

Jesus and the Fourth Servant Song: A Review of Some Recent Proposals

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1. Introduction

For Clyde J. Hurst, prophecy is different from prediction of the future and should not be considered as “history written beforehand”.¹⁾ Prophets are primarily forth-tellers of God’s words rather than the foretellers of the future. A prophet always speaks to the people of his time “out of a definite historical situation.” Prophecy should be interpreted “in the light of the historical situation in which it was first spoken (or written).” It is not direct references but analogies and parallels that are involved between prophecy and its fulfilment.²⁾ However, Hurst’s view of prophecy seems to have a limitation. In his understanding, prophecy is entirely restricted in the historical situation of the time of its utterance and reference. However, prophets may have been able to bear in mind future audience as well as contemporaries when they prophesied or wrote as they understood and envisioned God’s future plan of salvation. It may be admitted that “Prophecy is not primarily prediction.”³⁾

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1) Clyde J. Hurst, “Some guidelines for interpreting Old Testament prophecy applied to Isaiah 40-66,” *Southwestern Journal of Theology* 11 (1968), 29-31. Also see Robert E. Bornemann, “Prophecy and fulfillment,” *Lutheran Quarterly* 7 (1955), 330.

2) Hurst, “Some guidelines for interpreting Old Testament prophecy,” 40-43.

Unlike Hurst, however, Bennet allows that future elements may be involved in prophecy, although prophets' concern with time-reference may not be chronological.

Alfred von Rohr Sauer proposes that there are three ways in which a messianic verse or passage of the Old Testament (OT) may be fulfilled in the New Testament (NT): direct prophecy, typical prophecy, and application of an OT statement(s).⁴⁾ What category a Messianic passage belongs to can be decided by the meaning of the passage at that time as determined by the original OT text and its context. Sauer's categorization may be suggestive, although his specific view on a passage is not always convincing. In reviewing the hermeneutics of the Messianic prophecies, William J. Hassold also emphasized that "the possibility of predictive prophecy has never been drawn into question" by the advocates of Messianic prophecies.⁵⁾ To my understanding, Sauer and Hassold suggest that there may be a direct prophecy that is awaiting its fulfilment only in the future, while other general prophecies may have double (or multiple) fulfilments. Mickelsen also distinguishes prophecies between direct and typical (or, typological) categories. The former is to be fulfilled only in the NT, while the latter recognizes double fulfillments in the time earlier than the NT as well as in the NT.⁶⁾ Then, how is the fourth Servant Song (Isaiah 52:13-53:12; hereafter SS4 for Servant Song 4) to be understood according to Sauer's categories?⁷⁾

3) Thomas M. Bennett, "Interpreting Old Testament prophecy," *Southwestern Journal of Theology* 16:2 (1974), 71, 75-76.

4) Alfred von Rohr Sauer, "Problems of messianic interpretation," *Concordia Theological Monthly* 35:9 (1964), 567, 574.

5) William J. Hassold, "Rectilinear or typological interpretation of Messianic prophecy," *Concordia Theological Monthly* 38:3 (1967), 167.

6) A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids: Eerdmans, 1963), 300-301.

7) Among previous Korean studies on Isaiah 53, see Chu Sung Kim, "Citation

The SS4 is one of the most significant texts in Christian tradition, as it is recurrently alluded to and used in the NT. Jewish and Christian traditions, as Hurst acknowledged, have understood it as a prophecy,⁸⁾ although historical interpretation sometimes has prevailed over the Messianic interpretation especially in the last two centuries. The Targum of Jonathan interprets the SS4 as a prophecy considering the Servant in Isaiah 52:13 as the Messiah.⁹⁾ Rabbi Alshech, according to Edward H. Dewart, considers the SS4 as a prophecy of the Davidic Messiah.¹⁰⁾ Martin Luther understands the SS4 as a prophecy which speaks primarily of Christ “the Head of the Kingdom,”¹¹⁾ as he considered OT prophecies “directly related to Christ.”¹²⁾ John Calvin too understands that the Servant refers to Christ in the SS4.¹³⁾ Christopher R. North, however, has observed that more than fifteen historical figures have been suggested to be

of Isaiah 53:1 and 6:10 in John 12:37-41(in Korean),” *Shinhakjungron* 67 (2016), 153-174; Chang Ju Kim, “Judaism and Isaiah 53: How to understand the suffering of the righteous”(in Korean), *The Theological Thought(Shinhaksasang)* 121 (2003), 101-131; Jung Kun Hahn, “Servant Song II: Studies on the Song of Servant in Isaiah 53:6-13, II(in Korean),” *Reformed Theology and Church* 21 (2008), 119-152; Jung Kun Hahn, “Servant Song: Study on 52:13-53:5(in Korean),” *Reformed Theology and Church* 18 (2005), 5-34.

- 8) Hurst, “Some guidelines for interpreting Old Testament prophecy,” 40-43.
- 9) Otto Betz, “Jesus and Isaiah 53,” William H. Bellinger, Jr. and William R. Farmer, ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Sources* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 73.
- 10) Edward H. Dewart, *Jesus the Messiah in Prophecy and Fulfilment: A Review and Refutation of the Negative Theory of Messianic Prophecy* (Toronto: William Briggs, 1891), 146.
- 11) Martin Luther, *Luther’s Work: Lectures on Isaiah Chapters 40-66*, Hilton C. Oswald, ed., Vol. 17 (St Louis: Concordia Publishing House, 1972), 215.
- 12) Brevard S. Childs, “Prophecy and fulfillment: a study of contemporary hermeneutics,” *Interpretation* 12 (1958), 260.
- 13) John Calvin, *Calvin’s Commentaries 3: Isaiah* (Grand Rapids, Mich: AP&A, n.d.), 721.

the referent of the Servant, although he himself considered the prophet “saw Reality in a few but vivid flashes” and portrayed in the SS4 what he saw.¹⁴⁾ Ernst W. Hengstenberg and Franz Delitzsch also consider the SS4 as a prophecy referring to Christ.¹⁵⁾ Urwick considers that the SS4 is a prophecy about Christ because “in no individual, or actual, or ideal community had this prophecy an adequate fulfillment, except in our Lord Jesus Christ.”¹⁶⁾ Charles A. Briggs also considers it as a prophecy of Christ finding “its only fulfillment in the death of Jesus Christ.”¹⁷⁾ For Driver, however, the Servant is a typical miniature of Israel, although the miniature prefigures the human personality of Christ.¹⁸⁾ Morna D. Hooker considers it as a proof-text for Christ’s passion and ministry.¹⁹⁾ Some of the pertinent questions are: Does the author of the SS4 conceive as the referent the contemporary figure, or the future Messiah (i.e. Christ in the NT), or rather both of them? What is the relation between the Servant and Christ? Are they identified or typologically related? How does the NT or Jesus understand the relation? Was Jesus influenced by the passage in his mission, life, and death?²⁰⁾ The question

14) Christopher R. North, *The suffering servant in Deutero-Isaiah; an historical and critical study* (London: Oxford University Press, 1956), 192, 218.

