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THE INFLUENCE OF THE SERVANT SONGS

ON THE TITLES OF JESUS

AND TITLES OF JESUS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1956

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Reader

SHORT TITLE

**SERVANT SONGS
AND TITLES OF JESUS**

CHAPTER I

INTRODUCTION

Not all of the titles of Jesus used in the New Testament are related to the Servant Songs. It is the purpose of this study to examine those titles of Jesus used in the New Testament which have been influenced by the Servant Songs.

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When the author of *Christus-Imago* and other scholars inserted these titles in their present contexts, they held that the Servant was an anonymous, lawless rebel. This was a radical departure from the traditional interpretation which had been derived from the title of the New Testament and from the

¹ Christopher North, *The Messiah Servant in Hebrew-English Context* (London: Oxford University Press, 1961), p. 127.

² Ibid., p. 126.
³ Ibid., p. 127.

CHAPTER I

INTRODUCTION

Not all of the titles of Jesus used in the New Testament are related to the Servant Songs. It is the purpose of this paper to examine those titles of Jesus used in the New Testament which have been influenced by the Servant Songs in order to determine the extent and significance of that influence.

Such a study appears to assume that the Servant Songs can be isolated from their contexts and studied as a separate body of literature. This is not necessarily a valid assumption. It was Duha who first isolated the Servant Songs from their contexts and treated them as a distinct literary unit. He found four Poems: 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12.¹ He claimed that their author lived a century later than the author of Deutero-Isaiah and that an editor inserted them into their present contexts.² He held that the Servant was an anonymous, leprous Rabbi.³ This was a radical departure from the traditional interpretation which had been popular since the time of the New Testament and from the

¹Christopher North, The Suffering Servant in Deutero-Isaiah (London: Oxford University Press, 1948), p. 127.

²Ibid., p. 156.

³Ibid., p. 149.

collective interpretation which prevailed among scholars of the Nineteenth Century.

Until the end of the Eighteenth Century the Isaian authorship of these chapters (40-66) was taken for granted. The Servant was considered a Messianic figure prophetic of Jesus.⁴ During the Nineteenth Century, scholars questioned the unity of the Book of Isaiah and the Messianic interpretation of the Servant of Yahweh. They were convinced by the arguments of literary criticism that chapters forty to sixty-six originated during the period of the Babylonian Captivity. Their author they called "Deutero-Isaiah," the Prophet of the Exile. It was during this time that the collective interpretation of the Servant figure gained in popularity.⁵ Duhm's commentary, Das Buch Jesaja uebersetzt und erklaert, published in 1892, challenged the unity even of Deutero-Isaiah⁶ and proposed an individual interpretation of the Servant figure. Since that time, scholars have been divided on the questions of authorship and interpretation.⁷

Nor is there unanimous agreement on the number and

⁴Ibid., pp. 23-27.

⁵Ibid., pp. 28-46.

⁶For the eventual results of the principles of literary criticism as they were applied to Isaiah and then to Deutero-Isaiah, cf. Charles Cutler Torrey, "The Eclipse of a Great Prophet," in The Second Isaiah (Edinburgh: T. & T. Clark, c.1928), pp. 3-19.

⁷North, op. cit., pp. 47-116.

length of the Poems. Duhm did not include Isaiah 61:1-3 among the Servant Songs because he held that this passage was a part of Trito-Isaiah, a work of Palestinian origin written after the return from the exile. Otto Procksch includes it. He cites Hengstenberg, Delitzsch, and Cannon as other Old Testament scholars who also include it.⁸ Charles C. Torrey also includes Isaiah 61:1-3 among the Servant Songs.⁹

The disagreement on the length of individual Servant Songs involves primarily Isaiah 42:5-9; 49:7; and 50:10,11. A thorough analysis of the validity of terminating the Servant Songs at any particular verse is not within the scope of this paper. However, it is in place to illustrate the disagreement which exists among interpreters of the Servant Songs. Lindblom enumerates the wide variety of interpretations which have been applied to Isaiah 42:5-9.¹⁰ Duhm claimed that verses five to seven were added by the editor who inserted the Songs into Deutero-Isaiah. Staerk regarded the five verses as an addition which relates to Israel what had been said concerning the Servant in the first four verses. Gressmann, Volz, and Bentzen regarded the passage as another

⁸Otto Procksch, Theologie des Alten Testaments (Guetersloh: C. Bertelsmann Verlag, c.1950), pp. 283-4.

⁹Torrey, op. cit., pp. 452-3.

¹⁰J. Lindblom, The Servant Songs in Deutero-Isaiah (Lund: C. W. K. Gleerup, 1951), pp. 19-20.

independent poem. North called the passage a "Secondary Servant Poem." He attached this term to passages which were not originally written as Servant Songs but which were altered by a later hand to apply to the Servant. Kissane, Marti, and Budde treat the passage as closely related to the previous one. Buhl cites verses one to nine as the First Servant Song. J. Fischer terminates the First Song at verse seven. Lindblom himself describes the two passages as related sections with characteristic differences.

These four questions, then, have received a variety of answers: Who is the Servant? Who wrote the passages which are called "Servant Songs?" How many Servant Songs are there? What verses do they include?

It is not the purpose of this paper to find an answer to these questions. A final answer is impossible. But regardless of whom the author may have meant by the Servant and regardless of whom commentators have decided the Servant might be, it is the attitude of the New Testament that Jesus is the Servant of Yahweh, and it is on this basis that this paper will proceed.

This paper will proceed on the assumption that Isaiah did write the Servant Songs. Even if Isaiah were not the author, this would not alter the thesis of this investigation. An answer to the question of origin does not answer the question of value. And it is the influence of the Servant Songs regardless of who wrote them which is the subject

of this paper. "Chosen One" is appropriately discussed in

Although it is not possible to determine precisely the number or length of the Servant Songs, it is necessary for purely practical reasons to block off the passages which will be the basis for this investigation. These passages will be the same as those selected by Duhm in 1892 plus Isaiah 61:1-3.

This selection does not pretend to be the only possible one. It does not even mean to imply that it is possible to remove the Servant Songs from their contexts and to treat them as a literary unit. Rather the selection is made because some agreement is necessary on the meaning of the term "Servant Songs" and because these passages provide an excellent core of materials which one can study in order to examine the salient features of the Servant's life and work.

These "salient features" will be briefly noted and discussed in the second chapter of this paper. The investigation will then turn to an examination of those titles of Jesus used in the New Testament which are based to a greater or lesser degree on the Servant Songs as they have been defined. The titles which will be discussed are the following: the Lamb of God, the Chosen One, the Ransom for Many, the Righteous One, and the Servant of Yahweh. The sequence is primarily chronological. The titles are discussed in the approximate order in which they appeared historically. John the Baptist first used the title "Lamb of God" as a title

for Jesus. The "Chosen One" is appropriately discussed in connection with Jesus' baptism. The "Ransom Saying" appeared during Jesus' ministry. "The Righteous One" and "The Servant" first appeared as a title for Jesus in the Book of Acts. It is in this sequence that the titles will be discussed. This examination will be followed by a concluding summary.

Primarily, four kinds of sources were consulted in this investigation: word books, commentaries, theologies of the Old and New Testaments, and works which discuss the person and work of Christ. Especially the Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel, was used extensively.

The titles of Jesus differ in the degree to which they are influenced by the Servant Songs. The title, "Lamb of God," is based on other elements of Old Testament life and worship in addition to Isaiah 53:7. The title "Chosen One" is closely related to the title "Servant of Yahweh" in the Old Testament and the title "Beloved One" in the New Testament. The "Ransom Saying" is significantly related to the Servant Songs. The title "Righteous One" is a verbal parallel to Isaiah 53:11. The title "Servant" is a direct application to Jesus of the Servant figure of Isaiah. These ideas will be discussed in detail in the subsequent chapters.

CHAPTER II

A SURVEY OF THE SERVANT SONGS

Isaiah 42:1-4. "The true Servant of Yahweh and His Saving Task for Israel and the Gentiles."¹

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;²
I have put my spirit upon him,
he will bring forth justice to the nations.
He will not cry or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.
He will not fail or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.

Verse one describes the relationship between Yahweh and His Servant and the equipment of the Servant of Yahweh. Yahweh Himself introduces His Servant as His Servant, $\text{אֲנִי וְאֵלֹהֵי אֲבוֹתַי}$, and as His Chosen, $\text{אֲנִי וְאֵלֹהֵי אֲבוֹתַי}$. As Yahweh's Servant, he has His support and approval. Moreover, Yahweh has endowed him with His Spirit as his equipment for his task: bringing forth justice, $\text{אֲנִי וְאֵלֹהֵי אֲבוֹתַי}$, to the nations. This gift of God's Spirit is associated with the Messianic prophecy of Isaiah 11:1 ff.

¹The title is from August Pieper, Jesaias II (Milwaukee, Wis.: Northwestern Publishing House, 1919), p. 116.

²The Septuagint reads "Jacob, my servant" and "Israel, my chosen." It is an interpretative translation based on passages like 41:8; 44:1; and 45:4.

There shall come forth a shoot from the stump of Jesse,
 and a branch shall grow out of his roots.
 And the Spirit of the Lord shall rest upon him,
 the spirit of wisdom and understanding,
 the spirit of counsel and might,
 the spirit of knowledge and the fear of the Lord.
 And his delight shall be in the fear of the Lord.

Verse two brings out the contrast between the Servant of Yahweh and less profitable servants in regard to method. According to August Pieper the contrast is between the Servant of Yahweh and Cyrus.³ Delitzsch regards the passage as a contrast between the Servant of Yahweh and false prophets.⁴

Verse three describes the pastoral care of the Servant. He is a true "Seelsorger,"⁵ who is deeply concerned that the bent reed shall not be broken and that the flickering wick should not die out. Verse three repeats the mission of the Servant stated at the end of verse one: "He will faithfully bring forth justice."

Verse four assures the Servant of success. Just as the Servant will not break the bruised reed or quench the dimly burning wick, so the Servant Himself will not burn dimly

³Pieper, op. cit., p. 121.

⁴Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, translated from the third edition of the German by James Denney (New York: Funk & Wagnalls Company, n.d.), II, 119.

⁵Otto Procksch, Theologie Des Alten Testaments (Guetersloh: C. Bertelsmann Verlag, c.1950), p. 285.

(הִכָּה) or be bruised (יִצַּק).⁶ Again in verse four his mission is described in terms of establishing justice.

Delitzsch prefers to make the last line of the verse an independent clause as do the Septuagint and Matthew 12:21.⁷

According to Isaiah 42:1-4, then, the Servant of Yahweh has a definite mission to accomplish. He is to bring forth and establish justice (vv. 1, 3, 4). The object of his mission is universal. It includes the nations (v. 1) and the earth (v. 4). For his task he has the support and approval of Yahweh, and Yahweh's spirit rests upon him (v. 1). His method will not be a violent one (vv. 2, 3), but it will be effective (v. 4).

It is difficult to determine whether the Servant of Yahweh as he is described in this passage is a prophetic figure or a kingly figure.⁸ Ordinarily it was the function

⁶Torrey objects to this interpretation in spite of the testimony of the Greek and Syriac versions. He claims that the words הִכָּה and יִצַּק do not mean the same thing in this verse that they do in the preceding verse. He suggests "chide, rebuke," and "oppress, deal harshly." Charles Cutler Torrey, The Second Isaiah (Edinburgh: T. & T. Clark, 1928), pp. 325-6. His suggested translation, however, is not necessary. The passage makes good sense if the words are translated with the same basic meaning that they had in the preceding verse.

⁷Delitzsch, op. cit., p. 121.

⁸For a discussion of the problem of Christopher North, The Suffering Servant in Deutero-Isaiah (London: Oxford University Press, 1948), pp. 139-42.

of the King to administer justice. This would indicate that the Servant is a kingly figure in the first Servant Song.

Isaiah 49:1-6. "The Servant's Fidelity to his Mission."⁹

Listen to me, O coastlands,
 and hearken, you peoples from afar.
 The Lord called me from the womb,
 from the body of my mother he named my name.
 He made my mouth like a sharp sword,
 in the shadow of his hand he hid me;
 he made me like a polished arrow,
 in his quiver he hid me away.
 And he said to me, "You are my servant,
 Israel, in whom I will be glorified."
 But I said, "I have labored in vain,
 I have spent my strength for nothing and vanity;
 yet surely my right is with the Lord,
 and my recompense with my God."
 And now the Lord says,
 who formed me from the womb to be his servant,
 to bring Jacob back to him,
 and that Israel might be gathered to him,
 for I am honored in the eyes of the Lord,
 and my God has become my strength--
 he says:
 "It is too light a thing that you should be my servant
 to raise up the tribes of Jacob
 and to restore the preserved of Israel;
 I will give you as a light to the nations,
 that my salvation may reach to the end of the earth."

In the First Servant Song Yahweh was the speaker. In Isaiah 49:1-6, the Second Song, the Servant speaks.

Verse one describes the call of the Servant in such a way that a collective interpretation of the Servant figure

⁹The title is from Julius A. Bewer, The Book of Isaiah, in the fourth issue of Harper's Annotated Bible Series (New York: Harper & Brothers, c.1950), II, 33.

in this passage is unacceptable. Delitzsch illustrates the varying significance of the Servant figure by means of a pyramid.¹⁰

The lowest course is Israel as a whole; the middle section, that Israel which is so not only *κατὰ σάρκα*, but also *κατὰ πνεῦμα*; the top is the person of the mediator of salvation, who rises out of Israel. This latter is (1) the centre in the circle of the kingdom of promise--the second David; (2) the centre in the circle of the people of salvation--the true Israel; (3) the centre in the circle of humanity--the second Adam.

In verse 49:1 the Servant figure is used in its narrowest compass. He is the "heart of Israel" and the "impersonation of Israel."¹¹ The words "my mother" (*אִמִּי*) are too personal to allow for a collective interpretation.¹²

In verse two the Servant compares himself to weapons of war which Yahweh has forged and kept in readiness until the proper time. Procksch recaptures the drama of the moment in his paraphrase of the verse: "Lang hat er im Verborgenen gesteckt wie das Schwert in der Scheide, bedeckt von der Hand des Herrn, oder der Pfeil im Koecher; aber nun ist die Zeit gekommen, die Waffe zu fuehren."¹³

These weapons of the Servant are the Word of Yahweh

¹⁰Delitzsch, *op. cit.*, p. 118.

¹¹*Ibid.*, p. 221.

¹²This conclusion of Delitzsch is shared by Fieper, *op. cit.*, p. 308.

¹³Procksch, *op. cit.*, p. 285.

which came to the Servant (vv. 3, 5, 6). In verse three Yahweh says, "You are my servant, Israel, in whom I will be glorified." This is the mission of the Servant as it is described in the Second Servant Song. In the First Song the Servant is described as the Bringer of Justice. Here the Servant is described as the Glorifier of Yahweh.

The word "Israel" in this verse presents an exegetical problem. It is supported by all the versions, by the metric structure of the Song,¹⁴ and by several parallel passages (41:8; 43:10; 44:1,2,21). Therefore it may not be deleted.¹⁵ The Servant who is called "Israel" in verse three is said to have a mission to Israel in verse five. Therefore the "Israel" of verse three is not synonymous with the "Israel" of verse five. Pieper's solution is a good one. He translates the verse, "Mein Knecht bist du; Israel (bist du), durch den etc."¹⁶

Verse four sets up a contrast between the Servant's weakness and His strength. As he witnessed the poor response to his mission he concluded that it was "nothing." It was "vanity." But the strength of the Servant lay in his confidence in Yahweh. The success of the Servant's mission is

¹⁴The meter is 3-3. If "Israel" were removed the regularity of the meter would be broken.

¹⁵Torrey, op. cit., p. 381.

¹⁶Pieper, op. cit., p. 310.

ultimately Yahweh's concern. Therefore the success of his mission is assured.

Verse five is a parenthesis in the Song. But it is an important parenthesis, for it describes the manner in which the mission of the Servant will be effected. The Servant will glorify Yahweh by bringing Jacob back to Him and by gathering Israel to Him.

The translation of the Revised Standard Version, "that Israel might be gathered to Him," is derived from the Qere, יִלְכָּט , in place of נִלְכָּט . North points out that it would make no difference in meaning if the נִלְכָּט were retained, because נִלְכָּט can also mean "to sweep away."¹⁷ With either translation it is the restoration of Israel that is the mission of the Servant. This is the honor which has been bestowed upon the Servant, and for the execution of this mission God has become his strength.

Verse six extends the mission of the Servant to include not only the restoration of Israel but also the evangelization of the nations. "I will give you as a light to the nations, that my salvation may reach to the end of the earth."¹⁸

The "restoration" of Israel is probably conceived of as

¹⁷North, op. cit., p. 119.

¹⁸Cf. Isa. 42:6, "I have given you as a covenant to the people, a light to the nations."

both a spiritual and a political restoration. As North says, "It is difficult to see how any prophet, especially in the conditions of the exile, could conceive of a spiritual restoration apart from the political rehabilitation of his nation."¹⁹ But the spiritual significance of the Servant's mission is by no means obscured or diminished. Both the political restoration and the spiritual restoration of Israel would contribute to the glorification of Yahweh, and this is the basic purpose of the Servant's mission.

In this Servant Song the Servant is a prophetic figure. He is the instrument of Yahweh (v. 2) called by Yahweh from his mother's womb (v. 1) to restore Israel (v. 5) and to evangelize the nations (v. 6). Like the prophets, when he judged the success of his mission by its response he became despondent, but when he remembered Yahweh his confidence was revived (v. 4).

Isaiah 50:4-9: "The Servant's training, persecution, and trust."²⁰

The Lord God has given me
 the tongue of those who are taught,
 that I may know how to sustain with a word
 him that is weary.
 Morning by morning he wakens,
 he wakens my ear
 to hear as those who are taught.
 The Lord God has opened my ear,
 and I was not rebellious,

¹⁹North, op. cit., p. 146.

²⁰This title is suggested by Beyer, op. cit., p. 37.

