

The Influence of Isaiah on the Gospel of John

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ABSTRACT. This article seeks to catalogue the connections between the prophecy of Isaiah and the Gospel of John. The study is organized according to whom the Gospel presents as making the connection: the evangelist, the Baptist, and Jesus. Further, the connections between John and Isaiah are classified as either “direct fulfillments,” where citation formulas are used, or as “thematic connections,” where the correspondence between Isaiah and John is broader. The article seeks to establish a foundation for further study of John’s use of Isaiah by establishing the extent to which Isaianic influence may be discerned in the Fourth Gospel.

Introduction

A professor of English Literature once related an anecdote about an undergraduate student who expressed delight in reading Shakespeare, because, the student said, “Shakespeare uses so many clichés.” The student, of course, had it backwards. Shakespeare gave countless turns of phrase to the common stock of English idiom. It might be suggested that the prophecy of Isaiah had a similar impact upon the theological and religious vocabulary of early Judaism.¹ If Isaiah is the Shakespeare of early Juda-

¹ H. S. Songer writes, “Isaiah possesses crucial significance for the New Testament. The book is referred to more than four hundred times, making it along with Psalms the most popular Old Testament book. Every gospel writer quotes Isaiah in the very first chapter of his work, and nearly every writer of the New Testament refers to it”. See “Isaiah and the New Testament,” *Rev-Exp* 65 (1968), 459. Further, 22 manuscripts of Isaiah were found at Qumran, surpassed only by Psalms (39) and Deuteronomy (31).

ism, however, it seems likely that his words were used more intentionally than Shakespeare is cited in our culture. The extent of Isaiah's influence upon the Fourth Gospel appears to be a question worth pursuing.

While several studies of the use of the Old Testament in the Fourth Gospel are available,² and though a number of examinations of the use of Isaiah in John exist,³ no study seeks to set

² See e.g., C. K. Barrett, "The Old Testament in the Fourth Gospel," *JTS* 48 (1947) 155-69; D. A. Carson, "John and the Johannine Epistles," in *Scripture Citing Scripture*, ed. D. A. Carson and H. G. M. Williamson (New York: Cambridge University Press, 1988), 245-64; C. A. Evans, "On the Quotation Formulas in the Fourth Gospel," *BZ* 26 (1982), 79-83; E. D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965); A. T. Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991); M. J. J. Menken, "Observations on the Significance of the Old Testament in the Fourth Gospel," *Neot* 33 (1999), 125-43; G. Reim, *Studien zum alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974); M. C. Tenney, "The Old Testament and the Fourth Gospel," *BSac* 120 (1963) 300-8.

³ The broadest of these include: F. W. Young, "A Study of the Relation of Isaiah to the Fourth Gospel," *ZNW* 46 (1955), 215-33; and D. R. Griffiths, "Deutero-Isaiah and the Fourth Gospel: Some Points of Comparison," *ExpTim* 65 (1954), 355-60. Studies of particular passages include (in order of the Johannine passages discussed): G. D. Kirchhevel, "The Children of God and the Glory that John 1:14 Saw," *BBR* 6 (1996), 87-93; M. J. J. Menken, "The Quotation from Isa. 40:3 in John 1:23," *Bib* 66 (1985), 190-205; F. Gryglewicz, "Das Lamm Gottes," *NTS* 13 (1967), 133-46; R. R. Marrs, "John 3:14-15: The Raised Serpent in the Wilderness: The Johannine Use of an Old Testament Account," in *Johannine Studies*, ed. J. E. Priest (Malibu, CA: Pepperdine University Press, 1989), 132-47; C. A. Evans, "The Function of Isaiah 6:9-10 in Mark and John," *NovT* 24 (1982), 124-38; M. J. J. Menken, "Die Form des Zitates aus Jes 6,10 in Joh 12:40," *BZ* 32 (1988), 189-209; B. Hollenbach, "Lest they Should Turn and Be Forgiven," *BT* 34.2 (1983), 312-21; R. L. Tyler, "The Source and Function of Isaiah 6:9-10 in John 12:40," in *Johannine Studies*, ed. J. E. Priest (Malibu, CA: Pepperdine University Press, 1989), 205-20; C. A. Evans, "Obduracy and the Lord's Servant," in *Early Jewish and Christian Exegesis*, ed. C. A. Evans and W. F. Stinespring (Atlanta: Scholars Press, 1987), 221-36; J. D. M. Derrett, "τὴ ἐργάζη (Jn. 6:30): an Unrecognized Allusion to Is 45:9," *ZNW* 84 (1993), 142-44; M. J. J. Menken, "The Old Testament Quotation in John 6:45," *ETL* 64 (1988), 164-72; J. D. M. Derrett, "John 9:6 Read with

forth in one place all of the connections between Isaiah and the Fourth Gospel.⁴ The present effort is an attempt to catalogue the resonations of the prophecy of Isaiah in the Gospel according to John.⁵ The aim of this study is to lay the foundation for an ex-

Isaiah 6:10; 20:9," *EvQ* 66 (1994), 251-54; B. McNeil, "The Quotation at John XII 34," *NovT* 19 (1977), 22-33; B. Chilton, "John XII 34 and Targum Isaiah LII 13," *NovT* 22 (1980), 176-78; J. V. Dahms, "Isaiah 55:11 and the Gospel of John," *EvQ* 53 (1981), 78-88. Cf. also G. Reim, "Targum und Johannesevangelium," *BZ* 27 (1983), 1-13; and E. E. Ellis, "Isaiah in the New Testament," *SWJT* 34 (1991), 31-35.

⁴ The direct quotations are, of course, provided by several studies. See e.g., Carson, "John and the Johannine Epistles," 246; A. T. Hanson, *The Living Utterances of God* (London: Darton, Longman and Todd, 1983), 113-32. Moreover, Young's examination draws attention to several correspondences between Isaiah and John, but he focuses on a set of examples and makes no attempt to be exhaustive (cf. "The Relation of Isaiah to the Fourth Gospel," 222-30). D. M. Ball has shown that the background of the "I am" sayings in John is Isaianic. Cf. "I Am" in *John's Gospel*, JSNTSup 124 (Sheffield: Sheffield Academic Press, 1996). He states the need for further studies of the connections between Isaiah in John (*ibid.*, 269 n. 2). The uniqueness of the present attempt is its aim to set forth *all* (or at least most) of the allusions to Isaiah in John. There are more connections between Isaiah and John than the ones presented here. Nonetheless, this essay makes a beginning. For all the connections between John and Isaiah that I have located, see the chart at the end of this study, "Connections to Isaiah in John."

