

**Excerpt from Chávez's *Theological Significance ... Mark's Gospel* (2002) 19f**

Here we should note that the combination of Son of man with Servant is already found in Daniel;<sup>1</sup> remarkably, in the Targum version of the “Song of the Suffering Servant,” it says:

Behold, my Servant, *the Messiah*, shall prosper . . . (Isa 52:13) . . .  
And he will build the sanctuary which was profaned for our sins . . .  
(53:5) . . . Yet before the LORD it was a pleasure to refine and to  
cleanse the remnant of his people, in order to purify their soul from  
sins; they shall see the kingdom of their Messiah . . . (53:10).<sup>2</sup>

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<sup>1</sup> GASTON, *No Stone*, 380; GÄRTNER, *Temple*, 128. These two authors also refer to the pertinent Qumran texts where the Servant concept is combined with that of “the holy ones of the Most High” and applied to the community or to their “instructor” (“*maskil*”). See K. KOENEN, “שכל,” *TWAT* VII, 794. The verb שכל (“to teach, act prudently, have success”), used of the Servant in Isa 52:13, is taken up as a plural participle-noun (*maskilim*) in Dan 11:33, 35; 12:3 to designate those who encouraged the Jews persecuted by Antiochus Epiphanes to remain faithful to the Law; they thus make the many (*rabbim*) righteous (12:3), as did the Servant (Isa 53:11). See H.L. GINSBERG, “The Oldest Interpretation of the Suffering Servant,” *VT* 3 (1953) 400-404. In Qumran, the idea of atonement by suffering is quite important; see esp. 1QS 8:3-4. *Maskil* appears in 1QS 9:12; 1QSb 1:1; 3:22; 5:20; 4Q510 1:4; CD 12:21; 13:22; 4Q511 2:I,1; the verb שכל appears in 1QS 3:13; 4:22; 9:20; 1QSa 1:7; 4Q381 69:4-5; in CD 13:8, the *m<sup>e</sup>baqqer* (translated as “instructor” by F. GARCÍA MARTÍNEZ, *Textos de Qumrán* [Valladolid 1993<sup>4</sup>] 91, but as “supervisor” [and thus analogous to, and a forerunner of, ἐπίσκοπος, whence “bishop”] by R.E. BROWN, “Dead Sea Scrolls,” *NJBC*, 1076) is said to “make the many wise.” Despite a review of K.G. KUHN, *Konkordanz zu den Qumrantexten* (Göttingen 1960) and of J.H. CHARLESWORTH, *Graphic Concordance to the Dead Sea Scrolls* (Tübingen - Louisville 1991), I cannot corroborate the claim made in BRUCE, *Biblical Exegesis*, 55, that “the members of the community called themselves *maskilim*,” he gives no reference to any passage. See also W.H. BROWNLEE, “The Servant of the Lord in the Qumran Scrolls (parts I-II),” *BASOR* 132 (1953) 8-15; 135 (1954) 33-38. This author discusses (10-11) the possibility that the reading משהתי in 1QIsa<sup>a</sup> 52:14b (resulting in the translation “I so anointed you”) is really a conflation of the verbs משה (“anoint”) and the MT’s משהת, a hapax, and here ungrammatical, since it is the noun form of the verb שמה (“to mar, disfigure”). The Targum, of course, identifies the Servant as the Messiah. Brownlee (12) sees the Servant even in Zech 9:9, where the king who comes to Zion is described as עני, as is the sufferer in Ps 22:25; cf. Isa 53:7 (the Servant was נענה, “afflicted”). Also interesting is the idea of the just one’s “refinement;” צרף, “to smelt,” is applied to the *maskilim* in Dan 11:34; cf. 12:10. It appears in Isa 48:10; Zech 13:9. The Targum applies it to the Servant in 53:10; cf. Wis 3:6. The Qumranites apply it to themselves in 1QS 4:20, along with its synonym זקק, due to the influence of Mal 3:2-3, which refers to the Levites (and is a very important text in our study). See BRUCE, *Biblical Exegesis*, 52-55. Cf. 1QH<sup>a</sup> 13:16.

<sup>2</sup> B. CHILTON, *The Isaiah Targum. Introduction, Translation, Apparatus, and Notes* (Aramaic Bible 11; Edinburgh - Wilmington 1987) 103-104 (the italics are Chilton’s, to indicate where the Targum departs from the MT). These passages certainly found their present formulation after 70 C.E., but the ideas reflected therein may be as old as the time of Jesus; see CHILTON, *op. cit.*, xxi, xxiv. An important example of probable use of the Targum by Jesus or Mark is in Mark 4:12, where “forgive” in the Isaian quotation (Isa 6:10) corresponds neither to the MT nor to the LXX (which have “heal”), but to the Targum; see CHILTON, *op. cit.*, xxvi; *A Galilean Rabbi and His Bible* (Good News Studies 8; Wilmington 1984) 91. We shall have occasion to revisit the Targum when we discuss the possible notion that the messiah would rebuild the temple (in chapter three), and in regard to the tower in the parable of the violent vinedressers (in chapter four).