

CHAPTER 5

Johannine Christology and Prophetic Traditions: The Case of Isaiah

Catrin H. Williams

If earlier generations of Johannine scholars were content to give an affirmative nod regarding the influence of Isaiah on the Gospel of John, there has been a notable surge of interest in this topic during the past couple of decades. Whether the focus lies on some of the Gospel's distinctive themes or on individual passages,¹ a consensus is emerging that the Book of Isaiah, arguably more so than any other scriptural text, has had a profound influence on the content and even the structure of the Johannine narrative, particularly its presentation of Jesus.

A number of Isaianic motifs have much to contribute to our understanding of John's Christology as a form of Jewish messianism. These motifs include John's portrayal of Jesus as one who manifests—even embodies—the glory (1:14; 2:11; 17:4–5) and name of God (5:43; 17:6, 11–12, 22, 26),² evoking, among other scriptural resources, Isaiah's promise that the divine glory (Isa. 40:5;

cf. 60:1; 66:18) and divine name (52:6–7) will be revealed when the Lord returns to Zion.³ Closely related to this name-glory configuration is the divine self-declaration “I am (he)” (Hebrew: *אני ה' / אהיה*), frequently rendered as *ἐγώ εἰμι* in LXX Isaiah (41:4; 43:10; 46:4; 48:12; cf. 43:25; 45:18; 51:12; Deut. 32:39) and the most likely source of its “absolute” use by the Johannine Jesus (8:24, 28, 58; 13:19; cf. 4:26; 6:20; 18:5, 6, 8).⁴ John's appropriation of this enigmatic phrase also affords significant insights into the reception of Isaiah within the Gospel.⁵ A deliberate interplay of the polyvalent force of *ἐγώ εἰμι*—as a divine self-pronouncement but also as an everyday form of self-identification—can be detected as the narrative develops. Furthermore, Jesus's use of the bipartite *ἐγώ εἰμι* is invariably, and progressively, accompanied by thematic and structural parallels to several Isaianic passages; this strongly suggests that John has consciously reflected on both the setting and significance of “I am” as God's self-declaration, primarily in the Septuagint version of Isaiah. Consequently, the Johannine Jesus uses the phrase as a succinct expression of his identity as the revelatory and salvific presence of God. The close interlinking of *ἐγώ εἰμι* and key Isaianic themes suggests, moreover, that John does not simply draw on Isaiah “from memory” but works closely, as a scriptural exegete, with the text of the prophecies of Isaiah.

Traces of Isaianic influence have also been detected in what are often regarded as less “high” strands of Johannine Christology, that is, in motifs linked to the Isaianic servant. The introduction to the fourth so-called servant song (Isa. 52:13) provides the most likely theological impetus for John's language of exaltation (3:14; 8:28; 12:32) and glorification (12:28; 13:31–32),⁶ while Jesus's claim to be the light of the world (8:12; 9:5; cf. 3:19–21; 12:35–36) finds its closest analogue in the description, in the first and second songs, of the Lord's servant as a “light to the nations” (Isa. 42:6; 49:6) who opens eyes that are blind

3 God's “name” and “glory” are also frequently linked together in Isaiah (e.g., 25:1; 42:8; 43:7; 59:19).

4 It is often claimed that John's use of *ἐγώ εἰμι* echoes Exod. 31:4a (Hebrew: *אמר יהוה*), which is rendered in the Septuagint as *ἐγώ εἰμι ὁ ὢν*. It should be noted that Exod. 31:4 LXX gives greater prominence to *ὁ ὢν* than *ἐγώ εἰμι*, as Yahweh then declares to Moses: “He who is (*ὁ ὢν*) has sent me to you.” If Exod. 31:4 has influenced John's use of *ἐγώ εἰμι*, this has probably occurred indirectly through other divine self-declarations in the Hebrew Bible which can provide a more adequate explanation of Jesus's words.

5 Williams, *I Am He*, 255–303; *idem*, “‘I Am’ or ‘I Am He’? Self-Declaratory Pronouncements in the Fourth Gospel and Rabbinic Tradition,” in *Jesus in Johannine Tradition*, ed. Robert T. Fortna and Tom Thatcher (Louisville: Westminster John Knox, 2001), 343–52.

6 See further sections “He Saw His Glory and Spoke about Him” and “Glory, Light, and Name” below.

1 See, e.g., David M. Ball, “‘I Am’ in John's Gospel: Literary Function, Background and Theological Implications,” JSNTSup 124 (Sheffield: Sheffield Academic, 1996); Catrin H. Williams, *I Am He: The Interpretation of ‘Ani Hu’ in Jewish and Early Christian Literature*, WUNT 11/113 (Tübingen: Mohr Siebeck, 2000); Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000); Rainer Schwindt, *Gesichte der Herrlichkeit: Eine exegetisch-traditionsgeschichtliche Studie zur paulinischen und johanneischen Christologie*, HBS 50 (Freiburg: Herder, 2007); Daniel J. Brendsel, “Isaiah Saw His Glory”: *The Use of Isaiah 52–53 in John 12*, BZNW 208 (Berlin: Walter de Gruyter, 2014); Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015).

2 Franklin W. Young, “A Study of the Relation of Isaiah to the Fourth Gospel,” ZNW 46 (1955): 215–33; Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Early Christianity* (Grand Rapids: Eerdmans, 2003), 378–89; Nicole Clübici-Revneanu, *Die Herrlichkeit des Verherrlichten: Das Verständnis der 86ᾱ im Johannesevangelium*, WUNT 11/231 (Tübingen: Mohr Siebeck, 2007), 431–32, 450–54. See further Jarl E. Fossum, “In the Beginning was the Name: Onomatology as the Key to Johannine Christology,” in *The Image of the Invisible God: Essays on the Influence of Jewish Mysticism on Early Christianity*, NTOA 30 (Freiburg: Universitätsverlag Freiburg: Göttingen: Vandenhoeck & Ruprecht, 1995), 109–34; Charles A. Gieschen, *Angelomorphic Christology: Antecedents & Early Evidence*, AGJU 42 (Leiden: Brill, 1998), 271–80. See also Charles Gieschen's essay in this volume.

(42:7; cf. John 9:1–41).⁷ More difficult to pin down are possible Isaianic echoes in the Baptist's description of Jesus as "the lamb of God who takes away the sin of the world" (John 1:29; cf. 1:36), although the most likely interpretation is that Passover lamb imagery (cf. 19:14, 29, 36) has been combined with the description of the servant in Isa. 53 LXX: "[like a lamb [ὡς ἀρνός] before the shearer" (53:7), he "bears [φέρει] our sins" (53:4) and "bore the sins of many" (53:12).⁸ This Johannine scene may also end with allusions to the servant (42:1 LXX: ὁ ἐλκετός μου; cf. 45:4; 49:7) if the designation "the Chosen One of God" (ὁ ἐλκετός τοῦ θεοῦ) is accepted in John 1:34. The majority of manuscripts read "Son of God," but the alternative reading is early, and scribes are more likely to have altered the original designation to the favourite Johannine title (ὁ υἱός) than *vice versa*. The fact that the Baptist's testimony results directly from him seeing the Spirit remaining on Jesus offers further support for this Isaianic connection, in that it recalls the reference to God putting his Spirit on "my Chosen One" (Isa. 42:1).

The influence of Isaianic material about "the Lord" and "the servant" on Johannine Christology is of course widely acknowledged, but what is less often examined is whether these strands are left to stand side by side in John's Gospel or are underpinned by a more complex pattern or configuration. It could be argued that the connecting link(s) are to be sought in other christological features from within the Johannine text itself: central to Jesus's claims—as the one who can pronounce ἐγώ εἰμι, as the one who embodies God's glory and name—is his unique status as the eternal Word incarnate, the heavenly emissary, the Son who speaks and acts in unity with the Father. John's Gospel does, however, yield certain clues that the alignment or even the "fusion" of "Lord" and "servant" for christological ends is to be sought in (the interpretation of) the text of Isaiah. Some of the preliminary signposts for this particular configuration have already been identified. Larry Hurtado, for example, proposes that the early Christians—including the author of John's Gospel—found in the prophecies of Isaiah a "pattern of duality" involving two divine figures, God and a second figure (the servant) with unique status who shared in God's glory.⁹

7 For possible links between Jesus and the Isaianic servant in their capacity as the "witness" (Isa. 43:10) who brings justice/judgment (42:1, 4), see Lincoln, *Truth on Trial*, 40–41, 43–44, 46, 50.

8 See Jesper Tang Nielsen, "The Lamb of God: The Cognitive Structure of a Johannine Metaphor," in *Imagery in the Gospel of John*, ed. Jörg Frey, Jan G. van der Watt, and Ruben Zimmermann, WUNT 200 (Tübingen: Mohr Siebeck, 2006), 217–56.

9 Hurtado, *Lord Jesus Christ*, 388. However, the notion of "twoness in oneness" (Lincoln, *Truth on Trial*, 49) probably more aptly articulates the ways in which Isaianic material is employed

Moreover, Richard Bauckham argues that the association between "Lord" and "servant" emerges from John's "theologically creative" and interconnected reading of Isaiah 40–55,¹⁰ one that interprets "the witness, the humiliation, the death and the exaltation of the Servant of the Lord" as "the way in which God reveals his glory and demonstrates his deity to the world."¹¹

Building on these recent insights into the origins and contours of Johannine Christology, the aim of this particular study is to uncover other interpretative markers for the linking together of God and his servant, both from within John's Gospel and in the prophecies of Isaiah. To achieve this goal, the line of argument pursued in the essay is underpinned by a number of key factors or principles. First, there is the recognition that John's Gospel provides several overt clues regarding the importance it attaches to the testimony of Isaiah. The four explicit quotations from the book of Isaiah (John 1:23; 6:45; 12:38; 12:40) not only comprise a quarter of the Gospel's direct scriptural citations but three of them frame the beginning and end of Jesus's public ministry (Isa. 40:3 in John 1:23; Isa. 53:1 and 6:10 in John 12:38–40). The formula attached to the end of the first quotation, "as the prophet Isaiah said" (1:23), is restated as a fulfilment formula in 12:38 ("this was to fulfil the word said by the prophet Isaiah") and then twice repeated to confirm what "Isaiah said" (ἐφ' ἑν Ἠσαΐας). The striking resemblance between these citation formulas, and the fact that Isaiah is explicitly—and, for John, uniquely—signaled as the author of these scriptural statements suggest that they form a deliberate *inclusio* designed to highlight the framing of the narration of Jesus's public ministry through the testimony of the prophet Isaiah.