⁵ In some ways this is a preliminary study because there is enough to be said about "John's Use of Isaiah" for a monograph. This initial effort intends to set forth the various texts in John which seem to be influenced in one way or another by Isaiah to show the extent of Isaiah's influence in John's Gospel. There are indications that Isaiah's influence on John might not be limited to particular texts, but also to the broader structure of the Gospel. As A. T. Lincoln has argued, "The narrative of the Fourth Gospel portrays both Jesus and his opponents against the background of legal patterns found in the Jewish Scriptures... his opponents interpret Jesus and his followers in the light of Moses or Torah and judge him to be a false prophet who has led his followers astray. The implied author wishes to move away from this limited perspective on the law and set it in a broader context. In order to do this, he brings to bear another legal model from Scripture, the covenant lawsuit, and it is Isaiah 40-55 that provides the resources". See "Trials, Plots and the Narrative of the Fourth Gospel," *JSNT* 56 (1994), 20. Lincoln's conclusions are si-

ploration of John's⁶ presentation of Jesus based on his claims that Jesus fulfills the prophecies of Isaiah. One of the working assumptions of this project, therefore, is that "the Evangelist had a wide knowledge of the Old Testament".⁷ But before we take up the question of what John accomplishes through his use of Isaiah, we must establish the extent to which Isaianic thought influenced the Gospel. F. W. Young has shown that John "consciously utilized Isaiah as a source of language and ideology in his own effort to interpret the meaning of Jesus Christ in the Gospel which he produced."⁸ The goal of this study is to establish where in John's Gospel Isaianic influence can be discerned.

In this study, the Isaianic material in John's Gospel will be broadly grouped into two categories. The places where fulfillment or quotation formulas are employed will be referred to as *Direct Fulfillments*. The places where actions or words in John correspond to statements found in Isaiah will be referred to as *Thematic Connections*. These thematic connections may also be

milar to the four points of broad similarity discussed by Griffiths, "Deutero-Isaiah and the Fourth Gospel."

⁶ In this essay I will use the terms *narrator* and *evangelist* interchangeably with *John* for stylistic variation. Similarly, following the practice of the Gospel of John, no reference will be made to first, second, or third Isaiah. The book of Isaiah will be treated here as a canonical whole, which is how John treats it (e.g., John 12:38-41 cites Isa. 6:1, 10 and 53:1 as coming from Isaiah, not from first and second Isaiah).

⁷ Barrett, "The Old Testament in the Fourth Gospel," 168.

⁸ Young, "A Study of The Relation of Isaiah to the Fourth Gospel," 222. See the similar assessment in Ball, "*I Am*" in *John's Gospel*, 266, 268-69. A. T. Hanson calls Isaiah John's "favorite prophet". See "John's Use of Scripture," in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. R. Stegner, JSNTSup 104 (Sheffield: Sheffield Academic Press, 1994), 368. Later in the same essay Hanson writes, "John was an avid student of Isaiah" (*ibid.*, 376). Cf. also M. C. Tenney, "The Old Testament and the Fourth Gospel," *BSac* 120 (1963), 303-04: "Isaiah seems to have been more familiar to the writer of the Gospel than any other book."

referred to as *Allusions*,⁹ but the phrase *Thematic Connections* refers to points of contact that are slightly broader than *Allusions*.¹⁰

Commenting on the direct citations of the Old Testament in John, Craig Evans notes, "Some of these quotations are given as editorial comments of the evangelist..., while others are spoken by Jesus..., or by other characters in the gospel."¹¹ When we consider the quotations of and allusions to Isaiah in the Fourth Gospel, we find connections to Isaiah made by the evangelist, the Baptist, and Jesus. In a sense, all of these owe their presence in the Gospel to the evangelist, for he selected the material included in the Gospel. Nevertheless, for clarity of presentation this discussion will be organized according to whom the Gospel presents making the connection with Isaiah.¹² We will first con-

⁹ S. E. Porter provides a helpful working definition of an allusion. He writes, "Allusions (or 'echoes' ...) could refer to the nonformal invocation by an author of a text (or person, event, etc.) that the author could reasonably have been expected to know." Cf. "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel*, ed. C. A. Evans and J. A. Sanders, JSNTSupp 148 (Sheffield: Sheffield Academic, 1997), 95. The five criteria for a likely allusion set forth by R. E. Watts are also helpful here. Cf. *Isaiah's New Exodus in Mark*, Biblical Studies Library (Grand Rapids: Baker, 1997), 8.

¹⁰ Examples will clarify the difference between my use of the terms *allusion* and *thematic connection*. When we read the Baptist's proclamation that Jesus is the "lamb of God" in John 1:29, 36, an *allusion* to Isa. 53:7 is likely since the term "lamb" is employed in both texts (though this is, of course, debated). An example of a *thematic connection* is the use of the motif of the coming "light" in Isaiah (cf. Isa. 9:1; 42:6; 49:6; 60:1, 3) and the announcement in John that the "true light" has come into the world (cf. John 1:4-5, 7-9; 3:19-21; 8:12; 9:5; 11:9-10; 12:35-36, 46). For the most part, as is reflected on the chart ("Connections to Isaiah in John"), the present study will not distinguish between an allusion and a thematic connection.

¹¹ Evans, "Obduracy and the Lord's Servant," 225.

¹² Here I am limiting myself to the evangelist, the Baptist, and Jesus. Connections made by others in John include the following (aside from their mention here, these will not be discussed in this study, nor are they represented on the chart): *the Pharisees'* claim that God is their "Father" (John 8:41, cf. Isa. 63:16). In John 6:30 *the crowd* says to Jesus, "What work do you

sider the evangelist's narratorial comments. That done we will treat John's presentation of the Baptist and Jesus citing or otherwise fulfilling something found in Isaiah.

The Evangelist's Use of Isaiah

As we consider the connections to Isaiah in the Gospel of John made by the evangelist, the Baptist, and Jesus, the discussions will first take up the *Direct Fulfillments* and then consider the *Thematic Connections*. We begin with the places where the evangelist employs fulfillment formulas and directly cites Isaiah. Here we are not primarily concerned with interpreting these passages. Our aim is to show where Isaiah is used in John and how the evangelist establishes the connection to Isaiah.¹³ The contribution this study seeks to make is in the area of the *extent* of Isaianic influence upon the Fourth Gospel, so I will footnote or otherwise draw attention to connections between Isaiah and John that are not noted in the margin of NA²⁷. At points I will note that NA²⁷ does make a certain connection. This is done when the connection between Isaiah and John made by the editors of NA²⁷ seems weaker than some they do not note.

