

# Chapter 1

## Introduction

### 1.1. Problem statement

There are numerous psalm quotations in the NT.<sup>1</sup> Among them, the use of Ps 118 in the NT is noteworthy. The tables of quotation in UBS<sup>3</sup> and NA<sup>27</sup> show that Ps 118 is one of the most frequently quoted psalms in the NT and perhaps even the most quoted OT chapter.<sup>2</sup> But in the NT literature, the same attention was not paid to the occurrence of Ps 118 in the NT. This calls for closer investigation into the use and interpretation of Ps 118 in early Christianity.

As far as the study of the Ps 118 quotations in the NT is concerned, up to date, scholars have mainly concentrated on a single book<sup>3</sup> or, at the most, on a few books in the NT.<sup>4</sup> There has been no survey of Ps 118 citations in the NT as a whole, which requires a comprehensive examination of the Ps 118 quotations and allusions in the NT. Since Ps 118 is referred to in 11 books of the NT, it would be not feasible to discuss each occurrence in detail. Therefore, this dissertation is intended as a first step to survey Ps 118 references in the whole of the NT. Attention will be focused on an overall picture of the function of Ps

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<sup>1</sup> In UBS<sup>3</sup> lists there are forty psalms that are cited in the NT amounting to some seventy-nine different verses. The NT citations from the OT are mainly from the Pentateuch (51), the Psalter (40) and Isaiah (38) (Ellis, 2000:52; Swete, 1900:386).

<sup>2</sup> According to UBS<sup>3</sup>, with Ex 20, Ps 118 is the most frequently quoted OT chapter in the NT. The UBS lists are: Ps 118:6 in Rm 8:31; Ps 118:15-16 in Lk 1:51; Ps 118:16 in Ac 5:31; Ps 118:17-18 in 2 Cor 6:9; Ps 118:19-20 in Rv 22:14; Ps 118:20 in Jn 10:9; Ps 118:22 in Mk 8:31, Ac 4:11, and 1 Pt 2:4; Ps 118:24 in Rv 19:7; Ps 118:25 in Mt 21:15; Ps 118:26 in Mt 11:3 and Lk 7:19.

<sup>3</sup> E.g. (Brunson, 2003); (Steyn, 2006).

<sup>4</sup> E.g. (Wagner, 1997).

118 quotations in the NT with a view of investigating a possible underlying New Exodus Motif.

Ps 118 belongs to the so-called “the Egyptian Hallel Psalms” (Pss 113-118). They were praises sung as part of the liturgy during the major Jewish feasts – Passover, Pentecost and Tabernacles. In case of Ps 118, it was especially related to the feast of Passover which was the reminder of the Exodus from Egypt. During the festival, pilgrims recounted the saving deeds of Yahweh during the Exodus from Egypt under the leadership of Moses. The question is whether the early Christian writers, especially the NT authors, when they quoted from Ps 118, also implied the New Exodus Motif. In other words, is there an underlying “New Exodus Motif” in their new contexts?

It is necessary to distinguish between “the Exodus Motif” and “the New Exodus Motif.” The former is based on “the Exodus from the Egyptian Exile.” The latter finds its model in the Exodus from the Babylonian Exile. In the process of salvation history, there is also development in the Exodus Motif. The prophets transformed the first Exodus into a New Exodus. As God delivered the Israelites from Egypt in the past, he will save them in the future from slavery in Exile (Ryken, Wilhoit, and Longman III, 1998:254). Accordingly, the term “Exodus Motif” mainly refers to the Exodus idea in the Pentateuch tradition, and the reference to a “New Exodus” points to the eschatological concept of a New Exodus in the book of Isaiah, especially, in Is 40-66.

## 1.2. Hypothesis

Even though there are different aspects attached to these questions, the main hypothesis for this study is that the NT authors, when they quote from Ps 118, indeed implied the New Exodus Motif in their pericopes. In the reception process they applied Ps 118 to their contexts and created “a New Exodus Motif.”<sup>5</sup> And so, the purpose of this thesis is to indicate if and how “the New Exodus Motif” figures in each relevant pericope.