Secondly, this investigation will not seek to examine John's christological appropriation of Isaiah in a vacuum, that is, in isolation from Jewish biblical interpretation during the late Second Temple period and beyond. Close attention will be given in particular to John as an interpreter of the Septuagint version of Isaiah—a text which contains numerous elements distinctive to that translation—and this in line with the growing recognition among Septuagint scholars that LXX Isaiah, like Septuagint translations of other books, does not simply serve as a text-critical guide to the Hebrew *Vorlage*, but is a significant

for christological purposes in John's Gospel. This will become evident as individual signposts are investigated more fully later in this essay.

10 Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Carlisle: Paternoster, 1998), 47–51, 55–56, 63–68. See the section "He Saw His Glory and Spoke about Him" below.

11 Bauckham, *God Crucified*, 49.

witness in its own right to Jewish exegetical activity during the second and first centuries BCE.¹²

Thirdly, my analysis of the function of Isaianic "testimony" in John is informed by the widely circulating profile of Isaiah in late Second Temple Judaism as a visionary prophet who "sees" the future (e.g., Sir. 48:22–25; Josephus, *Ant.* 10.35),¹³ as well as his central role in Jewish debates about the (im)possibility of seeing God (e.g., Asc. Is. 3:8–10; b. *Yebamot* 49b).¹⁴ Isaiah's reputation as "the prophet who sees" accounts, to a large degree, for his presentation as a key prophet-witness in the Gospel of John (cf. 12:41). I will also seek to demonstrate that one of the decisive elements which gives exegetical legitimacy for the linking together of God and his servant, both within Isaiah (MT, LXX) and other Jewish interpretative traditions, is the identification of analogous features that can be described as "catchword associations."¹⁵ In other words, intratextual links within the prophecies of Isaiah can serve as important resources for John's hermeneutical strategies as far as the presentation of Jesus is concerned. The essay concludes with a brief comparative investigation of the theme of "seeing the exalted one," filtered through an Isaianic lens, in both John's Gospel and the Parables of Enoch.

"He Saw His Glory and Spoke about Him"

The juxtaposition of two Isaianic quotations (53:1; 6:10) in John's summary reflections on Jesus's ministry (12:38–40) is an appropriate point of departure for this investigation, because it is a passage in which the two quotations do not function merely as scriptural proof-texts but offer considerable pointers as to how the linking together of Isaiah's testimony about "the Lord" and "the servant" operates from an exegetical perspective. Indeed, John 12:38–41

12 Abi T. Ngunga, *Messianism in the Old Greek of Isaiah: An Intertextual Analysis*, FRLANT 245 (Göttingen: Vandenhoeck & Ruprecht, 2013); Frederik Poulsen, *God, His Servant, and the Nations in Isaiah 42:7–9*, FAT 11/73 (Tübingen: Mohr Siebeck, 2014), 118.

13 See further Joseph Blenkinsopp, *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids: Eerdmans, 2006), 106–28; Catrin H. Williams, "Seeing the Glory: The Reception of Isaiah's Call-Vision in Jn 12.41," in *Judaism, Jewish Identities and the Gospel Tradition: Essays in Honour of Maurice Casey*, ed. James G. Crossley (London: Equinox, 2010), 190–92, 196–97.

14 Williams, "Seeing the Glory," 192–94.

15 See also Catrin H. Williams, "John, Judaism, and 'Searching the Scriptures,'" in *John and Judaism*, ed. R. Alan Culpepper and Paul N. Anderson, RBS 87 (Atlanta: SBL Press, 2017), 77–100.

provides a valuable template for John's christological reading of Isaiah. The bringing together of these scriptural quotations has prompted the identification of several distinctive verbal connections between them in their wider contexts,¹⁶ particularly in the opening verses of Isaiah's temple vision (6:1–13) and in the introduction to the fourth servant song (52:13–53:12). John, in this respect, is building on a long history of associating Isaiah 6 with Isaiah 52–53: connections between them are already established at a compositional level in the Hebrew text,¹⁷ but the catchword links increase considerably in LXX Isaiah to strengthen their mutually interpretative relationship.

The most remarkable verbal link between the two passages in the Hebrew text is the use of the phrase "high and lifted up" (שָׁמַיְמָה וְנִשְׁבָּח) to describe the divine throne in the temple (Isa. 6:1) and to express the future exaltation and lifting up (שָׁמַיְמָה וְנִשְׁבָּח) of the servant (52:13). Additional links are established in the Septuagint text: the hem of God's robe (MT) is replaced by a reference to Isaiah seeing the glory (δόξα) that fills the temple (6:1 LXX) and it speaks of the glorification (δοξασθήσεται) of the servant (52:13 LXX).¹⁸ What is less often noted is that both Isaianic passages also contain strong visual emphasis, for one of their most striking affinities is the link between Isaiah "seeing" the Lord (6:1, 5 LXX: εἶδον; cf. 6:9–10 LXX) and the "seeing" of the glorification of the servant (52:13 LXX: ἰδοὺ; cf. 52:15 LXX: many nations will see [ὁψονταί] the servant).

What tips the balance concerning the importance of this juxtaposition for John is the explanatory comment that follows the two quotations: "Isaiah said these things [ταῦτα] because he saw his glory and spoke about him" (12:41).

16 See especially Craig A. Evans, "Obduracy and the Lord's Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring (Atlanta: Scholars, 1987), 221–36 (230–32); Bauckham, *God Crucified*, 49–51; Jörg Frey, "... dass sie meine Herrlichkeit schauen" (Joh 17.24): Zu Hintergrund, Sinn und Funktion der johanneischen Rede von der δόξα Jesu," NTS 54 (2008): 375–97 (385–86); Brendsel, "Isaiah Saw His Glory," 116–21; Jonathan Lett, "The Divine Identity of Jesus as the Reason for Israel's Unbelief in John 12:36–43," JBL 135 (2016): 159–73 (169–72).

17 Bernard Gosse, "Isaie 52:13–53:12 et Isale 6," RB 98 (1991): 537–43; Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford: Stanford University Press, 1998), 93–96.

18 The intensification of references to δόξα and δοξάζω in LXX Isaiah was already noted by L. K. Brockington, "The Greek Translator of Isaiah and his Interest in δόξα," VT 1 (1951): 23–32 (28); and, more recently, has been closely examined by Eugene Robert Ekblad, *Isaiah's Servant Poems According to the Septuagint: An Exegetical and Theological Study*, BET 23 (Leuven: Peeters, 1999).

If this explanation, as seems likely, acts as a commentary on *both* quotations,¹⁹ it indicates that they were not selected solely for the purpose of highlighting their shared emphasis on the themes of obduracy and unbelief.²⁰ Rather, they represent two pivotal "events" or "acts" of seeing which are linked together in the closest possible terms by being subsumed under the single reference to glory. In other words, John interprets Isaiah's call-vision in terms of him seeing Jesus as the glorious figure enthroned in the temple, but also as the occasion for the prophet having seen, ahead of time, the glory manifested by Jesus during his earthly life, and whose rejection ultimately leads to his glorification (12:23).²¹

This christological reading of Isaiah 6 and 52–53 affects the meaning of the two quotations in their new Johannine context. Regarding the identity of the speaker of the first quotation, "Lord, who has believed our message...?" (Isa. 53:1), the most likely contenders are Jesus or Isaiah himself. From the immediate context, Jesus could be envisaged as addressing God about people's lack of belief in his words ("our report"). Nevertheless, in this particular case it could be Isaiah who is regarded as addressing "the Lord" and articulating the presently fulfilled unbelief in the message or report about Jesus. If Jesus is the speaker, the vocative "Lord" (κύριε, only in Isa. 53:1 LXX) must be God; but if Isaiah is the speaker, the one addressed could be either Jesus or God. The subsequent quotation can offer clarification (Isa. 6:10) if one takes Jesus to be the one who responds by declaring that the obduracy brought about by God (who is consistently the referent of "he" in the quotation) means that those who lack belief cannot turn for Jesus to heal them (the subject, in an unexpected shift to "I" [cf. LXX], in the last line of the quotation). Given John's emphasis elsewhere on the impossibility of seeing God other than through Jesus (1:18; 6:46), and in view of John's christological estimation of Isaiah's temple vision (12:41), it would then follow that the two quotations function as a kind of scriptural dialogue: Jesus appears to the prophet and converses with him. As the embodiment of God's glory he becomes the bearer of the name κύριος (Isa. 53:1), not instead of God (cf. John 12:13),²² but because it is now extended to include Jesus in his oneness with the Father.

19 Although ταῦτα can be used in John's Gospel to refer to an earlier single statement (e.g., 9:22, 40), it is more commonly used to denote a series of preceding statements (e.g., 6:59; 8:30; 12:16; 13:21; 14:25).

20 The proposed function of this commentary (12:41) militates against an atomistic reading of both quotations which removes them from their wider narrative context.