Direct Fulfillments

In John 12:14 a scriptural citation is introduced with the words "just as it has been written." Then in 12:15 we read, "Do not fe-

do?" J. D. M. Derrett may well be correct that this alludes to Isa. 45:9, "Will the clay say to the one who forms it, 'What are you doing?'" Derrett, "τί ἐργάζη (Jn 6:30): an Unrecognized Allusion to Is 45:9". B. McNeil suggests that in John 12:34 *the crowd* alludes to "a version close to the Targum" of Isa. 9:5 ("The Quotation at John XII 34," 23), but see the cautions offered to this suggestion by Chilton ("John XII 34 and Targum Isaiah LII 13").

¹³ Several studies take up the question of what text or text form John might be citing. See, e.g., McNeil, "The Quotation at John XII 34;" Chilton, "John XII 34 and Targum Isaiah LII 13;" Menken, "The Quotation from Isa. 40:3 in John 1:23;" Reim, "Targum und Johannesevangelium;" and Tyler, "The Source and Function of Isaiah 6:9-10 in John 12:40." Such questions are far beyond the scope of the present inquiry. Here we are merely seeking to show Isaianic influence, not which text of Isaiah was used.

ar, Daughter Zion; behold, your King comes! Seated on the foal of a donkey."¹⁴ The bulk of this citation comes from Zech. 9:9, but the words "Do not fear" are not found in Zechariah 9:9, so it is likely that they come from Isa. 35:4, "Be strong; do not fear. Behold, your God comes with vengeance!" It is probable that Isa. 40:9 also contributes to this citation, "Do not fear. Say to the cities of Judah, 'Behold your God!'"¹⁵ Here two Isaianic passages that command the people not to fear and announce the coming of God seem to be conflated with Zech. 9:9 as John adds the command, "Do not fear," to the announcement that the King is coming.

The only other place in the Gospel where the narrator uses a fulfillment formula to cite Isaiah is found in John 12:38-41. Having stated that Jesus had done many signs that had been met with unbelief (12:37), John explains the reason for Jesus' rejection: "That the word of Isaiah the prophet might be fulfilled,¹⁶ which says, 'Lord, who has believed our report? And to whom has the arm of the Lord been revealed?'" (12:38 [Isa. 53:1]). John goes on to explain, "On account of this, they were not able to believe, because again Isaiah said, 'He has blinded their eyes

¹⁴ Unless otherwise noted, all translations are my own.

¹⁵ Freed seems to doubt that the words, "Do not fear," allude to Isa. 40:9 and 35:4 because, "the four words, 'Fear not, daughter of Zion,' occur nowhere in the same context in the LXX" (*Old Testament Quotations in the Gospel of John*, 78). It seems, however, that "daughter of Zion" could come from Zech. 9:9 (the only difference is that whereas in the LXX the vocative *θύγατερ* is used, in John the nominative *θυγάτηρ* is employed. Since John could be quoting from Hebrew, from a Targum, or from another Greek text [perhaps his own translation], this difficulty is by no means insuperable). B. A. Mastin has argued that *θεόν* is "A Neglected Feature of the Christology of the Fourth Gospel," *NTS* 22 (1976), 32-52. So also G. Reim, "Jesus as God in the Fourth Gospel: The Old Testament Background," *NTS* 30 (1984), 158-60. It could be that John conflates Zech. 9:9, where the King comes, with Isa. 35:4 and 40:9, where God comes as King, as part of his presentation of Jesus as God (cf. John 1:1, 18; 20:28; and 18:5—the passages discussed by Mastin and Reim).

¹⁶ For a plausible understanding of the structural and theological function of the *ἵνα πληρωθῆ* (that it might be fulfilled) formula in John, see Evans, "On the Quotation Formulas in the Fourth Gospel," 80-83.

and hardened their hearts, that they might not see with their eyes and understand with the heart and turn, and he heal them [Isa. 6:10].’ Isaiah said these things because he saw his glory, and spoke concerning him [Isa. 6:1]” (12:39-41). Our purpose here is neither to interact with the scholarly literature on this passage,¹⁷ nor to offer an interpretation of it. Here we are merely noting that at a significant juncture in his Gospel, namely, at the close of Jesus’ public ministry, John uses a fulfillment formula with other citation formulas to cite Isa. 53:1, 6:10, and 6:1 as he explains why many Jews were not believing in Jesus (12:37).¹⁸

Thematic Connections

As noted before, all of the thematic connections between John and Isaiah owe themselves to what the evangelist chose to include in his Gospel. In the narrator’s comments, however, there are at least two places where Isaianic resonations are felt that are not direct quotations.

The first of these is the light/glory theme that runs through the Gospel. In the narratorial material this theme is seen in John 1:4-5, 7-9, 3:19-21,¹⁹ and 2:11. Isaiah had promised a day when

¹⁷ Along with the major commentaries, cf. the articles on this passage in note 3 above.

¹⁸ Evans has suggested “that John 12:1-43 is, at least in part, a midrash on Isa. 52:7-53:12” (“Obduracy and the Lord’s Servant,” 232). See his discussion for a dozen suggested connections between John 12 and Isaiah (*ibid.*, 232-36). Space considerations prevent discussion of these, nor are they represented on the chart. But I find the connections Evans suggests compelling.

¹⁹ Some think that Jesus’ words continue through verse 21. See e.g. F. J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: Liturgical Press, 1998), 90. Others think that Jesus’ words end with verse 15. See e.g., D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids: Eerdmans, 1991), 185, 203; and others see his comments ending after verse 12. E.g., G. R. Beasley-Murray, *John*, 2nd edn., WBC (Nashville: Thomas Nelson, 1999), 46. I find Morris’ comments for Jesus’ words ending after verse 15 persuasive. See L. Morris, *The Gospel according to John*, rev. edn., NICNT (Grand Rapids: Eerdmans, 1995), 202.

Yahweh would cause glory in Galilee (8:23 [ET 9:1]). Isaiah's next statement is that those walking in darkness would see a great light (9:1 [ET 9:2]). This theme of light in Isaiah is picked up in 42:6 and 49:6, where twice Yahweh proclaims to the Servant that he has been made a light to the nations. Finally, in Isa. 60:1 and 60:3, the coming of the light is proclaimed, along with the radiance of Yahweh's glory (cf. also 2:5 and 10:17).²⁰ This motif of light and glory²¹ in Isaiah is pertinent because John introduces Jesus as the true light (John 1:4-5, 9), while taking pains to point out that the Baptist was not the light (1:7-8). The incarnation of the Word, whom John identifies as the Light (1:4-5), results in a manifestation of glory (1:14). Further, just as Isa. 8:23 stated that glory would be shown in Galilee, in John 2:11 the narrator points out that in Cana of Galilee Jesus "manifested his glory," with the result that "his disciples believed in him."