I turned not backward.
 I gave my back to the smiters,
 and my cheeks to those who pulled out the beard.
 I hid not my face
 from shame and spitting.

For the Lord God helps me;
 therefore I have not been confounded;
 therefore I have set my face like a flint,
 and I know that I shall not be put to shame;
 he who vindicates me is near.
 Who will contend with me?
 Let us stand up together.
 Who is my adversary?
 Let him come near to me.
 Behold, the Lord God helps me;
 who will declare me guilty?
 Behold, all of them will wear out like a garment;
 the moth will eat them up.

Verses four and five describe the training of the Servant. His tongue and his ear are like the tongues and ears of those who are taught. And the instruction of Yahweh (v. 4) is met by a willing response on the part of the obedient Servant of Yahweh (v. 5).

Verse six describes the persecution of the Servant in terms which are similar to the descriptions of the trial of Jesus. This suffering which the Servant endured is a past event. Not only was his message poorly received (49:4), but the Servant himself became the object of scorn and abuse.

But just as in the Second Servant Song the Servant placed his confidence in God, so also in the Third Song the Servant is aware of the nearness of Yahweh (v. 8) who will surely help. All the Servant's persecutors will be eliminated. They will wear out like a garment. The moth will eat them up. Humiliation will be followed by glorification.

Isaiah 52:13-53:12. "The Suffering, Death, and Exaltation of the Servant."²¹

Behold, my servant shall prosper,
 he shall be exalted and lifted up,
 and shall be very high.
 As many as were astonished at him--
 his appearance was so marred, beyond human semblance,
 and his form beyond that of the sons of men--
 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.

Who has believed what we have heard?
 And to whom has the arm of the Lord been revealed?
 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.
 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.

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

He was oppressed, and he was afflicted,
 yet he opened not his mouth;

²¹This title is suggested by North, *op. cit.*, p. 42. The title, "The Suffering Servant," would not be adequate. The Fourth Servant Song describes also the Servant's glorification. "Nicht das Leiden des Knecht selbst, sondern seine Ueberwindung des Leidens und sein Erhoehung aus dieser Erniedrigung ist das Thema von Kap. 53." Pieper, *op. cit.*, p. 392.

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.
 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?
 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.

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;
 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.
 Therefore I will divide him a portion with the great,
 and he shall divide the spoil with the strong;
 because he poured out his soul to death,
 and was numbered with the transgressors;
 yet he bore the sin of many,
 and made intercession for the transgressors.

Isaiah 52:13-15. The first paragraph of the Fourth
 Servant Song states the theme of the entire Song: the future
 exaltation of the Suffering Servant. The first verse des-
 cribes three stages in the exaltation of the Servant.²² The
 three verbs are וַיִּשָּׂא , וַיִּשְׂבֵּר , and וַיִּשְׂתַּבַּח . Delitzsch
 describes them in terms of an ascending sequence. The Ser-
 vant will rise into view; he will lift himself still farther;
 he will stand there on high. Delitzsch approves of Stier's
 interpretation which finds in the three verbs an allusion to

²²These stages are discussed by Delitzsch, op. cit., p.
 272.

the Resurrection, Ascension, and Session on the right hand of God.²³

The next two verses contrast the reaction to the Servant's suffering and to the Servant's exaltation. His inhuman suffering causes many to be horrified and astonished at him.²⁴ But he will be exalted so that he will cause many nations to leap in surprise²⁵ and kings will be speechless because of him.

Isaiah 53:1-3. The second paragraph describes the inhuman suffering of the Servant of Yahweh. The report concerning the Servant went unheeded. As he grew up he was greeted with contempt. He was despised and forsaken. Pain and sickness were familiar to him. Men shunned him; people despised him; "We esteemed him not."

Isaiah 53:4-6. But those who had shunned and despised him confess their wrong. They find the cause of his suffering in their own sin and weakness. Their contrition is faithfully recaptured in the Lutheran choral:

Was ist die Ursach' aller solcher Plagen?
Ach, meine Sunden haben dich geschlagen.
Ich, ach Herr Jesu, habe dies verschuldet,
Was du erduldet!

²³Ibid.

²⁴The R.S.V. translation is derived from the Qere, יל , which it chooses instead of נל.

²⁵The translation "cause to leap in surprise" is based on the meaning of the Arabic root, لجا .

The Servant suffered vicariously as a substitute for those who had gone astray. The Lord "made to light on him"²⁶ the iniquity of us all.

Isaiah 53:7-9. The fourth paragraph in the Fourth Servant Song describes the Passion, the Death, and the Burial of the Servant. Verse seven describes the Servant's oppression, his patience, and his innocence.²⁷ He was silent even in the face of oppression and affliction. Although he was without spot or blemish, like a sacrificial lamb, he endured suffering patiently. "He opened not his mouth." Like a muzzled sheep, he made no sound.

In verse eight there are three possible interpretations depending on how $\int \aleph$ is translated. The R.S.V. translation seems to take $\int \aleph$ in a causative sense. "By oppression and judgment he was taken away." Oppression and judgment are the instrumental causes of his death.²⁸ Secondly, $\int \aleph$ may mean "without." Then the passage would indicate that no one provided for the Servant a just trial. Thirdly, if $\int \aleph$ is taken in a locative sense, the passage would mean that the Servant was taken from custody to the grave.²⁹ All three

²⁶This is the translation suggested by North, op. cit., p. 43.

²⁷Pieper, op. cit., p. 406.

²⁸This is the interpretation preferred by Pieper, op. cit., p. 409. Other passages in which $\int \aleph$ is causative are Gen. 9:11; 49:12; Job 4:9; 7:14; 14:9; 39:26; Ezek. 19:10.

²⁹This is the interpretation preferred by North, op. cit., pp. 124-5.

possibilities give good sense, and there is no evidence from usage to justify one interpretation to the exclusion of the other two.

Verse nine describes the burial of the Servant. Here too interpretations differ. Some interpret the passage to mean that in his death the Servant suffers the fate of the wicked and the rich, with the implication that both the wicked and the rich suffer an unfortunate end. Delitzsch finds this interpretation unsatisfactory and even prefers some kind of emendation to assuming that being rich is a sin. Better than either alternative would be to take the] as an adversative. "They make his grave with the wicked, but with a rich man in his death." Delitzsch concludes his argument by describing the parallel between verse nine and the burial of Jesus in the tomb of Joseph of Arimathaea.³⁰

Isaiah 53:10-12. The last paragraph of the Fourth Servant Song picks up the train of thought dropped at the end of verse six and continues to describe the original cause and then the eventual result of the Servant's suffering. "It was the will of the Lord to bruise him; he has put him to grief." This is a close parallel to verse six: "The Lord has laid on him the iniquity of us all."

The R.S.V. translation of verse 10, "When he makes himself an offering for sin," follows the Vulgate. The

³⁰Delitzsch, op. cit., pp. 291-4.

Hebrew has "When you make his soul an offering for sin."

It is possible, however, that יְשׁוּבָה is the subject.

"When his soul (i.e., he) will have brought a guilt offering." The latter is probably the correct interpretation.

Implicit in the description of the blessings which will follow for the Servant is a resurrection. This is true also in verse twelve. His death will be followed by resurrection and exaltation.

The language of substitution recurs in verses eleven and twelve. "He shall bear their iniquities." "He bore the sin of many." It is a priestly function which the Servant here undertakes. He offers himself as a victim for the sins of others. And like a priest, he makes intercession for the transgressors.

And throughout the last paragraph of the Fourth Servant Song the exaltation of the Servant is a dominant theme. The great will be his portion and the strong he will divide as his spoil.³¹ He will see his offspring, he will prolong his days, and the will of the Lord will prosper in his hand. He will see the fruit of the travail of his soul and be satisfied.

Isaiah 61:1-3. "The Servant's Proclamation of Good Tidings to the Afflicted."

³¹For the justification of this interpretation cf. Pieper, op. cit., pp. 419-20.

The Spirit of the Lord God is upon me,
 because the Lord has anointed me
 to bring good tidings to the afflicted;
 he has sent me to bind up the broken-hearted,
 to proclaim liberty to the captives,
 and the opening of the prison to those who are bound;
 to proclaim the year of the Lord's favor,
 and the day of vengeance of our God;
 to comfort all who mourn;
 to grant to those who mourn in Zion--
 to give them a garland instead of ashes,
 the oil of gladness instead of mourning,
 the mantle of praise instead of a faint spirit;
 that they may be called oaks of righteousness,
 the planting of the Lord, that he may be glorified.

The last of the Servant passages included in this survey describes a prophetic activity of the Servant of Yahweh. He has been anointed and sent by Yahweh as a herald of good tidings. His mission is to the afflicted, to the broken-hearted, to the captives, to those who are bound, and to all who mourn in Zion. Comfort, freedom, and healing are the major emphases of his proclamation.

The paragraph begins and ends on a familiar note. For the execution of his mission, the Spirit of Yahweh rests upon him (42:1; 61:1). And the ultimate purpose of his mission is the glorification of Yahweh (49:3; 61:3).

CHAPTER III

JESUS AS THE LAMB OF GOD

O Christ, Thou Lamb of God, that takest away
the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away
the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away
the sin of the world, have mercy upon us!

The term "Lamb of God" is used as a title of Jesus almost exclusively in Johannine literature. It occurs in St. John 1:29,36 and repeatedly in the Apocalypse. The only other passages in the New Testament where the term "Lamb" is applied to Jesus are Acts 8:32, 1 Corinthians 5:7, and 1 Peter 1:19. The context in Acts is the conversion of the Ethiopian Eunuch. He was reading from the prophecy of Isaiah the Song of the Suffering Servant. The passage is quoted in the text of Acts:

As a sheep led to the slaughter
or a lamb before its shearer is dumb,
so he opens not his mouth.
In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken up from the earth.

When the eunuch asked, "'About whom, pray, does the prophet say this, about himself or about some one else?' Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus" (8:34,35). Paul calls Jesus "our paschal lamb," who "has been sacrificed" (1 Cor.

5:7). Peter compares the blood of Jesus with the blood of a sacrificial lamb (1 Pet. 1:18,19):

You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things, such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

The term "Lamb" when it is a title of Jesus, translates two Greek words, ὁ ἀμνός and τὸ ἀρνίον . The word ἀμνός is used only four times in the New Testament. Two of these are Acts 8:32 and 1 Peter 1:19, cited above. The other two are John 1:29 and John 1:36.¹

The two passages from the Gospel according to St. John (1:29,36) record the witness of John the Baptist concerning Jesus that He is the Lamb of God. The first passage adds: "Who takes away the sin of the world."

The word ἀρνίον is used more frequently than ἀμνός . It is used once in the Gospel according to St. John of Jesus' followers (21:15): "Feed my lambs." Twenty-nine times it appears in the Apocalypse of St. John. Twenty-eight of these refer to the exalted Christ. The remaining passage is Revelation 13:11, where the Antichrist is described as a beast which rose out of the earth and which had two horns like a lamb and which spoke like a dragon.

¹For a thorough discussion of the word "Lamb," cf. Joachim Jeremias, "Ἀμνός," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1933), I, 342-45.

The Lamb of the Apocalypse is a Lamb who once was slain (5:6,9,12), who by His blood did ransom men for God (5:9), and in whose blood the righteous have washed their robes and made them white (7:14).

Therefore are they before the throne of God,
and serve him day and night within his temple;
and he who sits upon the throne will shelter them
with his presence.

They shall hunger no more, neither thirst any more;
the sun shall not strike them, nor any scorching heat.
For the Lamb in the midst of the throne will be their
shepherd,
and he will guide them to springs of living water;
and God will wipe away every tear from their eyes
(7:15-17).

By the blood of this Lamb the brethren have conquered the accuser who accuses them day and night before God (12:10,11). The Lamb stands on Mount Zion surrounded by the 144,000 who have been redeemed from mankind as first fruits for God and the Lamb (14:1-5). When the ten kings make war on the Lamb he will conquer them, "for he is Lord of lords and King of kings, and those with him are called and chosen and faithful" (17:12-14). From the wrath of the Lamb, when the great day of their wrath has come, kings, great men, generals, the rich, the strong, and every one, slave and free, will hide themselves (6:12-17). But those who are written in the Lamb's book of life will enter the heavenly Jerusalem (21:10,27).

In these contexts the Lamb is a Lamb who has experienced death so that the righteous might be redeemed. He is also a Lamb who has been exalted and glorified and is worthy of

praise. Both of these aspects of the Lamb of the Apocalypse are brought out in the opening verse of the "Dignus est Agnus" (Rev. 5:12):

Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing.

There is a basic consideration which must be kept in mind as one studies the use of the term "Lamb" as it is applied to Christ, first by John the Baptist and later by the writer of the Apocalypse. That is this, that if the date of the writing of the Apocalypse is approximately 100 A.D., then between the preaching of John the Baptist and the writing of the Apocalypse lie, first of all, seventy years, and secondly the crucifixion. The usage of the Apocalypse, therefore, is conditioned by the New Testament as well as by the Old Testament if not as a canon of literature at least as a historical fact. John the Baptist had already called Jesus the Lamb, and the Lamb had already been slain. Furthermore the Lamb had been glorified in His death and by His resurrection and ascension. It is possible, then, that the Apocalypse may have attributed these events to the Lamb without specific reference to the Old Testament, but merely as an ex post facto record of something which had already taken place. The phrase of John the Baptist, on the other hand appeared in an altogether different historical context. The public ministry of Jesus lay in the future. It is particularly for the two statements of John the Baptist, then,

that one should expect to find some antecedent either in the Old Testament or in the apocryphal or pseudepigraphical literature which appeared during the four hundred years prior to the preaching of John.

Most commentators prefer to relate these passages in the Gospel according to St. John to the Paschal Lamb.² The Old Testament references are Exodus 12 and Numbers 9:1-14.

There are several arguments from internal evidence which would suggest that the Paschal victim is the Old Testament background to the title, "Lamb of God."

John the Baptist was the son of a Priest. Therefore he was acquainted with the cultus of the Jewish people. Furthermore, the event may have taken place near the time of the Passover, and flocks of sheep on their way to Jerusalem may have suggested the metaphor to him.³

Two arguments for the identification of the title "Lamb" with the Paschal lamb are derived from the Gospel according to St. John; however, they are not convincing. John 19:36 is cited as a reference to Exodus 12:46 or Numbers 9:12. The passage from the Gospel reads: "These took place that

²So states Alfred Wikenhauser in Das Evangelium nach Johannes, in Das Neue Testament, edited by Wikenhauser and Rusz (Regensburg: Verlag Friedrich Pustet, c.1948), p. 53.

³Brooke Foss Westcott, The Gospel According to St. John, edited by A. Westcott and published posthumously in 1908, reprinted in 1954 (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1954), I, 39.

the scripture might be fulfilled, 'Not a bone of him shall be broken.'" Exodus 12:46 states, "You shall not break a bone of it." Numbers 9:12 is a parallel. But C. H. Dodd has pointed out that the scriptural reference may just as well be Psalm 34:20, "He keeps all his bones; not one of them is broken."⁴ The second argument from the Gospel according to St. John is based on the time of Jesus' death. It is argued that John timed the death of Jesus to occur simultaneously with the slaughter of the Paschal victim. Dodd rejects the argument because John does not mention the fact explicitly.⁵

It is possibly significant that the Last Supper of Jesus was a Paschal meal.⁶ Jesus' directions for the preparations in the Upper Room came as the answer to His disciples' question, "Where will you have us prepare for you to eat the passover?" (Matthew 26:17). In the Last Supper, then, there is an association of the Paschal feast with the forgiveness of sins.⁷ Jeremias notes the fact that Jesus' Passion took

⁴C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1953), p. 236.

⁵Ibid., p. 234.

⁶Cf. Joachim Jeremias, The Eucharistic Words of Jesus, translated from the second German edition by Arnold Ehrhardt (Oxford: Basil Blackwell, 1955), pp. 1-60 for the many indications that the Last Supper was a Paschal meal.

⁷C. K. Barrett, The Gospel According to St. John (London: S.P.C.K., 1955), p. 147.

place on the occasion of the Feast of the Passover.⁸

Even before the Gospel according to St. John was written, Paul had identified Jesus with the Paschal lamb (1 Cor. 5:7): "Christ, our paschal lamb, has been sacrificed."

John Henry Bernard derives two arguments for the identification of the ἀρνίον with the Passover Lamb from the usage of ἀρνίον in the Apocalypse. He points out that the lamb in the Apocalypse is a victim (Rev. 5:6,9; 7:14).

Secondly, he states,

The association in Rev. 15:3 of the "Song of Moses" with the "Song of the Lamb" suggests that, as in 1 Pet. 1:19, the slain Lamb of the Apocalypse is compared with the Paschal lamb, rather than with the lamb of the daily sacrifice.⁹

The passage in 1 Peter compares the blood of Christ with the blood of a lamb without blemish or spot. This was the prerequisite of all sacrificial animals (Lev. 22:17-25). The Greek word for "spotless" is ἄσπιλος. According to Selwyn¹⁰ it is the equivalent of τέλειον in Exodus 12:5, "Your lamb shall be without blemish" (לֹא־יֵהָיֶה). Selwyn maintains that Peter avoided τέλειον here because he had

⁸Joachim Jeremias, "Ἀρνός," in Theologisches Woerterbuch zum Neuen Testament, I, 342.

⁹J. H. Bernard, The Gospel According to St. John, edited posthumously by A. H. McNiele, in The International Critical Commentary, edited by Briggs, Driver, and Plummer (New York: Charles Scribner's Sons, c.1927), I, 44.

¹⁰Edward G. Selwyn, The First Epistle of Peter (London: Macmillan & Co., Ltd., 1952), p. 146.

used it in verse 13. Selwyn concludes, "The reference is to the 'Paschal lamb,' which was connected par excellence with Israel's redemption;"

It is for these reasons, then, that the title "Lamb of God" is associated with the Paschal lamb: John the Baptist as the son of a priest was acquainted with the ritual of the Passover festival. He may have seen flocks of sheep on their way to Jerusalem for the coming feast. John, the evangelist, may have been thinking of the Passover lamb as he cited the prophecy: "Not a bone of him shall be broken" (19:36), and when he apparently timed the death of Jesus to coincide with the slaughter of the Passover victim. In the Last Supper there is an association of the Paschal feast with the forgiveness of sins. Paul (1 Cor. 5:7), and possibly Peter (1 Pet. 1:19), and possibly the Apocalypse (5:6,9; 7:14) refer to the Paschal lamb.