## 1.3. Methodology

In order to solve these questions mentioned above, the *Wirkungsgeschichte* of Ps 118 will be traced by means of a twofold approach: from a *tradition-historical* and a *hermeneutical* angle with regard to the reception history of Ps 118.<sup>6</sup> Firstly, at the *tradition-historical level*, which is a diachronic approach, evidence of the use and application of Ps 118 in the tradition will be discussed. In other words, the background of Ps 118 and the importance of Ps 118 in the early Jewish and Christian traditions will be investigated. In case of the early Jewish tradition, ancient Jewish materials such as *the Dead Sea Scrolls*, *the Testament of Solomon*, *the Targums*, and *Rabbinic texts* will be referred to. The early Christian writings will include the NT books of Mark, Matthew, Luke, Acts, John,

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<sup>5</sup> This discussion of New Exodus presupposes that the Jews of the first century continued to regard themselves as being in a state of Exile. On this subject, see the following: (Ackroyd, 1968); (Knibb, 1976:253-72); (Wright, 1992; 1996); (Chilton and Evans, 1997); (Scott, 1997); (Evans, 1999:77-100).

<sup>6</sup> On the specific examples of this approach, cf. (Steyn, 1995:31-37; 2003:262-82; 2006:119-34).

Romans, 2 Corinthians, Ephesians, 1 Peter, Hebrews, Revelation, as well as the Church Fathers *1 Clement* and *Barnabas* and the Apocryphon *Thomas* – all of which quote Ps 118 explicitly.

Secondly, at *the hermeneutical level*, which is a synchronic approach, the NT authors' own understanding of the quotations from Ps 118 will be examined. The main focus in this section will be on the function and interpretation of these quotations not only within their immediate context, but also within the broader context of the NT writers' theological paradigm. How did they reinterpret and reapply the quotations from Ps 118 in their new contexts? Clarity should be found on the NT writers' purpose in using these citations and their reasons for transforming them in the way they did. That is to say, is their intention to present the Psalm quotations just as (a) "Scriptural proof," or do the NT writers use them in (b) "apologetical, historical and polemic ways"? Are they used in a (c) prophetic manner, especially in terms of "promise-fulfillment," or are they used (d) "typologically," (e) "christologically" and/or (f) "eschatologically"? (Steyn, 1995:36-37).

Lastly, as mentioned above, since this dissertation is a synthetic survey of the references from Ps 118 in the NT, possible allusions as well as all the explicit quotations from Ps 118 which are identified with introductory formulae are investigated. Under discussion will thus be the following:

**Table 1: Explicit quotations from Ps 118<sup>7</sup>**

V 6	V 18	Vv 19-20	Vv 22	Vv 22-23	Vv 25-26	V 26
			Lk 20:17 Ac 4:11	Mk 12:10-11 Mt 21:42	Mk 11:9- 10 Mt 21:9	Mt 23:39 Lk 13:35 Lk 19:38
			GT 66		Jn 12:13	
Hb 13:6						
			1Pt 2:6-8			
	1Cle 56:3	1Cle 48:2				
			Barn 6:2-4			

**Table 2: Allusions from Ps 118<sup>8</sup>**

Ps 118		Mk 14:26	Mt 26:30				
Ps 118:5						Jn 11:41- 42	
Ps 118:6	Rm 8:31						

<sup>7</sup> (Steyn, 2006:124-125).

<sup>8</sup> (Brunson, 2003:5).

Ps 118:10- 12						Jn 10:24- 25	
Ps 118:15				Lk 1:51			
Ps 118:16				Lk 1:51	Ac 2:33, 5:31		
Ps 118:17- 18	2Cor 6:9						
Ps 118:19							
Ps 118:20						Jn 10:9	Rv 22:14
Ps 118:21						Jn 11:41- 42	
Ps 118:22	Rm 9:32-33	Eph 2:20	Mk 8:31	Lk 9:22, 17:25			
Ps 118:23							
Ps 118:24						Jn 8:56	Rv 19:7
Ps 118:25			Mt 21:15				
Ps 118:26			Mt 11:3	Lk 7:19			

(Ps 118:28c)			Jn 11:41- 42				
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## 1.4. Research history

Since this study investigates the possibility of an underlying New Exodus Motif in the use of Ps 118 quotations in the NT, the focus in this section will be on tracing the history of research on the New Exodus Motif in the NT.