21 Cf. especially Frey, "... dass sie meine Herrlichkeit schauen," 386.

22 As suggested by Riemer Roukema, "Jesus and the Divine Name in the Gospel of John," in *The Revelation of the Name YHWH to Moses: Perspectives from Judaism, the Pagan*

Other possible connotations of this exegetical pattern (John 12:38–41) come to light in the earlier sections of John 12, with many of its distinctive motifs evoking the passage in Isaiah immediately preceding Isa. 53:1.²³ The request of the Greeks to see (ἰδεῖν) Jesus (12:21) acts as a trigger for a series of statements echoing the description of the servant's exaltation and glorification: "See, my servant shall understand, and he shall be exalted and glorified greatly [καὶ ὑψωθήσεται καὶ δοξασθήσεται ὑψόδοξα] (Isa. 52:13 LXX). Similarly, Jesus declares, "The hour has come for the Son of Man to be glorified [δοξασθῆναι]" (12:23; cf. 12:28), and all (πάντας) will be drawn to him when he is lifted up (ὑψωθῶ) from the earth (12:32; cf. 12:34). This Johannine scene provides a striking parallel to the first divine oracle of the song (Isa. 52:13–15 LXX), which, more explicitly than the Hebrew text,²⁴ links the message about the servant to the response of many nations: their reaction will be one of amazement or wonder, because they, who have not been told about the servant, shall see (ὀψονταί). These features also yield valuable clues as to why Isa. 52:13–15, and specifically its Septuagint version, could have motivated John to describe Jesus's death and departure as his exaltation and glorification. Two key features will now be noted.

First, and in contrast to the Hebrew text (cf. 52:14, 15 MT), all aspects of God's introductory speech in Isa. 52:13–15 are *oriented towards the future*. This applies to God's promise about the exaltation and glorification of his servant (52:13), to his dishonouring among the people (52:14),²⁵ and to the amazement of nations and kings when they finally see and understand him. Hence, these statements are open to interpretation as predictions of divine actions finding

Greco-Roman World, and Early Christianity, ed. George H. van Kooten, TBN 9 (Leiden: Brill, 2006), 207–23; and implied by Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, BET 15 (Kampen: Pharos, 1996), 119–20.

23 Hans Walter Wolff, *Jesaja 53 im Urchristentum*, 3rd ed. (Berlin: Evangelische Verlagsanstalt, 1952), 83–85; Johannes Beutler, "Greeks Come to See Jesus (John 12:20f)," *Bib 71* (1990): 341–46; Mary L. Coloe, "Gentiles in the Gospel of John: Narrative Possibilities—John 12:12–43," in *Attitudes to Gentiles in Ancient Judaism and Early Christianity*, ed. David C. Sim and James S. McLaren (London: Bloomsbury, 2014), 209–23 (218–20); Brendsel, *Isaiah Saw His Glory*, 151–60, 161–211; Lett, "The Divine Identity of Jesus," 163–66.

24 Whereas the MT understands the relative pronoun in a neuter sense ("that" [ὅς]) which had not been told them ..., in the LXX it has a personal sense ("those" [οἱ] who were not told about him [the servant] shall see"). Cf. also the divine speech in Isa. 66:8: "I am coming to gather all the nations and tongues, and they shall come and shall see [ὀψονταί] my glory."

25 This involves interpreting the oracle as shifting from a statement *about* the servant (52:13) to one addressing him directly (52:14: σὺ and σὺν).

their eschatological fulfilment in Jesus.²⁶ Secondly, the casting of all the different facets of God's speech into future "events" means that *they lend themselves to mutual interpretation*. The most widespread estimation of the introduction (Isa. 52:13 MT and LXX) is that it offers an anticipatory outline of the exaltation that will *follow* the servant's suffering and death, that is, as described in the main part of the song (53:1–11). Others have proposed that John reads Isa. 52:13 as a summary assessment of the message of the song in its entirety: the exaltation of the servant is "the whole sequence of humiliation, suffering, death and vindication beyond death which chapter 53 describes. The Servant is exalted and glorified in and through his humiliation and suffering."²⁷ However, in view of the consistently future-orientated focus of Isa. 52:13 LXX and of what follows in 52:14–15 LXX, I propose that the "humiliation-as-exaltation" pattern is in fact already established in the Septuagint version of the oracle in these three verses, or at least that it has the potential to be read in this way: although the servant's appearance and "glory" (δόξα) will be "deglorified" (ἀδοξήσεται) in the eyes of other people,²⁸ he will, *at the same time*, be exalted and greatly glorified by God. It will be a glory "not from humans" (52:14 LXX); it will be a glory that is already manifested in, rather than following, the servant's humiliation.

Since the Septuagint version of Isa. 52:13–15 points to a twofold "vision" of the servant—one that characterizes those who see him in a physical sense (52:14) and the other centred on the divine perspective on "seeing" (52:13: ἰδοὺ)—this passage attests a motif that, I suggest, also features prominently in John 12, namely a shared interest in the *visual* aspect of exaltation and glorification and, more specifically, a focus on the unveiling of that which has so far been hidden. It amounts, in Johannine terms, to a vision of divine reality that can only be seen "from above." A much stronger connection is also forged

²⁶ The divine passives in Isa. 52:13 LXX are taken up by John (3:14; 12:23, 32, 34) and accentuated by the emphasis on the necessity of the act of "lifting up" (θεῖ) in 3:14 and 12:34.

²⁷ Bauckham, *God Crucified*, 64; cf. C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 247.

²⁸ The LXX translator introduces cognate terms (δοξασθήσεται, δόξα, ἀδοξήσεται) to establish a semantic association, as well as contrast, between 52:13, 14 and 53:2. Furthermore, the open-ended character of the reference to "exaltation" in Isa. 52:13 LXX (must it relate to the possible reference to *post mortem* resurrection in 53:8–9 LXX?) means that it lends itself to a range of possible interpretations. See Hans-Jürgen Hermisson, "The Fourth Servant Song in the Context of Second Isaiah," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 16–47 (39–40), who notes that the song uses "pictorial expressions" which obscure the concrete event(s).

in the Septuagint of Isaiah between the divine challenge to "see" the servant and the eventual "coming to see" attributed to the nations.²⁹ Also, in the same way as this Isaianic pattern acts as a reversal of the earlier divine judgment described in terms of "not seeing" (Isa. 6:9–10),³⁰ the Greeks who wish to "see" Jesus stand in stark contrast to those who, as "the prophet Isaiah said," were unable to believe in Jesus because their eyes had been blinded (John 12:37–40). The unexpected nature of God's revelation in his servant is, however, precisely that to which Isaiah himself was able to bear witness. In contrast to those who seek human "glory" or honour (12:43; cf. 5:44; 7:18; a theme also found in Isa. 52:14 LXX), Isaiah saw the visible manifestation of God's glory and spoke about him (12:41).

Analogical Exegesis and Christological Interpretation

I have dealt at considerable length with the intertextual relationship of John 12 and Isaiah 52:13–53:1, above all to demonstrate how certain features in the Septuagint translation of the fourth servant song have shaped John's understanding of Jesus and his earthly mission as the manifestation of God's glory. Many of these features are the result of two contextually distant Isaianic passages, albeit with shared verbal and/or thematic features, being interpreted in the light of the other. John, in this respect, is the beneficiary of exegetical patterns in LXX Isaiah that are now receiving much closer attention in Septuagint scholarship.³¹ These intratextual patterns, which can be described as a form of

²⁹ While the response of astonishment and silence on the part of the nations and kings could be interpreted in terms of judgment by God (see, e.g., Martin Hengel, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey [Grand Rapids: Eerdmans, 2004], 75–146 [122]), the description in Isa. 52:15 LXX is sufficiently concise for it to be able to accommodate a response by the nations that ultimately leads to proper seeing. Cf. also Isa. 49:7 LXX which, strikingly, adds ἀὐτὸν [=servant] as the object of a future seeing by kings (ἰδοὺραί). It is in this context, moreover, that the servant is also described as a "light to the nations" (49:6; cf. 42:6), which dovetails with the use of light imagery in John 12:34, 35–36.

³⁰ Cf. Blenkinsopp, *Opening the Sealed Book*, 82–83; Schwindt, *Gesichte der Herrlichkeit*, 75–76; Holly Beers, *The Followers of Jesus as the "Servant": Luke's Model from Isaiah for the Disciples in Luke-Acts*, LNTS 535 (London: Bloomsbury T&T Clark, 2015), 57.

³¹ Ekblad, *Isaiah's Servant Poems*; Ngunga, *Messianism in the Old Greek of Isaiah*; J. Ross Wagner, *Reading the Sealed Book: Old Greek Isaiah and the Problem of Septuagint Hermeneutics*, FAT 88 (Tübingen: Mohr Siebeck, 2013), 232–33: "The consistent attention G

analogical exegesis or "contextual exegesis,"³² can take various forms, but one of the most striking and consistently applied techniques in the Greek translation is its strategy of subjecting divergent terms in the Hebrew text to a form of lexical streamlining; this establishes closer harmonization between otherwise disparate verses and, in turn, generates several new interpretative possibilities.

Glory, Light and Name

The theological vocabulary examined earlier in this essay (*glory*/*glorification*, *exaltation*, *seeing*) evinces what can be described as close "semantic rapport"³³ between passages about "the Lord" and those about "the servant" in LXX Isaiah. Other examples of this shared vocabulary strengthen and can even expand the range of configurations at the interpreter's disposal. Thus, the verbs *δοξάζω* and *ὑψόω*, which are used by the translator of LXX Isaiah to render several different Hebrew verbs (six and eight verbs respectively), are found most frequently with reference to God.³⁴ The theological importance ascribed to these two Greek verbs in LXX Isaiah is further heightened by their pairing together to form a verbal correlation (cf. 4:2; 5:16; 10:15)³⁵ used to denote God's future and visible exaltation and glorification: "Now I will arise," says the Lord, "now I will be glorified (*δοξαθήσομαι*); now I will be exalted (*ὑψωθήσομαι*). Now you will see (*ὄψεσθε*); now you will perceive" (33:10–11; cf. 49:3–5). This creates an intratextual connection between Isa. 33:10–11 and 52:13–15, one which, based on their common juxtaposition of the language of glorification, exaltation and "seeing," forges a closer association between God and his servant,³⁶ to the

[translator of LXX Isaiah] devotes to intratextuality within his translation largely accounts for the 'Isaian' character of his own interpretive expansions of the parent text." See further J. Ross Wagner, "Translation and Interpretation in Old Greek Isaiah" in *Transmission and Interpretation of the Book of Isaiah in the Context of Intra- and Interreligious Debates*, ed. Florian Wilk and Peter Gemeinhardt, BETL 280 (Leuven: Peeters, 2016), 63–84.