The second point of correspondence between the evangelist's comments and Isaiah in John is the possible connection between John 19:34 and Isa. 48:21. John 19:34 describes the flow of blood and water that results from the soldier thrusting his spear into Jesus' side. John could be alluding to the words of Isa. 48:21 here, "And he cleft the rock, and water gushed out." Jesus is not referred to as a "rock" in John, but he is in other early Christian literature (cf. 1 Cor. 10:4). Perhaps there is an allusion to Isa. 48:21 in John 19:34.²²

²⁰ Cf. R. E. Clements, "A Light to the Nations: A Central Theme in the Book of Isaiah," in *Forming Prophetic Literature*, ed. J. W. Watts and P. R. House, JSOTSupp 235 (Sheffield: Sheffield Academic Press, 1996), 57-69.

²¹ See the juxtaposition of light and glory in Isa. 8:23-9:1, 42:6-8, 49:3, 5-6; and 60:1.

²² This connection is not noted by NA²⁷. Wai-Yee Ng claims, "In the light of OT imagery [Christ] is the eschatological rock (cf. 19:34)". See *Water Symbolism in John*, Studies in Biblical Literature 15 (New York: Peter Lang, 2001), 80.

The Baptist's Use of Isaiah in John

The prophetic voice of Isaiah echoes not only in the narrator's comments in John, the fourth evangelist presents the Baptist as one who appears to have been deeply influenced by the prophecy of Isaiah.²³ Here again we will begin with direct fulfillments before considering thematic connections.

Direct Fulfillments

The interview concerning the Baptist's identity concludes with a citation of Isa. 40:3, and the evangelist presents the Baptist punctuating the citation with the words "Just as Isaiah the prophet said" (John 1:23).²⁴ The evangelist thus presents the Baptist identifying himself as the fulfillment of Isaiah's prophecy, but this appears to be the Baptist's only direct quotation of Isaiah in John.

Thematic Connections

Though a citation formula with reference to Isaiah only occurs on the lips of the Baptist in John 1:23, there are other connections with Isaiah in the Baptist's words in John. On two occasions the Baptist identifies Jesus as "the lamb of God" (John 1:29, 36). There is dispute over which Old Testament "lamb" might be in view here.²⁵ Barrett has plausibly suggested that the evan-

²³ Cf. J. D. G. Dunn, "John the Baptist's Use of Scripture," in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. R. Stegner, JSNTSup 104 (Sheffield: Sheffield Academic Press, 1994), 53-54: "The tradition of the Baptist's mission and preaching was through and through scriptural... the most obvious specific influence comes from Isaiah... with Isaiah prominent among other more diffuse themes and motifs."

²⁴ Evans cites ἔφη (he said, John 1:23) as a quotation formula in John, as though it introduces Isa. 40:3 ("On the Quotation Formulas," 80). It seems, however, that "he said" introduces the words of the Baptist (cf. "they said" in 1:22). The citation of Isa. 40:3 is then closed with (rather than being introduced by) the quotation formula, καθὼς εἶπεν Ἡσαίας ὁ προφήτης (1:23; Evans does not list this phrase as a quotation formula [*ibid.*]).

²⁵ Barrett, for instance, notes the paschal lamb (cf. Exod. 12), the servant lamb (Isa. 53:7), the goat of the Day of Atonement (Lev. 16), and the ram provided

gelist uses the Old Testament “as a whole.”²⁶ If that is the case, it could well be that when the Baptist identifies Jesus as the “lamb of God” (1:29, 36), the Gospel’s audience is pointed generally toward the various lambs in the Old Testament (see note 25). The lamb of Isa. 53:7 might rise to prominence, however, in view of the fact that the Baptist has just cited Isaiah (John 1:23), and in view of the Isaianic overtones in John 1:32-34.

There the evangelist depicts the Baptist claiming that the decisive factor in his identification of Jesus as the one whose way he was to prepare was the Spirit coming down upon him and remaining upon him (John 1:32-34). Isaiah 11:2 stated that the Spirit would rest upon the Davidic branch of Jesse. Further, Isaiah indicated that the Spirit would be upon the Servant (Isa. 42:1; cf. 48:16; 61:1).²⁷ In the Baptist’s proclamation, then, we see the declaration that the Spirit is upon Jesus (1:32-34) between two declarations that he is the lamb of God (1:29, 36). The Baptist identifies himself in Isaianic terms (John 1:23; Isa. 40:3), and then he identifies Jesus in Isaianic terms (John 1:29-36), for Isaiah’s Servant would have the Spirit (Isa. 42:1), and was likened to a lamb (53:7).

Jesus’ Use of Isaiah in John

In John there is nothing so explicit as Luke 4:17-21, where Luke shows Jesus claiming to fulfill Isa. 61:1. In Jesus’ words in John, citation formulas where Isaiah could be cited (and these are somewhat ambiguous, see below) occur at only three points. Nevertheless, in John’s presentation of the words and actions of Jesus, the influence of the prophecy of Isaiah is easily discerned. Having discussed the three places where Isaiah might be di-

in place of Isaac (Gen. 22). See “The Old Testament in the Fourth Gospel,” 155-56. Similarly S. E. Porter, “Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel?” in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. R. Stegner, JSNTSup 104 (Sheffield: Sheffield Academic Press, 1994), 407-08.

²⁶ Barrett, “The Old Testament in the Fourth Gospel,” 168.

²⁷ These texts are not noted in the margin of NA²⁷ at John 1:32-34.

rectly cited by Jesus in John, we will seek to show that much of what John shows Jesus saying and doing corresponds to the words of Isaiah.²⁸

Direct Fulfillments

In John 6:45 Jesus says, "It has been written in the prophets, 'And they will all be taught of God;' everyone who hears from the Father and learns comes to me." This could refer to several Old Testament texts, one of which is Isa. 54:13 (cf. also Jer. 31:33-34).²⁹ Isaiah 54:13 opens with the words, "And all your sons will be taught of Yahweh."

Another citation formula which probably has several Old Testament passages in view is found in John 7:37-39. There are several disputed points in these three verses,³⁰ but for the purposes of the present study we are only concerned with the citation formula³¹ and the words that follow it in 7:38. John 7:38 reads, "The one who believes in me, just as the Scripture says, rivers of living water will flow from his belly." Again, several Old Testament texts seem to be in view here, among which are Isa. 12:3; 43:19; 48:18; 49:10; 55:1; and 58:11.³² Since the words

²⁸ Cf. Ball, "I Am" in *John's Gospel*, 264.

²⁹ But cf. Menken, "The only OT text which really resembles Jn 6:45, is Isa. 54:13" ("The Old Testament Quotation in John 6,45," 168).

