Testament, the Messiah's sufferings and death were not incompatible with his glory and kingship.

With burning hearts (see verse 32), but still unaware that it was Jesus himself who was teaching them, the two disciples listened to his incomparable exposition of the Old Testament. And thus they learned that everything that had happened to the Savior was in agreement with the prophetic Word, that according to Isaiah 53, it had been necessary for the Messiah to suffer and to enter into his glory. Through such a momentous exposition of Isaiah 53 by the Servant himself, they were fully assured that the prophecy had been fulfilled in the life of Jesus Christ.

**Summary**

Jesus Christ is the Servant of the Lord. This is spelled out at several points in the Gospels.

His Baptism is the ordination of the Servant Jesus, as the whole event and in particular Jesus' words in Matt. 3:15, the heavenly voice which reflects Is. 42:1, and the Baptist's testimony (€ἰκόνισεν, John 1:34; €καίνας to ὀλοκλήρωσε, John 1:29,36) clearly indicate.

Jesus' whole ministry is carried out along the lines of the Suffering Servant prophecies. The Servant of the Isaianic prophecies is not a political figure inasmuch as he does not "prosper" (Is. 52:13) through military power but rather through suffering. The Servant Jesus fulfills those prophecies and rejects the notion of a warrior Messiah at the Temptation and also throughout his ministry.

In the synagogue at Nazareth Jesus identifies himself with the Servant, and announces the fulfillment of Isaiah 61 in his person and work. He exercises compassion healing many people and thus he fulfills Is. 53:4
In fulfillment of the Isianic prophecies and as a part of his Servant-mission (Is. 42:3), he preaches the Gospel. His proclamation is met with rejection and unbelief (Luke 4:28-29; John 12:36b-38).

Jesus' ministry as the fulfillment of the Servant prophecies explains the so-called "Messianic secret," namely, those elements of secrecy in the Gospels. The Savior's repeated injunctions to silence, as well as his withdrawals, are the fulfillment of the Servant prophecies (Matt. 12:15-21). The "Messianic secret" is nothing but a "suffering secret."

Jesus' favorite self-designation, ὁ υἱὸς τοῦ ἀνθρώπου, is illuminated by the insight that it contains the Suffering-Servant conception. In fact, "the Son of Man" is interchangeable with "Servant." By the use of ὁ υἱὸς τοῦ ἀνθρώπου Jesus reinterprets Messiahship, making clear that the Servant-Messiah-Son of Man goes per crucem ad lucem in fulfillment of Isaiah 53.

The passion prophecies present the same plot which characterizes Isaiah 53: suffering, death, and exaltation. Moreover, they display several verbal and essential allusions to the Old Testament Servant prophecies.

The ransom saying (Matt. 20:20; Mark 10:45), in which Jesus explains the meaning of his death, has several points of contact with Isaiah 53, namely, the concept of service, the giving of life, the word "ransom" (λύτρον), the preposition "for" (ἀντί), and the "many" (πολλοί).

In the words of the institution of the Lord's Supper, the term "covenant" (διαθήκη), the participle ξύσωμος ("shed"), and the phrase "for many" (ὑπὲρ πολλῶν) refer back to the Servant prophecies and make plain that Jesus' death is the vicarious death of the Suffering Servant.
In the Passion Narratives there is one instance in which Jesus himself quotes Is. 53:12 (Luke 22:37). As for the rest, the narratives contain only allusions to the Servant Songs. At this point, even though it is not directly indicated (de verbo evidence), the fulfillment is nevertheless brought out by the simple and straightforward narration of the facts (de facto evidence).
CHAPTER V

CONCLUSION

The purpose of this study has been a) to assert that Jesus Christ is the Suffering Servant of the Lord, who in his person and ministry fulfills the Isaiahic Servant prophecies; and b) to show both that the Suffering Servant prophecies permeate the Gospels, and that the Servant of the Lord can be driven out of the New Testament only by force, as has been attempted again recently.

The prophecy-fulfillment table and the concluding statements that follow demonstrate that the purpose of this study has been accomplished.

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A careful study of the above passages of prophecy and fulfillment results in these concluding statements:

1. The Servant prophecies are not history written beforehand, because prophecy itself is in no proper sense history. They are rather divine oracles of events that were subsequently to come to pass. Yet, in the light of their fulfillment in Jesus, these prophecies almost look like "history written beforehand." Especially Isaiah 53, this golden passional of the Old Testament evangelist, "looks as if it had been written beneath the cross upon Golgotha, and was illuminated by the heavenly brightness of the full sheb limini ("Sit at my right hand," Ps. 110:1)."¹

2. So far as is known, there had been no conflation of the Davidic Messiah and the Suffering Servant in pre-Christian Judaism. No unambiguous text from that period is available which, in accordance with the Servant prophecies, speaks of the atoning suffering and death of the Messiah.

3. In New Testament times, the confession \( \text{Jesus} \) \( \text{apóthetaēō} \) ("the Messiah died," 1 Cor. 15:3) was something altogether new and even shocking for the Jewish people. It contradicted the popular Messianic expectations. "Messiah" and "salvation through atoning sacrifice" were incompatible, yes, contradictory concepts, as the Targum of Jonathan makes plain. Suffering and especially death on "the tree" (Deut. 21:23) could only mean that God had forsaken the Messiah, that he was no longer "the anointed of the Lord."

4. Why should the Messiah-Son of Man suffer according to God's will and die the most shameful death known to the Roman world? The Servant prophecies make clear that he does not die because of his own sin (Is. 53:4). He suffers and dies because of the transgressions of "the many." In the ransom saying and in the words of the institution of the Lord's Supper, by means of references to Isaiah 53, Jesus teaches that his death is the vicarious atoning death for "the many" (for all men). The One who is without sin has to atone for all those who are guilty.