32 Ekblad, *Isaiah's Servant Poems*, 28–29.

33 Ekblad, *Isaiah's Servant Poems*, 181.

34 God is the object of *δοξάζω* in Isa. 5:16; 24:23; 25:1; 33:10; 42:10; 43:23 LXX. At other times God is described as glorifying others: the remnant of Israel (4:2); Israel (43:4; 44:23); the servant (52:13), an unnamed individual (55:5). The verb *ὑψόω* is used to refer to God in Isa. 2:11, 17; 54:6; 12:4, 6; 30:18; 33:10; 40:25 LXX.

35 The three-part declaration in 52:13 MT (*וְנִשְׂא וְנִגְלַח וְנִדְוָה*) is therefore condensed into a twofold formulation in 52:13 LXX. See further Ofried Hofius, "Zur Septuaginta-Übersetzung von Jes 52,13b," *ZNW* 104 (1992): 107–10.

36 Hengel, "The Effective History of Isaiah 53," 121; cf. Ekblad, *Isaiah's Servant Poems*, 181–82, 283–84.

extent that the eschatological manifestation of God's glory (cf. 4:2 LXX) can be regarded as "seen" in the servant.

This interpretative strategy in LXX Isaiah of strengthening existing links and establishing new ones between "Lord" and "servant" passages extends well beyond the fourth servant song, and traces of these additional intratextual connections—particularly with the other three songs—can also be detected in other parts of John's Gospel. Closely related to the evidence so far surveyed is the shared Isaianic and Johannine emphasis upon the theme of *future mutual glorification*: as with God and Jesus, in his capacity as the Son of Man (John 13:31–32), the servant will be glorified before the Lord (Isa. 49:5 LXX: *δοξαθήσομαι*), which is also the means for the Lord to be glorified (49:3 LXX: *δοξαθήσομαι*).³⁷ This verbal linkage is much closer in the Septuagint, because *δοξάζω* is used in both Isa. 49:3 and 49:5 to render two different Hebrew verbs (*מָדַד* and *כָּבֵד*). These expressions of reciprocal glorification in LXX Isaiah also serve to clarify Yahweh's earlier assertion, "my glory I give to no other" (MT and LXX: 42:8; 48:11), in that he will in fact give his glory to the servant, who is the focus of the immediately preceding statements in 42:1–7.³⁸

Several other examples can be adduced where LXX Isaiah, in a more consistent and overt fashion than the Hebrew text, brings together actions and designations attributed to both Yahweh and his servant. Many of these examples also represent theological motifs ascribed to Jesus in the Gospel of John. The following motifs can be noted in particular. First, there is increased emphasis in LXX Isaiah on "light" (*φῶς*) as an attribute or gift shared by Yahweh and his servant. The Lord's ordinances are light (Isa. 26:9 LXX), as is his appearance (4:5 LXX), and the house of Jacob (2:5, MT and LXX) and the nations (60:2–3, MT and LXX) shall walk in his light. The connection between them becomes more direct when it is stated that both the servant (42:6; 49:6) and the Lord's salvation and judgment (51:4) will be a light to the nations (*φῶς ἐθνῶν*). Secondly, whereas the Lord is said to lead and bring forth the blind (42:16; 43:8), the servant—who is distinguished from the *servants* (plural) who are blind

37 Isa. 49:3 LXX: "And he [God] said to me [the servant], 'You are my slave, Israel, and in you I will be glorified [*δοξαθήσομαι*].'"

38 See especially Hurtado, *Lord Jesus Christ*, 380, who examines the relevance of Isa. 42:8 LXX for declarations closely associating God's glory with Jesus (John 11:4, 40; 17:5, 24). See also Lincoln, *Truth on Trial*, 45, 48, and, with reference to the christological reading of Isa. 42:8 by Justin Martyr (*Dial.* 65:7), see Hurtado, *Lord Jesus Christ*, 386–87; *idem*, "Jesus" as God's Name, and Jesus as God's Embodied Name in Justin Martyr," in *Justin Martyr and His Worlds*, ed. Sara Parvis and Paul Foster (Minneapolis: Fortress, 2007), 128–36 (132–35); Chibici Revneanu, *Die Herrlichkeit des Verherrlichten*, 386n36.

(42:18–19 LXX, though singular in MT)—is the one who opens their eyes (42:7). Thirdly, in Isa. 45:19 LXX it is the Lord who declares truth (ἀνταγγέλλων ἀληθείαν), and in Isa. 42:3 LXX the servant is the one who brings forth judgment for truth (LXX: εἰς ἀληθείαν ἐξολεῖ χρίσιν; MT: bring forth judgment). And although it is stated that no one is righteous except the Lord (45:21), the servant is himself described as “the righteous one” (53:11, MT and LXX).³⁹

While the intensification of catchword links in LXX Isaiah has the capacity to forge a much closer association (than in MT) between God and his servant, even to the point that their acts and attributes become virtually interchangeable, certain other translational/interpretative decisions taken by the Septuagint translator could even encourage interpreters to visualize the servant as the *embodiment* of God's glory and name. Eugene Ekblad thus innovatively proposes that an alignment of this kind would be suggested—or even already deliberately established—in LXX Isaiah by the close verbal resemblance between the call in Isa. 30:27 LXX, “See (ἴδου), the name of the Lord comes after a long time (διὰ χρόνου ἔρχεται πολλοῦ),” and the divine oracle introducing the second servant song, “After a long time he [or: it] shall stand (διὰ χρόνου πολλοῦ στήσεται), says the Lord” (49:1).⁴⁰ In other words, the coming of God's name is fulfilled or enacted in the appearance of his servant,⁴¹ who proceeds to describe his own calling “from the womb” (49:1), the one in whom the Lord will be glorified (49:3). This kind of interpretation is certainly encouraged by the contextually closer juxtaposition of the words, “Let him hear the voice of his servant” and “Trust in the name of the Lord [ἐπὶ τῷ ὀνόματι κυρίου]” in Isa. 50:10 LXX, particularly as these exhortations are accompanied by a statement highlighting the lack of light (φῶς) among those who walk in darkness (50:10; cf. 42:6; 49:6). Once this exegetical link (Name=servant) has been

³⁹ To bolster his argument that LXX Isaiah attests a coherent and multi-layered form of messianism (contra Blenkinsopp, *Opening the Sealed Book*, 260), Ngunga (*Messianism in the Old Greek of Isaiah*, 166, 172–74, 181, 185–86, 191–92) identifies further catchword links between the servant songs and the Davidic royal traditions of Isaiah 9 and 11, including their heightened shared emphasis on: judgment and truth (11:1–5; 42:1–4); the hope of the nations for an eschatological figure (11:10; 42:4); light (9:1–7; 42:6; 49:6); spirit of understanding (11:1–10; 52:13; 53:2, 11).

⁴⁰ Ekblad, *Isaiah's Servant Poems*, 91–94. The emphasis in MT is on distant places (far away) rather than on time (after a long time), and it is the servant rather than the Lord who calls for a hearing from the nations.

⁴¹ One other possible example is that the neuter pronoun τοῦτό in Isa. 42:8 LXX can refer to “light” as well as “name” (both of which are neuter nouns), so that the statement can be read as follows: “I am the Lord; this (i.e., the light, who is the servant) is my name; my glory I give to no other.” See further Hurtado, *Lord Jesus Christ*, 387.

activated, it can be identified elsewhere as well, particularly in passages where the same catchwords recur. Therefore, the Lord's glorious deeds are to be declared among the nations because “his name has been exalted [ὕψωθη]” (12:4 LXX), and the word of the Lord is to be heard in order that “the name of the Lord may be glorified [δοξασθῇ]” (66:5 LXX; cf. 24:15; 59:19; 63:14). The nations, moreover, are described as not having heard the Lord's name or having seen his glory (66:19; cf. Isa. 52:15 LXX); this is a name by which he is to be called (cf. 41:25; 63:19; 64:7[6]; 65:1, 15) and revealed (64:2[1]). All who have been called by the Lord's name are to be gathered, because the Lord “prepared him [κατεσκεύασα αὐτόν] in my glory, and I formed and made him [αὐτόν]” (43:7 LXX).

One other element pointing to this “name-glory-servant” configuration in LXX Isaiah is its striking multiple references to “the arm of the Lord.” When it is stated, for example, that the servant establishes judgment on earth and the Gentiles “will hope” (ἐλπιούσιν) “in his name” (ἐπὶ τῷ ὀνόματι αὐτοῦ) (42:4 LXX),⁴² this may evoke the earlier Isaianic declaration, “the way of the Lord is judgment, we have hoped in your name [ἠλπίσαμεν ἐπὶ τῷ ὀνόματί σου]” (26:8 LXX). But also—within a more closely and perhaps deliberately linked context⁴³—it can be read as analogous to God's proclamation that his judgment is a “light to nations” (cf. 42:6; 49:6) and that the nations and islands will hope (ἐλπιούσιν) “in my arm” (εἰς τὸν βραχίονά μου) (51:5 LXX; MT: “arms”).⁴⁴ An analogical-intratextual connection based on such close verbal resemblances promotes the identification of the servant with the Lord's arm. This, as will be demonstrated in the next section of the essay, is of particular relevance for the study of John's reception of Isaiah given that the quotation of Isa. 53:1 in John 12:38 includes the phrase “the arm of the Lord.”