There are, however, serious difficulties in the way of citing the Paschal lamb as the Old Testament background to the statement of John the Baptist, "Behold, the Lamb of God, who takes away the sin of the world!"

First of all, the Paschal victim was not necessarily a lamb.¹¹ "Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the

¹¹This objection is raised by A. Schlatter, Der Evangelist Johannes (Stuttgart: Calwer Vereinsbuchhandlung, 1930), p. 47.

goats" (Ex. 12:5). The Hebrew word is אֵשֶׁת, which means simply a member of a flock. It may be a sheep or a goat.

Secondly, when the Paschal victim was a lamb, the Septuagint does not use the word ἀμνός, which John the Baptist used.¹² There is, however, one exception. The Codex Alexandrinus has ἀρνῶν as a variant reading for ἀρνῶν in Exodus 12:5. Thirdly, the Paschal lamb was not strictly speaking a Lamb "of God." As Schlatter states, "Auch wurden diese Tiere nicht in dem Sinn 'Gottes Laemmer,' dasz sie dem menschlichen Gebrauch entzogen waren; ihr Fleisch kam nicht auf den Altar, sondern diente zum festlichen Mahl."¹³

Finally, the Paschal victim did not remove sin.¹⁴ It was the victim of a cultic feast, not of a placular sacrifice. This is the most serious objection. John the Baptist describes Jesus as "The Lamb of God, who takes away the sin of the world." In no way did the Paschal victim take away sin, either of the Israelites in Egypt at the time of the Exodus, or of those who participated in the Passover festival. The blood of the Paschal lamb was a token to Israel that God would spare the children of Israel and ransom them from

¹²This objection is raised by Dodd, op. cit., p. 231.

¹³This objection is raised by Schlatter, Der Evangelist Johannes, p. 47.

¹⁴This objection is raised by Barrett, op. cit., p. 146, and Dodd, op. cit., p. 234.

bondage (Ex. 12:13). The bridge between Jesus, the Lamb of God, and the Paschal lamb lies in the verb λυτροῦσθαι. But the redemption of Exodus 12 is from bondage in Egypt and from the fate of the Egyptians as the Lord smites their firstborn. It is not a redemption from sin.

Since this is true, that the Paschal lamb did not remove sin, the only tangible relationship between the Paschal lamb and Jesus as the Lamb of God is a relationship of type and antitype. As Bernard writes, the blood of the Paschal lamb is typical of the blood of Christ. "The Lamb of God, that taketh away the sins [sic] of the world,' is the true Paschal Lamb, of whom the Passover victims of the past had been a type."¹⁵ True, Jesus, like the Paschal victim, was "without blemish." The spotless lamb is a picture of the sinless Christ. But even here the vocabulary does not correspond. Peter uses the word ἄμωμος. The Septuagint does not use the word ἄμωμος of the Paschal victim.¹⁶

Even in the Apocalypse, the idea that the blood of the Lamb is a ransom which redeems men for God is an integral part of the concept, "Lamb of God." There is no explicit or tangible counterpart for this aspect of the Lamb of God in the Paschal victim.

In spite of the objections to the Paschal victim as the

¹⁵Bernard, op. cit., p. 44.

¹⁶Dodd, op. cit., p. 231.

Old Testament background to the title, "Lamb of God," the many arguments which relate Jesus with the Paschal lamb speak out strongly for its significance. It would be a mistake to rule it out as unimportant. However, the evidence indicates that it alone is no solution to the problem of determining the Old Testament background to the title, "Lamb of God." Therefore scholars like A. Schlatter,¹⁷ Vincent Taylor,¹⁸ and Brooke Foss Westcott¹⁹ have turned to other possibilities as a solution to the problem.

A significant part of the sacrificial observances of the Israelites was the burnt offering, or holocaust (זֶבַח עֹלָה) or זֶבַח עֹלָה).

Now this is what you shall offer upon the altar: two lambs a year old day by day continually. One lamb you shall offer in the morning, and the other lamb you shall offer in the evening; and with the first lamb a tenth measure of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a libation. And the other lamb you shall offer in the evening, and shall offer with it a cereal offering and its libation, as in the morning, for a pleasing odor, an offering by fire to the Lord (Ex. 29:38-41).

On the sabbath day two male lambs a year old without blemish, and two tenths of an ephah of fine flour for a cereal offering, mixed with oil, and its drink offering: this is the burnt offering of every sabbath, besides the continual burnt offering and its drink offering (Num. 28:9,10).

¹⁷A. Schlatter, Die Geschichte des Christus (Stuttgart: Calver Vereinsbuchhandlung, 1921), p. 108.

¹⁸Vincent Taylor, Jesus and His Sacrifice (London: Macmillan & Co., Ltd., 1937), pp. 226-7.

¹⁹Westcott, op. cit., p. 39.

On the first day of each month, on each day of the seven days of the Passover, at the feast of weeks, on the day of the blowing of the trumpets, and on the day of atonement, the number of lambs was increased to seven. During the first seven days of the Feast of Tabernacles fourteen lambs were sacrificed each day; on the eighth day the number again was seven.²⁰

As evidence favoring this interpretation the fact should again be noted that John the Baptist was the son of a priest, and therefore acquainted with the sacrificial observances of the Jews.²¹

Secondly, it was precisely stipulated that the victim of the אֶזְרָא should be a lamb (Ex. 29:38-41).

Thirdly, the word ἀμνός is used in the Septuagint for the victim of the אֶזְרָא (e.g. in Ex. 29:38).

Fourthly, the lamb of the daily sacrifice was a "lamb of God," i.e., a lamb provided by God. It is for this reason that Schlatter includes the daily sacrifice in his summary of the Old Testament background to the title "Lamb of God" as it was used by John the Baptist: "Ein Gott gehoerendes Lamm gab es im Kultus taeglich; denn das fuer den Altar

²⁰"Lamb," A Dictionary of the Bible, edited by John Davis (Fourth revised edition; Grand Rapids, Mich.: Baker Book House, c.1924), p. 440.

²¹Westcott, op. cit., p. 39.

bestimmte Lamm ist Gottes."²²

Finally, the attribute, *ἀμωμος*, which is applied to the lamb to which Jesus is compared in 1 Peter 1:19, is applied also to the lambs of the daily sacrifice (Ex. 29:38).

The Lamb of the *אֶזְרָיָה* was in every case a lamb. It is called *ἀμωμός* in the Septuagint. It was especially a lamb of God, provided by Him and sacrificed wholly to Him. The lamb was *ἀμωμος*. The daily sacrifice provides a striking Old Testament picture for the words of John the Baptist, "Behold the Lamb of God."

However, it does not account for the clause, "Who takes away the sin of the world." The *אֶזְרָיָה* was not an expiatory sacrifice.²³ The burnt offering alone, then, does not provide the total picture. It stands, together with the Paschal lamb, as one of the possibilities for the Old Testament background to the title, "Lamb of God." Moreover, it contributes something to an understanding of the title as it applies to Jesus. But it cannot stand alone. To complete the picture one must find some basis for attributing to the Lamb of God the power to take away sin.

Therefore, C. H. Dodd includes among the possible Old Testament interpretations of the title "Lamb of God" the Old

²²Schlatter, Die Geschichte des Christus, p. 108.

²³Barrett, op. cit., p. 146. But cf. Lev. 1:4 where the burnt offering is described as making an atonement. And compare the ritual of Lev. 6:11 with the ritual of the sin offering.

Testament sacrifice for sin.²⁴ An ewe lamb was permitted as a sin offering ($\aleph \aleph \textcircled{\text{P}} \Pi$) for an unintentional sin by one of the common people.

If any one of the common people sins unwittingly in doing any one of the things which the Lord has commanded not to be done, and is guilty, when the sin which he has committed is made known to him he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. . . . If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish, and lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering (Lev. 4:27,28,32,33).

For certain kinds of guilt enumerated in Leviticus 5:1-4, an ewe lamb might be sacrificed as a guilt offering ($\square \textcircled{\text{P}} \aleph$).

When a man is guilty on any of these, he shall confess the sin he has committed, and he shall bring his guilt offering to the Lord for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him for his sin (Lev. 5:5,6).

A male lamb was sacrificed as a guilt offering ($\square \textcircled{\text{P}} \aleph$) as a part of the ceremony for the cleansing of lepers (Lev. 14:12). A male lamb was sacrificed as a guilt offering ($\square \textcircled{\text{P}} \aleph$) for a Nazarite when the time of his separation had been completed (Num. 6:13,14).

However, Dodd himself raises objections to the sin offering, or guilt offering, as the Old Testament background to the title "Lamb of God." He claims first of all that $\alpha\iota\rho\epsilon\iota\nu$ means "to remove sin" rather than "to bear sin,"

²⁴Dodd, op. cit., p. 231.

referring to 1 Kings 15:25 to support his opinion. Johannine usage of *ἀΐειν* bears this out (1 John 3:5). Secondly, he observes that the lamb was not the usual offering for sin. Hebrews 10:14 suggests that the victim was usually a more pretentious beast: "It is impossible that the blood of bulls and goats should take away sins." Dodd therefore rejects the sacrifice for sin as the Old Testament background for the title "Lamb of God."²⁵ It is significant that none of the other commentators mentioned previously in this section make any specific reference to the sacrifice for sin as a possible antecedent to the statement by John the Baptist.

Brooke Foss Westcott,²⁶ G. K. Barrett,²⁷ Jeremias,²⁸ J. H. Bernard,²⁹ and Vincent Taylor³⁰ surmount the difficulty occasioned by the reference of John the Baptist to the power of the Lamb to remove sin by referring the passage to Isaiah 53:7.

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,

²⁵Ibid.

²⁶Westcott, op. cit., p. 39.

²⁷Barrett, op. cit., p. 147.

²⁸Joachim Jeremias, "Ἄμνος," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel, I, 342.

²⁹Bernard, op. cit., p. 44.

³⁰Taylor, op. cit., p. 227.

so he opened not his mouth.

Jeremiah 11:19 is a close parallel to Isaiah 53:7:

"But I was like a gentle lamb led to the slaughter." One point of comparison between Jesus and the lamb of Isaiah 53, then, is the gentleness and meekness which is evident in both. However, as Westcott is quick to point out,³¹ this does not exhaust the meaning of the image. The lamb is a lamb going to the slaughter (Isa. 53:7), and Jesus is the Lamb who was slain and by whose blood did ransom men for God (Rev. 5:9).

There are two objections to citing Isaiah 53:7 as the Old Testament background to the title "Lamb of God." First of all, the Servant of Yahweh is not directly called a lamb in this passage. "The Lamb" is not a title of the Servant. He is merely compared to a lamb.³² Secondly, although it is true that soon after the Passion of Jesus Christians found in Isaiah 53 the prophecy of Jesus' death, and that when John wrote the Apocalypse he was probably aware of this,³³ when John the Baptist said, "Behold, the Lamb of God!" he was speaking to people who may not have interpreted this particular passage of Isaiah 53 Messianically. William

³¹Westcott, op. cit., p. 39.

³²This objection is raised by Wikenhauser, op. cit., p. 53.

³³Bernard, op. cit., p. 44.

Manson has observed that although the Targums do interpret this Servant Song Messianically, they ascribe the humiliation, suffering, and death of the Servant not to an individual, but to Israel.³⁴ Thus they recognize the Servant of Yahweh as the Messiah, but they distort the picture of the Servant Song so that it should conform to the Jewish nationalistic Messianic hope. Even the disciples of Jesus were unwilling that He should suffer (Mark 8:32; 9:32).

In spite of these objections, however, there is a great deal to be said for taking Isaiah 53 as the influence which moved John the Baptist to call Jesus "the Lamb of God."

A. Schlatter states that both John the Baptist and Jesus were acquainted with the passage in Isaiah where the Servant suffers as a Lamb.³⁵ With a touch of scholarly

³⁴William Manson, Jesus the Messiah (London: Hodder & Stoughton, Ltd., 1943), pp. 168-71. H. H. Rowley is convinced that the Suffering Servant is quite distinct from the Son of Man and the Davidic Messiah in the Old Testament, and that the idea of a suffering Messiah was a synthesis of Jesus Himself. H. H. Rowley, "The Suffering Servant and the Davidic Messiah," in The Servant of the Lord and other Essays (London: Lutterworth Press, 1952), pp. 61-88. Jeremias is among those who hold that the Suffering Servant was a Messianic figure already in Pre-Christian Judaism, but that the Messianic interpretation of portions of the Servant Songs were suppressed as an anti-Christian polemic. Cf. Jeremias' article, "Παῖς Θεοῦ," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 685-98.

³⁵Schlatter, Die Geschichte des Christus, p. 108.

humor he adds the footnote: "Der Tæufer hat nicht blosz Jes. 40 und Jesus nicht blosz Jes. 61 gelesen. Joh. 1,23. Luk. 4,18."

That John the Baptist was acquainted with the whole of the prophecy of Isaiah is indicated by the Isaian vocabulary of his message.³⁶ The phrase "generation of vipers" suggests Isaiah 59:5.

They hatch adders' eggs,
they weave the spider's web;
he who eats their eggs dies,
and from one which is crushed a viper is hatched.

The phrase "the axe is laid to the root of the tree" and the idea that the trees which did not bear good fruit would be "cut down and thrown into the fire" is reminiscent of several passages from Isaiah (6:13; 9:18; 10:17,34; 47:14). The symbol of fire as an agent of God's judgment is found in Isaiah 1:31 and 47:14. The "threshing floor" and the "fan" suggest Isaiah 21:10; 28:27; 40:24; and 41:15,16.

Furthermore, John the Baptist's answer to the question, "Who are you?" is from the prophet Isaiah, and assuming that the punctuation of the Revised Standard Version is correct, John the Baptist knew that it was from Isaiah.

He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said" (John 1:23).

³⁶George Adam Smith, The Book of Isaiah, in the Expositor's Bible, edited by W. Robertson Nicoll (Toronto: Willard Tract Depository and Bible Depot, 1890), II, 282-83.

Jesus was also aware of the contents of Isaiah. When He chose His text for His sermon at the synagogue in Nazareth (Lk. 4:17-19), He apparently selected two separate passages as suiting His purpose, Isaiah 61:1,2 and 58:6.

Moreover, Jesus assumed that John the Baptist was acquainted with the prophecy of Isaiah when He gave John's disciples an answer for John's doubts (Lk. 7:22,23). The answer gathers material from Isaiah 29:18,19; 35:5,6; and 61:1.

This common familiarity with the prophecy of Isaiah would make John's exclamation appropriate and meaningful to them both, even if its significance was not fully apparent to the rest of John's contemporaries.

The crucial phrase "who takes away the sin of the world" may be dependent on two similar expressions in Isaiah 53. "He shall bear their iniquities" (53:11) and "He bore the sin of many" (53:12). Admittedly, the verb is not the same. And if G. H. Dodd is correct when he states that ἀίρειν cannot mean "to bear," but only "to remove, take away," then the parallel cannot be pressed. In the passage which he cites, 1 Kings 15:25, the meaning is clearly "to take away." Thayer,³⁷ however, lists "to raise up," "to take upon one's self and carry what has been raised," "to bear," and "to

³⁷Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (Chicago: American Book Co., c.1889), p. 16.

bear away what has been raised," "carry off," as possible meanings of ἀίρειν . The Hebrew equivalent, נָשָׂא , can also mean either "to take up, lift up," or "to bear, to carry," or "to take, to receive, to take hold of."³⁸ This double meaning of the word is evident also in the German version of the "Agnus Dei." Where the Latin has "qui tollis peccata mundi,"³⁹ the German has "der du traegst die Suender Welt." The German "tragen" does not mean "to take away," but rather "to bear, carry."⁴⁰ Alfred Wikenhauser states that ἀίρειν can mean "bear" as well as "take away," and that it is in the former sense that we should understand it here.⁴¹ If this is true, and it seems as though it is at least possible, then Isaiah 53 may be a parallel to the expression of John the Baptist: ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου . Even if ἀίρειν does not mean "to bear," it is nevertheless true that the Servant is one who takes away sin by bearing it.⁴²

³⁸Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated from the German by Samuel Tregelles (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1950), pp. 567-8.

³⁹The plural is from 1 John 3:5. Bernard, op. cit., p. 47.

⁴⁰Heath's New German and English Dictionary, edited by Karl Bruel (Chicago: D. C. Heath and Co., c.1939), p. 600.

⁴¹Wikenhauser, op. cit., p. 53.

⁴²Westcott, op. cit., p. 40.

The passage from 1 Peter (1:19) may also be dependent on Isaiah 53. Isaiah 53:6-12 clearly underlies 1 Peter 2:21-25. And the expression, "not with silver or gold," may refer to Isaiah 52:3. "For thus says the Lord: 'You were sold for nothing, and you shall be redeemed without money'" (οὐ μετὰ ἀργυρίου λυτρωθήσεσθε in the Septuagint).⁴³

The evangelist, John, applies Isaiah 53:1 to the ministry of Jesus in 12:38. "It was that the word spoken by the prophet Isaiah might be fulfilled: 'Lord, who has believed our report, and to whom has the arm of the Lord been revealed?'"

The fact that the passage in Acts 8:32,33 cites precisely this verse, Isaiah 53:7, as one of the verses which the eunuch was reading is further evidence supporting the opinion that Isaiah 53 is the Old Testament background to the title, "Lamb of God."

Finally, both Matthew (8:17) and Luke (22:37) quote Isaiah 53 as prophecies concerning Jesus.