³⁰ For the debate over how the verses should be punctuated, what Old Testament texts might be in view, and from whose belly the water flows, with the commentaries, see G. M. Burge, *The Anointed Community* (Grand Rapids: Eerdmans, 1987), 88-93; J. B. Cortés, "Yet Another Look at Jn 7:37-38," *CBQ* 29 (1967), 75-86; S. H. Hooke, "The Spirit Was Not Yet (Jn 7:39)," *NTS* 9 (1963), 372-80; J. Marcus, "Rivers of Living Water from Jesus' Belly (John 7:38)," *JBL* 117 (1998), 328-30; M. J. J. Menken, "The Origin of the Old Testament Quotation in John 7:38," *NovT* 38 (1996), 160-75.

³¹ The Isaianic texts alluded to in this passage are probably the same texts alluded to in John 4:10-14, but there no fulfillment formula is employed.

³² The relevant phrases from these passages in Isaiah are as follows (all but 48:18 and 58:11 are noted in NA²⁷):

12:3, "You shall draw water in joy from the springs of salvation."

43:19, "I will put a way in the wilderness, rivers in the desert."

that follow the citation formula in John 7:38 do not precisely match any one Old Testament passage, it seems that Jesus is presented referring broadly to the promises of water that would flow in the messianic age. As can be seen from the number of Isaianic references, this water theme is prominent in Isaiah.

The last fulfillment formula on the lips of Jesus in John which might harken back to Isaiah is found in John 17:12. As Jesus prays he says, "And none of those [you gave me] have perished except the son of destruction, that the Scripture might be fulfilled." Here a passage is not quoted, but the Scripture is said to be fulfilled.³³ While this might be an allusion to the many places in the Old Testament that speak of the destruction of the enemies of the Messiah (cf. e.g., Gen. 3:15; Ps. 110:5-6), a particular passage from Isaiah could be in view. Isaiah 33:1 reads, "Woe to the one who destroys, and will you not be destroyed? And woe to the one who deals treacherously, when they did not deal treacherously against him. When you finish destroying you shall be destroyed,³⁴ and when you cease dealing treacherously, they shall deal treacherously against you."³⁵ In the context, Isa. 32:1 predicts the reign of a righteous king, and 32:15 speaks of the outpouring of the Spirit. John presents Jesus as the King who has been betrayed (John 18:2, 36-37), and who gives the Spirit to

48:18, "If you had inclined to my commandments, then your peace would have been as a river."

49:10, "They will neither hunger nor thirst... for the one who has compassion on them will lead them to springs of water" (cf. John 7:37, "If anyone is thirsty, let him come to me and drink").

55:1, "Ho! Everyone who thirsts, come to the waters" (cf. John 7:37).

58:11, "And you will be as a watered garden, and as a spring of water whose waters will not disappoint."

³³ Freed thinks that John 17:12 has the fulfillment of John 6:70-71 in view (*Old Testament Quotations in the Gospel of John*, 96-98).

³⁴ The LXX uses forms of *ταλαιπωρέω* (ruin, afflict) rather than John's *ἀπόλλυμι* and *ἀπώλεια*, but the MT's *רָשָׁע* clearly refers to destruction, and can be translated as *ἀπόλλυμι* and *ἀπώλεια*. Cf. E. Hatch and H. A. Redpath, *A Concordance to the Septuagint*, 2nd edn. (Grand Rapids: Baker, 1998), 136, 151.

³⁵ This text is not noted in the margin of NA²⁷.

his followers (20:22). Perhaps Isa. 33:1 is the Scripture being fulfilled in John 17:12.³⁶

It does not seem likely that Isa. 57:4 (noted in the margin of NA²⁷) is being fulfilled in John 17:12, but the language from that verse could be influencing the language of John 17:12. Isaiah 57:4 speaks of the “seed of deception,” and in John 17:12 Judas is called the “son of destruction.”

Thematic Connections

The thematic connections between the words and actions of Jesus in John and the book of Isaiah are plenteous. The plan of cataloguing these correspondences between Isaiah and John here is to proceed through the Gospel of John noting Isaianic resonations as we come to them. When a conceptual echo of Isaiah occurs at numerous places in the Gospel, all of its occurrences will be noted with the first occurrence so that redundancy can be minimized.

The first allusion to Isaiah in the words of Jesus in John appears to come in John 3:14, where Jesus speaks of the “lifting up” of the Son of Man to Nicodemus. While other Old Testament texts are surely in view (e.g., Num. 21:8), given the influence of Isaiah upon John seen thus far, a reference to Isa. 52:13, which speaks of the “lifting up” of the servant, cannot be ruled

³⁶ Freed does not mention this as a possibility, nor do the commentators I surveyed: C. K. Barrett, *The Gospel according to St. John*, 2nd edn. (Philadelphia: Westminster, 1978), 509; G. R. Beasley-Murray, *John*, 2nd edn., WBC (Nashville: Thomas Nelson, 1999), 299; J. H. Bernard, *The Gospel according to St. John*, 2 vols., ICC (Edinburgh: T & T Clark, 1928), 571-72; R. E. Brown, *The Gospel according to John*, 2 vols., AB (New York: Doubleday, 1966, 1970), 760; Carson, *John*, 563-64; Morris, *John*, 644-45; H. N. Ridderbos, *The Gospel according to John*, trans. J. Vriend (Grand Rapids: Eerdmans, 1997), 553-54; R. Schnackenburg, *The Gospel according to St. John*, 3 vols. trans. K. Smith (New York: Crossroad, 1968, 1979, 1982), 3:182. Most cite Ps. 41:10 (ET 41:9), “Even my close friend, whom I trusted, with whom I at my bread, has made great his heel against me;” or 109:8, “Let his days be few; let another take his appointment.” It seems that Isa. 33:1 is nearer to the meaning of John 17:12 than these passages.

out.³⁷ This “lifting up” theme (using *ὑψόω*) is carried forward in John 8:28 and 12:32 (cf. 12:34).

Jesus offered the Samaritan woman the “gift of God” and “living water” in John 4:10-14. The Isaianic texts discussed above as informing John 7:37-39 are relevant for this passage as well (cf. note 32 above, and see too Isa. 48:21).³⁸

In John 4:21 Jesus states that a time is coming when worship will no longer be focused on Jerusalem, which corresponds to the indications in Isa. 66:1 that Yahweh transcends localities. In the next verse, John 4:22, speaking with the Samaritan woman, Jesus affirms Jewish worship and states that “salvation is from the Jews.” While there are no verbal connections to Isa. 2:3 here (noted in the margin of NA²⁷), that verse does speak of “many peoples” going to Jerusalem to learn the ways of Yahweh. The correspondence, then, seems to be the centrality of God’s chosen people and his chosen place in his plan of salvation.³⁹

In John 4:26 Jesus says, “I, who speak to you, am he (*ἐγὼ εἰμι ὁ λαλῶν σοι*).” Ball points out that these words are “almost a direct parallel to the words in Isa. 52:6,”⁴⁰ where the text reads, “I myself am the one who speaks (*ἐγὼ εἰμι αὐτὸς ὁ λαλῶν*).”⁴¹

Jesus speaks of the one who sows rejoicing together with the one who reaps in John 4:36. Here there could be an echo of Isa. 9:2 [ET 9:3] (noted in the margin of NA²⁷), which states, “They shall rejoice before you, as with the joy of the harvest.”