The Revelation of “the Arm of the Lord”

For this purpose I would like to revisit a suggestion I made in an earlier study about the wider possible christological importance of the phrase “the arm of the Lord” (ὁ βραχίον κυρίου) in the scriptural citation in John 12:38: “Lord, who has believed our report, to whom has the arm of the Lord been revealed?”⁴⁵

⁴² There is much discussion about this declaration, because the MT refers to the nations' hope in the Lord's teaching. See further Ekblad, *Isaiah's Servant Poems*, 68–70.

⁴³ Blenkinsopp, *Opening the Sealed Book*, 253.

⁴⁴ Interestingly, 1QIsa* 51:5 also reads the singular “arm”: “His arm will judge the people.”

⁴⁵ Carlin H. Williams, “The Testimony of Isaiah and Johanne Christology” in *As Those Who Are Taught: The Interpretation of Isaiah from the LXX to the SBL*, ed. Claire Mathews McGinnis and Patricia K. Tull (Atlanta: SBL, 2006), 107–24 (121–22). A similar suggestion

It is fair to say that the substance and possible significance of this quotation, which agrees entirely with the LXX version of Isa. 53:1, has received relatively little attention by Johannine scholars. This is because the focus has been on its first line as providing scriptural proof for the unbelief encountered by Jesus during his ministry. In other words, the emphasis on blindness as the reason for unbelief (Isa. 6:10) often becomes the "hermeneutical lens" for interpreting the first quotation as well (53:1).⁴⁶ However, since John elsewhere only retains words and clauses in scriptural citations that are of direct relevance to their new surrounding context, the question arises why John has not limited his quotation of Isa. 53:1 to the first line alone. Several commentators have proposed that the purpose of the quotation as a whole is to encapsulate Isaiah's prediction that Jesus's actions/signs ("the arm of the Lord") and his words ("our message/report," or, in the Hebrew text: "what we have heard") would not lead to belief,⁴⁷ despite the fact that his signs were the visible manifestation of God's powerful "arm." It seems clear that both lines of the quotation, when taken together, do highlight the importance of "seeing" for the purpose of belief (which Jesus's signs were designed to encourage).⁴⁸ However, the fact that the immediately previous verse points clearly to Jesus himself as the object of belief (John 12:37: οὐκ ἐπίστευον εἰς αὐτόν) heightens the possibility that the revelation (ἀπεκάλυψε) described in the second line of the quotation (12:38) is not interpreted with reference to his signs alone but expresses an important

was hinted at but not explored by Hurtado (*Lord Jesus Christ*, 375, 388); it has, more recently, been pursued by Lett ("The Divine Identity of Jesus"), but without reference to John's exegetical strategy as far as the underlying Isaianic text is concerned.

⁴⁶ Lett, "The Divine Identity of Jesus," 161.

⁴⁷ See, e.g., Raymond E. Brown, *The Gospel According to John (1–XII): Introduction, Translation, and Notes*, AB 29 (New York: Doubleday, 1966), 485; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (London: SPCK, 1978), 431; cf. Bruce G. Schuchard, *Scripture Within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta: Scholars Press, 1992), 89; Andreas Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium*, WUNT 11/83 (Tübingen: Mohr Siebeck 1996), 230–31; Andrew T. Lincoln, *The Gospel According to St John*, BNTC (London: Continuum, 2005), 357.

⁴⁸ However, as noted by Menken (*Old Testament Quotations*, 108), it is difficult to interpret the words "our report" (first line of quotation) with reference to Jesus's words because the preceding verse (12:37) only refers to Jesus's signs, not his words/speech; furthermore, all references to ears and hearing have been removed from the quotation of Isa. 6:10 in John 12:40. See further 150 below.

christological statement: Jesus is understood to be the visible embodiment of "the arm of the Lord."

This proposed interpretation of Isa. 53:1 is, I propose, supported by the fact that John is not averse to applying metaphorical images to Jesus elsewhere in the narrative, and one suspects that the "arm" metaphor has been overlooked because its fixedness in a scriptural quotation suggests that it was inherited and only loosely appropriated by John. In addition, several contextual features in John 12, underpinned by analogous elements in LXX Isaiah, support the view that John has retained the second line of Isa. 53:1 to accentuate that Jesus, in fulfilment of Isaiah's prophecies about the *servant*, embodies what it means, in Johannine terms, to speak of the revelation of "the arm of the Lord."

First, if John, as suggested above, reads Isa. 53:1 and 6:10 and their wider contexts as two interconnected passages (cf. 12:41), and since several allusions to the opening of the fourth servant song can be identified in earlier parts of John 12, this points to John's familiarity with the original setting of (LXX) Isaiah's words about the servant. Reflections in the form of questions are offered in Isa. 53:1 LXX by those who, within their Isaianic context, cannot include the nations who are yet to "see" the servant (52:15); from a Johannine perspective, these are the words of a group ("we") to which Isaiah belongs as witness ("who has believed our report?"). This group then proceeds to consider the servant's fate (cf. Isa. 53:2–10),⁴⁹ which cannot be isolated from the unexpected content of the preceding divine oracle (52:13–15). As a result, the report (LXX: ἀκού) concerns the revelation of "the arm of the Lord"⁵⁰ in the humiliation and exaltation/glorification of the servant (cf. John 12:20–36). The bridge-like character of Isa. 53:1 fits well in its new Johannine setting, where the evaluation of Jesus's death and departure is set out *before* the narrated events themselves. This also means that the revelation of "the arm of the Lord"—and the response to it—extends beyond Jesus's public ministry and his doing of signs.

Secondly, there are already hints in LXX Isaiah of a certain "separateness" between the Lord and his personified arm, which is presented as God's chosen instrument of deliverance in the world (40:10–11; 51:5; 52:10; 59:16; 63:5, 12;

⁴⁹ Cf. Brendsel, *Isaiah Saw His Glory*, 106: "As the body of the song will make clear, the arrival of Yahweh's 'arm' in saving power is to be witnessed in the suffering of the Servant."

⁵⁰ Interpreting the reference to "our report" (Isa. 53:1) in the first quotation (John 12:38) as denoting—or at least including—Isaiah's testimony fits well with John's own references in the immediate context to the prophet's "word" (12:38) and to what "Isaiah said" (12:38, 39, 41). See further Judith Lieu, "Narrative Analysis and Scripture in John," in *The Old Testament in the New Testament: Essays in Honour of J.L. North*, ed. Steve Moyise, JSNTSup 189 (Sheffield: Sheffield Academic, 2000), 149.

cf. 30:30; 62:8). As some of these passages also point to a close alignment between the Lord's arm and his servant (cf. Isa. 42:4 LXX and 51:5 LXX),⁵¹ Isaiah 52–53 LXX suggests that the "arm" is to be *identified* with the servant.⁵² Indeed, different from the Hebrew text of 53:1 where the arm of the Lord is interpreted metaphorically as revealed *upon* the servant (נִרְאָה עָלָיו),⁵³ in LXX Isaiah, as in John's quotation, it is "the Lord" himself who is addressed (κύριε, hence not the servant) and, pointing to a distinct figure who is at the same time the instrument of God's deliverance, "the Lord" is asked: "To whom (τίνι) has the arm of the Lord been revealed?" The unspoken answer to this question is that the arm has been revealed to Israel, which contrasts with the future "seeing" of the servant by the nations. Also, immediately after the question about the revelation of "the arm," both the Hebrew and LXX texts move swiftly to a statement, in 53:2, about the servant; it is before him, according to the Septuagint version (ἐναντίον αὐτοῦ), that "we announced" (ἀνγγελάμεν) and, moreover, "we saw him" (καὶ εἶδομεν αὐτόν). Once again the emphasis in this Isaianic unit upon the servant as the object of seeing, as the content of divine revelation, encourages his identification as the embodiment of the arm of the Lord.

Thirdly, in the light of these contextually close features in LXX Isaiah, it is striking that, as one moves *backwards* in the Isaianic text and also in the Johannine narrative, the image of the Lord's arm provides an important link between the Lord and his servant in relation to two other passages: Isa. 52:7–15 and Isa. 40:9–11. The relevance of Isaiah 40, on the one hand, is accentuated by the fact that the first occurrence in John's Gospel of the citation formula, "as Isaiah said," is tied to John the Baptist's proclamation of the way of the Lord as a means of revealing God's glory (John 12:38, 39, 41). On the other hand, Isa. 52:7–15 describes the pivotal moment in that journey: the return of the Lord to Zion which, again "as Isaiah said" (John 12:38, 39, 41), leads to the revelation of God's glory in his servant. The *inclusio* produced by these passages helps to explain the association between "the Lord" and "the servant" and also the prominence of the theme of kingship, in that there are striking resonances of Isaiah's prophesies about the Lord's return as victorious king in John's presentation of Jesus's

51 The nations hope in the servant's name (42:4) and in the Lord's arm (51:5). Though much further apart, Isa. 26:11 betrays an interest in the themes of "lifting up" (ὑψήσας σου ὁ βασιλεὺς) and the hiddenness (cf. 42:2; 49:2; 50:4) of the Lord's arm until its revelation.

52 See further Ekblad, *Isaiah's Servant Poems*, 197–98, 200–201, 285n41; Ngunga, *Messianism in the Old Greek of Isaiah*, 187–89.

53 Cf. Hermisson, "The Fourth Servant Song in the Context of Second Isaiah," 35.

entry into Jerusalem. These resonances include the inclusion of words recalling Isa. 40:9 LXX ("Do not fear") in the quotation from Zech. 9:9 in John 12:13. Isaiah 40:9–11—like Zechariah 9—pronounces the visible manifestation (δῶν) of the God/king who comes (ἔρχεται) to Zion. This finds its fulfilment in the Lord's procession to Jerusalem (Isa. 52:7–10), in which it is declared, "Your God shall reign" (52:7 LXX; cf. the addition of the designation "the King of Israel" in John's version of Ps. 118[117]:25–26).

