

Chapter 3

The Hermeneutical Aspect of the Ps 118 quotations⁶¹

3.1. Introduction

As argued above, Ps 118, as a part of the Egyptian Hallel, is particularly linked to the feast of Passover. The festival reminded the Israelites of the Exodus. At that time they remembered their deliverance by God at the time of the Exodus from Egypt under the leadership of Moses (Ex 13:1-16). The hypothesis of this study is that when the NT writers cited from Ps 118, they also implied the New Exodus Motif. With the help of reception history one should be able to trace how the later authors reapplied and reinterpreted the Motif of this psalm in their contexts.

3.2. The continuing Exile and the New Exodus

3.2.1. The continuing state of Exile

With their thoughts of a New Exodus the Jews of the first century continued to regard themselves as being in a state of Exile.⁶² This hypothesis is well stated by Wright (1992:268-269):

Most Jews of this period, it seems, would have answered the question

⁶¹ On the hermeneutical level, the application and interpretation of the quotations from Ps 118 by the NT writers will be examined.

⁶² On the same position cf. (Verseput, 1995:102-16); (Longman & Reid, 1995:91-118); (Evans, 1999:77-10).

“where are we?” in language which, reduced to its simplest form, meant: we are still in Exile. They believed that, in all the senses which mattered, Israel's Exile was still in progress. Although she had come back from Babylon, the glorious message of the prophets remained unfulfilled. Israel still remained in thrall to foreigners.

The concept of Israel's continuing Exile is indicated in the OT and intertestamental literature.

In the OT

The OT attests to a widespread and recurring theme of the continuing Exile. In Dt 28:36, Israel was warned of a second Exile as punishment of their sins. They did not listen to God's warning and it led to the Babylonian Exile. Although their return was granted under Cyrus (539 BC), the refusal to regard it as the fulfilment of the prophecy of salvation can already be found in the Ezra and Nehemiah texts:

And now for a little while grace has been shown from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage. ⁹ For we were slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem. (Ezr 9:36-37).

Here we are, slaves to this day — slaves in the land that you gave to our ancestors to enjoy its fruit and its good gifts. Its rich yield goes to the kings whom you have set over us because of our sins; they have power

also over our bodies and over our livestock at their pleasure, and we are in great distress (Nh 9:36-37).

The exilic status did not end with the return of the Exiles. Although many Israelites remained in the land, the country was thought to be still in Exile. Thus the Exile was understood as more than the physical taking away of the people from the land. This fact enabled later writers to depict their current situations in terms of a continuing Exile, in spite of the return initiated by the order of Cyrus (Rapinchuk, 1996:iii).

During the Second temple period

A lot of intertestamental texts testify to the continuing condition of Exile. For instance, Tobit (ca. 200 BC) argues that the historical return from Babylon was ignored and the hope of redemption remained unfulfilled:

But God will again have mercy on them, and God will bring them back into the land of Israel; and they will rebuild the temple of God, but not like the first one until the period when the times of fulfillment shall come. After this they all will return from their Exile and will rebuild Jerusalem in splendor; and in it the temple of God will be rebuilt, just as the prophets of Israel have said concerning it (14:5).

Baruch (probably sometime between 150 and 60 BC) also presents a similar understanding:

See, we are today in our Exile where you have scattered us, to be reproached and cursed and punished for all the iniquities of our

ancestors, who forsook the Lord our God (3:8).

3.2.2. The New Exodus Motif

Since the New Exodus Thought is based on the Exodus Motif, first the latter will be dealt with.