The judgment that has been entrusted to Jesus is the topic of John 5:22, and this calls to mind Isa. 11:3-4,⁴² where we read

³⁷ Cf. Marrs, “John 3:14-15: The Raised Serpent in the Wilderness,” 142-43.

³⁸ NA²⁷ notes only Isa. 58:11, though the reader is referred to John 7:37.

³⁹ For the view that God’s “chosen place” is the temple in the Old Covenant, which is replaced by the believing community as the temple in the New Covenant, see my dissertation, “He Is with You and He Will Be in You” (Ph.D. diss., The Southern Baptist Theological Seminary, 2003), esp. chapter 5.

⁴⁰ Ball, “I Am” in *John’s Gospel*, 179; Young, “A Study of the Relation of Isaiah to the Fourth Gospel,” 224.

⁴¹ Not noted in NA²⁷.

⁴² Not noted in NA²⁷.

that the anointed root of Jesse will judge in righteousness. This passage also seems to inform Jesus' command, "Do not judge according to sight, but make a righteous judgement" in John 7:24 (cf. Isa. 11:3, "He will judge not by what his eyes see," and 11:4, "and he will judge in righteousness").

Isaiah 26:19 is not the only Old Testament text to speak of the resurrection of the dead (cf. e.g., Dan. 12:2-3; Ezek. 37:12), but it is one of the more explicit statements of this nature. This indicates that it is partly behind the words of Jesus on the resurrection of the dead in John 5:28-29.

The themes of light and glory in John and Isaiah have been noted above. This correspondence between Isaiah and John is carried forward by Jesus in John. John presents Jesus claiming to be the light of the world (8:12; 9:5), speaking of walking in the light (11:9-10; 12:35-36), and averring that he has come to deliver those who believe in him from darkness (12:46). These latter elements match Isaiah's proclamation that "those walking in the darkness have seen a great light" (Isa. 9:1 [ET 9:2]). The former element, Jesus' claim to be the light of the world, seems to answer the Isaianic motif of the Servant as the "light to the nations" (42:6⁴³; 49:6; cf. also 60:1, 3).⁴⁴

At several points in John, Jesus says the words "I am" and offers no predicating element.⁴⁵ Brown suggests that at certain places a predicate is understood, even if not expressed.⁴⁶ There remain a number of places which have been referred to as "Absolute 'I Am's in John's Gospel."⁴⁷ Noting the influence of Isa-

⁴³ NA²⁷ has 42:8 instead of 42:6, which appears to be a typographical error, since the reference to the Servant being a light to the nations is at 42:6 in both the LXX and the MT.

⁴⁴ Ball writes, "It was the role of the Servant of the Lord in Isaiah to be a light to the nations. Thus, when Jesus claims to be that light, he implicitly assumes the identity of the Servant" (*"I Am" in John's Gospel*, 260).

⁴⁵ In contrast to those places where he says "I am the bread of life" or the like (cf. John 6:35; 15:1 etc.).

⁴⁶ Brown, *John*, 533.

⁴⁷ A. J. Köstenberger, *Encountering John* (Grand Rapids: Baker, 1999), 261.

iah's prophecies on these formulations, Ball argues, "In contrast to previous studies of *ἐγὼ εἰμι*,... it was not only the words 'I am' which pointed to the Old Testament, but also their formulation and context."⁴⁸ The *ἐγὼ εἰμι* formula occurs in the LXX of Isaiah at 41:4; 43:10, 25; 45:19; 46:4 (2 times); 48:12; and 51:12.⁴⁹ Ball goes on to claim that while others have seen the significance of Isaiah for the Johannine "I am" statements, his contention that "it is *the whole phrase* and not only the words *ἐγὼ εἰμι* that refer to the worlds of Isaiah is a significant advance in the study of the way John uses Isaiah."⁵⁰

Isaiah 43:1 opens with a command that Israel not fear (LXX, *μὴ φοβοῦ*). Shortly thereafter Yahweh assures his people that he alone is God, "I am (MT, *אני הוה*; LXX, *ἐγὼ εἰμι*), before me none was formed, and after me there shall be none" (43:10). In John, when Jesus comes to the disciples walking on the water (6:19), most understand his words in 6:20, *ἐγὼ εἰμι μὴ φοβεῖσθε* ("I am; do not fear") as a simple statement of self identification—"it is I."⁵¹ Ball bases his argument for a double meaning—self identification *and* Jesus identifying himself with Yahweh—on the fact that "the verbal analogy between Jesus' words and those in Isaiah radically alters the meaning of those words."⁵²

There appear to be a number of connections between Isaiah 43 and John 8. Ball suggests that just as Jesus assumed the role of the Servant as light to the nations in John 8:12, when Jesus says in 8:18, "I am the one who testifies concerning myself," the testimony of the Servant in Isa. 43:10 is in view.⁵³ Another Isaianic overtone in this passage is felt when Jesus says in John 8:24, "For unless you believe that I am, you will die in your sins."

⁴⁸ Ball, "I Am" in *John's Gospel*, 258.

⁴⁹ Cf. Lincoln, "Trials, Plots and the Narrative of the Fourth Gospel," 22.

⁵⁰ Ball, "I Am" in *John's Gospel*, 258 (emphasis his).

⁵¹ NA²⁷ does not cite any texts in the margin. Cf. also Barrett, *John*, 281; Morris, *John*, 309-10 (who allows for a subtle hint at deity).

⁵² Ball, "I Am" in *John's Gospel*, 184.

⁵³ Ball, "I Am" in *John's Gospel*, 186. NA²⁷ does not note this connection.

The conceptual correspondence with Isa. 43:10 is apparent here: “‘You are my witnesses,’ declares Yahweh, ‘and my Servant, whom I have chosen, that you may know and believe me, and understand that I am.’” In both cases, John 8:24 and Isa. 43:10, the significant element is the call for the audience to believe the claim, “I am.” This recurs when Jesus says in John 8:28, “When you lift up the Son of Man, then you will know that I am.”⁵⁴

Jesus’ declaration in John 8:58, “Before Abraham was, I am,” also matches Isaiah 43, but this time it seems nearer to 43:13 than 43:10. There Yahweh proclaimed, “Even from eternity, I am” (Isa. 43:10).