5. Isaiah 53 is not the only prophecy fulfilled by Jesus, neither the only passage behind Jesus' predictions and interpretation of his death. Prophecies like Psalm 22, Psalm 118, Zech. 9:9, Zech. 13:7 must be taken into consideration, also. However, Isaiah 53 is the dominant passage behind Jesus' words. "It is this passage which gives a remarkable unity to all his utterances about his death."\(^2\)

6. Much of the material in the Gospels can be properly understood only in the light of the Servant prophecies. Only viewed as the fulfillment

of the Servant prophecies do "the various elements in the Gospels' portrayal of the ministry of Jesus take on a coherent pattern and find a sufficient rationale."\(^3\)

7. According to the Gospels, the Suffering Servant Jesus' saving mission consists of voluntary, undeserved, patient, obedient, God-willed, vicarious suffering.

8. Jesus Christ fulfills the threefold office of the Servant: the Servant-prophet proclaims the gospel of the kingdom of God; the Servant-priest offers his life as the sacrifice for the many, the Servant-king triumphs over death, and rules victoriously at the right hand of God.

9. No political, military, this-worldly function is ascribed to the Servant in the Isaiahic prophecies. Jesus rejects any suggestion of carrying out his Messianic task in terms of a warfare against temporal powers, such as the Roman Empire.

10. The plot "through suffering for 'the many' to glory" is fulfilled in the person and work of Jesus Christ. As the structure of Isaiah 53 indicates, the events centering on the Servant can in principle only be understood in the light of their end, that is, observed from an eschatological standpoint. Jesus' ministry, particularly his miracles and his death, must be understood in the light of his resurrection. Thus, it is quite natural that he who died on the cross for the sin of the world and overcame the power of death and Satan in his resurrection should have dealt with sin and overcome "the strong man" (\(\delta\,\kappa\chi\nu\rho\sigma\varsigma\), Matt. 12:29; Mark 3:27; Luke 11:21,22)

in his healing ministry. By the same token, in the light of the resurrection, the death upon the cross is Jesus' glorification (John 12:23).

11. Davidic Messiah (see 2 Sam. 7:12-17; Is. 11:1-5), Suffering Servant, and Son of Man (see Dan. 7:13-14) are blended in the person and work of Jesus Christ. As Milton S. Terry puts it, "each prophet knew or caught glimpses of the Messianic future only in part, and he prophesied in part (1 Cor. XIII,9); but when the Christ himself appeared, and fulfilled the prophecies, then all these fragmentary parts were seen to form a glorious harmony."4

12. "The Son of Man" and "Servant" are in a sense synonymous. Of the three categories of Son-of-Man-sayings, namely, a) the Son of Man on earth serving; b) the Son of Man in suffering and death; c) the Son of Man in eschatological glory, the latter (c) is to be understood against the background of Dan. 7:13-14. The exaltation of the Servant may also play a part here. Yet, to understand properly the first two categories of sayings, one must realize that Jesus poured the Suffering Servant concept into the Son of Man title (Matt. 26:64; Mark 14:62). The suffering Son of Man is the Servant.

13. Reliance on the concordance and statistics can at times be misleading. Thus, the question in the New Testament cannot be answered solely from the passages where the word χειροτονήματος ("Servant") is used, neither from the instances where the Servant Songs are explicitly quoted. In the Gospels, the Servant-conception is often the predicate of Jesus' sayings. It constitutes the undertone of his teaching concerning his Messianic suffering.

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14. Jesus and the Evangelists, in contrast to their contemporaries, used the Scriptures in a 'synthetic' rather than 'atomistic' manner. Jesus' quotation of Isaiah 53 in Luke 22:37 is not the use of words torn from their context, but implies the concepts of the whole prophecy.

15. The wide variety of non-Septuagintal phrases in Jesus' sayings (for example, the ransom saying, the cup saying at the Lord's Supper, Luke 22:37) flaws the form critical theory that they were developed within the Hellenistic community which used the Septuagint. The sayings recorded in the Gospels go back to Jesus himself. The fact that, with exception of one quotation, Jesus for the most part only alludes to the Old Testament prophecies confirms this viewpoint. For "when later writers read back their own ideas into an earlier time, they are not, as a rule, content with echoes; and it is probable that the Servant-conception would be much more obvious in the Gospel tradition if it were not an authentic element which goes back to Jesus Himself."

16. In the book The Birth of the New Testament, C. F. D. Moule states: "The only clearly redemptive-suffering passage in the Jewish Scriptures (namely, Isaiah 53) is only sparingly used. Here is a phenomenon that still awaits explanation." The first sentence is true only with reference to explicit quotations in the Gospels. However, taking the whole New Testament as well as allusions into account, Isaiah 53 appears as the most influential Old Testament passage in the New Testament.

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Regarding Moule's second sentence, the little use of direct quotations in the Gospels is due, in the first place, to the fact that Jesus came first of all to live, not to teach the work of atonement, though he did the latter, also. In Hunter's words, "Jesus came not so much to preach a doctrine of the Atonement as that there might be an Atonement to preach." By the same token, he did not only teach the Father's forgiveness of sins; in healing the sick he actually forgave sins.

Secondly, the Evangelists prefer in most cases to adduce what has been called de facto evidence. They simply narrate the facts. Their quotations look like "footnotes drawing out and making explicit what was already involved in the actions and sufferings of our Lord."8

17. As the Body of Jesus Christ, the Church is the Church of the Servant. This has far-reaching implications for the total ministry of the church. To look at these, however, would require a study of its own, which goes beyond the scope of this paper. The purpose of the present study, which now has been accomplished, was simply to demonstrate that the Head of the Church, Jesus Christ, is the Servant, the fulfillment of the Isaianic Suffering Servant prophecies.


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