In what ways, therefore, does the motif of "the arm of the Lord" (Isa. 53:1) enable John to combine, with reference to Jesus, the events of the triumphal return of the Lord to Zion and the work of his servant? Or, posed differently, how, from a Johannine perspective, does the way of the Lord become the way of Jesus, and how does it operate *exegetically and analogically* to identify the glorification of the servant as the manifestation of God's kingship and glory? A valuable clue is provided, I suggest, by the emphasis on "the arm" and "the servant" as the object(s) of seeing, as the content of divine revelation (52:13, 15; 53:1). This connection is already set up earlier in Isaiah 52, in the promise that, when the Lord shall reign over Zion, his arm will be visibly manifested before the nations: "The Lord shall reveal [ἀποκαλύψει; MT: has revealed] his holy arm in the sight of all the nations, and all the ends of the earth shall see [ὄψοντα] the salvation that comes from God" (52:10 LXX). The presence of common vocabulary (the Lord's arm, the nations, reveal), even of the same verbal forms (ὄψοντα), suggests that Isa. 52:10 and 52:13–53:1 LXX lent themselves to mutual interpretation: the arm of the Lord to be revealed to the nations can be identified with the servant who will be exalted and glorified.

The other analogous text, namely the first Isaianic affirmation of the coming of the Lord to Zion (40:9–11), virtually personifies the Lord's arm: "The Lord comes with strength and his arm with dominion" (40:10 LXX). Additional verbal and thematic links with the other descriptions of the revelation of the divine arm can be detected here, particularly as the purpose of the Lord's return is explained in terms of the universal disclosure of his glory and salvation: "Then the glory of the Lord shall be seen [ὁφθησεται] and all flesh shall see [ὄψεται] the salvation of God" (40:5 LXX).⁵⁴ An interconnected reading of these three passages (Isa. 40:5–11; 52:7–10; 52:13–53:1), based on their shared motif of "the arm of the Lord," leads to the following configuration: the glorified

54 On the "implied visual perceptibility of YHWH's return" in Isa. 40:1–11 and 52:7–10, see Christina Ehring, "YHWH's Return in Isaiah 40:1–11* and 52:7–10: Pre-exilic Cultic Traditions of Jerusalem and Babylonian Influence," in *Remembering and Forgetting in Early Second Temple Judah*, ed. Ehud Ben Zvi and Christoph Levin, FAT 85 (Tübingen: Mohr Siebeck, 2012), 91–104.

servant, through his humiliation and exaltation, is the one in whom God's salvation and glory will be revealed in the sight of all the nations.

The analogical exegesis discernible in LXX Isaiah has, I suggest, prompted John to strengthen these intratextual links for christological purposes: the fusion of prophetic promises about the coming of the Lord and the exaltation of his servant, further juxtaposed with Isaiah's vision of God's glory (6:1–13), becomes John's interpretative lens for depicting the transitional events between Jesus's public ministry and his death. The kingship of God (Isa. 6:1, 5: 52:7) is manifested in Jesus, his servant, who enters the city of Jerusalem as king in preparation for his "enthronement" on the cross (cf. John 18:33–37; 19:14, 19–22). And while God's glory fills the earth (Isa. 6:3) the promise of its visible manifestation in the world (40:5) is realized in Jesus, whose death signifies his exaltation and glorification. This supreme disclosure of kingly glory cannot, for Isaiah, be separated from the message that God's salvation will be seen by "all flesh" (40:5), by "all nations" (cf. 52:10, 15), and this is illustrated in John's Gospel by the request of the Greeks to see Jesus, in anticipation that all will be drawn to him after his lifting up on the cross (12:32).

"I Am" and the "Lifting Up" of Jesus/the Servant

Consideration must finally be given to a Johannine passage which is undergirded by a different kind of interpretative manoeuvre linked to LXX Isaiah, namely Jesus's pronouncement in 8:28, where his Jewish opponents are ascribed the role of agents in his elevation/exaltation on the cross: "When you have lifted up (ὑψώσῃτε) the Son of Man, then you will know that I am [he] [ἐγὼ εἰμι]." The fusion of Isaianic "Lord" and "servant" material identified elsewhere in John's narrative finds overt expression here in the drawing out of the revelatory significance of the crucifixion: the consequence of the "lifting up" of Jesus is that it will lead to recognition of his identity as the visible manifestation of God, the bearer of his exclusive self-declaration.⁵⁵ In what is arguably John's most thoroughgoing attempt at explaining Jesus's use of ἐγὼ εἰμι, the claim is set within the context of his unique relationship with the Father: everything he does and says comes from God (8:28b), who sent Jesus and remained with him throughout his mission, even on the cross (8:29).

Nevertheless, the *reasoning* behind drawing these two Isaianic motifs together in John 8:28 to express Jesus's oneness with God becomes clearer when

⁵⁵ As emphasized by Bauckham (*God Crucified*, 65), very few commentators have recognized how John 8:28 brings the "two sets of [Isaianic] sayings into theological relationship." See further Lincoln, *Truth on Trial*, 89–90; idem, *Gospel*, 269; Brendsel, "Isaiah Saw His Glory," 132.

it is noted that the closest Isaianic parallel to Jesus's words (τότε γνώσεσθε ὅτι ἐγὼ εἰμι), and to its setting as a Johannine "trial" scene, occurs in Isa. 43:10 LXX: ἰνα γνώτε καὶ πιστεύσῃτε καὶ συνῆτε ὅτι ἐγὼ εἰμι.⁵⁶ According to the Hebrew text, Yahweh addresses Jacob/Israel as his witnesses (plural) and chosen servant (singular) to attest his unique sovereignty (cf. 44:1, 8),⁵⁷ although the differentiation in numbers could be interpreted as indicating that Jacob/Israel and the Lord's servant are challenged, as *separate subjects*, "to know and believe me and understand that I am he." This is certainly how the verse is understood in the Targum of Isaiah, where both Israel and the Messiah ("my servant the Messiah") are called upon to act as witnesses.⁵⁸ The number is extended to three in Isa. 43:10 LXX, where the Lord as witness is also added:

Become my witnesses; I too am a witness (κἀγὼ μάρτυς), says the Lord God, and my servant whom I have chosen (καὶ ὁ παῖς ὃν ἐξελέξαμην), so that you may know and believe and understand that I am (ἐγὼ εἰμι). Before me there was no god, nor shall there be any after me.

That the LXX version of Isa. 43:10 was known by John is supported by Jesus's earlier defence of the validity of his testimony by claiming that the Father also bears witness to him (8:14, 18). Furthermore, the addition of God as witness to that of the "servant whom I have chosen" in Isa. 43:10a LXX produces a sequence of clauses in which the ἐγὼ εἰμι claim that follows (43:10b) could be interpreted as the joint proclamation of the Lord and his servant. The insertion of the words κἀγὼ μάρτυς has the effect of separating the call for Israel to become a plurality of witnesses (2nd person pl. imperative: γένησθε) from the subsequent assertion about the Lord and the individual servant, both of whom are, consequently, closely aligned to each other as *existing* witnesses. It then follows that it is Israel as witnesses—not the servant—who is called to know, believe, and understand ὅτι ἐγὼ εἰμι (again, all verbal forms are 2nd person plural: γνώτε καὶ πιστεύσῃτε καὶ συνῆτε). In addition, the clause sequence could be read in such a way that Israel is addressed by both the Lord and the servant

⁵⁶ See especially Ball, "I Am" in John's Gospel, 188–91; Williams, *I am He*, 269–75.

⁵⁷ Jacob/Israel is addressed as "servant" in the singular in the following passages (MT and LXX): Isa. 41:8–9, 44:1–2, 21, 45:14, 48:20.

⁵⁸ See Bruce D. Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum*, JSOTSup 23 (Sheffield: JSOT Press, 1982), 90–93; idem, "Two in One: Renderings of the Book of Isaiah in Targum Jonathan," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. Craig C. Broyles and Craig A. Evans, 2 vols., VTSup 70 (Leiden: Brill, 1997), 2:547–62 (556–57).

(ἀγείν κύριος ὁ θεός καὶ ὁ παῖς), so that both together become the referent of ἐγώ εἰμι, again encouraged by the absence of the personal pronominal object, "(believe) me," from the LXX text (cf. MT: בְּיָדֵינוּ). Christological justification for Jesus's claim to the divine "I am" may be established on the basis of his identity as the incarnate Word and only Son, but the exegetical legitimization for such a claim arises from the overt—but intriguing—association of "Lord" and "servant" in Isa. 43:10 LXX.

Seeing the Exalted One: Isaiah, John, and the Parables of Enoch

If John, as I have argued, engages in an interconnected reading of a cluster of Isaianic passages, the aim of this final section of the essay is to situate specific features of John's reception of Isaiah more broadly within Jewish scriptural interpretation during the first century CE. In particular, I will attempt to determine whether the close association between "the Lord" and the Isaianic servant underpinning significant aspects of Johannine Christology finds any parallels or analogues in late Second Temple Jewish traditions. The complex and challenging nature of this kind of exercise is, of course, widely acknowledged. The prophecies of Isaiah were undoubtedly the subject of extensive and varied exegetical activity in late Second Temple Judaism,⁵⁹ but Jewish interpretations of material relating to the Isaianic servant are more limited.⁶⁰ And, where they do exist, they largely adopt a collective rather than individual—and, in the latter case, more non-messianic than messianic—understanding of the passages in question.⁶¹

59 On this vast topic, see, e.g., Darrell D. Hannah, "Isaiah within Judaism of the Second Temple Period," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (London: T&T Clark, 2005), 7–33; Christian Metzenthin, *Jesaja-Auslegung in Qumran*, ATANT 98 (Zürich: Theologischer Verlag, 2010); and the various essays in Craig C. Broyles and Craig A. Evans, eds., *Writing & Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, 2 vols., VTSup 70 (Leiden: Brill, 1997).