Another “I am” in John that bears Isaianic overtones is found in John 13:19. There Jesus says, “From now on I am telling you before it comes to pass, that when it comes to pass you might believe that I am” (John 13:19). This statement is reminiscent not only of the “I am” passages in Isaiah discussed above,⁵⁵ but also of Isa. 46:10 and 48:5. In these texts Yahweh bases his claim to exclusivity on his unique ability to declare the future. Isaiah 48:5 is particularly close to John 13:19 conceptually, “Before it came to pass I caused you to hear, lest you should say...” (Isa. 48:5⁵⁶; cf. also the use of “I am” in John 18:5-6).

Returning to the canonical order of John’s Gospel, we find the next thematic connection to Isaiah on the lips of Jesus in John at 9:7.⁵⁷ Having healed a man blind from birth, “He said to him, ‘Go to wash in the pool of Siloam’ (which is translated, the one sent).” This appears to be a direct allusion to Isa. 8:6, where

⁵⁴ Ball, “I Am” in *John’s Gospel*, 189, points out the similar wording between the LXX and John:

Isaiah 43:10, ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγὼ εἰμι.

John 8:24, ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι.

John 8:28, τότε γνώσεσθε ὅτι ἐγὼ εἰμι.

⁵⁵ Cf. Ball, “I Am” in *John’s Gospel*, 199, where he argues for several parallels between Isa. 43:10 and John 13:16-19.

⁵⁶ Not noted in NA²⁷.

⁵⁷ It seems to me that the links Derrett uses to connect John 9:6 with Isa. 6:10 and 20:9 are not strong enough to establish a clear connection (cf. Derrett, “John 9:6 Read with Isaiah 6:10; 20:9”).

we read, “These people have rejected the waters of Shiloah.” “Shiloah” is a transliteration of *שילוא*, which is related to the Hebrew verb *שלח*, “send.” The LXX translates this *Σιλωαμ*. Given John’s proclivity for referring to Jesus with phrases such as “the one sent,” since Siloam appears to be a proper name unrelated to the Hebrew verb *שלח*, this text could indicate that John knew both Hebrew and Greek versions of Isaiah.

Isaianic influence also seems to shape John’s presentation of Jesus identifying himself as the good shepherd (John 10).⁵⁸ Jesus says in John 10:16, “And I have other sheep, which are not of this sheepfold; it is necessary for me to bring them also. They will hear my voice, and they will become one flock with one shepherd.” Isaiah said of the Servant that he would “bring Jacob back” to Yahweh (Isa. 49:5), but that was too small, so he would also be a light for the nations (49:6). The Servant then seems to be cast in the role of a shepherd leading his flock to pasture and water (Isa. 49:9-10). Similarly, just as the flock of Israel and the other sheep not of that fold would be gathered by the good Shepherd in John 10, so also Isa. 56:8 reads, “The Lord Yahweh declares, the one who gathers the banished of Israel, I will gather more in addition to them, to those who have been gathered.” Affirming this connection between John 10:16 and Isa. 56:8, Köstenberger points out, “It is crucial to read [Isa. 56] v. 8 in the context of vv. 3-7, which emphatically affirm the inclusion of ‘foreigners’ in God’s covenant... It is those previously excluded from God’s covenant with Israel that God will gather.”⁵⁹

At the raising of Lazarus in John 11, Jesus says to Lazarus, “Come forth” (11:43), then John writes that he said, “Loose him and allow him to go free” (11:44). This is reminiscent of Isaiah’s

⁵⁸ Cf. A. J. Köstenberger, “Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor,” *BBR* 12 (2002), 67-96. Köstenberger traces the shepherd theme in John 10:16 through Ezekiel, Zechariah, Isaiah, and Davidic typology.

⁵⁹ Köstenberger, “Jesus the Good Shepherd,” 80. NA²⁷ does not note either Isa. 49:5-10 or 56:8 in relation to John 10:16.

proclamation that the Servant would say “to those who are bound, go forth, and to those who are in darkness, show yourselves” (Isa. 49:9).⁶⁰ Lazarus was in darkness in the tomb, came forth bound, and Jesus proclaimed his release (John 11:43-44).⁶¹

Another possible connection is between John 12:20-33 and Isa. 11:10.⁶² There are at least three points of contact between John 12:20-33 and Isa. 11:10: (1) In John 12:21, Greeks are seeking Jesus; in Isa. 11:10, “the nations will seek him [the root of Jesse].” (2) In John 12:32, Jesus speaks of being lifted up and thereby drawing all people to himself; in Isa. 11:10, “the root of Jesse will stand as a signal for the peoples, and the nations will seek him.” (3) In John 12:23 and 28, Jesus speaks of the glory that the cross will bring to himself and the Father; in Isa. 11:10, “his resting place will be glorious.”

The cross as Jesus’ glory is at issue in John 13:31-32, where Jesus says, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify himself in him,⁶³ and he will glorify him immediately.” It seems that

⁶⁰ Not noted in NA²⁷.

⁶¹ A. T. Hanson might have suggested that the fourth evangelist “has invented this incident on the basis of” Isa. 49:9. See Hanson makes this statement regarding John 18:6, which he thinks has been “invented on the basis of Pss. 56:10 and 109:6” in “John’s Use of Scripture,” 369. Hanson proposes this sort of relationship, where John “apparently introduced on the basis of Scripture some episode or some piece of teaching that seems to have no other basis in history” for the following passages in Isaiah: John 16:8-11 from Isa. 42:1-9; John 19:17 from Isa. 53:11; John 19:39 from Isa. 11:10 (*ibid.*, 368-69). Irrespective of the question of history, I do not see a close relationship of any kind between these texts. Hanson proposes other connections between John and Isaiah that I do not find persuasive, e.g., John 7:18 and Isa. 55:5-6 (cf. *ibid.*, 371).

⁶² Not noted in NA²⁷. In my judgment Isa. 11:10 is closer to John 12:20-33 than Isa. 52:15, but since Isa. 53:1 is cited in this chapter the influence of 52:15 cannot be excluded. For discussion of Isa. 52:15 (LXX) in relation to John 12:20-33, see J. Beutler, “Greeks Come to See Jesus,” *Bib* 71 (1990), 333-47.