Since the suffering Lamb of the Apocalypse and the Lamb who takes away the sin of the world (Jn. 1:29,36) are accounted for on the basis of Isaiah 53, since both John the Baptist and Jesus were acquainted with the prophecies of Isaiah, and since elsewhere in the New Testament the Servant Song of Isaiah 53 and in particular verse seven of Isaiah 53

⁴³Dodd, op. cit., p. 231.

are applied to Jesus, the passage is highly suitable for explaining the Old Testament background to the title "Lamb of God."

C. J. Ball associates John 1:29 with Isaiah 53 by the claim that the Aramaic of the Hebrew אֲלֵיִם, "lamb," would be אֲלֵיִם, which can mean in addition to "lamb," either "child," or "boy," or "servant." He chooses the meaning of "servant," cites John 1:34 as a better translation of the same Aramaic phrase, and identifies it with the נַאֲרִים of Isaiah 42:1 and 52:13 and of Acts 3:13 and 4:27.⁴⁴ In addition to being an unnecessary device for relating the passage in John with Isaiah 53, there are some strong objections. Although אֲלֵיִם can mean servant, the usual Aramaic word is אֲלֵיִם from אֲלֵיִם.⁴⁵ Furthermore, there is no evidence of an Aramaic original for the present Greek text of John.⁴⁶ Ball's conjecture involves the assumption that there was an oral tradition in Aramaic originating from the preaching of John the Baptist.⁴⁷ The word ἀμνός, furthermore, never translates אֲלֵיִם in the Septuagint, and there are no examples of אֲלֵיִם for אֲלֵיִם.⁴⁸ Since it

⁴⁴ Bernard, op. cit., pp. 45-6.

⁴⁵ Barrett, op. cit., p. 147.

⁴⁶ Ibid.

⁴⁷ Dodd, op. cit., p. 235.

⁴⁸ Ibid.

is unnecessary and without support, it is dispensable.

Since Isaiah 53:7 is itself not a definite allusion to any particular lamb in the Old Testament cultus, the "scape-goat" described in Leviticus may be included as part of the Old Testament background to the title "Lamb of God." True, the scapegoat is a goat and not a lamb, but the emphasis in Isaiah 53:7 and in the New Testament is not on the lamb as a lamb, but on the lamb as a sacrificial animal. Leviticus 16:20-22 describes the atoning effect of the ceremony surrounding the dismissal of the scapegoat:

And when he has made an end of atoning for the holy place and the tent of meeting and the altar, he shall present the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness by the hand of a man who is in readiness. The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness.

The point of contact between this passage and Isaiah 53:7 is the Hebrew word נָשָׂא, "to bear." Here the Septuagint translates נָשָׂא with λαμβάνειν, but it often uses αἴρειν. The latter is the word used in John 1:29.

One final conjecture remains concerning the Old Testament background to the title, "Lamb of God." C. F. Dodd, because each of the suggestions previously cited are vulnerable on one or more counts, and because he is convinced that one should find some basis for accounting for the Messianic significance of the title, relates the title to the concept

of the Messianic King by way of the pseudepigraphical writings prior to John the Baptist.⁴⁹

The specific reference is in the Book of Enoch, chapters eighty-nine and ninety. In this section Israel is a flock whose leaders are sheep or rams. In chapter 89:46 David is the leader. The Greek title is ἀρχῶν καὶ ἡγούμενος τῶν προβάτων.⁵⁰ In Enoch 90:6-19, the context is a vision of ravens attacking a flock of sheep and lambs. "And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face."⁵¹

Another pseudepigraphical passage of significance in this connection is from the Testament of the Twelve Patriarchs, Joseph 19:8. C. F. Dodd quotes the Armenian version in English translation, "There came forth a lamb (ἀμνός), and on its left all the beasts and all the reptiles attacked, and the lamb overcame them and destroyed them." The Greek and Slavonic texts have Christian interpolations, including "the lamb of God who takes away the sin of the world."⁵²

⁴⁹Ibid., pp. 231-36, passim.

⁵⁰Ibid., p. 232.

⁵¹R. H. Charles, "The Book of Enoch," in Apocrypha and Pseudepigrapha of the Old Testament, edited by R. H. Charles (Oxford: Clarendon Press, 1913), II, 257-58.

⁵²Dodd, op. cit., p. 232.

Dodd claims that the section of the Book of Enoch cited above was interpreted Messianically, so that the title "Lamb" was a title of the Messiah. He cites Andrew's reaction to the preaching of John, "We have found the Messiah" (Jn. 1:41), as evidence that John's statement had a Messianic significance for those who heard it.⁵³

Dodd repeats his opinion that ἀῖρων means "to remove sin," concludes on the basis of pseudepigraphical literature that this was the function of the Messiah in Jewish thinking (Testament of Levi 18:9, Psalm of Solomon 17:29, and Apocalypse of Baruch 73:1-4), and cites passages from the New Testament to show that primitive Christian Messianism retained this element (Acts 5:31; 3:26; Mt. 1:21).⁵⁴

Dodd then states his conclusion as follows:

I conclude that the expression ὁ ἀμνὸς τοῦ Θεοῦ, in its first intention, is probably a messianic title, virtually equivalent to ὁ βασιλεὺς τοῦ Ἰσραὴλ, taken over by the evangelist from a tradition which also underlies the Apocalypse of John.⁵⁵

He describes the ἀρνίον of the Apocalypse as a fusion of the lamb of sacrifice with the leader of the flock of Enoch 89 and 90.⁵⁶

Dodd admits that the fact that the word for "lamb" in

⁵³Ibid., pp. 232, 236.

⁵⁴Ibid., p. 237.

⁵⁵Ibid., p. 238.

⁵⁶Ibid., p. 231.

the Apocalypse is ἀρνίον and not ἀμνός argues against his conjecture. He does not mention that it has been questioned whether this section of the Book of Enoch was written early enough for it to have influenced pre-Christian Messianic thinking.⁵⁷ The genuineness of the passage from the Testament of the Twelve Patriarchs is also doubtful. Taken alone, either passage, if it was as influential as Dodd claims, would account for the victorious Lamb of the Apocalypse; however, it would not account for the sacrificial, vicarious suffering of the Lamb as well as would Isaiah 53. Dodd himself does not exclude the other elements from the picture, but he does relegate them to a subsidiary and supplementary role with the Messianic King idea predominating.⁵⁸

It is apparent that no one reference is a satisfactory solution to the problem of determining the origin and background to the title "Lamb of God" as it was used by John the Baptist and in the Apocalypse. Most scholars suggest a combination of influences. A. Schlatter proposes a combination of the daily sacrifice and Isaiah 53.⁵⁹ Joachim Jeremias suggests the Paschal lamb and Isaiah 53.⁶⁰ Westcott combines

⁵⁷ Manson, op. cit., pp. 119-20.

⁵⁸ Dodd, op. cit., p. 238.

⁵⁹ Schlatter, Die Geschichte des Christus, p. 108.

⁶⁰ Joachim Jeremias, "Ἀμνός," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel, I, 342-5.

the Paschal lamb and Isaiah 53.⁶¹ Vincent Taylor prefers the Paschal lamb to the daily sacrifice, but considers the Servant interpretation probably the best.⁶² J. H. Bernard combines the Paschal lamb and Isaiah 53.⁶³

It is apparent too, however, that scholars are unwilling to exclude Isaiah 53 entirely. C. K. Barrett notes that the context of bearing sin is most compatible with Isaiah 53.⁶⁴ The Servant is described as pouring out his soul as an offering for sin (נָשַׁךְ) (Is. 53:10). Possibly the Servant Song (Is. 52:12-53:12) itself is dependent on the Paschal lamb and sacrificial lambs described in the Book of Moses. Whether Isaiah actually intended the term "Lamb" to be a title of the Servant is finally not of the highest importance. The fact that John the Baptist applied the title to Jesus demonstrates that this is its ultimate significance. Far from excluding the other passages concerning lambs in the Old Testament, whether Paschal or sacrificial, it rather emphasizes that Christ was the true Paschal lamb (1 Cor. 5:7) and the antitype of all sacrificial victims (1 Pet. 1:19).

Joachim Jeremias describes the significance of the

⁶¹Westcott, op. cit., p. 39.

⁶²Taylor, op. cit., pp. 226-7.

⁶³Bernard, op. cit., pp. 43-4.

⁶⁴Barrett, op. cit., p. 149.

title "Lamb of God" in the New Testament as three-fold.⁶⁵

1. The patience (Geduld) of His suffering (Acts 8:32).
2. His sinlessness (1 Pet. 1:19).
3. The atoning effect of the sacrifice of His life (Jn. 1:29,36; 1 Pet. 1:19).

These same elements are contained in the Old Testament influences on the title "Lamb of God," especially in Isaiah 53. Patience or meekness (Geduld) is characteristic of lambs in general (Jer. 11:19) and of the Lamb of Isaiah 53 in particular (53:7). The counterpart to Jesus' sinlessness is the spotlessness which was the prerequisite of the Paschal lamb, of the lambs of the daily burnt offering, and of sacrificial animals generally (Ex. 12:5; Num. 28:9; Lev. 4:28), and which is attributed to the Servant of Yahweh (Is. 53:9). The atoning effect of Jesus' sacrifice supercedes the atonement which was available by means of a sin offering or guilt offering (Lev. 5:6) and parallels the atoning effect of the suffering of the Servant of Yahweh (Is. 53:10-12).

Such a synthesis of Isaiah 53 with the other Old Testament references is probably the best solution to the problem of determining what is the Old Testament background to the statement of John the Baptist: "Behold, the Lamb of God, who takes away the sin of the world!"

⁶⁵Joachim Jeremias, "Αμνός," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel, I, 343.

CHAPTER IV

JESUS AS THE CHOSEN ONE

Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my spirit upon him,
he will bring forth justice to the nations (Is. 42:1).

The Hebrew word בְּחֹרָן , "elect, chosen," is used only in the expression בְּחֹרָן יְהוָה or with a pronominal suffix whose antecedent is Yahweh.¹

The term is used both individually and collectively. Psalm 106:23 describes Moses as God's chosen one. 2 Samuel 21:6 attaches the same title to Saul, King of Israel. Isaiah, on the other hand, uses the term collectively both for Israel as a nation (43:20) and for the pious in Israel (65:9,15,22).

The term בְּחֹרָן יְהוָה is closely related to the term בְּחֹרָן יְהוָה . Four times the two expressions stand in a parallel relationship. "Behold my servant, whom I uphold, my chosen, in whom my soul delights" (Is. 42:1). "For the sake of my servant Jacob, and Israel my chosen" (Is. 45:4). "My chosen shall inherit it, and my servants shall dwell there" (Is. 65:9). "You shall leave your name to my chosen for a curse, and the Lord God will slay you; but his servants

¹Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated from the German by Samuel Tregelles (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1950), p. 111.

he will call by a different name" (Is. 65:15).

A significant passage which does not use the verbal adjective, $\gamma^{\prime}\pi\grave{\alpha}\grave{\alpha}$, but which does illustrate the relationship between "The Servant of the Lord" and "The Chosen of the Lord" is Isaiah 41:8-10.

But you, Israel, my servant,
 Jacob, whom I have chosen,
 the offspring of Abraham, my friend;
 you whom I took from the ends of the earth,
 and called from its farthest corners,
 saying to you, "You are my servant,
 I have chosen you and not cast you off";
 fear not, for I am with you,
 be not dismayed, for I am your God;
 I will strengthen you, I will help you,
 I will uphold you with my victorious right hand.

Another passage which uses the indicative of instead of the verbal adjective, $\gamma\pi\grave{\alpha}$, is Isaiah 44:1.
 "But now hear, O Jacob my servant, Israel whom I have chosen!"

The Septuagint consistently translates $\gamma^{\prime}\pi\grave{\alpha}\grave{\alpha}$ with $\acute{\iota}\kappa\lambda\epsilon\kappa\tau\acute{o}\varsigma$.

In the New Testament, $\acute{\iota}\kappa\lambda\epsilon\kappa\tau\acute{o}\varsigma$ is also used collectively and individually. Jesus uses the term collectively for the few who are chosen out of the many who are called (Mt. 22:14), for those for whose sake the days of tribulation will be shortened (Mt. 24:22; Mk. 13:20), for those whom false Christs and false prophets would lead astray if that were possible (Mt. 24:24; Mk. 13:22), and for those whom the angels will gather from the four winds, from the one end of heaven to the other, at the coming of the Son of Man (Mt.

24:31; Mk. 13:27). In the parable of the unrighteous judge (Lk. 18:1-8) Jesus asks rhetorically, "Will not God vindicate his elect, who cry to him day and night?"

Paul, Peter, and John use the word ἐκλεκτός collectively. Paul uses it of those who have come to faith (Rom. 8:33; Col. 3:12; 2 Tim. 2:10; and Tit. 1:1), and of angels (1 Tim. 5:21). Peter addressed his first letter "To the exiles of the dispersion . . . chosen and destined by God the Father and sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood" (1 Pet. 1:1,2). In his second letter Peter calls his readers "A chosen race, a royal priesthood, a holy nation, God's own people" (2 Pet. 2:9). John, in Revelation 17:14, describes those who are with the Lamb as "called and chosen and faithful."

These same writers, Paul, Peter, and John, also use the word ἐκλεκτός in the singular. In the concluding chapter of his epistle to the Romans, Paul writes, "Greet Rufus, eminent in the Lord (τὸν ἐκλεκτὸν ἐν κυρίῳ)" (Rom. 16:13). The second epistle of John is addressed "To the elect lady and her children" (2 Jn. 1), and the closing verse sends greetings from the children of her elect sister (2 Jn. 13). The adjective, ἐκλεκτός, is used in both instances. Twice Peter, following the Septuagint, describes as ἐκλεκτός the stone which is Jesus (1 Pet. 2:4,6).

There is good evidence in the New Testament that the title, ὁ ἐκλεκτός, was a Messianic title for the Jews at

the time of Christ.² While the soldiers cast lots for Jesus' garments, "the people stood by, watching; but the rulers scoffed at him, saying, 'He saved others; let him save himself, if he is the Christ of God, his Chosen One!'" [Emphasis added.] (Lk. 23:35).

There is an interesting textual variant for John 1:34 in which ὁ ἐλεκτός replaces ὁ υἱός. It is supported by the original text of Codex Sinaiticus (N*) and a few other uncials, an Old Latin manuscript (g) dating from the fourth or fifth century, and two Syriac translations, the Sinaitic Syriac palimpsest (fourth or fifth century) and the fifth century manuscript edited by Cureton in 1858.³ The passage is a statement of John the Baptist: "I have seen and have borne witness that this is the Son of God" (Jn. 1:34).

In another instance ὁ ἐλεκτός is replaced by ὁ ἀγαπητός (Mt. 12:18-21). The Evangelist has ὁ ἀγαπητός where the Septuagint has ὁ ἐλεκτός for the Hebrew בְּחֹרֶן , chosen. Matthew seems to have reproduced a translation of Isaiah 42:1 which was not the Septuagint translation.⁴

² Joachim Jeremias, "παῖς θεοῦ," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), p. 699.

³ Eberhard Nestle, editor, Novum Testamentum Graece, novis curis elaboravit Erwin Nestle (Editio vicesima prima; Stuttgart: Privilegierte Wuerttembergische Bibelanstalt, 1952), pp. 67*-73*, 232.

⁴ G. H. Dodd, According to the Scriptures (New York: Charles Scribner's Sons, c.1953), p. 89.

link between the coming of the Son of Man (Dan. 7:13) and His own Parousia.

Secondly, the Ransom Saying is a Messianic saying because it is a saying of the Servant of the Lord. Just as the Son of Man and the Christ are equated in Peter's confession, so also the Son of Man and the Servant of Yahweh are fused into one in the Ransom Saying and in other predictions of Christ's suffering. Here the commentators are in close agreement. "There can be little doubt that the ideas which lie behind the saying are those of Isa. liii."³¹ "Here again we have a clear synthesis of the Son of Man and Isaiah's Servant of God."³² And as Buechsel observed, the death of Christ demonstrates the willing self-sacrifice of the obedient Son and Servant of Yahweh.³³

Finally, the Ransom Saying is a Messianic saying because it stands among the "I am come" sayings of Jesus. These are striking self-revelations of Jesus, each one disclosing some aspect of His own interpretation of His mission.

Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them (Mt. 5:17).

I came not to call the righteous, but sinners (Mt. 9:13;

³¹Taylor, Jesus and His Sacrifice, pp. 101-2.

³²Otto, op. cit., p. 252.

³³Buechsel, op. cit., p. 344.

Mc. 2:17; Lk. 5:32).

I came to cast fire upon the earth; and would that it were already kindled (Lk. 12:49).

Do you think that I have come to give peace on earth? No, I tell you, but rather division (Lk. 12:51; Mt. 10:34-36).

For judgment I came into this world, that those who do not see may see, and that those who see may become blind (Jn. 9:39).

The thief comes only to steal and kill and destroy; I came that they might have life, and have it more abundantly (Jn. 10:10).

For this I was born, and for this I have come into the world, to bear witness to the truth (Jn. 18:37).

A passage in which the term "Son of man" is used instead of the personal pronoun is Luke 19:10.

The Son of man came to seek and to save the lost.

It is in this context that the passage must be placed:

The Son of man came not to be served but to serve, and to give his life as a ransom for many.

The Ransom Saying, then, is a statement of the atonement because it is a Messianic saying. Its roots lie in the prophecies of Daniel seven and Isaiah fifty-three, and it stands alongside the "I am come" sayings as Jesus' own self-revelation concerning the purpose of His coming.

The Ransom Saying is a statement of the atonement, furthermore, because it is intimately related to the Passion of Christ. Between the confession of Peter at Caesarea-Philippi (Mc. 8:27-30) and the Ransom Saying (Mc. 10:45) there are three predictions of the Passion. The first of

these (Mc. 8:31) includes a reference to Jesus' condemnation by the chief priests, His execution, and His resurrection. The second (Mc. 9:31) repeats the prediction of the execution and resurrection, but in place of Jesus' condemnation by the chief priests it has, "The Son of man will be delivered into the hands of men." The third prediction (Mc. 10:33) is more elaborate.

Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him up to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise.

The Ransom Saying itself follows immediately upon Jesus' reference to the "cup" and the "baptism" which He was about to endure.³⁴ He was undoubtedly thinking of His Passion when He used these metaphors. Probably they include all the suffering which He had to endure on account of and at the hands of men during His ministry.³⁵

In the Ransom Saying Jesus describes a voluntary surrender of Himself. Δοῦναι τὴν ψυχὴν αὐτοῦ is the equivalent of δοῦναι ἑαυτόν and τίθημι τὴν ψυχὴν.³⁶ The latter

³⁴For the significance of the term "baptism" as a metaphor of suffering and of the term "cup" as a metaphor for the wrath of God on sin, cf. Archibald Hunter, The Words and Works of Jesus (Philadelphia: The Westminster Press, 1950), pp. 96-7.

³⁵Taylor, Jesus and His Sacrifice, pp. 156-7.

³⁶Buschsel, op. cit., p. 343.

is the expression used in John 10:11-18.

I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father.

Jesus gave Himself in service throughout His lifetime. He came to serve. And finally He gave Himself into death as a ransom for many.

This voluntary self-sacrifice of Jesus was a substitutionary act. This idea is expressed especially by the phrase *λύτρον ἀντὶ πολλῶν*. The word *πολλῶν* here stands in antithesis not to the "all" but to the "One," Jesus.³⁷ Mark 14:24 is a parallel usage. The preposition *ἀντί* modifies *λύτρον* and not *δοῦναι*.³⁸

The preposition *ἀντί* implies substitution and should be translated "instead of." Even Robertson, who makes a needless point of the etymological meaning of *ἀντί*, concedes that "the context renders any other resultant idea out of

³⁷Ibid., p. 344.

³⁸Ibid.

the question.³⁹ Buechsel,⁴⁰ Grant,⁴¹ and Taylor⁴² correctly translate the preposition "instead of" in this passage.

However, many writers are unwilling to accept the fact that Jesus' suffering and death constitute a vicarious satisfaction, i. e., "that Christ vicariously (in the place of man) rendered to God, who was wroth over the sins of man, a satisfaction which changed His wrath into grace toward men."⁴³ Even Vincent Taylor, who is not at all satisfied with an interpretation which stops at stating that Christ's death was for man's benefit, is unwilling to accept an unqualified statement of vicarious satisfaction. "There is thus a definitely substitutionary idea in the terminology, although, of course, not one that is necessarily mechanical, or which demands a theory of vicarious punishment."⁴⁴ Pieper correctly states,

³⁹A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Second edition; New York: George H. Doran Co., 1914), p. 573.

⁴⁰Buechsel, op. cit., p. 344.

⁴¹Frederick C. Grant, The Gospel According to St. Mark, in The Interpreters Bible, edited by George A. Buttrick (New York: Abingdon-Cokesbury Press, c.1951), VII, 818.

⁴²Taylor, Jesus and His Sacrifice, p. 103.

⁴³Francis Pieper, Christian Dogmatics, translated from the German by T. Engelder et al. (St. Louis: Concordia Publishing House, 1917), II, 344.

⁴⁴Taylor, Jesus and His Sacrifice, p. 103.

The term vicarious satisfaction brings out the Scriptural truth that God laid upon Christ, and that Christ willingly accepted, the obligation in man's stead both to keep the Law and to bear the punishment the Law exacts of the transgressors.⁴⁵

He appropriately cites Gal. 4:4,5; 2 Cor. 5:14; Gal. 3:13; and 1 Pet. 3:18 in support. Since it is the clear teaching of the New Testament that Christ's suffering and death constituted a substitutionary satisfaction, and since the terminology of the Ransom Saying suggests a substitutionary idea, there is no need to describe the New Testament teaching concerning Christ's work of atonement as Taylor does in The Atonement in New Testament Teaching as "almost, but not quite, substitutionary."⁴⁶ Taylor calls for "a category of representative action, which describes a work of Christ for men so altogether great and inclusive that they cannot accomplish it for themselves, but which, far from being external to themselves, and therefore substitutionary, is a vital factor in their approach to God, because in it they can participate both by personal faith and in corporate worship."⁴⁷ Taylor's concern is that a doctrine of vicarious satisfaction can lead to an academic concept of the atonement which makes of man an unresponsive spectator to the complicated celestial drama of God's logic. The concern is

⁴⁵Pieper, op. cit., p. 345.

⁴⁶Taylor, The Atonement in New Testament Teaching, p. 198.

⁴⁷Ibid.

a valid one, but the distinction between objective justification and subjective justification is able to preserve both the vicarious satisfaction and the personal element in the atonement. The Ransom Saying is a statement of objective justification. By the ransom of the One, the many are reconciled to God.

There are some things which the Ransom Saying does not say. It does not explain how it is possible that the life of One can atone for the lives of many. It does not describe or account for the bondage from which the many are ransomed. It does not state conclusively that God is the recipient of the ransom. And it makes no attempt to present an elaborate description of the atonement.

However, the Ransom Saying does say a great deal. If the passage is studied seriously, it must be acknowledged as a statement of the atonement. Jesus, the Son of man and the Servant of the Lord, came for this purpose, to voluntarily lay down His life as a ransom for the lives of the many. By His vicarious satisfaction He effected for man what men could not bring about of themselves, their release from bondage. Archibald Hunter summarized the significance of the passage as follows:

At the very least, then, we must say (it seems to me) that the death of Jesus takes the place of "the Many"; and the most natural interpretation is that the death of the innocent One exempts the guilty.⁴⁸

⁴⁸Hunter, op. cit., p. 98.

The word λύτρον is derived from the verb λύω, "to loose."⁴⁹ The ending "--τρον" gives it the significance of the means by which this loosing is accomplished.⁵⁰ It may take on a monetary sense. Buechsel cites δίδακτρον, "Lehrgeld," as similar in structure to λύτρον, "Loesegeld."⁵¹

Λύτρον is not found in Homeric Greek, but it appears in Herodotus and in the Tragedians. Liddell and Scott list three basic meanings. (1) The price paid for ransom: a ransom. (2) The price paid in expiation: an atonement. (3) The price paid as a recompense.⁵²

The common Hebrew equivalent of λύτρον is כֶּפֶר.⁵³ כֶּפֶר is used thirteen times in the Old Testament, and in six of these the Septuagint translates it with λύτρον. The passages are: Ex. 21:30; 30:12; Nu. 35:31,32; Prov. 6:35; 13:8. With the exception of Prov. 6:35 the R.S.V. translates כֶּפֶר with "ransom" in the preceding passages. Prov. 6:35 is also the only exception to the rule that when כֶּפֶר does not stand in place of a human life, it is translated by some other Greek word in the Septuagint: ἐξίλασμα,

⁴⁹Liddell and Scott, Greek-English Lexicon (Ninth edition; Chicago: American Book Co., 1940), p. 909.

⁵⁰Cremer, op. cit., p. 408.

⁵¹Buechsel, op. cit., p. 341.

⁵²Liddell and Scott, op. cit., p. 909.

⁵³Taylor, Jesus and His Sacrifice, p. 103.

"Jacob" and "Israel" are omitted in Matthew but are found in the Septuagint. In general, Matthew is closer to the Hebrew. The following comparison will illustrate the differences:

Matthew 12:18:

Ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα ,
 ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου :
 Θήσω τὸ πνεῦμά μου ἐπ' αὐτόν ,
 καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ .

Isaiah 42:1 (Septuagint):

Ἰακωβ ὁ παῖς μου , ἀντιλήμφομαι αὐτοῦ .
 Ἰσραηλ ὁ ἐκλεκτός μου , προσεδέξατο αὐτόν
 ἡ ψυχὴ μου . ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν ,
 κρίσιν τοῖς ἔθνεσιν ἐξοίσει .

The title, Chosen One, then, is a Messianic title.

It is closely related to the title "Servant of Yahweh." In every case the Chosen One is chosen by Yahweh. The title has replaced ὁ Διός in a variant text of John 1:34. It, in turn, has been replaced by ὁ ἀγαπητός in Matthew's version of Isaiah 42:1.

These observations are important for an understanding of the voice from heaven at Jesus' baptism and at His transfiguration.

The close similarity between Mark 1:11 and Isaiah 42:1 has given rise to the opinion that perhaps Mark 1:11 is

entirely dependent on Isaiah 42:1.⁵

The voice which spoke from heaven at the baptism of Jesus is recorded by all three synoptic writers. Mark and Luke are identical. The slight variations in Matthew's text are in parentheses. The references are Mark 1:11, Matthew 3:17, and Luke 3:22.

οὐ εἶ (οὐτός ἐστιν) ὁ υἱός μου

ὁ ἀγαπητός,

ἐν σοὶ (ᾧ) εὐδόκησα .

The two words which create a difficulty for an attempt to find in this passage a complete dependence on Isaiah 42:1 are the words *υἱός* and *ἀγαπητός* . Since these words do not appear in the Septuagint version of Isaiah 42:1, the passage in the synoptics is usually regarded as a conflation of several passages of the Old Testament. The word *ἀγαπητός* is said to come from Genesis 22:2, *υἱός* is taken from Psalm 2:7, and the remainder of the passage is from Isaiah 42:1.

However, as Jeremias has pointed out,⁶ *παῖς* can mean either "child" or "servant." Therefore the *υἱός μου* of the passage in the New Testament may stand in place of *ὁ παῖς μου* .

Furthermore, if it is the translation of Isaiah 42:1 that is reproduced in Matthew 12:18, which lies behind the

⁵Jeremias, op. cit., p. 699.

⁶Ibid.

passage in Mark 1:11 and its parallels, this would account for the ἀγαπητός in place of ἐκλεκτός.⁷

The last line of the verse, θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, is comparable to the words of Mark 1:10, τὸ πνεῦμα . . . καταβαῖνον εἰς αὐτόν .

In the transfiguration account the words are quite similar. They are recorded in the three synoptics and in 2 Peter 1:17. Mark 9:7 has οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. Luke 9:35 has ὁ ἐκλεκτός μου for ὁ ἀγαπητός and inverts the last two words. Matthew 17:5 inserts εὐδόκησα after ἀγαπητός. 2 Peter 1:17 has ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα.

If the voice of God at Jesus' baptism could be entirely dependent on Isaiah 42:1, then also the voice at the Transfiguration could also be referred to the Servant Song (Isaiah 42:1-4) without including Genesis 22:2 or Psalm 2:7.

Even if the passages from Genesis 22 and Psalm 2 did influence the choice of the words υἱός and ἀγαπητός instead of παῖς and ἐκλεκτός, the passages still stand as a statement from Yahweh himself that Jesus is his servant. At the beginning and near the end of Jesus' ministry the voice of God comes to His Son and Servant, Jesus, bestowing upon Him the same approval which is bestowed on the Servant of Yahweh in Isaiah 42:1.

⁷Dodd, op. cit., p. 89.

CHAPTER V

JESUS AS THE RANSOM FOR MANY

The Son of Man came not to be served but to serve, and to give his life as a ransom for many (Micah 10: 45; Matthew 20:28).

The Ransom Saying is a unique saying among the verba Christi.¹ Its nearest equivalent is Luke 22:24-27.

A dispute also arose among them which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.

But this is a parallel to the ministry of Jesus and not to the Ransom Saying itself.²

There is close agreement between Matthew and Mark in this passage. The only difference is that Matthew introduces the saying with *ὡςπερ* while Mark has *καὶ γάρ*. Both Matthew and Mark also present the saying in the same context. They probably preserve the original context of the Ransom Saying.³ The following is the Marcan account (Mc. 10:35-45)

¹Vincent Taylor, Jesus and His Sacrifice (London: Macmillan and Co., Ltd., 1937), p. 104.

²Friedrich Buechsel, "Λύτρον," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 343.

³Ibid.

And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many.

Because the Ransom Saying is a unique saying among the verba Christi, some scholars question its genuineness.⁴ H. Rashdall is one of these. Vincent Taylor, quoting from The Idea of Atonement in Christian Theology, by Rashdall, presents Rashdall's conclusion that the words are a "doctrinally coloured [sic] insertion" and were probably "never uttered by our Lord."⁵ Rashdall grants the possibility that they are genuine, but allows the passage to mean little more than that the death of Christ would somehow effect the release of the disciples. Taylor argues for the genuineness of the

⁴Taylor, Jesus and His Sacrifice, pp. 100-1.

⁵Ibid., p. 100.

passage. The Ransom Saying should not be excluded from the verba Christi because of doctrinal bias⁶ or because it is a unique passage.⁷ The fact that it is a Son of man saying, standing in the grand sequence of "I am come" sayings of Jesus, speaks strongly for its genuineness.⁸

In addition to those who deny that the passage is genuine and so rule it out of the verba Christi, there are some who romanticize the passage into insignificance. Taylor is even more critical of such an approach than the former, stating that it is to Rashdall's credit that he preferred the former of the two interpretations.⁹ A recent example of such an interpretation is that of Halford Luccock in The Interpreters Bible. Luccock writes,

Without being pressed into a theological dogma, it means that to Jesus his death was not an accident, not a tragedy, but an offering from which men would receive great blessing. Through his giving of himself something of high value would come. And that, of course, is history.

He then quotes a couplet from Bowring's "In the Cross of Christ I Glory" and cites parallels for the self-sacrifice of Jesus in the professional services of

⁶Ibid.

⁷Ibid., p. 104.

⁸Julius Schniewind, Das Evangelium nach Markus, in Das Neue Testament Deutsch, edited by Paul Althaus and Johannes Behm (Goettingen: Vandenhoeck & Ruprecht, 1949), I, 143.

⁹Taylor, Jesus and His Sacrifice, p. 101.

a physician, a teacher, a social worker, a minister, a missionary, a farmer, a businessman, a housewife, a mother, whenever that service bears the mark of the cross. Such giving of life in costly, sustained, un-niggardly measure, has always brought with it its quota of release.¹⁰

Such an interpretation simply does not take the passage seriously. Taylor calls this kind of thinking "grasping at straws, at anything, in short, which renders the words as mild and inoffensive as possible."¹¹

What the passage does not say is significant, but it does say a great deal. For example, it does not explain how the life of one can atone for the life of many,¹² but it does state emphatically that this is what Jesus came to do.

Secondly, the Ransom Saying presupposes a situation of bondage on the part of the many¹³ without attempting to name the cause or to describe the nature of that bondage.

Thirdly, the passage names no recipient of the ransom. For this reason there is no unanimous agreement on whether

¹⁰Halford E. Luccock, The Gospel According to St. Mark, in The Interpreters Bible, edited by George A. Buttrick (New York: Abingdon-Cokesbury Press, c.1951), VII, 818-9.

¹¹Taylor, Jesus and His Sacrifice, p. 101.

¹²Alfred Plummer, An Exegetical Commentary on the Gospel According to St. Matthew (Third edition; London: Robert Scott, 1911), p. 280.

¹³Hermann Gremer, Biblico Theological Lexicon, translated from the German by William Urwick (Edinburgh: T. & T. Clark, 1878), p. 409.

the ransom was paid to Satan, to God, or to no one. The patristic conception was that Christ paid the ransom to Satan; later it was argued that the ransom was paid to God.¹⁴ Today there is a general agreement that the recipient was not Satan. Buechsel points out that Satan is not mentioned in such a context in the passion, that Satan did not desire the death of Christ at all.¹⁵ By the temptation in the wilderness Satan tried to dissuade Jesus from establishing His kingdom by means of the cross (Mt. 4:1-11; Lk. 4:1-13). When Peter rebuked Jesus for predicting His Passion, Jesus branded his suggestion as a Satanic intervention (Mc. 8:31-33). The ransom was not paid to Satan. However, many exegetes argue that the metaphor ends with the cost of the ransom and that one should not pose the question of who received it. Among these are Sherman Johnson,¹⁶ Brooke Foss Westcott,¹⁷ and Vincent Taylor.¹⁸ Westcott's argument is based on the Exodus.

¹⁴ Brooke Foss Westcott, The Epistle to the Hebrews (Second edition; Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1955), p. 296.

¹⁵ Buechsel, op. cit., p. 345.

¹⁶ Sherman E. Johnson, The Gospel According to St. Matthew, in The Interpreters Bible, edited by George A. Buttrick (New York: Abingdon-Cokesbury Press, c.1951), VII, 497.

¹⁷ Westcott, op. cit., p. 296.

¹⁸ Vincent Taylor, The Atonement in New Testament Teaching (Second edition; London: The Epworth Press, 1945), p. 206.

The conception of "redemption" lies in the history of Israel. The deliverance from Egypt furnished the imagery of hope. To this the work of Christ offered the perfect spiritual antitype. This parallel is of importance, for it will be obvious from the usage of the LXX. that the idea of a ransom received by the power from which the captive is delivered is practically lost in *λυτροῦσθαι*, &c. It cannot be said that God paid to the Egyptian oppressor any price for the redemption of His people. On the other hand the idea of the exertion of a mighty force, the idea that the "redemption" costs much, is everywhere present. The force may be represented by Divine might, or love, or self-sacrifice, which become finally identical. But there is no thought of any power which can claim from God what is not according to the original ordinance of His righteous compassion.¹⁹

Buechsel, on the other hand, states that the unnamed recipient of the ransom is God.²⁰ He cites Matthew 10:28 as a parallel to such syntactical ambiguity when only God could be intended: "And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell." The frequent recurrence of what have been termed "numinous passives" in the New Testament also allows the possibility that although He is not named, it is God who is intended. It was their respect for the name of God that moved the Jews to employ pious circumlocutions or less definite syntactical constructions in place of the name of God. At least it is possible to name God the recipient of the ransom without reducing the whole statement to the level of human systems of jurisprudence.

¹⁹Westcott, *op. cit.*, p. 296.

²⁰Buechsel, *op. cit.*, p. 345.