15) Ernst W. Hengstenberg, *Christology of the Old Testament and a commentary on the Messianic predictions* (Grand Rapids: Kregel Publications, 1956); Franz Delitzsch, *Biblical commentary on the prophecies of Isaiah*, Vol. 2 (Edinburgh: T. & T. Clark, 1873), 303.

16) Dewart, *Jesus the Messiah in Prophecy and Fulfilment*, 142.

17) Charles A. Briggs, *Messianic prophecy: the prediction of the fulfillment of redemption through the Messiah. A critical study of the messianic passages of the Old Testament in the order of their development* (New York: C. Scribner’s Sons, 1886), 363.

18) Dewart, *Jesus the Messiah in Prophecy and Fulfilment*, 148.

19) Morna D. Hooker, “Did the Use of Isaiah to Interpret His Mission Begin with Jesus?” William H. Bellinger, Jr. and William R. Farmer, ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 90-93.

20) Recently, there has been an in-depth discussion on the SS4 and its relation

may also involve the dynamics between the Old and New Testament. There are three major issues to be resolved. First, to what extent historical interpretation needs be involved in the understanding of the SS4 and its relation with Christ. Second, whether the NT considers Christ as fulfillment of the SS4.²¹⁾ Third, are the Servant and Christ correctly identified especially in his role for others?

This paper is to investigate the relation between the Servant and Christ as understood by Isaiah and the NT (including Jesus Himself) respectively and to argue that the SS4 is a direct prophecy which awaits fulfillment only in the (eschatological) future, because it cannot be applied to any historical context except Christ. To this end, this paper consists of three sections. In the first section, this paper shows that the canonical and literary context suggests the eschatological reading of the SS4, and the historical background cannot reliably be reconstructed due to the lack of evidence. In this connection, it also tries to portray the work of the Servant as the plain sense of the SS4. The second section investigates how the NT understands the Servant: it shows that Jesus as well as his disciples and Paul understood Jesus (Himself) as the fulfillment of the Servant. The third section further articulates the often-challenged theological continuity between the Servant and Christ, especially focused on whether the Servant is truly identified with Christ especially in terms of vicariousness. This will help to decide whether the relation between the SS4 and the NT is prophecy or typology. Summary and conclusion follow thereafter.

with the NT at the Baylor University Colloquium. William H. Bellinger, Jr. and William R. Farmer, ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Harrisburg, Pennsylvania: Trinity Press International, 1998).

21) Brevard S. Childs, *Isaiah: A Commentary*, The Old Testament Library (Louisville; London; Leiden: Westminster John Knox Press, 2001), 410.

2. The SS4 in Its Historical and Literary Context

There may be two contrasting approaches in terms of the context in understanding the SS4. Scholars adopting historical interpretation tend to see the SS4 primarily against the historical context they assumed; a canonical interpretation sees as the primary context the canonical and literary context rather than history or historical context. These two may not be entirely mutually exclusive.

R. N. Whybray assumes that the SS4 is a record of a historical event of the prophet at the Babylonian exile as written by his fellow exiles. He considers Isaiah 53:1-12 to be a thanksgiving Psalm for the deliverance of Deutero-Isaiah, the Servant of YHWH, from mortal danger,²²⁾ because the description of the Servant's suffering is very similar to those for the suffering of the righteous in thanksgiving Psalms such as Pss. 34 and 107.²³⁾ Deutero-Isaiah had earlier been subjected to suffering and imprisonment on account of his exilic companions. When he was restored and released from the Babylonian prison, his friends (the 'we') give thanks, having eventually realized that his suffering was in fact because of their sins. Whybray proposed that the prophet in fact did not die, although he experienced a very cruel suffering so that he was regarded as good as death.²⁴⁾ This historical reconstruction is mere guesswork without evidence. First, the language speaks of the death of the Servant in the plain sense (53:8, 9, 10, 12). He suffered and died for our sins (53:4-6, 8, 11, 12). Second, the literary nature of the SS4

22) R. N. Whybray, *Isaiah 40-66: The New Century Bible Commentary* (Grand Rapids: Wm B Eerdmans Publishing Co., 1981), 169. Also see R. N. Whybray, *Thanksgiving for a liberated prophet: an interpretation of Isaiah chapter 53* (Sheffield: University of Sheffield, 1978).

23) Whybray, *Isaiah 40-66*, 172.

24) Whybray, *Isaiah 40-66*, 177.

may be different from that of the Psalms.²⁵⁾ The two Psalms are based on, and still have anchorage in, personal and national experiences. But the text of the SS4 may be detached from specific historical events as David J. A. Clines argues,²⁶⁾ because there are no geographical and historical data that describe Babylonian setting even in the previous Servant Songs.²⁷⁾ On the contrary, the framework (52:13-15; 53:10-12) of the SS4 provides the interpretive key; the SS4 is to be seen from the divine perspective that has shown the future plan of divine salvation in the context (51:1-52:12; in fact since ch. 40).

Another suggestion about the historical background is made by Morna Hooker. The SS4 should be understood as referring to the restoration and, thus, celebration of Israel. The Servant of the passage is Israel the exiled nation, who has suffered “double for all her sins” — not only for her sins but also on behalf of other nations.²⁸⁾ The SS4 can be an attempt to justify Israel’s suffering during the Exile.²⁹⁾ However, Westermann and Childs

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- 25) Janowski assumes that the background of the Song is the individual complaint and thanksgiving psalms, as Ps 3:2-3 displays the poet’s enemies are “many.” For Westermann, “Two main parts (vv. 2-9 and 10-11a) point to an individual psalm of thanksgiving (declarative psalm of praise), ... a report on the suffering and a report on the deliverance.” Janowski, *He Bore Our Sins: Isaiah 53 and the Drama of Taking Another’s Place*, 61-62; Westermann, *Isaiah 40-66*, 257.
- 26) David J. A. Clines, *I, he, we and they: a literary approach to Isaiah 53* (Sheffield: Journal for the Study of the Old Testament, 1976), 53-60.
- 27) Some scholars adopting historical interpretation considered the historical background as Babylonia, but for scholars adopting canonical interpretation, it is not supported by the text. For Childs, the historical background is “subordinated” in Isaiah 40-66. Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 325-327; Oh, Abraham Sung-Ho, *Oh, that you would rend the heavens and come down!: The eschatological theology of Third Isaiah (Isaiah 56-66)* (Eugene, Or.: Pickwick Publication, 2014), 21.
- 28) Morna Dorothy Hooker, *Jesus and the Servant: the Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: S.P.C.K., 1959), 45.
- 29) Hooker, *Jesus and the Servant*, 46.

argued that the Servant is explicitly an individual/a historical personage,³⁰⁾ and the idea of Israel suffering on behalf of other nations is foreign to the message of the book of Isaiah. There is insufficient historical data to place the SS4 in a historical situation. Such inadequate historical reconstructions of the SS4 are in danger of distorting the message of the Song.