It is only recently that the idea of Isaiah's New Exodus has attracted attention in NT scholarship (Brunson, 2003:154).<sup>9</sup> In 1995, Strauss wrote a monograph which is associated with Luke's New Exodus.<sup>10</sup> In the thesis, Strauss argues that the primary OT model for Luke's Exodus Motif is not Deuteronomy, but Isaiah's wording of the eschatological New Exodus (the Book of Consolation of Is 40-55): "As the Isaianic eschatological deliverer, Jesus acts as God's instrument in both announcing and bringing to fulfillment God's eschatological reign and kingdom. Empowered by the Spirit, he defeats the forces of sin and

<sup>9</sup> Over the past few decades, investigation into the New Exodus Motif has mainly been restricted to seeing the NT from the perspective of the Mosaic Exodus. Cf. (Farrer, 1951); (Piper, 1957:3-22); (Hobbs, 1958); Mánek (1958:8-23); (Balentine, 1961); (Bowman, 1965); (Anderson, 1972); (Swartley, 1973; 1994); (Kee, 1975); (Klijn, 1974:119-31); (Daube, 1963); (Sahlin, 1953); (Davies, 1993); (Garrett, 1990:656-80); (Nixon, 1963); (Smith, 1982:329-42); (Murray, 1954; 1973); (Goppelt, 1982); (McCasland, 1957:147-52); (Beasley-Murray, 1994); (Dennison, 1977). The lacking in study of the eschatological New Exodus theme prophesied by the Prophets, especially Isaiah covers all the NT (Holland, 2004:293).

<sup>10</sup> Many scholars have seen in Luke especially, in the Lukan Travel Narrative, Exodus parallels. For instance, Moessner (1989:260) contends that the Central Section forms "coherent drama of a New Exodus for the Prophet Jesus is the prophet like Moses." Swartley (1994:5) also argues that Exodus influence is striking in Luke's journey narrative. On the importance of the Isaianic pattern behind the writings of Luke cf. (Seccombe, 1981:252-59); (Sanders, 1982:144-55); (Turner, 1996); (Denova, 1997).

Satan and leads God's people in an eschatological New Exodus" (1995:284).

In the same year, Longman and Reid published a study on the motif of Yahweh as the divine warrior. Their findings demonstrate that the theme was, primarily, refracted through Isaiah's description of an eschatological New Exodus and that it is seen all over the NT (1995:92).<sup>11</sup>

Rapinchuk wrote a thesis which is related to Matthew's New Exodus Motif. According to Rapinchuk (1996:iv), Matthew is the one NT author who develops an Exile-Restoration theme:

Throughout his presentation of the life and significance of Jesus, Matthew makes use of important Exile language and motifs. In so doing, he presents a picture wherein Israel was still in Exile as punishment for their sins and awaiting the deliverance promised by God. Matthew also presents Jesus as the one who will bring the Exile to an end.

In 1996, Wright issued a book which reveals the New Exodus pattern throughout the Synoptics. He (1996:201) contended in it that "Jesus was announcing that the long-awaited kingdom of Israel's god was indeed coming to birth . . . The return from Exile, the defeat of evil, and the return of YHWH to Zion were all coming about."

One year after Wright's work, Watts published a monograph on Mark's New Exodus Motif. Over the past few decades, a number of scholars (e.g., Farrer,

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<sup>11</sup> On a detailed investigation into this theme, cf. (Yoo, 1999); (Neufeld, 1997).