3.2.2.1. The Exodus Motif in the OT and Second Temple Judaism

3.2.2.1.1. The OT

The earliest canonical evidence of a typological interpretation of the Exodus appears in the writings of the Prophets of Israel, especially Isaiah, Ezekiel, Amos, Micah and so on.

a. Isaiah

Reference to the Exodus tradition is rare in Is 1-39, but Is 40-66 has many Exodus themes. The elements of the Exodus tradition, i.e. event in Egypt (Is 48:10; 52:11-12 etc.), the Wilderness (Is 40:11; 41:17-20; 43:20; 48:20-21 etc.), Sinai (48:17-18; 51:7 etc.) and the Conquest (49:24-26; 52:3-10), all were found in the latter of Isaiah.

b. Ezekiel

Ezekiel also includes a lot of the Exodus tradition. For example, in 34:23-24 Ezekiel combines the promise of Davidic prine with a modified form of the Exodus Covenant formula: "I will be their Yahweh, and they shall be my people.

Ezk 37:24-28 is a passage that incorporates the Zion-David, Patriarchal, and Exodus-Sinai traditions to describe the restoration of Israel (Casey, 1981:24).⁶³

c. Amos

There are five references to the Exodus Motif in the book of Amos (2:10; 3:1; 4:6-11. 5:25; 9:7). Two (2:10; 3:1) echo the tradition of Yahweh's gracious deeds in an appeal for covenant loyalty. In 5:25 Wilderness tradition appears. Amos repudiates the Exodus as evidence for Israel's confidence and then casts it as proof of Yahweh's sovereignty (Mays, 1976:158).

d. Micah

The Exodus tradition appears twice in the book of Micah (6:4-5; 7:15). In 6:4-5, the "saving acts of the Lord" are recalled to reaffirm the basis of Yahweh and Israel's relationship. This is followed by the typological application of the same doings in 7:15 (Casey, 1981:11).

In the Psalms, lots of the Exodus traditions are found. Historical references and accounts of the Exodus appear within psalms of several classifications (Westermann, 1965:141). The references may be a simple allusion to the "acts of the Lord" for the people (103:7). In other cases the reference may be to one element of the Exodus, such as the deliverance at the Reed Sea (20:6-8; 66:1-6; 74:12-14), the plagues inflicted on Egypt (135:8-9), the instances of murmuring in the wilderness (81:5-10; 95:8-11) or the possession of the land

⁶³ In addition, cf. Ezk 20:5-26 and 20:32-44.

(Ps 37). Still different is the use of the Exodus in those psalms linked with the covenant renewal ceremony, particularly Ps 78, 105, and 106. In all three psalms the Exodus is echoed in detail as the summary of the “great deeds” of Yahweh (Casey, 1981:39).

3.2.2.1.2. The intertestamental literature

The second temple period literature also has numerous Exodus traditions. For instance, In Sir 36:1-12, there are a lot of phrases and associations that are specifically Exodus-related: the revelation of the Lord to the nations by his mighty deeds (vv 3-5, 8); signs and “further wonders” through the Lord’s hand and “right arm” (v 6); Israel is called the Lord’s “first-born son” (v 12). In Sol. Wid10:15-11:10 the presence of Wisdom with Israel in the Exodus is described, from its having been with Moses, to its having led the people through the Red Sea, and then to having provided for them in the wilderness. The Dead Sea Scrolls includes one of the main Exodus elements: the Wilderness Tradition (1QS 2:19-22; CD 13:1-4; 1QM 3:16-17; 4:1-5 etc.). The wilderness tradition overshadows all other factors in accounting for the background of the community at Qumran. Their whole existence was based on a typological rendering of that portion of the Exodus tradition, mixed with their own eschatological interpretation of the whole OT (Casey, 1981:50).

3.2.2.2. The New Exodus Motif in the OT and Second Temple Judaism

The pattern of Sin – the Penalty of Exile – Restoration is often found in the OT

and intertestamental literature (Scott, 1992:195-213).