Unlike the historical approach, a canonical approach highlights the canonical coherence and theology arising from the canonical context. Childs insists that the literary context should be primary in the analysis and interpretation of the passage.³¹⁾ From the literary context, the Servant is the agent of YHWH who will bring eschatological salvation to Israel and the nations as well. The Servant is definitely “a historical personage” because the text cannot refer to the nation; the language is not metaphorical but plain.³²⁾ For him, “Taken away” (53:8) refers to “a violent and sudden death,” which should not be considered as a figurative meaning, especially due to “(being) cut off” and reference to burial at the tomb.³³⁾ However, any contemporary or historical person cannot be meant here because of the vicarious role of the Servant.³⁴⁾ In its plain sense, the SS4 displays the substitutive vicarious suffering of the Servant for the people based on the following reasons. First, the concept of ‘bearing the sins of others’ (נשא or סבל + sins; Isaiah 53:4, 11, 12) signifies bearing the “penal consequences of their guilt,” so it is an exclusive place-taking.³⁵⁾ Second, Isaiah 53:4-6

30) Westermann, *Isaiah 40-66*, 264; B. S. Childs, *Isaiah: A Commentary* (Louisville; London; Leiden: Westminster John Knox Press, 2001), 414.

31) Childs, *Isaiah*, 411.

32) Childs, *Isaiah*, 414.

33) Childs, *Isaiah*, 416.

34) Ortfried Hofius, “The Fourth Servant Song in the New Testament Letters,” Bernd Janowski and Peter Stuhlmacher, ed., *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources* (Grand Rapids, Michigan; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2004), 172.

articulates the concept of vicarious suffering since owing to the suffering of the Servant the 'we' are healed and enjoy peace. Third, God has planned the suffering of the Servant with a specific purpose to make atonement for the 'we' (53:6b, 8b, 10a) that may display the vicarious concept.³⁶⁾ Fourth, the cultic imagery such as 'to sprinkle' (זָרַק,³⁷⁾ lamb, offering for guilt (זָבַח), and the word 'to bear the sins' may suggest the vicarious concept. The word זָבַח signifies an expiatory sacrifice, contra Ortfried Hofius.³⁸⁾ Through the righteous Servant and because of his suffering, the people have their sins atoned for; vicarious atonement is not possible by a historical figure.³⁹⁾ The Servant is neither the nation Israel nor a prophet of Israel, but the one, who is to restore the preserved of Israel and bring light to the nations through his suffering and death.⁴⁰⁾

This role of vicarious atonement of the Servant is in line with the literary context in the book of Isaiah. Isaiah 40-55, the context of the SS4, reveals the divine plan of eschatological salvation. In Isaiah 40:1-11, the coming of YHWH has been declared (40:3-5) to bring judgment to all the nations (40:6-8) and salvation to the people (40:9-11). In 41:1-42:9, two figures are appointed as the agents of that divine salvation, which is the new thing (41:22-23; 42:9; 43:18-19; 48:6) and understood to be the New Exodus: Cyrus (41:2, 25) and the Servant (42:1-9;

35) Hofius, "The Fourth Servant Song," 166. As for the concept of "exclusive or inclusive place-taking," which is Hofius' term, see section 4.

36) Hofius, "The Fourth Servant Song," 166-167.

37) Edward J. Young, "The interpretation of YZH in Isaiah 52:15," *Westminster Theological Journal* 3:2 (1941), 125-132.

38) Edward J. Young, *The book of Isaiah: the English text, with introd., exposition, and notes*, Vol. 3, Chapters 40-66 (Grand Rapids: Eerdmans, 1972), 355; Hofius, "The Fourth Servant Song," 167.

39) John N. Oswalt, *The book of Isaiah: Chapters 40-66* (Grand Rapids, MI: Eerdmans, 1998), 400.

40) Oswalt, *The book of Isaiah*, 378-379.

cf. 41:8-20).⁴¹⁾ Initially Israel was the ‘servant’ of YHWH as YHWH had made covenant with them, but they failed (41:8-20; as the covenant indictment in 1:2-31 shows, the covenant concept is one of the main themes in the book of Isaiah). As the covenant partner, Israel’s mission was to serve God and to be the light of the nations (42:6). But, because Israel has failed in her mission due to their sins divine intervention is needed as 42:10-44:23 repeatedly emphasizes. Isaiah 44:24-48:22 presents the work of Cyrus, which is the political and physical return of the people from Babylon, i.e. the (physical) New Exodus. In 49:1-53:12, the work of the Servant, being also the (spiritual) New Exodus, has been presented. These two works (of Cyrus and the Servant) are closely related in chs 40-55, as the New Exodus covers both the physical and spiritual (or, covenantal) return of the people (to YHWH). The Servant in the four Servant Songs is an individual,⁴²⁾ who will restore the people (49:6), while the ‘servant’ in the context (especially, 41:8-20; 42:18-25; 43:8-13; 44:1-8; 44:21-23) of the Servant Songs is Israel.

As the servant Israel has failed, the individual Servant replaces and restores Israel. In Isa 41:27-29, due to the failure of Israel in her mission (vv. 28-29) mebasser (Herald of good news) is given (41:27), who is identified with the Servant (42:1).⁴³⁾ The Servant replaces the covenant status of Israel because the servant nation has failed in keeping the Covenant and the Law (49:3): in 49:3, the individual Servant is proclaimed as (the New) Israel, signifying that the Servant takes over her mission.⁴⁴⁾ His mission

41) J. A. Motyer, *The Prophecy of Isaiah* (IVP: 1993), xxx.

42) Hans-Juergen Hermisson, “The Fourth Servant Song in the Context of Second Isaiah,” Bernd Janowski and Peter Stuhlmacher, ed., *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources* (Grand Rapids, Michigan; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2004), 16.

43) W. A. M. Beuken, “Servant and Herald of Good Tidings: Isaiah 61 as an Interpretation of Isaiah 40-55,” Jacques Vermeylen, ed., *The Book of Isaiah* (Leuven: Leuven University Press, 1989), 415-418.

is to be the light of the nations and the covenant of the people (49:6, 8), which have previously been Israel's role. The atonement of the Servant in the SS4 is to forgive the sins of the people and to form the new eschatological, righteous people (53:11), who will be restored as the covenant people. In chs 54-55, due to the salvation that the Servant brings by his death in the SS4 the Covenant is restored: Not only is Israel restored (ch 54) but also the nations are invited to the eschatological salvation (ch 55).⁴⁵⁾ Thus, the Servant is the Covenant mediator, who will restore the covenant and bring eschatological salvation to Israel and the nations.