1951; Carrington, 1952; Hobbs, 1958; Bowman, 1965; Kee, 1975) have suggested that Mark intended to present the message and person of Jesus in the Exodus terms, but nobody has dealt with the idea more comprehensively than Watts. Watts (1997:5) outlined Mark's Gospel:

Mk 1:1-3, Mark's only editorial OT citation and opening sentence, conveys the conceptual framework for his story. Is 40:3 foreshadows the inauguration of the long-awaited Isaianic New Exodus while the Mt 3:1/Ex 23:20 conflation ominously highlights the threat inherent in Yahweh's New Exodus coming. Mark's three-fold structure comprising Jesus' powerful ministry in Galilee and beyond, his leading his 'blind' disciples along the 'Way', and arrival in Jerusalem echoes the Isaianic New Exodus schema where Yahweh as Warrior and Healer delivers his people from bondage, leads the 'blind' along the New Exodus way of deliverance, and arrives at Jerusalem. Mark's asymmetric distribution of miracles is consistent with an Isaianic New Exodus hermeneutic. Jesus' exorcisms (Mark's first miracle) are linked to the Isaianic Yahweh-Warrior (3:22-30; Is 49) and his healings (blind, deaf/ dumb, and lame,) and feedings are inaugural signs of the New Exodus (Is 29; 35).

In 1999, Evans wrote an article which critically assesses Wright's Exile and Restoration Motif. In his *Jesus & the Continuing Exile of Israel*, Evans, accepting Wright's claims, showed that a lot of Jews did indeed think the Israelites to be in a state of slavery, and therefore in need of restoration. According to Evans (1999:91-100), there are at least six important features in Jesus' ministry that justifies the claim that Exile and Redemption theology plays a significant role:

- Jesus' appointment of twelve apostles (Mt 10:2 par.), which was intended to symbolize the reconstitution of the twelve tribes of Israel.

- The request for a “sign from heaven” (Mk 8:11-13): Jesus’ ministry was seen as a prelude to Israel’s redemption. Accordingly, a confirming sign was asked.
- Jesus’ appeal to Is 56:7 while demonstrating in the temple precincts (Mt 21:12-13 par.): The oracle in Is 56 comes to be understood as a time of ingathering of Israel’s Exiles.
- Jesus’ allusion to Zch 2:6, a passage that envisions the gathering of Israel’s Exiles (Mk 13:27).
- Jesus’ prophetic threats against Israel’s leaders, which threaten Exile (Mt 11:21-23 pars).
- Traces of Exile theology and motif in the NT and early Christian writings: The term *exile* appears twice in Mt 1:11-12, 17 as a pivotal point in the messianic genealogy. According to the Matthean ancestry, Jesus, as the Davidic Messiah, would deliver his people from the Exile.

In 2000, Pao wrote a thesis on the possibility of the New Exodus theme in Acts. He examined the narrative of Acts in light of the Isaianic New Exodus program. According to Pao (2000:13), compared with Acts, many of the Isaianic ideas important in the narrative of Acts are lacking in Luke, i.e., “the four recurring themes introduced in the Isaianic prologue of Isa 40:1-11: the restoration of Israel, the power of the word of God, the anti-idol polemic, and the concern for the nations.”

It was not until 2003 that John’s Gospel was studied according to a full New

Exodus pattern.<sup>12</sup> Brunson (2003:155) argues in his dissertation that “the main strands of the New Exodus thought – the return from Exile, defeat of Israel’s enemies, and return of Yahweh – are at the core of the Fourth Gospel.” Brunson is the first man who linked the Ps 118 (117 LXX) quotation in John to the New Exodus theme. The only explicit citation from Ps 118 (117 LXX) in John is Ps 118 (117 LXX):25-26. By quoting it in the Triumphal Entrance Narrative in Jn 12, John depicts Jesus as God’s royal agent who is coming to enthronement. “In keeping with the New Exodus theme in which Jesus fulfills Yahweh’s role in redemption, it was suggested that John intends to portray Jesus’ Entrance as actualizing and consummating Yahweh’s return” (Brunson, 2003:381).

In 2004, Holland produced a substantial study on Paul’s New Exodus theme.<sup>13</sup> According to Holland (2004:31), the apostle was absorbed in the OT stream of the expectation of a New Exodus promised by the Prophets and it had a mighty influence on how he understood the life, death and resurrection of Jesus. Indeed, it can be shown that many of the main doctrines of Paul are seen “in embryonic form in the book of Isaiah.” Paul actually made use of the Isaiah’s writings as the frame of his gospel.