60 On the relevant Jewish "servant" traditions, see especially Sydney H. T. Page, "The Suffering Servant Between the Testaments," *NRS* 31 (1985): 481–97; Hengel, "The Effective History of Isaiah 53," 75–146; Hannah, "Isaiah within Judaism of the Second Temple Period," 27–32; Blenkinsopp, *Opening the Sealed Book*, 259–93; John J. Collins, "A Messiah Before Jesus?," in *Christian Beginnings and the Dead Sea Scrolls*, ed. John J. Collins and Craig A. Evans (Grand Rapids: Baker Academic, 2006), 15–35; Beers, *The Followers of Jesus as the "Servant"*, 49–84.

61 E.g., Dan. 11:33–34; 12:2–3; Wis. 2–5; IQS VIII, 1–7; IQH XII, 8, 22–23; XV, 10; XVI, 10–11, 26–27; 4Q541 9 I, 2, 5–6. On the Self-Glorification Hymn (4Q471; 4Q427 7 I; IQH* XXVI, 6–9;

The individual eschatological figure depicted in 1 Enoch 37–71 does, in this respect, represent a rare and significant exception. Many of the titles, attributes and activities of this messianic figure (cf. 1 En. 48:10; 52:4) have been shaped by a configuration of motifs drawn from the Isaianic servant songs as well as Isaiah 11 and 14,⁶² and whose function, at least in part, is to fill in the gaps left by Daniel 7 concerning the identity and status of "the one like a son of man."⁶³

Whereas the scriptural conflations investigated earlier in this essay, with reference to John's Gospel, have primarily been intratextual in nature and form a discernible "Isaianic" pattern, the descriptions of the Chosen Son of Man in the Parables of Enoch bring Danielic and Isaianic material, as well as several other scriptural resources, into dialogue with each other. A comparative study of the reception of Isaiah in the Parables and John's Gospel, particularly their alignment of God with a second figure, must also contend with the very different textual/exegetical bases with which one works. In earlier sections of this study

4Q491 II 1, 13–19), see especially John J. Collins, "Teacher and Servant," *RHPA* 80 (2000): 37–50 (45–46); Hengel, "The Effective History of Isaiah 53," 140–45; Blenkinsopp, *Opening the Sealed Book*, 272–82; Collins, "A Messiah Before Jesus?," 23–28. On the possible "messianic" interpretation of the servant in IQIsa* 52:14, see Hengel, "The Effective History of Isaiah 53," 103–5; cf. Page, "The Suffering Servant Between the Testaments," 485; Collins, "A Messiah Before Jesus?," 29–30. I am grateful, however, to Professor James Davila who, in his response to this paper at the Camaldoli conference, drew my attention to examples in IQIsa* which "seem to shift the text in a more messianic direction" (e.g., IQIsa* 71:4; 53:14; 61:1).

62 On Isaianic allusions/motifs in the Parables, see Johannes Theisohn, *Der auserwählte Richter: Untersuchungen zum traditionsgeschichtlichen Ort der Menschensohnsgestalt der Bilderreden des Äthiopischen Henoch*, SUNT 12 (Göttingen: Vandenhoeck & Ruprecht, 1975), 54–68, 114–26; Matthew Black, "The Messianism of the Parables of Enoch: Their Date and Contribution to Christological Origins," in *The Messiah: Developments in Earliest Judaism and Christianity*, ed. James H. Charlesworth (Minneapolis: Fortress, 1992), 156–61; Michael Knibb, "Isaianic Traditions in the Book of Enoch," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David Reimer (Macon, GA: Mercer University Press, 1996), 217–29; George W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism and Early Christianity*, 2nd ed., HTS 56 (Harvard: Harvard University Press, 2006), 93–107. See further James C. VanderKam, "Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37–71," in *The Messiah: Developments in Earliest Judaism and Christianity*, ed. James H. Charlesworth (Minneapolis: Fortress, 1992), 169–91 (172–74, 189–90); Leslie W. Walick, *The Son of Man in the Parables of Enoch and in Matthew* (London: T&T Clark, 2011), 50–164.

63 See James C. VanderKam, "Daniel 7 in the *Similitudes of Enoch* (1 Enoch 37–71)," in *Biblical Traditions in Transmission: Essays in Honour of Michael A. Knibb*, ed. Charlotte Hempel and Judith M. Lieu, JSJSup 111 (Leiden: Brill, 2006), 291–307 (305).

I have proposed that John's Gospel provides important clues about the author's close familiarity with the Septuagint version of Isaiah. However, in the case of the Parables, whose original text (probably Aramaic) is only accessible through the translation (Ethiopic) of a translation (Greek), it is virtually impossible to recover the textual form of the Isaianic text(s) at the author's disposal and also to determine whether any particular techniques (such as analogical exegesis) can account for some of its intratextual/intertextual patterns. Such patterns can, as a result, only be examined on the basis of possible thematic rather than verbal connections.

As far as possible Isaianic configurations are concerned, it is somewhat surprising that the Parables, despite its sustained focus on visions of "the throne of (his) glory," contains little overt allusion to the temple vision of Isaiah 6. The heavenly words of praise heard by Enoch early in the first parable do, nevertheless, constitute a variation of the *trisaion* of Isa. 6:3: "Holy, holy, holy is the Lord of Spirits; he fills the earth with spirits" (1 En. 39:12). What this means is that a link with Isaiah's throne vision is established from the outset, and it continues to be evoked through the use of "Lord of Spirits" as the main designation for God throughout the text.⁶⁴ The heavenly scene in chapter 39 also marks the first appearance of the other main character of the Parables (39:6), whose description here as "the Chosen One" recalls the designation given to the Isaianic servant (especially Isa. 42:1: "my chosen one")⁶⁵ and whose dwelling is said to be "beneath the wings of the Lord of Spirits" (1 En. 39:7; cf. Isa. 6:3), that is, as close as possible to the presence of God. This brief scene encapsulates much of what will follow in the Parables: God is omnipresent but "rarely depicted as an active character,"⁶⁶ and the focal point of the visions, as indeed in John 12, is the shifting of eschatological activity to the Chosen Son of Man, his enthroned chief agent.

The influence of Isaianic servant material on the Parables extends well beyond the attribution of certain designations for God's chief agent,⁶⁷ and,

64 Knibb, "Isaianic Traditions in the Book of Enoch," 219; Walck, *The Son of Man in the Parables of Enoch and in Matthew*, 77–78; George W. E. Nickelsburg and James C. VanderKam, *1 Enoch 2: A Commentary on the Book of Enoch—Chapters 37–82*, Hermeneia (Minneapolis: Fortress, 2012), 41, 127–28.

65 Cf. also Isa. 41:8, 9; 43:10; 44:1, 2; 45:4; 49:7. Isa. 42:1 is probably the primary source of the designation "Chosen One," particularly in view of the numerous allusions to the first servant song (Isa. 42:1–4) in the first block of material about the Chosen Son of Man (1 En. 45–49).

66 Nickelsburg and VanderKam, *1 Enoch* 2, 42.

67 Cf. also "the Righteous One" (53:6), drawn in all likelihood from Isa. 53:1 (cf. Black, "The Messianism of the Parables of Enoch," 157). On the interchangeability of the four titles

in some scenes, these designations relate closely to other characteristics and functions attributed to the Chosen Son of Man. This applies in particular to 1 Enoch 48, where the description and explanation of the naming of the Son of Man in the presence of the Lord of the Spirits is shaped by what is said about the servant in the second servant song (Isa. 49:1–6[7]): he is called by the Lord, named by him, described as "light to the nations," he is chosen but also hidden (1 En. 48:2–6).⁶⁸ However, in order to accentuate the transcendent status of the Chosen Son of Man and to align him more closely with the "Lord of Spirits," this Isaianic passage is subjected to substantial transformation: his naming is no longer traced back to the time before his birth (as in Isa. 49:1) but to the time before the creation of the sun and the constellations (1 En. 48:2–3), thus intimating the real pre-existence that is later more unequivocally ascribed to him (48:6; 62:7: "from the beginning" *he* was hidden). Not only the naming, but the selection and concealment of the Son of Man is also said to have taken place "before the world was created" (48:6).⁶⁹ And while kings shall see and prostrate themselves (Isa. 49:7; cf. Dan. 7:14), in the Parables this becomes a scene of how "all who dwell on the earth will fall down and worship before him [Son of Man]" (48:5).

With regard to thematic resemblances between John's Gospel and the Enochic Parables, the most striking point of comparison in terms of their reception of Isaiah is their emphasis on exaltation/enthronement and judgment by the Son of Man. The significance of the appropriation of the Isaianic themes of exaltation/glorification as well as "seeing the glory" in John 12 have been dealt with at length in earlier sections of this essay; the emphasis on judgment (cf. John 12:31) can, at least in part, be correlated with the Isaianic emphasis on the servant bringing forth justice/judgment (Isa. 42:1, 4). In the Parables the judgment motif has a similar Isaianic basis (42:1–4; cf. also 11:2–5); this proves necessary because the setting of the visions is clearly based on the Danielic enthronement scene (7:9–14), in which, incidentally, "the one like

assigned to the central eschatological figure in the Parables (Son of Man, Anointed One, Chosen One, Righteous One), see especially VanderKam, "Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37–71," 185–86; see also Nickelsburg and VanderKam, *1 Enoch* 2, 13–20.

68 See Theisohn, *Der auserwählte Richter*, 19–21; Knibb, "Isaianic Traditions in the Book of Enoch," 221–23; Walck, *The Son of Man in the Parables of Enoch and in Matthew*, 82–84, who also proposes (83–93, 96–97; contra Theisohn, *Der auserwählte Richter*, 123) that 1 Enoch 48 contains a number of allusions to the first servant song (42:1–4).