In short, historical interpretation understands the SS4 as the historical record of an actual event. But while commentators may assume different historical situations, there is insufficient evidence to reconstruct the historical background: the text of the SS4 has been detached from history without specific historical references. The canonical reading of the SS4 suggests that the text is understood against the background of an eschatological plan of salvation. In this understanding, the plain sense of the text indicates that the Servant suffers and dies instead of or as result of our sins, as displayed in the literary context, in order to restore the covenant and form the new eschatological people of God.

44) Childs, *Isaiah*, 412. According to Seitz, the Servant in the second Servant Song (49:1-9) is individual, i.e. the Messianic figure. Christopher R. Seitz, "The Book of Isaiah 40-66," in *The New Interpreter's Bible: General Articles and Introduction, Commentary, & Reflections for Each Book of the Bible Including the Apocryphal/Deuterocanonical Books in Twelve Volumes*, Vol. 6 (Nashville: Abingdon Press, 2001), 423.

45) Abraham Sung-Ho Oh, *Oh, that you would rend the heavens and come down!: The eschatological theology of Third Isaiah (Isaiah 56-66)* (Eugene, Or.: Pickwick Publication, 2014), 52-53.

3. Christ and the Servant: NT's View

What is the relation between the Servant and Jesus as understood by the NT? Did Jesus understand Himself as the Servant? And how do the disciples and Paul understand it? Scholars adopting the historical approach think that the Servant is not directly linked to Christ since the SS4 is a mere historical record. According to Hooker, Isaiah 53 did not play any significant role in Jesus' own understanding of his role and ministry.⁴⁶⁾ The eight clear quotations of the SS4 in the NT are merely 'proof texts' for the suffering of Christ as the Servant being the exiled Israel.⁴⁷⁾ Hooker rejects the view that the use of the SS4 in the so-called passion predictions may be attributed to Jesus Himself and that it may be Jesus that believed Himself to be the Messiah. That kind of association belongs to the period of the church, as Christian writers appropriate the images and ideas of the OT texts to make Jesus as the fulfillment of all the scriptures,⁴⁸⁾ which is so-called a reader-response interpretation. The proclamation of Jesus is God's forgiving love rather than atonement for sin; Jesus does not need particular atoning acts and did not need to model himself on the suffering Servant of Isaiah 53.⁴⁹⁾ Instead, based on the close meaning

46) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 88.

47) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 90-93. Matthew 8:17(Isa 53:4) (cf. Matt 12:17-21 (Isa 42:1-3)); Mark 15:28 (Isa 53:12); Luke 22:37 (Isa 53:12); John 12:38 (Isa 53:1); Rome 10:16 (Isa 53:1); Rome 15:21 (Isa 52:15); Act 8:32f. (Isa 53:7-8); 1 Peter 2:22-25 (53:9, 4, 12, 5, 6).

48) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 94.

49) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 100. For her, it was Jesus' followers who took that step because it corresponded with their experience of forgiveness.

in Romans 4:25 and in Isaiah 53, it can be inferred that the use of Isaiah 53 to interpret Jesus' mission began with Paul, though not with Jesus.⁵⁰⁾ However, Hooker's two criteria of the link between the Servant and Christ are too strict and piecemeal: first, the link to Jesus has been made only when there are linguistic and conceptual similarities between the two texts; second, the parallels should be unique in those texts.⁵¹⁾ A preliminary condition of the point of links is the complete understanding of the linguistic and conceptual similarities within the context and overall theology.

Contrary to Hooker, when the broader context and overall theology is taken into account, direct quotations of the quotation formula in the NT show that the NT understands Jesus as the fulfillment of the Servant. Although there is no explicit connection between Matthew 8:17 and Isaiah 53:4, the two verses are parallel in content and theology. For Hooker, the suffering of Christ is not at issue for Matthew: Isaiah 53:4, speaking of afflictions and pain, is applied "not to Jesus' suffering and death, but to his miracles of healing" in Matthew.⁵²⁾ However, Hooker does not seem to see the fundamental interrelation between the atonement of sins and the healing of diseases. The redemptive ministry of the Messiah includes the holistic restoration of the person as the 'healing' (רפא; 53:5) signifies, which is the feature of Messianic era (Isa 19:22; 30:26; cf. 35:5-6).⁵³⁾ Between Luke 22:37 and LXX Isaiah 53:12,

50) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 102-103.

51) Rikki E. Watts, "Jesus' Death, Isaiah 53, and Mark 10:45: A Cruc Revisited," William H. Bellinger, Jr. and William R. Farmer ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origin* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 125-26.

52) Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" 90.

53) J. A. Motyer, *Prophecy of Isaiah*, 431; Alan Chan, rp', in *NIDOTTE*, vol. 3:1165.

‘transgressor’ (ἄνομος) and ‘to reckon’ (ἐλογίσθη) are parallel. As the words in Luke are spoken by Jesus Himself, this connection shows that Jesus considered Himself to be fulfilling the prophecy of Isaiah.⁵⁴⁾ Although Luke 22:37 (and Mark 15:28) does not expound the meaning of Jesus’ death, it displays the situation of His immediate death. Jesus will be treated and put to death as if he were a transgressor. John 12:38 (and Romans 10:16 as well) literally quotes LXX Isaiah 53:1. In John, Jews did not believe in Jesus although He has done many signs. The disbelief of the Jewish people is anticipated in the book of Isaiah 53:1 and 6:10.⁵⁵⁾ Just as the Israelites were unresponsive to the message of Isaiah (6:10), they did not listen to the message of the Servant (53:1), which is in turn fulfilled in the NT era. Romans 15:21 quotes Isaiah 52:15. In Romans, the Gospel will be proclaimed to “those who have never heard” (i.e., the Gentiles) through Paul’s ministry. In Isaiah 52:15, the Gentile kings will be surprised recognizing the exaltation of the Servant as the proclamation of salvation will be done by the Gentiles who come to YHWH (Isaiah 60:6; 66:19; cf. 41:27; 52:7). Paul, identifying the Servant of the SS4 with Christ, applies the role of Isaianic herald to himself. For Hooker, Luke intentionally avoids the theme of atonement in the SS4 when Act 8:32-33 quotes Isaiah 53:7b-8c and omits the immediate contexts mentioning sins and iniquities.⁵⁶⁾ However, Parson argued that Luke is not negligent of the suffering of the Servant and such an omission is possibly because Luke especially wants to identify the Eunuch with Christ in humiliation/exaltation schema to encourage him. For Mikeal C. Parson, the intertextual echo

54) Derrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNTSup 12 (Sheffield: JSOT Press, 1987), 138.

55) Williams, “Isaiah in John’s Gospel,” 108; Koestenberger, *Book of John*, 639.