3.2.2.2.1. The OT

In case of the OT, the Restoration Motifs are found in the book of the Prophets, especially, Isaiah, Jeremiah and Ezekiel. One of the promised blessing for covenant obedience was the removal of sickness from the people (Dt 7:15). This motif is well shown in Isaiah. For example, Is 29:18-19 reads “In that day the deaf shall hear the words of a book, and out of their gloom and darkness the eyes of the blind shall see. The meek shall obtain fresh joy in the Lord, and the the poor among men shall exult in the Holy One of Israel.” Again Is 35:5-6 says, “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame man leap like a hart, and the tongue of the dumb sing for joy.” Similar promises are made in Jeremiah. In 30:17 restoration is promised with these words, “For I will restore health to you, and your wounds I will heal.” Jr 33:6-7 reads “Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security. Ezekiel also has the similar wording (cf. Ezk 34:11-16). A second important motif for restoration involves the role of the Servant of Yahweh. In Isaiah one can find the idea that the servant of Yahweh is to be an agent of restoration. For example, in Is 42:4, “He will not fail or be discouraged till he has established justice in the earth.” In Is 42:6-7, “I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.” Is 49:5 says, “And now the

Lord says, who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him.” A third important motif concerned with the concept of restoration is the new Exodus. Jeremiah presents a fitting illustration of this perspective (Cf. Jr 16:14-15). Jeremiah uses the previous experience of the Exodus as a means of depicting the surpassing greatness of the “New Exodus,” that God was to bring about. One of the more developed presentations of the theme of the New Exodus is found in Is 40-55.⁶⁴

3.2.2.2. The intertestament literature

In case of the Second temple Jewish literature, most of the texts that in various ways mention Israel’s continuing Exile and slavery also express hopes of deliverance and restoration (Evans, 1999:87). For example, Tobit’s prayer and prophecy anticipate the end of the Babylonian-Persian Exile:

He will afflict you for your iniquities,
but he will again show mercy on all of you.
He will gather you from all the nations
among whom you have been scattered. . . .
for they will be gathered together
and will praise the Lord of the ages (13:5,13).

But God will again have mercy on them, and God will bring them back
into the land of Israel; and they will rebuild the temple of God. . . .
After this they all will return from their Exile. . . . (14:5).

Baruch also expresses similar expectations:

⁶⁴ Isaiah’s New Exodus Motif will be dealt in detail later.

Look toward the east, O Jerusalem, and see the joy that is coming to you from God! Behold, your sons are coming, whom you sent away; they are coming, gathered from east and west, at the word of the Holy One, rejoicing in the glory of God (4:36-37).

The Damascus Document also suggests clear evidence of the expectation of a coming Davidic Messiah who would fulfil Isaiah's prediction:

A ruler shall [no]t depart from the tribe of Judah when Israel has dominion. [And] the one who sits on the throne of David [shall never] be cut off because the "rulers staff" is the covenant of the kingdom, [and the thous]ands of Israel are "the feet," until the Righteous Messiah, the Branch of David, has come. For to him and to his seed the covenant of the kingdom of His people has been given for the eternal generations, because he has kept [...] the Law with the men of Yahad. For [...the "obedience of the people]s" is the assembly of the men of [...] he gave (4Q252).

The author of Enoch also anticipates the end of exile and the return from exile:

"All those [sheep] which had been destroyed and dispersed, and all the beasts of the field and the birds of the sky were gathered together in that house; and the Lord of the sheep rejoiced with great joy because they had all become gentle and returned to his house" (1 En 90:33).

The Psalms of Solomon reflects the idea of the restoration from exile.

"Bring together the dispersed of Israel with mercy and goodness, for your faithfulness is with us" (Pss. Sol 8:28).

Sound in Zion the signal trumpet of the sanctuary; announce in

Jerusalem the voice of one bringing good news, for God has been merciful to Israel in watching over them. Stand on a high place, Jerusalem, and look at your children, from the east and the west assembled together by the Lord. From the north they come in the joy of their God; from far distant islands God has assembled them. He flattened high mountains into level ground for them (Pss. Sol 11:1-4).

Lord, you chose David to be king over Israel, and swore to him about his descendants forever, that his kingdom should not fail before you....See, Lord, and raise up for them their king, the son of David, to rule over your servant Israel in the time known to you, O God....He will gather a holy people whom he will lead in righteousness.... He will distribute them upon the land according to their tribes (Pss. Sol. 17:4, 21, 26-28).