69 On the possible influence of Jewish Wisdom speculation on this description of hidden pre-existence and subsequent revelation (to the holy and the righteous), see Nickelsburg, *Resurrection, Immortality, and Eternal Life*, 286.

the son of man" does not carry out judgment (7:9–14).⁷⁰ This is particularly evident in the pivotal judgment and enthronement scene described in 1 Enoch 62–63, where the Chosen Son of Man sits on God's own throne of glory⁷¹ in order to fulfil his role as eschatological judge (62:2–3, 5; cf. 45:3; 51:3; 55:4; 61:8; 69:27, 29). This is the clearest indicator in the Parables of the closeness of the association between "Lord of the Spirits" and the Son of Man, particularly since, in the Hebrew Scriptures, the judgment of the kings of the earth is accomplished by Yahweh himself (Isa. 24:21–23).⁷² Thus, "because he fulfils a task usually reserved for the Deity, i.e., executing judgement, he is also granted the privilege of occupying the very symbol of that judgement."⁷³

Isaianic influence is also apparent in the description of the exaltation of the Son of Man and the judgment of the kings and mighty ones (1 En. 62:2–3), especially the prediction appended to the second servant song: "kings shall see and stand up.... and they shall prostrate themselves" because the Lord has chosen the servant, who is "abhorred by the nations" (Isa. 49:7). Other features of the judgment scene—God's presentation and exaltation of the Chosen One (1 En. 62:1–2), the terror or astonishment expressed by the kings (62:5), and their seeing of a figure previously unknown to them (62:1–3)—all represent thematic parallels to the divine oracle at the beginning of the fourth servant

⁷⁰ See further Grant Macaskill, "Matthew and the *Parables of Enoch*," in *Parables of Enoch: A Paradigm Shift*, ed. Darrell L. Bock and James H. Charlesworth (London: Bloomsbury T&T Clark, 2013), 218–30 (228); cf. David Winston Suter, *Tradition and Composition in the Parables of Enoch*, SBLDS 47 (Missoula, MT: Scholars Press, 1979), 26–27; Nickelsburg, *Resurrection, Immortality, and Eternal Life*, 287.

⁷¹ That the Son of Man sits for judgment on God's throne rather than on his own "throne of glory" has been convincingly argued by Darrell D. Hannah, "The Throne of His Glory: The Divine Throne and Heavenly Mediators in Revelation and the Similitudes of Enoch," *ZNTW* 94 (2003): 68–96 (82–87).

⁷² For other examples of how the Son of Man in the Parables is described in terms associated with Yahweh in the Jewish Scriptures, see in particular Darrell D. Hannah, "The Elect Son of Man in the *Parables of Enoch*," in "Who is this Son of Man?" *The Latest Scholarship on a Puzzling Expression of the Historical Jesus*, ed. Larry W. Hurtado and Paul L. Owen, LNTS 390 (London: T&T Clark, 2011), 148; Benjamin E. Reynolds, "The Enochic Son of Man and the Apocalyptic Background of the Son of Man Sayings in John's Gospel," in *Parables of Enoch: A Paradigm Shift*, ed. Darrell L. Bock and James H. Charlesworth (London: Bloomsbury T&T Clark, 2013), 294–314 (300–301); Crispin Fletcher-Louis, *Jesus Monotheism*, vol. 1, *Christological Origins: The Emerging Consensus and Beyond* (Eugene, OR: Wipf & Stock; Toddington: Whymanity, 2015), 182–83, 187.

⁷³ Hannah, "The Elect Son of Man in the *Parables of Enoch*," 147.

song (Isa. 52:13–15),⁷⁴ which, in many respects, is already anticipated in the second song. Both in terms of the content and structure of this Enochic vision, there is much to support George Nickelsburg's proposal that 1 Enoch 62–63 (like Wis. 4:18–5:13) offers an eschatological reinterpretation of Isa. 52:13–53:12,⁷⁵ combined with elements from Isaiah 11.⁷⁶ The fourth servant song, where the "lifting up" of the servant is already open to be interpreted in spatial terms (52:13),⁷⁷ finds its Enochic enactment in an end-time scene of heavenly exaltation and judgment.

Recognition of the Isaianic underpinnings of this apocalyptic scenario brings out points of comparison and contrast between the exaltation/enthronement of "the Chosen One" in 1 Enoch 62–63 and the reception of the same Isaianic passage in John 12. Both passages share an emphasis on the seeing of the previously unknown exalted/glorified one; in the Parables this is ascribed to kings—oppressors of the righteous—whose recognition of the enthroned figure leads to their judgment, while in John's Gospel those who wish to "see" Jesus find their Isaianic counterpart in the "nations" (the Johannine "Greeks") and relates to the eschatological drama linked to Jesus's death and departure. The spatial aspect of Jesus's "lifting up" may, similarly, find its completion in the heavenly sphere, but this cannot be isolated from his elevation/exaltation on the cross (John 3:14; 8:28; 12:32), which is, at the same time, his enthronement (cf. 18:33–37; 19:14, 19–22).⁷⁸

⁷⁴ Contra Theisohn, *Der auserwählte Richter*, 124, who only recognizes the allusion to Isa. 49:7.

⁷⁵ Nickelsburg, *Resurrection, Immortality, and Eternal Life*, 83–88, 93–98, 286–87; Nickelsburg and VanderKam, *1 Enoch* 2, 258–59.

⁷⁶ These allusions include the references in 1 En. 62:1 to the spirit of righteousness being poured out on the Chosen One (cf. Isa. 11:2) and to the word of his mouth slaying all sinners (11:4). See further Knibb, "Isaianic Traditions in the Book of Enoch," 224–25.

⁷⁷ See Klaus Baltzer, "Jes 52:13: Die 'Erhöhung' des Gottes-Knechtes," in *Religious Propaganda & Missionary Competition in the New Testament World. Essays Honoring Dieter Georgi*, ed. Lukas Bormann, Kelly Del Tredici and Angela Standhartinger, SNT 74 (Leiden: Brill, 1994), 45–47; the servant is lifted from the earthly to the heavenly sphere. Furthermore, Nickelsburg (*Resurrection, Immortality, and Eternal Life*, 287) notes that the predominantly non-historical and mythological language of Isaiah 52–53 lends itself to interpretation as a scene of heavenly exaltation and judgment.

⁷⁸ See now Catrin H. Williams, "Another Look at 'Lifting Up' in the Gospel of John," in *Conception, Reception, and the Spirit: Essays in Honor of Andrew T. Lincoln*, ed. J. Gordon McConville and Lloyd K. Pieterse (Eugene, OR: Cascade Books, 2015), 58–70. The themes of kingship and/or enthronement are not intrinsic to the verb *ύψω* in classical Greek and the LXX, but John links kingship and exaltation/glorification together, both narratively (John 12 and 19) and with the aid of analogical exegesis (especially in John 12).

There is no hint in the Parables of Enoch that the Son of Man experiences humiliation (cf. Isa. 50:4; 52:13–53:12) before his exaltation. As in its use of other scriptural resources, the text is capable of appropriating many but not necessarily all elements of key Isaianic (or Danielic) themes and sequences.⁷⁹ Nevertheless, what one observes in the Parables is not the removal but the transference of suffering from the heavenly servant (the Chosen One, the Righteous One) to those on earth (the chosen ones, the righteous ones) who are persecuted by the kings and mighty ones. As the “heavenly representative”⁸⁰ and “ideal embodiment of the hopes” of the chosen/righteous ones,⁸¹ the heavenly Chosen/Righteous One cannot share in their suffering. His hiddenness (1 En. 48:6; 62:7; cf. Isa. 42:2; 49:2) does nevertheless parallel the hiddenness of the destiny of those who are presently characterized by suffering and persecution; thus, at the moment of the exaltation of the Chosen One, the kings confess their sins because in his face they see the vindicated and exalted chosen ones whom they have oppressed (62:1, 9–10).⁸²

The pattern in John’s Gospel is not one of humiliation followed by exaltation (Isa. 52:13–15) or the transference of humiliation to others (1 Enoch 62–63), but of humiliation as exaltation, and one of the aims of this essay has been to determine what underpins this Johannine pattern and how it “works” within the Gospel narrative. Comparing the reception of Isaiah in John’s Gospel and in the Parables of Enoch can also shed light on how both texts relate the exaltation/glorification of the Son of Man to the themes of hiddenness/disclosure within the context of judgment. Whether John betrays familiarity or not with the Parables themselves or with its underlying pattern of “seeing the exalted one,” what they share and what continues to be filtered through an Isaianic lens is “belief in a hidden world where the power structures of this world are

⁷⁹ See further VanderKam, “Righteous One, Messiah, Chosen One, and Son of Man in 1 Enoch 37–71,” 189; *idem*, “Daniel 7 in the *Similitudes of Enoch* (1 Enoch 37–71),” 306.

⁸⁰ John J. Collins, “The Heavenly Representative: The ‘Son of Man’ in the *Similitudes of Enoch*,” in *Ideal Figures in Ancient Judaism: Profiles and Paradigms*, ed. John J. Collins and George W. E. Nickelsburg, SBLSCS 12 (Chico, CA: Scholars, 1980), 11–33 (11–19); cf. Nickelsburg, *Resurrection, Immortality, and Eternal Life*, 287; Nickelsburg and VanderKam, 1 Enoch 2, 259. Macaskill (“Matthew and the *Parables of Enoch*,” 227) makes the comment that this correlation is reminiscent of the Isaianic “alternation between the singular figure of the servant and the plural servant.”

⁸¹ Collins, “The Heavenly Representative,” 116.

⁸² Nickelsburg, *Resurrection, Immortality, and Eternal Life*, 95n93.

reversed.”⁸³ In the Parables this reversal of expectations finds its resolution in the enthroned Son of Man and his eschatological judgment; in John’s Gospel—in what is integral to its “apocalyptic” character—it is in the “lifting up” of Jesus that this hidden world of glory is unveiled for those with eyes to see.

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⁸³ John J. Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*, 2nd ed. (Grand Rapids: Eerdmans, 2010), 205.

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