56) Hooker, “Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?” 91.

of the SS4 in the Emmaus story in Luke 24 (vv. 27, 44-47) displays the theological exposition of the suffering and death of Christ; Luke 24 has an intertextual echo with the Eunuch's story in Acts 8 ('beginning from [this Scripture]'; Acts 8:35// Luke 24:27).⁵⁷⁾ Peter in 1 Peter 2:21 declares that the suffering of Christ is the example for the suffering Christians and then repeatedly quotes the SS4 to describe the suffering of Christ in the following verses (2:22-25).⁵⁸⁾ This illustrates how the Early Church considered that Christ fulfills the SS4. In direct quotations, therefore, Jesus Himself as well as Matthew, Luke, John, Peter and even Paul recognized the fulfillment of the Servant in Christ.

Some NT verses may suggest that Jesus recognized the SS4 and applied its message to Himself since He alludes to and echoes the SS4 in these verses. In Mark 9:9 and 12, Jesus possibly alludes to Isaiah 53, as the quotation formula "it is written" almost certainly refers to the OT.⁵⁹⁾ Jesus mentions the death of the Son of Man in Mark 9:9. The phrase "(to) suffer many things" (πολλὰ πάθη) in 9:12 may refer to the SS4.⁶⁰⁾ The word ἐξουδενηθῆ (to be treated with contempt) in 9:12 may also refer to Isaiah 53:3 (רַב־בְּזוּת), since the same Greek word is

57) Mikeal C. Parsons, "Isaiah 53 in Acts 8: A Reply to Professor Morna Hooker," William H. Bellinger, Jr. and William R. Farmer, ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Sources* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 115-118.

58) At the least, Isaiah 53:9, 7, 8, 4, 12, 5, 6 are quoted. D. A. Carson, "1 Peter," G. K. Beale and D. A. Carson, ed., *Commentary on the New Testament use of the Old Testament: Hebrews, James, 1Peter, 2Peter, 1-3John, Jude, Revelation* (Seoul: CLC, 2012), 353-356. Although there is no quotation formula, Hooker considers this as a direct quotation because of the repeated and unequivocal quotation.

59) Hooker, "Isaiah in Mark's Gospel," 47.

60) Psalm 22 may be an alternative, but the reference to 'death' in 22:16[Eng 15] is just metaphorical.

adopted for the Hebrew in LXX Pss 21:7 and 118:22, 141.⁶¹⁾ Hooker suggested Daniel 7 as the *Vorlage* of Mark 9:12 because of both the title “Son of Man” and the allusion of ἐξουδενηθῆναι to Daniel 7:25, but this is less than probable. Although the Messianic title is resonant to Daniel 7 as generally agreed, the second link may not be strong because this is not a linguistic connection nor is it the Son of Man but the saints who suffer in Daniel.⁶²⁾ Furthermore, the ‘death’ of the Son of Man is an idea that is foreign to Daniel 7. Thus, most probably the SS4 is the OT background of Mark 9:9 and 12, if these two verses are taken together into consideration.⁶³⁾

In this connection, not only the passion predictions of Jesus in Mark (8:31, 9:31, 10:33-34) but also His conclusive comment for the last prediction in Mark 10:45 have the SS4 as the most prominent *Vorlage* in the OT, functioning as the formative text in Mark. Those three passion predictions tell the same event, i.e., the immediate suffering and death of Christ; the conclusion tells the purpose of the suffering and death of Christ. The passion predictions, forming a pattern,⁶⁴⁾ provide the literary-theological context in which Mark delivers his message and especially 10:45 is to be understood.⁶⁵⁾ The broader context of Mark 10:45 reflects the Isaianic New Exodus scheme and motif in Isaiah 40-55,⁶⁶⁾ as Mark 9:12 indicates the OT context of Mark 10:45.⁶⁷⁾ If

61) Heb 22:7; Eng 22:6 and Heb 119:22, 141; Eng 119:22, 141 respectively.

62) Watts, Jesus’ Death, Isaiah 53, and Mark 10:45, 131.

63) Watts analyses the alternative background in detail for Mark 9:12 only. Rikki E. Watts, *Isaiah’s new Exodus in Mark* (Grand Rapids, Mich.: Baker Books, 2000), 259-265.

64) The three passion predictions share the tripartite pattern: (1) prediction (8:31; 9:31; 10:32-33), (2) failure of understanding (8:32-33; 9:32; 10:35-41), and (3) subsequent teaching (8:34-38; 9:35-37; 10:42-45). Watts, *Isaiah’s New Exodus in Mark*, 269-270.

65) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 128-129.

66) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 128-31.

this is the case, those three verses also show the SS4 to be behind them because of the words such as “πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι” (to suffer many things and be rejected; Isaiah 53:3), “ἀποκτανθῆναι” (to be killed; 53:8), “ἀναστῆναι” (to rise again; probably 53:10) in 8:31, the words “παραδίδονται εἰς χεῖρας ἀνθρώπων” (to be delivered into the hands of men; 53:10, 12), “ἀποκτενοῦσιν αὐτόν” (they will kill him), “ἀναστήσεται” (he will rise again) in 9:31, and the words “παραδοθήσεται” (he will be delivered over; 53:10, 12), “κατακρινοῦσιν αὐτόν θανάτῳ” (they will condemn him to death; 53:10, 12), “ἀποκτενοῦσιν” (they will kill), “ἀναστήσεται” (he will rise) in 10:33-34.⁶⁸⁾ Furthermore, Mark 10:45 itself is also an influence of the SS4, especially because of “διακονῆσαι” (to serve), “δοῦναι τὴν ψυχὴν αὐτοῦ” (to give his life), “λύτρον” (ransom), and “ἀντὶ πολλῶν” (for many).⁶⁹⁾ Hooker has challenged the traditional view that διακονῆσαι alludes to the Servant of the SS4,⁷⁰⁾ because the use of διακονέω (‘to serve’), instead of δουλεύω, for עבד is unattested in LXX.⁷¹⁾ But it can be explained by the semantic change of the words in the course of time—the former came to be more appropriate for עבד in the NT time.⁷²⁾ For Jeremias, δοῦναι τὴν ψυχὴν αὐτοῦ was “mere translation variants of שׂם נַפְשׁוֹ (Isa. 53.10 Heb. text) or מִסַּר נַפְשׁוֹ (Isa. 53.12 Targ.).”⁷³⁾ If

67) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 131-134.

68) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 134-136; Watts, *Isaiah’s new Exodus in Mark*, 265-269. Although each word at issue may have different alternative as the *Vorlage* – in fact mixed citation is the feature of Mark’s literary style. Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 126; Watts, *Isaiah’s New Exodus in Mark*, 259.

69) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 136-137.

70) R. T. France, *Jesus and the Old Testament : His application of Old Testament passages to Himself and His mission* (Downers Grove, Ill.: Inter-Varsity Press, 1971), 118.