3.2.2.2.3. The elements of the New Exodus Motif

As stated above, although many Second Temple Jews returned to their fatherland, they thought of themselves as living in a continuing state of Exile. With this awareness, there were expectations of redemption and restoration from Exile and oppression. It was such anticipations that the Prophets had promised. Holland (2004:20-21) insightfully notes the promise of Restoration in the Prophets:

In spite of the collapse of the royal family, they predicted that a descendant of David would be raised up (Is 11:1). He would lead the people from their captivity back to the Promised Land (Is 11:11). He would be anointed with the Spirit of the Lord for this task (Is 61:1-2). He would lead the people through the wilderness (Hs 2:14); it would be just like when the Jews left Egypt, for it would be a Second Exodus. The pilgrimage through the desert would be under the protection of the Holy Spirit (Is 44:3), just as the pilgrimage from Egypt had been. There would

be miracles (Mic 7:15) like when they came out of Egypt, and the desert would be transformed as nature shared in the re-creation of the nation (Is 55:13). The returning exiles would return telling of the salvation of God (Is 52:7-10). There would be a new covenant established which would be centred on the Davidic prince (Is 9:6-7) and, unlike when the people came out of Egypt when their flesh was circumcised, this time the hearts of the people would be circumcised (Jr 31:31-34). This return from exile would be their return to Eden (Is 51:3). Once the people arrived back at Jerusalem they would build a magnificent temple that the descendant of David would dedicate (Ezk 44-45). Into this temple all the nations would come to worship Israel's God (Is 2:1-5). The Lord would come into his temple (Is 4:2-6) and, finally, the wedding between God and his people would be celebrated with a great cosmic banquet (Is 54:1-8).

Sanders (1994:289-90) divides the widespread and general hopes of salvation and restoration into four categories, i.e., "the re-establishment of the twelve tribes; the subjugation or conversion of the Gentiles; a new, purified, or renewed and glorious temple; and purity and righteousness in both worship and morals."

Wright (1996:201)⁶⁵ boils down such wishes into three: the return from Exile; the defeat of the evil one; and the return of the Lord to Jerusalem. These are the main strands of a New Exodus thought which are based on Is 40-55. As Anderson's list shows (1962:181-82), an eschatological New Exodus Motif is the specific subject in several passages in Is 40-55:

40:3-5	The highway in the wilderness
41:17-20	The transformation of the wilderness
42:14-16	Yahweh leads his people in a way they know not

⁶⁵ See Pitre (2005:31-40) for criticism of Wright's view on the end of the Exile.

43:1-3	Passing through the waters and the fire
43:14-21	A way in the wilderness
48:20-21	The Exodus from Babylon
49:8-12	The new entry into the Promised Land
51:9-10	The new victory at the sea
52:11-12	The New Exodus
55:12-13	Israel shall go out in joy and peace

In addition to Is 40-55, the New Exodus idea occurs elsewhere in Isaiah. For instance, Is 11:11-16 use highway imagery to develop a New Exodus Motif with reference to the return of the Babylonian Exiles. Is 35 also shares a message of comfort for the depressed, alteration of the wilderness and a highway for the returning of Exiles (Strauss, 1995:292).

According to Holland (2004:29), the Prophets' New Exodus Motif areis found throughout the NT: "the New covenant, circumcision of the heart, gift of the Spirit, pilgrimage, the return to Eden, the eschatological temple, the conversion of the nations, and their inclusion in the covenant community and the eschatological marriage."

The NT writers thought of Jesus as the one who had brought these promises to fulfillment. It was Jesus who had effected the New Exodus and with it its ensuing blessings (Holland, 2004:30).