The fourth and final contrast between what the passage says and what it does not say lies in the area of the doctrine of the atonement. The Ransom Saying presents no elaborate "theory" of the atonement; but it is a statement of the atonement nevertheless. This is true for two reasons. First of all, the Ransom Saying is a Messianic saying; and, secondly, the Ransom Saying is intimately related to the Passion of Christ.

The Ransom Saying is a Messianic saying because it is a saying of the Son of Man. Therefore it stands in a direct sequence from the prophecy of Daniel 7:13,14 through the apocalyptic tradition which followed.²¹ The prophecy from Daniel is as follows:

I saw in the night visions,
 and behold, with the clouds of heaven
 there came one like a son of man,
 and he came to the Ancient of Days
 and was presented before him.
 And to him was given dominion
 and glory and kingdom,
 that all peoples, nations and languages
 should serve him;
 his dominion is an everlasting dominion,
 which shall not pass away,
 and his kingdom one
 that shall not be destroyed.

Paul Feine admits the possibility that Jesus may have taken the title "Son of Man" from Psalm 8, but he states clearly

²¹ Ethelbert Stauffer, New Testament Theology, translated from the fifth edition of the German by John Marsh (London: SCM Press, 1955), p. 109.

that the reference is to Daniel 7.²²

It is less certain that Jesus' use of the term "Son of Man" was influenced by the Book of Enoch. First of all, the date of the Similitudes of the Book of Enoch is uncertain; it may have had a post-Christian origin.²³ Secondly, it is apparent that Jesus' contemporaries did not regard His usage as a Messianic claim.²⁴ Therefore, although the usage of the Book of Enoch is based on Daniel 7,²⁵ Jesus may have derived His usage independently from the same source.²⁶ However, the fact that Jesus' contemporaries did not consider His use of the term "Son of Man" as a Messianic claim may be accounted for by the fact that Jesus used this title in the context of His Passion.²⁷ And there is some evidence that Jesus was acquainted with the Book of Enoch.²⁸

Two interpretations of Jesus' usage are possible. Feine

²²Paul Feine, Theologie des Neuen Testaments (Berlin: Evangelische Verlagsanstalt, 1953), p. 62.

²³George Barker Stevens, Theology of the New Testament (New York: Charles Scribner's Sons, c.1927), p. 44.

²⁴Ibid., pp. 41-3.

²⁵Ibid., p. 46.

²⁶Vincent Taylor, The Names of Jesus (London: Macmillan and Co., Ltd., 1953), p. 27.

²⁷Stevens, op. cit., p. 42.

²⁸Rudolph Otto, The Kingdom of God and the Son of Man, translated from the German by Floyd V. Filson and Bertram Lee-Woolf (Second edition; London: Lutterworth Press, 1943), pp. 176-200.

suggests that Jesus combined the majestic Son of Man of Daniel 7 with the Suffering Servant of Isaiah.²⁹ Stevens concludes that Jesus' emphasis, in keeping with the context of Daniel 7, was on His role as the One who was to establish a kingdom on earth.³⁰ Probably both are correct. In either event, His usage would constitute a Messianic claim. But because He used the term not only of his glorification, but also of His passion, He was able to make such a claim without attaching Himself to the Judaic Messianic hopes of His day.

Two incidents in the life of Christ support the conclusion that Jesus regarded the term "Son of Man" as a Messianic title. At Caesarea-Philippi, when Peter equated the Son of Man with the Christ, Jesus approved of His confession and attributed his conviction to divine revelation (Mt. 16:13-17; Mc. 8:27-30; Lk. 9:18-21). And when the high priest adjured Jesus by the living God to state whether He was the Christ, the Son of God, Jesus answered in the affirmative and then reverted immediately to the term Son of Man and appropriated to Himself the prophecy of Daniel 7 (Mt. 26:63,64).

The Ransom Saying, then, is a Messianic saying because it is a saying of the Son of Man, establishing a definite

²⁹Feine, op. cit., p. 62.

³⁰Stevens, op. cit., p. 51.

περικάθαρμα, ἀλλαγμα, or ἀντάλλαγμα.

Other Hebrew words in addition to קֶפֶד which are translated by λύτρον in the Septuagint are קֶלֶךְ, קִי־קֶד, and קִפִּי. The term, therefore, appears chiefly in the following contexts:

1. The price of redeeming a piece of land, קֶלֶךְ (Lev. 25:24).
2. The price of redeeming a slave, קֶלֶךְ (Lev. 25:51,52).
3. The price of redeeming a first born, קִי־קֶד (קִי־קֶד) (Nu. 3:49).
4. The price of redeeming a captive, קִפִּי (Isa. 45:13).
5. The price of redeeming a human life, קֶפֶד (Nu. 25:31).

The Piel of the verb, קֶפֶד, is used ninety-one times in the Old Testament, and is the basis for the meaning of the noun. Two suggestions have been offered for its etymology.⁵⁴ One is from the Arabic, كَفَر, "to cover." The other is from the Accadian, "to wipe away." Either would provide a satisfactory meaning.

In the Septuagint λύτρον is always used to denote an equivalent.⁵⁵ The secular significance of the word lies in the area of deliverance from captivity or from a debt. But

⁵⁴Paul Heinisch, Theology of the Old Testament, translated from the German by William Heidt (Collegeville, Minn.: The Liturgical Press, c.1950), p. 207.

⁵⁵Moulton and Milligan, The Vocabulary of the Greek Testament (Third edition; Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1949), p. 383.

the original context of the word lies in the cultus of the worshipping community. It involved two parts. First of all the sin or guilt of the worshipper was covered and so concealed from the sight of his god. This was followed by a consecration which removed the blot and sanctified and restored him to fellowship. Hence the word includes the meaning of expiate, propitiate, atone.⁵⁶

In the Intertestamental period the meaning of the word did not change.

Except for the two accounts of the Ransom Saying, λύτρον is not used in the New Testament. However, there are significant usages for the same root in other forms. A close parallel to λύτρον ἀντὶ πολλῶν is Paul's ἀντίλυτρον ὑπὲρ πάντων (1 Tim. 2:5,6).

For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time.

Ἀντίλυτρον is a hapaxlegomenon in the New Testament.

The verb λυτροῦσθαι is used three times in the New Testament.

But we had hoped that he was the one to redeem Israel (Lk. 24:21a).

. . . Awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Tit. 2:13,14).

⁵⁶Otto, op. cit., p. 257.

You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot (1 Pet. 1:18).

The second of these passages brings out both elements of the cultic significance of λύτρον or ἱλθ̄. Jesus Christ gave Himself as a cover for sin and so redeemed us from all iniquity. Secondly, He consecrated for Himself a community of people who are sanctified. The third passage specifically names the price which Jesus paid as a ransom: His precious blood.

The noun λύτρωσις is found only three times in the New Testament, but ἀπολύτρωσις is used ten times. Λυτρωτής is a hapaxlegomenon.

Westcott points out that "the idea of 'redemption,' 'deliverance,' in the spiritual order requires to be supplemented by the idea of 'purchase.'"⁵⁷ The Greek verbs which express this idea are ἀγοράζω and ἔξαγοράζω. Paul, Peter, and John employ this metaphor to describe the atonement.

1 Cor. 6:19,20 expresses the idea quite clearly.

Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.

Deissmann has adduced evidence from extant writings contemporary to Paul that the concepts of "ransom" and of

⁵⁷Westcott, op. cit., p. 296.

"purchase" derived much of their significance from the customs surrounding the manumission of slaves.⁵⁸ Deissmann points out that Paul may have used the images because he was familiar with the Ransom Saying. "But when anybody heard the Greek word λύτρον, 'ransom,' in the first century, it was natural for him to think of the purchase-money for manumitted slaves."⁵⁹

Deissmann describes the custom of sacral manumission as follows:⁶⁰

Among the various ways in which the manumission of slaves could take place by ancient law we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protege of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him.

The rite was witnessed and recorded. Deissmann presents a sample form of the kind of document which was drawn up.

Date. "N.N. sold to the Pythian Apollo a male slave named X.Y. at the price of ___minae, for freedom (or on condition that he shall be free, etc.)." Then follow any special arrangements and the names of the witnesses.⁶¹

⁵⁸Adolph Deissmann, Light from the Ancient East, translated from the German by R. M. Strachan (Fourth edition; New York: George H. Doran Co., 1927), p. 327.

⁵⁹Ibid.

⁶⁰Ibid., p. 322.

⁶¹Ibid.

In this context the term λύτρον still retains the basic meaning of the price paid for the redemption of a man from bondage or debt. Since the idea is more "buy back" than "cover," the Hebrew word which would most closely approximate the ransom price in this context is קָנָה . The Hebrew word which is the antecedent of λύτρον in the Ransom Saying is קָנָה . But Paul's readers would be more likely to interpret the word in the light of its usage in connection with the manumission of slaves. Although Deissmann's research does not contribute a great deal to an understanding of the Ransom Saying, it does account for one aspect of the Pauline usage.

A great deal of information may be gained concerning the meaning of the word λύτρον without reference to its context in the Ransom Saying simply by studying the use of λύτρον and קָנָה in the Old Testament. However, a study of the term as it was used by Jesus to describe His mission is incomplete without relating it to the Servant of Yahweh as he is described in Isaiah 53.

Mention has already been made of the fact that in the Ransom Saying there is a bringing together of the concepts of the Son of Man and the Servant of Yahweh. This is based primarily on the parallels which are evident between the implications of the Ransom Saying and the description of the Servant in the fifty-third chapter of Isaiah.

It is not even necessary to claim as does Jeremias⁶² that the λύτρον of Mc. 10:45 and Mt. 20:28 is a free translation of the $\Pi\psi\chi$, "sin offering," of Isa. 53:10.

"When he makes himself an offering for sin, . . ." Such a claim is unnecessary because the כִּפֶּרֶת idea pervades the entire passage of Isaiah 53. As Rudolph Otto put it,

The manifold expressions which Isaiah used for the expiatory and saving power of the sufferings of the Servant of God, could not have been reproduced more compactly and clearly than with the words:

To give his life as a λύτρον (= kopher).⁶³

Again Otto writes,

The Servant of God is understood to suffer humbly, voluntarily, and also innocently when he takes upon himself a stern divine decree; his suffering operates for the salvation of others in that, like a guilt-offering, it "covers," consecrates, sanctifies, expiates.⁶⁴

This is the basic and cultic significance of the כִּפֶּרֶת , that it "covers," and so consecrates, sanctifies, and expiates.

In addition to this general relationship between the Suffering Servant and the Ransom Saying, there are five distinct parallels between the two passages.

First of all, the Ransom Saying left open the possibility

⁶²Joachim Jeremias, "Πωίς θροῦ," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 709.

⁶³Otto, op. cit., p. 252.

⁶⁴Ibid., p. 258.

that the ransom was paid to God. A comparison with Isaiah 53 lends weight to that opinion. Twice the writer of the Song indicates that God is the ultimate cause of the Servant's suffering (vv. 6b and 10a).

The Lord has laid on him
the iniquity of us all.

It was the will of the Lord to bruise him;
he has put him to grief;

Secondly, in Isaiah 53, just as in the Ransom Saying, the sacrificial suffering is described as a voluntary act.

He poured out his soul to death.

This is a direct parallel to *δοῦναι τὴν ψυχὴν αὐτοῦ* of the Ransom Saying and to *ἐγὼ τίθημι τὴν ψυχὴν μου* (Jn. 10:17).

Thirdly, in both the Ransom Saying and in the Servant Song the suffering constitutes a substitutionary sacrifice. The One offers his life in behalf of and instead of the many.

Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
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 (vv. 4,5).

He poured out his soul to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors (v. 12b).

Fourthly, this voluntary, substitutionary sacrifice was offered by the One in behalf of the many. He who made himself an offering for sin was himself innocent of guilt.

He had done no violence,
and there was no deceit in his mouth (v. 9b).

Three times verses eleven and twelve mention the many.

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.
Therefore I will divide him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out his soul to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors [emphasis
added].

In the Hebrew and in the Septuagint the same word appears
for each of the words underlined above. In Hebrew the word
is רַב־רַבִּי; in Greek it is πολλοί, the same word used in
the Ransom Saying.

Finally, both the Ransom Saying and the Servant Song
presuppose a situation of bondage on the part of the many.
In Isaiah 53:6 something of the nature of that bondage is
revealed. Its cause lies ultimately in man's perversity.
The bondage is removed only as man's iniquity is removed and
placed on the Servant.

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.

It is upon these parallels that the opinion is founded
that the Ransom Saying is a saying of the Servant of the
Lord. The parallels are quite convincing. One could begin
with either passage, and the eventual conclusion would be

the same. The Servant Songs describe the voluntary, substitutionary suffering and death of the Servant of Yahweh as a sacrifice for the many so that they might be considered righteous. According to the Ransom Saying Jesus voluntarily laid down His life as a substitutionary sacrifice and as a ransom for the many. Thus the Ransom Saying is both a Saying of the Son of Man and a Saying of the Servant of Yahweh. In Jesus of Nazareth both Old Testament figures of the Servant of Yahweh and the Son of Man are brought together in the One Person, the One who gave His life as a ransom for many.

CHAPTER VI

JESUS AS THE RIGHTEOUS ONE

Like the term "Chosen," the term "Righteous" is used both individually and collectively in the Old and New Testaments. In the Old Testament God is righteous (Dt. 32:4; Ps. 25:8; Zeph. 3:5), individuals are righteous: Noah (Gen. 6:9), Job (12:4), and the pious are righteous (Ps. 1:6; Pr. 9:9; Isa. 26:7). In the majority of instances it is the Hebrew word רָצוּן which the Septuagint translates as $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$. In the New Testament too, God is righteous. Except for Romans 3:26, the emphasis on righteousness as an attribute of God is peculiar to Johannine literature (Jn. 17:25; 1 Jn. 1:9; Rev. 16:5). Individuals to whom the adjective $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ is ascribed are Joseph (Mt. 1:19), Abel (Mt. 23:35), John the Baptist (Mk. 6:20), Joseph of Arimathea (Lk. 23:50), Cornelius (Acts 10:22), and Jesus (Mt. 27:19,24; Lk. 23:47; Acts 3:14; 7:52; 22:14; 2 Tim. 4:8; 1 Pet. 3:18; 1 Jn. 2:1,2; 2:29; 3:7). The disciples of Jesus are described as "righteous" throughout the New Testament.

The term "Righteous One" was not widely used as a Messianic title for Jesus. According to Vincent Taylor it was used during the period extending from A.D. 30 to 65 in the

"primitive community at Jerusalem."¹

There are three references to Jesus as a righteous man in the Gospels, but there the adjective has not yet become a title. Pontius Pilate is reported by some manuscripts to have described Jesus as a "just" man when he said, "I am innocent of this blood" (Mt. 27:24). Pilate's wife called Jesus a "righteous man" when she told Pilate to have nothing to do with Him (Mt. 27:19). And the Centurian standing beneath the cross said, "Certainly this man was innocent" (Lk. 23:47).

It is especially in the Book of Acts that *δικαιος* is found as a title of Jesus and not merely as a descriptive adjective. In each of the passages from the Book of Acts, *δικαιος* is used with the article and without a noun.

The first passage is Acts 3:14, where Peter is addressing the Jews from Solomon's porch in the Temple at Jerusalem. "But you denied the Holy and Righteous One, and asked for a murderer to be granted to you." In Acts 7:52 Stephen accuses the forefathers of the council of killing those who announced beforehand the coming of the Righteous One whom the Jews had now betrayed and murdered. And in Acts 22:14 Paul recalls the words of the prophet, Ananias, who visited him after his conversion and said, "The God of our fathers appointed you to

¹Vincent Taylor, The Names of Jesus (London: Macmillan and Co., Ltd., 1953), pp. 169-73, 82-3.

know his will, to see the Just One and to hear a voice from his mouth."

Paul himself describes Jesus as "the righteous judge" in 2 Timothy 4:8. "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing."

Peter indicates a contrast between the righteous Jesus and the unrighteous men for which He died: "For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit" (1 Pet. 3:18).

There are three pertinent passages in the first epistle of John. The first is 1 John 2:1,2: "If any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only, but also for the sins of the whole world." However, Vincent Taylor feels that here, as in 1 Peter 3:18, the term has lost its earlier technical meaning.²

The second passage is 1 John 2:29: "If you know that he is righteous, you may be sure that every one who does right is born of him." It is possible that Jesus is not the antecedent in 1 John 2:29. However, as Westcott concludes,

²Ibid., p. 82.

it is most likely.³

In the third passage, 1 John 3:7, "righteous" is attributed to Jesus as a predicate adjective: "He who does right is righteous, and he is righteous."

James 5:6 might be included among the passages which ascribe the title, "Righteous One," to Jesus; however, Ropes⁴ and Mayor⁵ conclude that the passage does not refer specifically to Jesus. The passage is translated in the Revised Standard Version, "You have condemned, you have killed the righteous man; he does not resist you." Mayor states, ". . . δ δίκαιος must be regarded as generic and not confined to one individual."

There is some question whether the title, "Righteous One," was a Messianic title in pre-Christian Judaism. According to Gottlob Schrenk "The Messiah our Righteousness" was a favorite term of the synagogue. On the other hand he adds, Isaiah 53:11 and Daniel 12:3 were interpreted in terms of the righteous in general and of Israel. Isaiah 53:11, he claims, was not applied to Christ until the third century

³Brooke Foss Westcott, The Epistles of St. John (Second edition; London: Macmillan and Co., Ltd., 1886), p. 83.

⁴James Hardy Ropes, A Critical and Exegetical Commentary on the Epistle of St. James, in The International Critical Commentary, edited by Francis Brown and Alfred Plummer (New York: Charles Scribner's Sons, c.1916), pp. 291-2.

⁵Joseph B. Mayor, The Epistle of St. James (Third edition; Grand Rapids, Mich.: Zondervan Publishing House, 1913), p. 160.

A.D. For the use of *δικαίος* as a title for the Messiah in apocryphal literature he cites the Psalm of Solomon 17:35 and Wisdom of Solomon 2:18. The term *δικαίος* is linked with the Messiah in Enoch 38:2 and 53:6.⁶ The term **יהוה צדקנו**, "The Lord our Righteousness," appears in contexts which are definitely Messianic. Jeremiah 23:5,6 states:

Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: "The Lord is our righteousness."