71) Hooker, *Jesus and the Servant*, 74-75.

72) Watts, “Jesus’ Death, Isaiah 53, and Mark 10:45,” 137-138.

so, the reference should be 53:10 (יְפָאֵר אֱשֶׁר יִשְׁפָּט) since אֱשֶׁר and λύτρον are parallel.⁷⁴⁾ Aquila renders אֱשֶׁר in Leviticus 5:18 and 7:1 as λύτροσις,⁷⁵⁾ so Hooker's objection to the link between ransom (Mark 10:45) and אֱשֶׁר (Isaiah 53:10) is reserved.⁷⁶⁾ ἀντὶ πολλῶν most probably refers to LXX Isaiah 53:11, 12 (πολλοῖς, πολλῶν).⁷⁷⁾ Therefore, Mark's Jesus describes the purpose of his death in terms of Isaiah 53 in Mark 10:45 because "Mark 10:45 may be said to be an exegetical summary of the Isaianic NE [New Exodus] from the perspective of the 'servant'".⁷⁸⁾ The SS4 is the "formative text" of the passion predictions in Mark and especially for Jesus' self-understanding of His death (10:45). This confirms that Christ is identified with the Servant by Himself.⁷⁹⁾

There is another occasion that Jesus understood his ministry as the fulfillment of the SS4. Paul's account of the institution of the Last Supper in 1 Corinthians 11:23-26 is parallel with that in Matthew 26:26-30//Mark 14:22-26.⁸⁰⁾ The remarkable

73) W. Zimmerli and J. Jeremias, *The Servant of God* (London: SCM, 1965), 96.

74) France, *Jesus and the Old Testament*, 119.

75) Watts, "Jesus' Death, Isaiah 53, and Mark 10:45," 139.

76) Watts, "Jesus' Death, Isaiah 53, and Mark 10:45," 139. Hooker tries to reject the connection between ransom and אֱשֶׁר, which is too strict. Hooker, *Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?*, 94.

77) Richard Thomas France, "The servant of the Lord in the teaching of Jesus," *Tyndale Bulletin* 19 (1968), 36.

78) Watts, "Jesus' Death, Isaiah 53, and Mark 10:45," 143.

79) Mark has further allusion to the FSS when Jesus is on trial. For Hooker, there is consistency in content between Mark 14:61 and Isaiah 53:7 albeit no explicit linguistic parallel. Hooker, *Isaiah in Mark's Gospel*, 48. Jesus' silence (Mk 14:61; cf. 15:5) echoes 53:7, in which the image of the silent sheep before the shearer and the unopened mouth of the Servant like lamb is resonant with that of Jesus who is going soon to be put to death.

80) William R. Farmer, "Reflections on Isaiah 53 and Christian Origins," William H. Bellinger, Jr. and William R. Farmer, ed., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origin* (Harrisburg, Pennsylvania: Trinity Press

agreement of these parallel texts indicates that Jesus must have acted and said just as it is described in those texts.⁸¹⁾ It is with Jesus that Jeremiah's New Covenant is understood and to be related with the atoning death of the Servant in Isaiah 53 (1 Corinthians 11:25); the essential role of the suffering Servant is the effectuation of the Covenant which God had promised to write on his people's heart.⁸²⁾ Therefore, the purpose of the death of Christ as expressed in the Last Supper is to fulfill the SS4 as pronounced by Jesus. Jesus is considered to be identified with the Servant.

In summary, the Servant is not directly related to Jesus in the historical approach of Hooker. But direct quotations by the disciples of the SS4 in the NT show that the SS4 prefigures the Christ event. Some verses in which Jesus Himself alluded to the SS4 also show that He identified Himself with the Servant. Not only the passion predictions in Mark but also the institution of the Sacrament at the Last Supper, displaying the meaning of the death of Christ, is attested to be originated at Christ. Therefore, the Servant and Jesus are identified.

International, 1998), 270. He epitomizes common descriptions about the Last Supper between in 1 Cor and in Matt//Mark: Jesus takes bread and after breaking it identifies it with his body; he takes the cup and identifies it with his blood; in both cases Jesus' blood is associated with the covenant, though in Paul's account the covenant is described as the "New Covenant" while in case of the two Gospels, just as the "covenant." Farmer, "Reflections on Isaiah 53 and Christian Origins," 271.

- 81) Farmer, "Reflections on Isaiah 53 and Christian Origins," 272-273. "What is consistent in the accounts preserved in 1 Corinthians and in the Gospels of Matthew and Mark reflect the stabilizing effect of Jesus' memorable actions." Farmer, "Reflections on Isaiah 53 and Christian Origins," 274.
- 82) Farmer, "Reflections on Isaiah 53 and Christian Origins," 270-271.

4. The Servant and Christ: Prophecy or Typology?

How are we to understand the hermeneutical relation between the SS4 and the NT—Is the SS4 a direct prophecy or typological prophecy as understood by Jesus and the NT authors? There have been attempts to challenge the theological continuity between the Servant and Christ. In the historical approach, even though the Servant and Jesus may have some connections, the disparity between them tends to be overemphasized due to the tendency of historical interpretation. For Hooker, the Servant is not directly related to Christ and the SS4 is nothing but a proof text to pretend that scripture was fulfilled in Christ.⁸³⁾ In this regard, the NT verses are ‘inappropriate’ applications of the SS4 as the two texts have different meaning.⁸⁴⁾ This cannot be maintained because there is theological continuity between the two texts as shown above.

For Hofius, the NT’s uses of the SS4 form different meaning from the original SS4 texts, since the Servant and Jesus are different in vicariousness.⁸⁵⁾ Although in terms of His language of the SS4 the Servant has carried the guilt of others in a manner of substitution or *excludierende Stellvertretung*, Hofius does not consider that the text could be applied to the death of Christ in the sense of substitutionary place-taking, because, for him, the Servant’s (i.e., human) substitutionary death is theologically incomprehensible and unthinkable.⁸⁶⁾ Following Kant’s

83) Hooker, “Did the Use of Isaiah to Interpret His Mission Begin with Jesus?” 90-91.

84) For Enns, the inspired author of the OT texts spoke about the matters of the day, and the fuller sense of the texts is revealed in the NT period. Enns, “Fuller Meaning, Single Goal,” 205.

85) Hofius, “The Fourth Servant Song in the New Testament Letters,” 168-172.

86) The German *Stellvertretung* can be interpreted in English in more or less direct manner into “place-taking” or “taking another’s place,” or rather

perspective of sin which is no more removable or transferable, for Hofius, any human, even a future Messiah, cannot be applied to Isaiah 53.⁸⁷⁾ However, Christ is not a “*purus homo*.”—Jusus is not only a man but also God himself. So, he can take our human place “in a way that does not displace us but incorporates us”.⁸⁸⁾ *Stellvertretung* in the incarnational Christology is not a substitution as in the Servant, but an inclusive place-taking. “Christ died ‘in their stead (=place),’ but not necessarily instead of them: they died, too, ‘with’ him. Christ did not die in place of humanity; he died while he was in the place of humanity.”⁸⁹⁾ According to Hofius, there lies a huge theological gap between the person and work of the Servant and those of Christ. The text of the SS4 could never mean the same thing when applied to the Servant, who has human limitation, as it means when applied to Christ, who has preexistence and divine status.