⁶³ I have translated the *αὐτόν* in John 13:32 as a reflexive, “God will glorify *himself* in him” (rather than the more common “God will glorify him in him”)

John is again portraying Jesus representing himself in Isaianic terms. In Isa. 49:3 we read, "You are my Servant, Israel, in you I will glorify myself." Thus, God glorifies himself in the Servant in Isa. 49:3 and John 13:32. Then, just as Jesus claims that he will be glorified in John 13:31, the Servant says in Isa. 49:5, "I am glorified in the eyes of Yahweh."⁶⁴

Jesus' famous statement in John 14:6, "I am the way," may also have an Isaianic point of reference. In the heavily messianic Isaiah 11, we read in 11:16, "And there will be a highway for the remnant of his people who are left from Assyria, just as there was for Israel in the day when he brought them up from the land of Egypt" (cf. also Isa. 35:8).⁶⁵

The connection between John 15:1-8 and Isa. 5:1-7 is generally acknowledged, though it is not noted in NA²⁷. Whereas Isaiah likened Israel to a vine, Jesus claims to be the true vine. Thereby he seems to put himself forward as what Israel failed to be.

In John 16:13 we read, "When he comes, the Spirit of Truth, he will lead you into all truth." The LXX of Isa. 63:14 is slightly different from the MT, and runs, "A Spirit from the Lord came down and led them."⁶⁶ Here the verbal connection (Spirit, lead/led) is more prominent than the conceptual (cf. also 16:14-15).

John 16:21 records Jesus' describing a woman in the pains of labor, an image also found in Isa. 26:17. Similarly, John 16:22

because John elsewhere uses *αὐτόν* as a reflexive: Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς ("Jesus did not entrust *himself* to them") in 2:24.

⁶⁴ Neither Isa. 49:3 or 49:5 is noted in NA²⁷.

⁶⁵ Not noted in NA²⁷, but cf. Ball's discussion of the "way" connections between Isaiah and John, "I Am" in *John's Gospel*, 234-40. Ball also suggests a "tentative verbal allusion" between John 14:2-3 and Isa. 49:11, 20 (*ibid.*, 234-35), and cites several other Isaianic "way" statements. It seems to me that Isa. 11:16 and 35:8 are most prominent. They promise a way, and then John presents Jesus claiming to be the way.

⁶⁶ Not noted in NA²⁷.

speaks of sadness that is turned to rejoicing, and Isa. 66:14 reflects a similar progression from woe to weal.

In Isa. 41:23 and 44:7 Yahweh asserts his exclusive ability to declare the future, challenging his rivals to do the same. In John 16:23, among other places, Jesus does just that—declaring things to come.⁶⁷

In Isa. 55:10-11 Yahweh proclaims that his word will accomplish the purpose for which he sends it. In John 17:4 Jesus, the Word (cf. 1:1), announces that he has finished the work the Father gave him to do.⁶⁸

In Isa. 45:19 Yahweh asserts, “I have not spoken in secret. Similarly, Jesus says to Pilate, “I have spoken openly to the world” (John 18:20).⁶⁹

Conclusion

These are all the connections, whether verbal allusions, conceptual similarities, or direct citations, that I have located between the Gospel of John and the book of Isaiah.⁷⁰ The chart resulting from this discussion here is not exhaustive (see it below), but again, a beginning has been made.

⁶⁷ Not noted in NA²⁷.

⁶⁸ Not noted in NA²⁷. Dahms argues that Isa. 55:11 influences a whole series of texts in John, and claims to have “established the indebtedness of the Fourth Gospel to Is. 55:11 for the proceeding from/returning to God motif” (“Isaiah 55:11 and the Gospel of John,” 88). I have not included discussion of this motif here, nor have I listed the references on the chart, but I think he is largely correct. For these references, see his discussion.

⁶⁹ Not noted in NA²⁷.

⁷⁰ I have not discussed the texts Young identifies, where there are contacts between Isaiah and John regarding the use of the concepts: “name” (Isa. 52:5; 55:13; 62:2; and 65:15-John 5:43; 17:6, 11); “proclaim (*ἀναγγέλλω*)” (Isa. 41:26, 28; 42:9; 43:9, 12; 44:7; 45:19; 46:10; 47:13; 48:14-John 4:25; 16:13-15); and “word (*ῥῆμα*)” (Isa. 40:8; 55:11; 59:21-John 6:63), nor are these passages included on the chart. Nevertheless, the connections Young points to are stimulating. For discussion, see Young, “A Study of the Relation of Isaiah to the Fourth Gospel,” 222-30.

It now seems safe to affirm with some degree of certainty that Isaiah exercised extensive influence upon the Gospel of John. This study has attempted to catalogue both the direct citations of Isaiah in John as well as the thematic connections between the two books. These connections hold powerful implications on several levels, but no attempt here was made to offer interpretations of these points of contact. That enterprise will be reserved for a subsequent endeavor. This study merely sought to set forth where Isaiah seems to have influenced John. If this effort has contributed to a better understanding of where Isaianic influence upon the Gospel of John may be detected, and if it contributes to the attempt to understand John's use not only of Isaiah, but also of the Old Testament more generally, it will have been successful.

Chart: Connections to Isaiah in John

	Direct Fulfillment: Some type of fulfillment formula used		Thematic Connection: No fulfillment formula, but actions or words correspond to Isaiah's Prophecy	
	John	Isaiah	John	Isaiah
Evangelist	12:15 12:38-41	35:4; 40:9 53:1; 6:10, 1	1:4-5, 7-9; 2:11; 3:19-21 19:34	8:23-9:1; 42:6; 49:6; 60:1, 3 48:21
Baptist	1:23	40:3	1:29, 36 1:32-34	53:7 11:2; 42:1; 48:16; 61:1

Jesus	6:45	54:13	3:14; 8:28; 12:32 (34)	52:13
	7:37- 39	12:3; 43:19; 48:18; 49:10; 55:1; 58:11	4:10-14	12:3; 48:21; 49:10; 58:11
	17:12	33:1; 57:4	4:21 4:22 4:26 4:36 5:22 5:28-29 6:20 7:24	66:1 2:3 52:6 9:2 [ET 9:3] 11:4 26:19 43:1, 10 11:3
			8:12; 9:5; 11:9- 10; 12:35-36, 46	8:23-9:1; 42:6, 8; 49:6; 60:1, 3
			8:18, 24, 28, 58; 18:5-6	41:4; 43:10, 13, 25; 45:19; 46:4; 48:12; 51:12
			9:7	
			10:16	8:6
			11:43-44	49:5-10; 56:8
			12:20-33	49:9
			13:19	11:10; 52:15
			13:31-32; 17:5	43:10; 46:10; 48:5
			14:6	49:3, 5
			15:1-8	11:16; 35:8
			16:13	5:1-7
			16:21	63:14
			16:22	26:17
			16:23	66:14
			17:4	41:23; 44:7
			18:20	55:10-11 45:19