Jeremiah 33:15,16 is a close parallel:

In those days and at that time I will cause a righteous Branch to spring forth for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: "The Lord is our righteousness."

G. H. C. Macgregor, however, states that Enoch 38:2 is the only evidence that the title "Righteous One" was a Jewish title for the Messiah.⁷

Henry J. Cadbury is even more reluctant to concede that "The Righteous One" was a Messianic title. He admits that

⁶Gottlob Schrenk, "Δίκη," in Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, n.d.), II, 188.

⁷G. H. C. Macgregor and Theodore P. Ferris, The Acts of the Apostles, in The Interpreters Bible, edited by George A. Buttrick (New York: Abingdon-Cokesbury Press, c.1954), IX, 58.

Enoch 38:2 apparently suggests that this is true, but he claims that the reading is uncertain and that one doubtful passage is insufficient to prove that it was a fixed term. He concludes that *ὁ δίκαιος* is a non-technical title and that there is not sufficient evidence to demonstrate that it was a Messianic title in pre-Christian Judaism.⁸

Still other commentators, on the other hand, do not hesitate to deal with the term "Righteous One" as if it were a Messianic title and to relate the term, "Righteous One," as it is used in the Book of Acts to Isaiah 53:11. Bruce includes Isaiah 53:11 along with 2 Samuel 23:3, Isaiah 32:1, and Zechariah 9:9 as Old Testament passages in which righteousness is an attribute of the Messiah.⁹ R. J. Knowling¹⁰ refers the term, "Righteous One," as it is used in the Book of Acts to Isaiah 53:11, and Alexander Ross¹¹ does

⁸Henry J. Cadbury, "The Titles of Jesus in Acts," in The Beginnings of Christianity, edited by Jackson and Lake (London: Macmillan and Co., Ltd., c.1933), V, 363.

⁹F. F. Bruce, Commentary on the Book of Acts, in The New International Commentary, edited by Ned B. Stonehouse (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1954), VI, 89.

¹⁰R. J. Knowling, The Acts of the Apostles, in The Expositors Greek Testament, edited by W. Robertson Nicoll (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., n.d.), II, 111.

¹¹Alexander Ross, The Epistles of James and John, in The New International Commentary, edited by Ned B. Stonehouse (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1954), p. 90.

the same for the First Epistle of John. Even Macgregor describes the use of the title in the Book of Acts as an "echo" of Isaiah 53:11.¹² In view of the fact that Isaiah 53 is used so frequently elsewhere in the New Testament as a Messianic passage referring to Jesus, it should not be overlooked or regarded as insignificant as far as the term, "Righteous One," is concerned.

Certainly the sinlessness of Jesus is pertinent. However, here too there is a parallel to the Servant of Yahweh, who "had done no violence, and there was no deceit in his mouth" (Is. 53:9).

In Peter's sermon from Solomon's porch Peter referred to Jesus as the Servant of God in the verse preceding his use of the title "Righteous One" (Acts 3:13,14).

In view of these associations between the Servant of Yahweh and Jesus, the association of Isaiah 53:11 with the title "Righteous One" as it is used in the Book of Acts and probably in the First Epistle of John is a legitimate one.

¹²Macgregor and Ferris, op. cit., p. 58.

CHAPTER VII

JESUS AS THE SERVANT OF YAHWEH¹

The title "Servant" is not frequently used as a title for Jesus in the New Testament. The word *παῖς* itself occurs only twenty-four times in the New Testament, and only six of these refer to Jesus (Lk. 2:43; Mt. 12:28; Acts 3:13, 26; 4:27,30). In Luke 2:43 the reference is to "the boy Jesus," who stayed behind in the Temple as His parents returned to Nazareth. In Matthew 12:18 the word *παῖς* occurs in a quotation of Isaiah 42:1-4 which the evangelist cites as a prophecy concerning Jesus. But the application of the prophecy lies in the sense of the entire passage, and not merely in the use of the word *παῖς*. In neither of these two passages is there evidence that the word *παῖς* has become a title of Jesus.

In the four passages from Acts, however, the situation is different. Just as the term "Righteous One"² was used as a non-technical description of Jesus during His life-time, so also the term "Servant" is not used as a title of Jesus

¹For a complete discussion of the expression *Παῖς Θεοῦ* cf. the articles under that caption by D. Walther Zimmerli and Joachim Jeremias, Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 653-713.

²Cf. Chapter VI of this thesis.

in the Gospels. But both terms were first used as a title of Jesus in Peter's sermon from Solomon's porch recorded in Acts 3:12-26. Acts 3:13 reads:

The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release him.

And the last verse of the sermon concludes, "God having raised up his servant, sent him to you first, to bless you in turning every one of you from your wickedness" (Acts 3:26).

In Acts 4:27 and 30 the context in which the title "Servant" appears is a prayer offered to God by Christians in Jerusalem. The prayer is as follows:

Sovereign Lord, who didst make the heaven and the earth and the sea and everything in them, who by the mouth of our father David, thy servant, didst say by the Holy Spirit, "Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and against his Anointed"--for truly in this city there were gathered together against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever thy hand and thy plan had predestined to take place. And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are performed through the name of thy holy servant Jesus (Acts 4:24-30).

This passage illustrates an important aspect of the usage of *ἰσως* as a title. Jesus is not the only individual who is called a Servant of Yahweh. David is also given this title in verse twenty-five. And later the word is used col-

lectively for the group of Christians who are offering the prayer (v. 29). Similarly in the Benedictus Zechariah referred to David as the Servant of Yahweh (Lk. 1:69), and in the Magnificat Mary praises Yahweh who has helped His Servant, Israel, in remembrance of His mercy (Lk. 1:54). Likewise in the Old Testament the term אֲדָמָה, אֲדָמָה or אֲדָמָה with a pronominal suffix whose antecedent is Yahweh is used both individually and collectively.

The title "Servant," then, like the title "Chosen One" and "Righteous One," is used both individually and collectively in the Old and New Testaments. Therefore, it is necessary to establish more than a verbal parallel between the title Servant as it is used of Jesus and the Servant figure in order to demonstrate that the Servant Songs influenced the usage and significance of the title "Servant" as it is used of Jesus in the Book of Acts.

The Septuagint generally translates אֲדָמָה, אֲדָמָה either with δούλος θεοῦ or παῖς θεοῦ. In the Servant Songs and in the Book of Acts the Greek equivalent is παῖς θεοῦ, probably indicating a more intimate relationship than one of slave to master. Παῖς can also mean child or son. Zimmerli³ distinguishes between the enforced servitude of a δούλος and the voluntary obedience of a παῖς.

The bare fact that the title "Servant" refers to Jesus

³Zimmerli, op. cit., p. 673.

only four times in the Book of Acts and once in a quotation in the Gospel according to St. Matthew is no accurate indication of its significance. Although the term is not applied to Jesus as a title anywhere in the Gospels, Jesus is frequently described in terms of the Servant figure of Isaiah.

Already in His infancy the oracle of Simeon (Lk. 2: 29-32) applied to Jesus the words of Isaiah 49:6:

It is too light a thing that you should be my
servant
to raise up the tribes of Jacob
and to restore the preserved of Israel;
I will give you a light to the nations,
that my salvation may reach to the ends of the earth.

There is a parallel to this passage in Isaiah 42:6, "I have given you as a covenant to the people, a light to the nations." The emphasis in both passages is on the universality of the Servant's mission. As Simeon said, He was to be a "Light for revelation to the Gentiles" (Lk. 2:32).⁴

After he had spoken the Nunc Dimittis, Simeon blessed the holy family and said to Mary:

Behold, this child is set for the fall and rising of
many in Israel,
and for a sign that is spoken against

⁴The term, "Light of the World," is used as a title for Jesus in the Gospel according to St. John. It is not discussed in this paper because it is not demonstrable that John's use of the title was influenced by the Servant Songs. It is quite possible, as C. H. Dodd concludes, that the title suggested itself to Jesus at the Feast of the Tabernacles when two ceremonial torches were lit in the Women's Court of the Temple which shed their light over much of Jerusalem. Cf. C. H. Dodd, An Interpretation of the Fourth Gospel (Cambridge: The University Press, c.1953), p. 349.

(and a sword will pierce through your own soul also), that the thoughts out of many hearts may be revealed (Lk. 2:34-35).

The parenthesis in the passage is a veiled prophecy of the suffering of Jesus, another parallel between Jesus and the Servant of Yahweh.

John the Baptist, too, bore witness that Jesus is the Servant of Yahweh by pointing to Him as the Lamb of God who takes away the sin of the world.⁵

At the baptism of Jesus appeared the testimony of Yahweh Himself that Jesus is His Servant in the words, "Thou art my beloved Son; with thee I am well pleased" (Mk. 1:11). Again on the Mount of Transfiguration a voice came out of the cloud which overshadowed the disciples and said, "This is my beloved Son; listen to him" (Mk. 9:7).⁶

The testimony of Jesus Himself that He is the Servant of Yahweh is threefold. First of all, He regarded the mission of the Servant as His own mission. Secondly, He expected to experience the suffering of the Servant. And thirdly, like the Servant of Yahweh, He expected to be glorified.

Jesus regarded the mission of the Servant as His own mission. Already in His early Galilean ministry, in His sermon at Nazareth, Jesus brought this out quite clearly. The

⁵Cf. Chapter III of this thesis.

⁶Cf. Chapter IV of this thesis.

text which He chose to read in the synagogue was from the book of the prophet Isaiah. Luke records the incident. The passages which Jesus read were the following:

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord (Lk. 4:18-19).

After He had closed the book, He gave it back to the attendant and sat down. When everyone was looking at Him, waiting for Him to speak, He began to say to them, "Today this scripture has been fulfilled in your hearing" (Lk. 4:21).

The text of this sermon is derived from two separate passages in Isaiah. Isaiah 58:6 states:

Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

And Isaiah 61:1,2 states:

The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good tidings to the afflicted;
he has sent me to bind up the broken-hearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn.

Inasmuch as Isaiah 61:1-3 may be included among the Servant Songs,⁷ this incident in the synagogue of Nazareth

⁷ Cf. supra, pp. 2-3.

may properly be regarded as an indication from Jesus that the mission of the Servant of Yahweh is His mission.

Jesus applies Isaiah 61:1 to Himself also in Matthew 11:2-6 (cf. Lk. 7:18-23). When John the Baptist sent his disciples to Jesus to ask Him, "Are you he who is to come, or shall we look for another?" (Mt. 11:3), Jesus' answer included excerpts from Isaiah 29:18,19; Isaiah 35:5,6; and Isaiah 61:1. The phrase derived from Isaiah 61:1 is, "the poor have good news preached to them" (Mt. 11:5).

In addition to these two explicit points of contact between Jesus and the Servant of Yahweh, there are other parallels which might be more than accidental. It is possible that Jesus' parable of the strong man in Matthew 12:29 (cf. Lk. 11:21,22) is at least partially dependent on Isaiah 53. The immediate parallel is Isaiah 49:24, which states: "Can prey be taken from the mighty, or the captives of a tyrant be rescued?" But perhaps the parable is also a reference to the glorification of the Servant in Isaiah 53:12, "I will divide him a portion with the great, and he shall divide the spoil with the strong."

Furthermore, the apparent failure of the Servant's mission has its parallel in the rejection of Jesus. The Servant said, "I have labored in vain, I have spent my strength for nothing and vanity" (Isa. 49:4). So also Jesus pronounced His judgment over Bethsaida, Chorazin, and Capernaum (Mt. 11:20-24; Lk. 10:13-15). He wept over the city of

Jerusalem because it had rejected Him (Mt. 23:37; Lk. 13:34). Jesus regarded the mission of the Servant as His mission, and each met with rejection.

Moreover, Jesus expected to experience the suffering of the Servant of Yahweh. The only Old Testament passage cited by Jesus as a prophecy of His passion is Isaiah 53:12. Jesus said, "I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfilment" (Lk. 22:37).

Luke 22:37 is the only explicit reference linking the Passion of our Lord with the suffering Servant. However, it is possible that all the predictions of the Passion refer ultimately to the Servant Songs.

Jesus often introduced His predictions of His Passion with formulae which presuppose a scriptural foundation. The first hint of such a scriptural basis for our Lord's Passion is from the lips of Simeon (Lk. 2:35). But Jesus Himself made it quite clear that His suffering and death fulfilled the Scriptures. In Mark 9:12, immediately after the Transfiguration, Jesus said, "How is it written of the Son of man, that he should suffer many things and be treated with contempt?" On the Mount of Transfiguration Jesus had discussed with Moses and Elias His departure in Jerusalem (Lk. 9:31). At the Last Supper when Jesus predicted His betrayal He said, "The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed!" (Mk.

14:21). And as He was placed under arrest in the Garden of Gethsemane, He said, "Day after day I was with you in the temple teaching, and you did not seize me. But let the scriptures be fulfilled" (Mk. 14:49). Matthew 26:55,56 is a parallel to Mark 14:49:

Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place, that the scriptures of the prophets might be fulfilled.

Luke records a prediction of the Passion which took place during Jesus' journey to Jerusalem. Jesus said,

Behold, we are going up to Jerusalem, and everything that is written of the Son of man by the prophets will be accomplished. For he will be delivered to the Gentiles, and will be mocked and shamefully treated and spit upon; they will scourge him and kill him, and on the third day he will rise (Lk. 18:31-34).

It is Luke also who records the narrative of the two disciples on their way to Emmaus. Jesus met them on the way after His resurrection. After they had explained to Him how Jesus of Nazareth had been crucified and how rumors were circulated by some women that He was alive, then Jesus said to them,

O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory? (Lk. 24:25,26).

The narrative continues,

And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself (Lk. 24:27).

In a later appearance of Jesus a similar incident took place. After Luke describes the manner in which Jesus demonstrated

for His disciples that He was not a spirit, Luke continues:

Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead (Lk. 24: 45,46).

In each of these sayings concerning His Passion, whether uttered before, during, or after Jesus' suffering and death, Jesus maintained that His Passion fulfilled the Scriptures.

Another aspect of Jesus' attitude toward His Passion is that He believed and taught that it was in accordance with divine necessity.

Let these words sink into your ears; for the Son of man is to be delivered [μέλλει παραδίδοσθαι] into the hands of men (Lk. 9:44).

For as the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day. But first he must [δεῖ αὐτόν] suffer many things and be rejected by this generation (Lk. 17:24,25).

The suffering of the Servant of Yahweh also bears this mark of divine necessity. "It was the will of the Lord to bruise him" (Is. 53:10).

The chief evidences for the assertion that the predictions of the Passion refer ultimately to the Servant Songs are the verbal parallels between some of the predictions and the description of the Servant's suffering in Isaiah 53.⁸

⁸These verbal parallels are enumerated by Jeremias, op. cit., pp. 709-10.

The Ransom Saying has already been thoroughly discussed.⁹ The points of contact between the Ransom Saying and the Servant Songs are the word λύτρον, the concept of service, and the word πολλῶν. At the institution of the Lord's Supper it is again the word "many" which connects the incident with the Servant Songs. "This is the blood of the covenant, which is poured out for many" (Mk. 14:24).¹⁰ The relationship between the Ransom Saying (Mk. 10:45; Mt. 20:28) and the Good Shepherd passage (Jn. 10:11-18) has also been discussed.¹¹

When Jesus predicted, "The days will come, when the bridegroom is taken away from them" (Mk. 2:20), there may be a parallel between this passage and Isaiah 53:8, "By oppression and judgment he was taken away (πρῶτον)."

In Mark 9:12 Jesus said, "How is it written of the Son of man, that he should suffer many things and be treated with contempt?" The Servant of Yahweh certainly experienced manifold sufferings. And the verb ἐξουδενηθῆναι may be a parallel to ἐξουδενωμίνος which appears in some Septuagint manuscripts of Isaiah 53:3.

⁹Cf. Chapter V of this thesis.

¹⁰Cf. Isaiah 49:8, "I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages." Some scholars include this passage among the Servant Songs.

¹¹Suyra, pp. 69-70.

It is impossible to determine precisely to what extent Jesus' predictions of His Passion were influenced by the Servant Songs, and to what extent they were influenced by other considerations. But it is more than probable that the Servant Songs had a deep and definite influence on Jesus' interpretation of His suffering. Jesus fully expected to experience the suffering of the Servant of Yahweh as it is described in Isaiah 53.

But Jesus not only applied to Himself the Servant's mission and the Servant's suffering; like the Servant of Yahweh He also expected to be exalted and glorified. Suffering and glorification for the Servant of Yahweh and for Jesus were inseparable. It was necessary that the Christ should suffer and enter into His glory. Scripture had spoken (Lk. 24:25-27,46).

The passages in the Servant Song, Isaiah 53, which are particularly applicable are the following:

Behold, my servant shall prosper,
 he shall be exalted and lifted up,
 and shall be very high (Is. 52:13).

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;
 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.
 Therefore I will divide him a portion with the great,
 and he shall divide the spoil with the strong (Is.
 53:10-12).

Jesus fully expected that He would be glorified. Twice in the first five verses of the Sacerdotal Prayer Jesus prayed that the Father would now glorify Him. "Glorify thy Son that the Son may glorify thee" (Jn. 17:1). "Glorify thou me in thy own presence with the glory which I had with thee before the world was made" (Jn. 17:5). Often when Jesus predicted that He would suffer and be killed He added a prediction of His resurrection (cf. Mk. 8:31; 9:31; 10:34).

The same passages in Peter's sermon (Acts 3:12-26) which use the term "Servant" as a title for Jesus refer also to His glorification (Acts 3:13,26).

There is no direct evidence that Jesus based His expectation on the Servant Songs, but it is a real possibility.