For Hofius, the text of Isaiah 53 lies at the different setting in the NT letters from the original background in the OT, so in the NT the text must be considered in some respects a new text.⁹⁰⁾ The language that presents substitutive concept in the SS4 is adapted to the New Testament’s representative understanding of atonement.⁹¹⁾ Thus, Hofius is as if suggesting

“in-our-place-ness” more clearly than the usual terms “representation” and “substitution.” Janowski, *He Bore Our Sins: Isaiah 53 and the Drama of Taking Another’s Place*, 52; Bailey, *Concepts of Stellvertretung in the Interpretation of Isaiah 53*, 223 and 225.

- 87) Hofius, “The Fourth Servant Song in the New Testament Letters,” 168-172. Also see Bailey, *Concepts of Stellvertretung in the Interpretation of Isaiah 53*, 239-40.
- 88) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 241; Hofius, “The Fourth Servant Song in the New Testament Letters,” 173.
- 89) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 241. Emphasis original.
- 90) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 236.
- 91) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 244.

that the relation between the two texts be typological prophecy (or, typology), as it were, there is a short-term historical referent as well as an expectation for a complete fulfillment;⁹²⁾ there are two different contexts and referents. In the OT context, the Servant is a historical figure (e.g. in the Babylonian exile); in the NT Christ is referred to. Although the vicariousness concept is substitutionary in the OT, it comes to change into representative place-taking, as the new revelation appears. The meaning of the NT text goes beyond that of the OT, although these two remain substantially the same. Thus, for him, “the text when applied to Christ becomes in effect a new text.”⁹³⁾

This idea of the relation between the Servant and Christ is shared by Childs. He argues that the confession of a repentant community respecting the servant (53:1-11a) reflects *actual events* within the life of historical Israel. Isaiah 53:2-12 cannot be interpreted either as simply a future prophecy or as a timeless metaphor of the suffering nation of Israel.⁹⁴⁾ Childs sees the relation of the Servant with Jesus to be not so much that of prophecy and fulfillment as an analogy between the redemptive activity of the Servant and the passion and death of Jesus. The Servant is just a type, and not a prophetic referent to Christ.

However, Hofius’ understanding of place-taking of Christ’s suffering may not be the integrative representation of the NT. For him, there are two different ideas of vicariousness in the NT letters, which are different stages of development of the vicariousness concept in the NT. 1 Corinthians 15:14-21 understands the Christ’s death as an event of inclusive place-taking, while 1 Corinthians 15:3b-5 displays the exclusive, i.e. substitutionary sense of, place-taking, which is pre-Pauline formula.⁹⁵⁾ As for Romans 4:25, the first line is understood

92) Bock, “Single Meaning, Multiple Contexts and Referents,” 119.

93) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 244.

94) Childs, *Isaiah*, 422.

substitutively while the second is understood inclusively. “By integrating the traditional texts that had come to down to him into his own theological conception, Paul reinterpreted the statements of the SS4 in essential ways.”⁹⁶⁾ Although the language of the SS4 displays substitutionary vicariousness and it is reflected in the earlier writings of the NT, the NT letters present differently. The authors of the letters received the Old Testament text “Christologically,” and reinterpreted the SS4 and related it to the Christ event which displays inclusive place-taking.⁹⁷⁾ The earlier writings and the letters have a different understanding, a change of perspective in the course of time. However, Hofius seems to bring here an unnecessary complexity and confusion because of his philosophical presumption and his pre-understanding about the historical personage of the Servant. To my judgment, there are two different aspects of vicarious sufferings of Christ in Paul’s mind: exclusive and inclusive place-taking. Christ died for us and was raised for our justification (Romans 4:25)—both at once he was punished instead of us (i.e. as a substitution) and then has risen with us together as our representative. In fact, this is the case of the Servant in the SS4. The substitutionary concept is displayed in the vicarious suffering and death of the Servant, and at the same time the representative idea may also be involved because the righteous Servant makes the many righteous (53:11), which is parallel to Romans 4:25b. Furthermore, in the context of the SS4 the Servant is the Covenant of the people, which implies that the

95) Hofius, “The Fourth Servant Song in the New Testament Letters,” 177-179.

96) Hofius, “The Fourth Servant Song in the New Testament Letters,” 180-182.

97) Bailey, “Concepts of *Stellvertretung* in the Interpretation of Isaiah 53,” 244.

For Hofius, this was possible by incorporating the symbolism of the Levitical sin-offering, which is, according to H. Gese, representative, participatory, and incorporative event. Hartmut Gese, “Atonement,” *Essays on Biblical Theology* (Augsburg: Minneapolis, 1981), 93-116.

Servant is the Covenant mediator as the representative of the people. Therefore, there is no discontinuity between the Servant and Christ in terms of *Stellvertretung*. Both of them are substitutionary and representative at the same time.

There seems to be an inconsistency in Childs' understanding and expression as well. Although he "says" that Isaiah 53 is not a prophecy, that is, "not simply a future promise of the Old Testament awaiting its New Testament fulfillment," to my mind, on the other hand he seems to mean it exactly, because he admits that the relation is understood ontological, that is to say, "in terms of its substance, its theological reality."⁹⁸ He admits that in the suffering and death of the Servant, "the self-same divine reality of Jesus Christ was made manifest". He concludes that the Servant is linked dogmatically to Christ primarily "in terms of its ontology, that is, its substance," which implies that the Servant of the SS4 actually refers to the future historical (=eschatological) Christ. The might-be confusion of Childs at this issue seems to be his partiality for historical understanding. However, the critical reason why we reject the historical interpretation of the passage (i.e. double fulfillments) is the fact that we could not find any human who fits the plain sense of the redemptive activity in the passage—vicarious atonement by his death.

From the canonical perspective, the SS4 is a prophecy because the plain sense of vicarious redemption in the SS4 will be fulfilled only by Christ. For Oswalt, the Servant is evidently looking into something "beyond the scope of ordinary time and space" and "beyond the ken of ordinary human theology and philosophy" as well. The Servant is looking at "universal truth and the Universal Human Being."⁹⁹ It should be understood as a pure prophecy awaiting only a complete fulfillment in the

98) Childs, *Isaiah*, 423.

99) Oswalt, *The book of Isaiah*, 407.