3.3. Mark

3.3.1. Introduction

As far as the Gospels are concerned, a New Exodus idea features mainly parallel to the eschatological New Exodus thought in the Prophets (especially, Isaiah). For this Strauss (1995:285) convincingly states:

While Evans, Drury, Moessner and others speak of a new exodus based on the portrait of Moses in Deuteronomy, they do not take into account that the concept of an eschatological *new* exodus finds its most significant development not in the Pentateuch but in the Prophets, especially Isaiah. The new exodus is not merely a NT concept inspired by the first exodus, but is already a major OT theme in the prophetic writings. By the NT era, Israel's exodus memory had undergone a prophetic transformation.

Watts (1997:15) supports Strauss' view, by arguing "while Israel may look back to its origins in the first Exodus, it was Isaiah who had *par excellence* transformed it into a future hope."

But since the concept is inspired by the original Exodus, we will also touch on the Exodus parallels.

3.3.2. The General Context of Mark

3.3.2.1. Exodus Motif

3.3.2.1.1. The elements of the Exodus Typology

The Exodus tradition encompasses Israel's movement from the slavery in Egypt either up to the preparations to cross the Jordan River after forty years of wilderness wandering (in a narrow sense without the book of Joshua) (Ryken, Wilhoit, and Longman III, 1998:252), or up to Joshua's conquest of Canaan (in a wider sense with the book of Joshua) (Casey, 1982:1).

According to Ryken, Wilhoit, and Longman III (1998:253), the following subplots and images seem to be used as motifs in the Bible with reference to the Exodus:

tabernacle, altar, desert, wilderness, wandering, forty years, mountain of God, dark cloud, pillar of fire/cloud, divine warrior, arm/hand of the Lord, leading, shepherding, carrying, highway in the wilderness, oppression, deliverance from oppression, dividing waters, plagues, judgments, miracles, mighty deeds, Passover, firstborn spared, banquet (Ex 24), the rock in the wilderness, water from the rock, manna, riding on eagles' wings, theophany, mediator, voice of God, covenant, and images related to law and lawgiving.

When one extends the Exodus narrative beyond the Pentateuch to the book of Joshua, the elements of the Exodus Tradition can be divided into four clusters (Casey, 1982:2-3): 1) the events in Egypt (the stories of the activity of Moses and Aaron, the 10 plagues and the deliverance of Israel at the Red Sea); 2) the Wilderness (the pillar of fire and cloud which led the Israelites, Israel's complaint against Moses and Yahweh's provision of manna and water, and the penalty of a disobedient Israel); 3) Sinai (the giving of the Law to Moses and the sealing of the covenant between God and his people); and 4) the Conquest (narratives of

further wilderness journeys after Sinai and the record of the conquest of Canaan).

3.3.2.1.2. The Exodus Motif in Mark

These Exodus typologies are found in Mark's Gospel. Mark's emphasis on the wilderness in the introduction is striking.⁶⁶ Piper (1957:17-18) insightfully notes it:

Exodus as the model for the original Gospel story would explain the conspicuous place of the wilderness in Mark (for example, 1:4, 12, 13, 35, 45). It is hardly by chance that Mark says that the Baptist appeared in the wilderness (1:4), while John tells us that he baptized at Aenon near Salim (Jn 3:23). The wilderness in which this voice is crying (1:3) is seized upon as a symbol of the state of the chosen people that has not yet reached the spiritual goal for which it was destined. Thus it is not surprising in Mark's brief record of Jesus' temptation it should be stated twice that it took place "in the wilderness" (1:12f.)

There are obviously Exodus Motifs in the baptism of Jesus by John (vv 9-11) and in the temptations (vv 11-13) in Mk 1:9-13. According to Casey (1982:60), "that Jesus submitted to John's baptism at all is best understood when he is seen acting as representative of the Israelites, willing to be bound with the Israelites and their sins in a manner reminiscent of Moses." Nixon (1963:13) also contends that "the baptism of John was a sacramental representation of the historical Exodus of Israel." In the temptations narrative, the identical

⁶⁶ On further wilderness theme in Mark, cf. 6:31-32, 35, etc.

themes of wilderness temptation and the numeral forty also remind us of the Exodus Motif (Mauser, 1963:101).