This is the testimony of Jesus that He is the Servant of Yahweh: the mission of the Servant is His mission; the suffering of the Servant is His suffering; and like the Servant of Yahweh, He will be glorified. He never appropriates to Himself the title, "Servant of Yahweh." Only once does He quote the Servant Songs in the context of His Passion. On but two occasions He quotes Isaiah 61:1,2 in connection with His ministry. But these two occasions are critical occasions. And throughout His ministry it is apparent that Jesus is and knows that He is the Servant of Yahweh described in the Servant Songs.

This is supported further by the testimony of the evangelists that Jesus is the Servant of Yahweh. The fact that

they not only preserved a faithful record of Jesus' self-revelation as the Servant of Yahweh but contributed additional evidence themselves is in itself an indication that they were aware of the significance of the Servant Songs when they wrote their Gospels.

In the Synoptic Gospels there are two explicit quotations of the Servant Songs. Both are in the Gospel according to St. Matthew. The first is in Matthew 8:17.

That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. This was to fulfil what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases" (Mt. 8:16,17; cf. Isaiah 53:4).

Here a prophecy pertaining to the suffering of the Servant is quoted in a context other than the passio magna of our Lord.

The second passage is Matthew 12:18-21. The relation of this passage to the Septuagint translation of Isaiah 42:1-4 has already been discussed. The context of the quotation is Jesus' command to those whom He had healed that they should not make Him known. "This was to fulfil what was spoken by the prophet Isaiah" (Mt. 12:17):

Behold, my servant whom I have chosen,
 my beloved with whom my soul is well pleased.
 I will put my Spirit upon him,
 and he shall proclaim justice to the Gentiles.
 He will not wrangle or cry aloud,
 nor will any one hear his voice in the streets;
 he will not break a bruised reed
 or quench a smoldering wick,
 till he brings justice to victory;
 and in his name will the Gentiles hope (Mt. 12:18-21).

One other passage should be mentioned. Mark 15:28, a textual variant which Nestle places in the critical apparatus,¹² quotes the passage, "He was numbered with the transgressors," as a prophecy which was fulfilled by Jesus' crucifixion between two thieves. This is the same passage cited by Jesus in Luke 22:37 in another context. Luke records it as a verbum Christi occasioned by His arrest in the Garden of Gethsemane.

In addition to these explicit quotations in the synoptic Gospels which identify Jesus with the Servant of Yahweh, there are other striking parallels between the Servant and Jesus preserved in the synoptic Gospels, especially in His Passion. The determination with which Jesus went about His mission even to Jerusalem and into death is reminiscent of Isaiah 50:7, "Therefore I have set my face like flint." Luke writes, "He set His face to go to Jerusalem" (Lk. 9:51). Jesus' silence before Pontius Pilate (Mt. 27:14; Mk. 15:3), before the High Priest (Mt. 26:62,63), and before King Herod (Lk. 23:9) is a parallel to passages in two of the Servant Songs. Isaiah 53:7 states, *sub*

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.

¹²Eberhard Nestle, Novum Testamentum Graece, novis curis elaboravit Erwin Nestle (Editio vicesima prima; Stuttgart: Privilegierte Wuertembergische Bibelanstalt, 1952), p. 133.

The scourging of Jesus recorded in Mark 14:65 and 15:15 and in Matthew 26:67 and 27:66 is portrayed in still another of the Servant Songs, Isaiah 50:6. ^{5. A}

I gave my back to the smiters,
and my cheeks to those who pulled out the beard;
I hid not my face
from shame and spitting.

And Jesus' prayer, "Father, forgive them; for they know not what they do" (Lk. 23:34) is a parallel to the Servant of Yahweh who "made intercession for the transgressors" (Is. 53:12).

It is possible that these parallels are a coincidence. The evangelists may have recorded what they saw or heard without consciously constructing a parallel between Jesus and the Servant of Yahweh. The whole picture may be no more than an ingenious exercise of an exegetical imagination. However, even if these details which coincide between Jesus and the Servant of Yahweh are an exegetical reconstruction, there still remains adequate internal evidence that the evangelists were aware that Jesus was the Servant of Yahweh. Matthew 8:17 and Matthew 12:18-21 still stand as strong indications that the evangelists understood the mission of Jesus on the basis of the Servant Songs of Isaiah. That, plus the fact that Jesus related His Passion to the Servant of Yahweh in Luke 22:37, indicates that the evangelists who wrote the synoptic Gospels also understood the Passion of Jesus on the same basis. The depth of their insight is de-

pendent largely on the degree of thoroughness with which Jesus explained His Passion to His disciples in His post-Resurrection appearances.

In Johannine literature there is only one explicit quotation of a passage from the Servant Songs. John 12:38 cites Isaiah 53:1, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" The context of the citation is Jesus' rejection. "Though he had done so many signs before them, yet they did not believe in him" (Jn. 12:37). Both the synoptics and John indicate that Jesus was deeply and painfully aware of His rejection. Unlike the synoptics, John relates the poor response to Jesus' mission directly to the Servant Song, Isaiah 53.

In the First Epistle of John there are two strong indications that John consciously alluded to Isaiah 53 in connection with Jesus. The first indication is his usage of "The Righteous One" as a title of Jesus (1 Jn. 2:1; 2:29; 3:7). The connection between these passages and Isaiah 53:11 has already been discussed.¹³

The second indication appears in 1 John 3:5, "You know that he appeared to take away sins, and in him there is no sin." There are two distinct points of contact between this statement and Isaiah 53. The first is the expression "to take away sins." Isaiah 53 describes the Servant of Yahweh

¹³cf. Chapter VI of this thesis.

as one who will make himself an offering for sin (v. 10), and as one who will bear iniquities (v. 11) and the sin of many (v. 12). The two expressions are not identical, but "to take away" and "to bear" are not incompatible terms. Jesus as the Servant of Yahweh removed sins by bearing them.

The second point of contact between 1 John 3:5 and Isaiah 53 is in the clause, "In him there is no sin." Isaiah writes, "He had done no violence, and there was no deceit in his mouth" (53:9).

Elsewhere in the First Epistle of John Jesus is called the "Propitiation" or "Expiation," a term which is equally appropriate as a title for the Servant of Yahweh.¹⁴

In the Apocalypse of St. John it is the picture of the Lamb as a picture of Jesus which furnishes evidence that John related the Passion and possibly also the glorification of Jesus to the Servant of Yahweh. This picture of Jesus has been discussed in a previous section.¹⁵

Johannine literature, then, supports the opinion that the evangelists were aware of the significance of the Servant Songs for Jesus and demonstrated their awareness by identifying the Servant Songs as a prophecy concerning Jesus.

In the Book of Acts an incident in the ministry of

¹⁴No influence, however, is traceable between the Servant Songs and the term "Expiation" or "Propitiation" as a title of Jesus. Therefore, it is not included in this paper.

¹⁵Cf. Chapter III of this thesis.

Philip further establishes the connection between Jesus and the Servant of Yahweh. Philip began with Isaiah 53:7,8 when he preached to the eunuch from Ethiopia the good news about Jesus (Acts 8:35). It was this passage which the eunuch had been reading and which prompted him to ask Philip, "About whom, pray, does the prophet say this, about himself or about some one else?" (Acts 8:34). The account suggests that without qualification Philip related the passage to Jesus.

The Apostle Peter, whose sermon in Acts 3:12-26 uses the term "Servant" as a title for Jesus, includes in his First Epistle a passage which at four points is dependent on Isaiah 53. The passage is 1 Peter 2:22-25:

He committed no sin; no guile was found on his lips. When he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.

Isaiah 53:9 reads, "He had done no violence, and there was no deceit in his mouth." Isaiah 53:12 states, "He bore the sin of many." Isaiah 53:5 reads,

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.

And the verse immediately following states, "All we like sheep have gone astray; we have turned every one to his own way." This extensive, point-for-point similarity between

the passage in 1 Peter and Isaiah 53 could hardly be a coincidence.

Isaiah 53:12 is also a close parallel to Hebrews 9:28, where the writer says of Jesus that He has been "offered once to bear the sins of many."

In the writings of the Apostle Paul there is surprisingly little evidence that he applied to Jesus the Servant Songs of Isaiah. Perhaps the Servant Songs are the basis of his preaching to the Corinthians that Christ died for their sins according to the Scripture (1 Cor. 15:3). Perhaps Romans 5:28, "Who was put to death for our trespasses and raised for our justification," is an allusion to the death and exaltation of the Servant in Isaiah 53:12. The only passage in which a dependence on Isaiah 53 seems likely is Philippians 2:5-11. Especially the humiliation and exaltation theme is brought out emphatically in this passage. Ernst Lohmeyer relates especially verse seven to the Servant figure of Isaiah. The entire passage reads as follows:

Have this mind among yourselves, which you have in Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Other Pauline passages which recapture the spirit of the

Servant Songs are the Pauline "Ransom Sayings" of 1 Timothy 2:6 and Titus 2:14. 1 Timothy 2:6 describes Jesus as the One who gave Himself a ransom for all. Titus 2:14 describes Him as the One who gave Himself for us to redeem us from all iniquity.

Precisely to what extent Paul's choice of words in these passages was influenced by the Servant Songs is impossible to determine. The total New Testament picture, however, is clear.¹⁶ Although the evangelists may not at all times have been aware of the parallels between the life of Jesus and the Servant of Yahweh, and although Paul may not have made the Servant Songs an active and central part of his theology, the evidence still remains that Jesus was the Servant of Yahweh described in the Servant Songs of Isaiah. The testimony of Yahweh Himself at the baptism and at the transfiguration of Jesus is in itself a weighty piece of evidence. Jesus understood His mission, His Passion, and possibly His glorification in the light of the Servant Songs. And before and after Jesus' public ministry, outstanding men of God, whose witness has been preserved in the New Testament, related the Servant of Yahweh and Jesus of Nazareth as

¹⁶ Henry J. Cadbury is rowing against the stream of evidence and scholarly opinion when he hesitates to acknowledge that the term, "Servant," as a title for Jesus is dependent on Isaiah 53. For his arguments cf. his article, "The Titles of Jesus in Acts," in The Beginnings of Christianity, edited by Jackson and Lake (London: Macmillan and Co., Ltd., c.1933), V, 354-75.

one person. Simeon and John the Baptist, Peter, John, the synoptics, and Paul add their testimony that Jesus is the Servant of Yahweh.

Therefore it is not without a great deal of evidence that the conclusion is drawn that the four passages in the Book of Acts which use the term "Servant" as a title for Jesus use the term with the conscious awareness that it is a Messianic title to the Christian Church, and that its origin lies in the Servant Songs of Isaiah.

The term "Servant" is used in the Old and in the New Testament both individually and collectively. There is good evidence that it was a Messianic title among the Jews at the time of Christ (Lk. 24:35). In the translation of Isaiah 42:1-4 reproduced by Matthew 12:18-21 the Hebrew עַבְדִּי is translated *My Servant* instead of the usual *Servant*. If this is the translation which is the basis for the theophanic voice which was heard at Jesus' baptism and at the Transfiguration, then it is possible that these passages are entirely dependent on Isaiah 42:1. The significance of the relationship between these passages and Isaiah 42:1 is that these passages stand as the testimony of Yahweh that Jesus is His Servant.

The Roman Saying (Mk. 10:45; Mt. 20:28) was undoubtedly influenced by the Servant Songs, particularly Isaiah 53. The cultic significance of the עַבְדִּי or *My Servant* phrase

CHAPTER VIII

SUMMARY AND CONCLUSION

The titles of Jesus which have been influenced by the Servant Songs are five in number: the Lamb of God, the Chosen One, the Ransom for Many, the Righteous One, and the Servant. The influence is more clearly traceable in the titles "Chosen One," "Ransom," and "Servant" than it is in the title "Lamb of God" and "Righteous One."

The title "Chosen One" is used in the Old and in the New Testaments both individually and collectively. There is good evidence that it was a Messianic title among the Jews at the time of Christ (Lk. 23:35). In the translation of Isaiah 42:1-4 reproduced by Matthew 12:18-21 the Hebrew $\gamma' \pi \text{ } \underline{\text{צ}}$ is translated $\delta \acute{\alpha}\gamma\alpha\eta\gamma\acute{o}\varsigma$ instead of the usual $\delta \acute{\epsilon}\kappa\lambda\epsilon\kappa\tau\acute{o}\varsigma$. If this is the translation which is the basis for the theophanous voice which was heard at Jesus' baptism and at the Transfiguration, then it is possible that these passages are entirely dependent on Isaiah 42:1. The significance of the relationship between these passages and Isaiah 42:1 is that these passages stand as the testimony of Yahweh that Jesus is His Servant.

The Ransom Saying (Mk. 10:45; Mt. 20:28) was undoubtedly influenced by the Servant Songs, particularly Isaiah 53. The cultic significance of the $\gamma' \text{ } \underline{\text{צ}}$ or $\lambda\acute{\upsilon}\tau\eta\sigma\iota\varsigma$ (ransom) per-

vades the entire chapter. In addition to this general relationship between Isaiah 53 and the Ransom Saying there are five distinct parallels between the two passages. First of all, the Ransom Saying leaves open the possibility that the ransom was paid to God. Isaiah 53 specifically associates the Servant's suffering with the will of Yahweh. Secondly, the Ransom Saying and Isaiah 53 describe the sacrificial suffering and death of the victim as a voluntary act. Thirdly, in both the Ransom Saying and in Isaiah 53 the suffering and death constitute a substitutionary act. Fourthly, this voluntary, substitutionary sacrifice was offered by the One in order to atone for the sins of the many. And, finally, both the Ransom Saying and Isaiah 53 presuppose a situation of bondage on the part of the many.

The fact that Jesus described His passion in the same way in which the suffering and death of the Servant of Yahweh are described in Isaiah 53 indicates that Jesus regarded Himself as the Servant of Yahweh. Moreover, it indicates that Jesus interpreted Messianically also the sections of Isaiah 53 which describe the suffering of the Servant. And it indicates that whatever may be said of the suffering and death of the Servant may be said also of Jesus. He voluntarily gave His life as an expiatory ransom and as a substitute for the many.

The title "Servant" is used only in the Book of Acts (3:13,26; 4:27,30) as a title for Jesus. But Jesus is

frequently described in terms of the Servant figure of Isaiah. Preparatory oracles pointing to Jesus as the Servant of Yahweh were uttered by Simeon and John the Baptist (Lk. 2:29-35; Jn. 1:29,36). At the Baptism of Jesus and at the Transfiguration Yahweh testified that Jesus is His Servant. Jesus regarded the mission of the Servant as His own mission; He expected to experience the suffering and death of the Servant; and like the Servant of Yahweh He expected to be glorified. Matthew on two occasions concludes an incident in his narrative with the words, "This was to fulfil what was spoken by the prophet Isaiah," and with a quotation from the Servant Songs (Mt. 8:17; 12:17-21). All three synoptic Gospels record incidents in the life of Jesus and especially in His Passion which are strikingly similar to the description of the Servant of Yahweh in Isaiah. Johannine literature supports the opinion that the evangelists were aware of the significance of the Servant Songs when they wrote their accounts of the Gospel. Philip interpreted Isaiah 53:7,8 Messianically to the eunuch of Ethiopia (Ac. 8:35). The sermon of Peter in Acts 3:12-26 and the prayer of the Christians in Jerusalem recorded in Acts 4:24-30 use the term "Servant" as a title for Jesus. There are four points of contact between Isaiah 53 and 1 Peter 2:22-25. Isaiah 53:12 is a close parallel to Hebrews 9:28. Paul may have been thinking of the Servant of Yahweh as he wrote Philippians 2:5-11. It is on the basis of these passages

that the conclusion is drawn that the title "Servant" as it appears in the Book of Acts is influenced by the Servant Songs of Isaiah.

The fact that the title "Servant" is applied to Jesus in the New Testament indicates that in the New Testament the Servant Songs are interpreted Messianically and that Jesus Himself is regarded as the Servant of Yahweh. This identification makes possible a more complete equation of the Servant of Yahweh as he is described in Isaiah and Jesus than would be possible if the term "Servant" were not used as a title of Jesus. But since it is used, this lends support to the opinion that other titles of Jesus, like the title "Lamb of God" and the title "Righteous One" are also based on the Servant Songs even though the influence is not as clearly traceable as it is in the three titles just discussed.

The title "Lamb of God" is probably dependent on more than one passage in the Old Testament. The Passover victim, the morning and evening sacrifice, the guilt offering, Isaiah 53:7, and the Book of Enoch, chapters 89 and following, have all been suggested as possible backgrounds to the title. Isaiah 53:6 itself may refer to all the lambs which were sacrificed by Israel, whether Paschal victims, sin offerings, or burnt offerings. A synthesis of these ideas is probably the best solution to the problem of determining the Old Testament background to the title "Lamb of God" as it is

used in the New Testament. In this synthesis the comparison of the Servant of Yahweh and the sacrificial lamb (Is. 53:7) would occupy a prominent position.

The title "Lamb of God" associates the suffering and death of Jesus with the sacrificial system of the Old Testament. Like the sacrificial victims, He was without blemish and without spot. Moreover, He suffered patiently for sins which He did not commit. And His sacrifice atoned for the sins of others.

The title "Righteous One" is associated with the Servant Songs by the verbal parallel in Isaiah 53:11. The emphasis of the designation is on the sinlessness of the Servant. Therefore there is a parallel both to the term and to its significance in Jesus. He is called the Righteous One in the Book of Acts (3:14; 7:52; 22:14), and in the First Epistle of John (2:1,2; 2:29; 3:7). Jesus is also described as "righteous" in other passages of the New Testament, but there the word is a descriptive term rather than a title. The emphasis of the designation is on the innocence of the Servant. Therefore there is a parallel between Jesus and the Righteous Servant both in the term and in its significance.

It is apparent that a study of the Servant Songs is indispensable to an understanding of the titles of Jesus which have been discussed in this paper. Some questions have remained unanswered. To many of them no final answer

can be given. But it is certain that the Servant Songs have contributed to the significance of these titles of Jesus as they are used in the New Testament, and unless these titles are interpreted on the basis of the Servant Songs, much of their significance, including their theological significance, is lost. An understanding of the Old Testament always contributes to an understanding of the New Testament. This is no exception.

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