NT, because there can be no near fulfillment of the Servant owing to the theological implication of the vicarious suffering.¹⁰⁰⁾

5. Summary and Conclusion

This article has examined three specific areas to decide whether the SS4 is a direct prophecy of Christ or a typological prophecy. First, it examined the understanding of the SS4 especially in terms of the role of the Servant, as presented in the plain sense of the language and in the context of the book of Isaiah. Second, it examined the understanding of the relation between the Servant and Christ as presented by the NT. Third, it elaborates the theological continuity between the Servant and Christ especially in terms of vicariousness, which has often been challenged.

Scholars adopting historical interpretation understand the SS4 in the historical background they assume. — So, they tend to understand the Servant as a historical figure and his suffering as a historical event. Commentators suggest different historical situations, but there are not sufficient historical data. However, the text has been detached from history without specific historical referents. The canonical reading of the text suggests that it is part of the eschatological plan of divine salvation in the context of the book of Isaiah. The plain sense of the text indicates the vicarious atonement by the death of the Servant. The Servant

100) Kaiser, *Single Meaning, Unified Referent*, 65-66. Prophecy may be defined as “one which regards an event as occurring in a series of parts, separated by intervals, and expresses itself in language that may apply indifferently to the nearest part, or to the remoter parts, or to the whole—in other words, a prediction which, in applying to the whole of a complex event, also applies to some of its parts.” Recited from Willis J. Beecher, *The prophets and the promise* (Grand Rapids: Baker Book House, 1963), 130.

is the covenant mediator with whom YHWH will restore the covenant and bring the new eschatological people of God.

Historical interpretation may reject a direct link between the SS4 and the NT, and thus the Servant and Christ have no immediate relation with each other. Although it may try to link between the Servant and Jesus, discontinuity between them is overemphasized because of the tendency of historical interpretation. However, direct quotations of the SS4 in the NT show that Jesus as well as the NT writers thought that Jesus (Himself) fulfills the Servant of the SS4 and so the SS4 prefigures the Christ event. Vicariousness concept is different between the Servant and Christ in historical interpretation so the SS4 quoted in the NT is a new text. In a canonical approach, on the contrary, the Servant is identified with, and fulfilled in, Christ, because the Servant and Christ are continuous in terms of *Stellvertretung*: in respect to the vicarious death they are exclusively place-taking; on the other hand both of them are also inclusively place-taking because they are representatives of the Covenant people in the book of Isaiah and the NT respectively.

In historical approaches, the Servant may be a type of Christ, as the two have different identities. But in canonical interpretation, the Servant is identified with Christ. The SS4 is understood as a direct prophecy, awaiting its complete fulfillment at Christ of the NT and Christ alone. The vicarious atonement the Servant brings by his death cannot be applied to and fulfilled by any other human except Christ.

<주요어>

제4 종의 노래, 여호와의 종, 고난의 종, 대리 속죄, 대체 개념, 구약-신약 관계, 모형론, 직접적 예언

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the Fourth Servant Song, the Servant of YHWH, suffering Servant, vicarious atonement, substitution, Stellvertretung, OT-NT relation, typology, direct prophecy

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<초록>

예수와 제4 종의 노래

-최근 연구에 관한 검토-

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이 논문은 제4 종의 노래가 그리스도에 대한 예언인지 혹은 모형론인지를 결정하기 위하여 세 가지 영역을 조사한다. 첫째, 이 논문은 현재 제시된 대로의 언어의 평이한 의미로서의 제4 종의 노래의 이해를 조사한다. 둘째, 그것은 종과 그리스도 사이의 관계에 대한 신약의 이해를 조사한다. 셋째, 그것은 종종 도전되는 바, 타인을 위한 역할의 관점에서 종과 그리스도 사이의 신학적 연속성을 추가로 숙고한다.

역사적 재구성은 불충분한 자료로 인하여 불확실한 반면에 본문의 정경적 독법은 이사야서의 문맥 속에서의 종말론적 읽기를 제안한다. 본문의 평이한 의미는 종의 죽음에 의한 대리 속죄를 가리킨다. 신약에서의 제4 종의 노래에 대한 직접적 인용들 및 예수님 자신의 암시는 신약 저자들은 물론 예수님은 예수님 자신이 제4 종의 노래의 종을 성취하며 따라서 제4 종의 노래는 그리스도 사건을 예조한다고 생각하고 있음을 보여준다. 역사적 해석에 있어서는 종과 그리스도의 대리 개념(*Stellvertretung*) 사이에 신학적 상위성이 있을지 모른다. 정경적 접근에서는 종과 그리스도는 대리의 개념에서 연속적이므로 종과 그리스도는 일치된다. 그들 모두는 대리적 죽음이라는 점에서 배타적 대리이며, 그들 모두는 각각 이사야서와 신약에 있어서 언약 백성들의 대표들이라는 점에서 포함적 대리이다.

그러므로 역사적 접근들에서는 종은 그리스도의 모형이며, 그 둘은 다른 정체성이지만, 정경적 해석에서는 종은 그리스도와 동일시된다. 고로 제4

종의 노래는 신약의 그리스도에서 완전한 성취를 기다리는 직접적 예언이라고 이해된다. 종이 그의 죽음으로 가져오는 대리적 속죄는 그리스도 이외의 어떤 다른 인간에게 적용되거나 성취될 수 없다.

<Abstract>

Jesus and the Fourth Servant Song: A Review of Some Recent Proposals

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This article has examined three areas to decide whether the fourth Servant Song (SS4) is a prophecy for Christ or a typology. First, it examined the understanding of the SS4 especially as presented in the plain sense of the language and in the context of the book of Isaiah. Second, it investigated the NT's understanding of the relation between the Servant and Christ. Third, it further elaborates the often-challenged theological continuity between the Servant and Christ in respect of their roles for others.

While historical reconstruction is not convincing due to insufficient historical data, the canonical reading of the text suggests an eschatological reading in the context of the book of Isaiah. The plain sense of the text indicates the vicarious atonement by the death of the Servant. Direct quotations of, and Jesus' own allusions to, the SS4 in the NT show that Jesus as well as the NT writers thought that Jesus (Himself) fulfills the Servant of the SS4 and so the SS4 prefigures the Christ event. There may be theological disparity between the vicariousness (*Stellvertretung*) concepts of the Servant and Christ in historical interpretation; in a canonical approach, the Servant is identified with Christ, as the Servant and Christ are continuous in terms of *Stellvertretung*: both of them are exclusive place-taking in respect to the vicarious death; both of them are inclusive place-taking as both of them are representatives of the Covenant

people in the book of Isaiah and the NT respectively.

Therefore, in historical approaches, the Servant may be a type of Christ, as the two have different identities; in canonical interpretation, the Servant is identified with Christ, so the SS4 is understood as a direct prophecy, awaiting its complete fulfillment at Christ of the NT. The vicarious atonement the Servant brings by his death cannot be applied to, and fulfilled by, any other human except Christ.