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<sup>12</sup> Others have recognized Exodus typologies and parallels in John, but without developing these into, or interpreting them in a context of a full New Exodus pattern. See, for example, (Enz, 1957:208-15); (Smith, 1962:329-42).

<sup>13</sup> The investigation into the New Exodus in the Pauline Epistles is not as advanced as that done in the Gospels. On the New Exodus theme in Galatians, cf. (Keesmaat, 1994). He explored Gl 3-6 and demonstrated it to be based on the New Exodus Motif; On the New Exodus theme in Ephesians, cf. (Webb, 1993). He investigated the New Exodus Motif in 2 Cor 6:14-7:1 and showed that there is a New Exodus theme based on the prophetic anticipation guiding the argument being evolved by Paul.

Despite many studies that have paid attention to the New Exodus Idea in the NT, they were mainly focused on the four Gospels.<sup>14</sup> It is thus part of the purpose of this investigation to extend the idea to the General Epistles, especially, Hebrews<sup>15</sup> and 1 Peter, which also quote Ps 118 (117 LXX), and examine the possibility of the New Exodus Motif also in their contexts.

## 1.5. Structure and Presentation

This study will be structured as follows. Chapter 1, as the above research has shown, deal with introductory matters of this dissertation, including 1) Statement of the Research Problem, 2) Hypothesis, 3) Methodological Argument, 4) Historical Survey of Research, and 5) Structure.

Chapter 2 examines Ps 118 on the *tradition-historical* level. The following matters will be investigated: 1) The exegesis of Ps 118 2) The background regarding Ps 118; 3) The relation between Ps 118 and the Jewish Feasts, especially, Passover and Tabernacles; 4) The use of Ps 118 in the *Jewish tradition*, with a very brief survey of the Dead Sea Scrolls, the Testament of

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<sup>14</sup> Cf. (Chavasse, 1951:244-50, 289-96); (Allen, 1956:104-106); (Prevallet, 1966:131-45); (Bretscher, 1968:301-11); (Reist, 1969:223-32); (Drane, 1978:195-210); (Clair, 1987:19-28); (Allison, 1987:203-204); (Garrett, 1990:656-80); (Evans, 1992:862-66); (Broyles, 1992:560-62); (Kensky, 1993:45-49).

<sup>15</sup> Steyn explored the presence of Ps 118(117 LXX) in the Epistle to the Hebrews. Although Steyn did not link Ps 118 to the New Exodus Motif, by means of his peculiar three-fold approach, i.e. tradition-historical approach, the text critical approach and the hermeneutical approach on the citation from Ps 118(117 LXX) within Hb 13, he investigated the possibilities regarding the MT, the LXX, other possible sources from early Judaism and early Christianity, as well as the option of possible liturgical origins (Steyn, 2006:119-34).

Solomon, the Targums, and Rabbinic texts; 5) The use of Ps 118 in the *early Christian writings*, and particularly in the NT (i.e. in Mark, Matthew, Luke, Acts, John, Romans, 2 Corinthians, Ephesians, 1 Peter, Hebrews, Revelation, 1 Clement, Barnabas and Thomas).

Keeping in mind the results of Chapter 2, Chapters 3-8 moves to the **hermeneutical** level of Ps 118, to the interpretation of Ps 118 by the NT writers (Chapter 3: Mark; Chapter 4: Matthew; Chapter 5: Luke-Acts; Chapter 6: John; Chapter 7: The Pauline Epistles – Romans, 2 Corinthians, and Ephesians; Chapter 8: The General Epistles – Hebrews and 1 Peter). These chapters include 1) A Context analysis; 2) The use of the OT in the NT; 3) The Psalms in the NT; and 4) the Interpretation of Ps 118 by the NT authors.

The last chapter (Chapter 9) summarizes the research results of each chapter to demonstrate that the research question has been answered and that the hypothesis has been confirmed, with a conclusion.