There are a lot of Exodus parallels in the main section of the Gospel. Mk 6-8 has many Exodus typologies. Jesus' sending out of the Twelve (Mk 6:7-13) recalls Joshua sending out twelve spies into Canaan, but there is a difference between the two in that the Twelve did as Jesus instructed them (Swartley, 1994:59). The shepherd-sheep imagery in Mk 6:34 is a common motif which reflects the God-Israel relationship in the Exodus and New Exodus traditions (cf. Nm 27:16ff; Ezk 34). The division of the people into groups of hundreds and fifties (6:40) echoes the arrangement of Israel encamped in the desert at Sinai (Ex 18:21; 19:1-2) (Casey, 1982:63). In Mk 7-8, the puzzling crisscrossing of Galilee and Jesus' movement into Phoenicia and Caesarea Philippi recall the Israelites' wilderness wanderings, until they enter the Promised Land (Piper, 1957:18).

Further Exodus Motifs are found in Mk 9-14. As Hobbs notes (1958:45-48), the Transfiguration narrative in Mk 9:2-8 refers to the Sinai/Moses event in Ex 24: after the six days (Mk 9:2; Ex 24:16), the three colleagues (Mk 9:2; Ex 24:1, 9) the building of the tabernacles or tents (Mk 9:5; Ex 25:9), Yahweh speaking from the cloud (Mk 9:6; Ex 24:16), the shining countenance of both Jesus and Moses (Mk 9:2; Ex 34:29-35), and the failure of the disciples, compared to the Israelites' golden calf incident. To Hobbs' list can be added the location on the mountain (Mk 9:2; Ex 24:12, 15) (Ziesler, 1970:263) and "the temporal detail

implicit in Mark and explicit in Exodus, that the voice from the cloud spoke on the ‘seventh day’ (Mk 9:2, 7; Ex 24:16)” (Swartley, 1994:103). Jesus’ pronouncement of 10:45 that he had come to give his life as a ransom for many reminds us of Moses’ offer to die for the sins of Israel in Ex 32:32 (Piper, 1957:19). The Last Supper associated with the Paschal meal and especially the expression “my blood of the covenant” (Mk 14:24) echoes Moses’ words in Ex 24:8 where God seals a new covenant with His people whom He has just brought out of Egypt (Nixon, 1963:19).

3.3.2.2. The New Exodus Motif in Mark

Although scholarly views regarding Mark’s structure are diverse, except the prologue part (1:1-15), it can be divided into the following three sections on the basis of Jesus’ ministry locale: “Jesus’ ministry In Galilee” (1:16-8:21 or 26), “On the Way” (8:22 or 27-10:45 or 52), and “At Jerusalem” (10:46 or 11:1-16:8).⁶⁷ The three-fold structure of movement from Galilee along the Way to Jerusalem corresponds to the New Exodus schema of Is 40-55,⁶⁸ i.e. “Yahweh’s deliverance of his exiled people from the power of the nations and their idols; the journey along the way in which Yahweh leads his people from their captivity among the nations; arrival in Jerusalem, where Yahweh is enthroned in a

⁶⁷ Within this common structure, there are differences. Mark’s and Matthew’s way section is shorter than Luke’s. Mark’s and Luke’s Galilean section is briefer than Matthew’s. Outside this common design, variations appear at both the introductions and the conclusions, though all have a short Judean section at the introduction. Matthew and Luke contain their own unique birth narratives, and Luke differs from Matthew and Mark in closing his Gospel not with a return to Galilee, but with waiting in Jerusalem for the Coming of the Holy Spirit (Swartley, 1994:39).

⁶⁸ This passage refers to the Israelites’ return from Babylon after a long Exile comparable to their years of servitude in Egypt.

gloriously restored Zion” (Watts, 1997:135).

3.3.2.2.1. The prologue (Mk 1:1-15)

Mark’s prologue is filled with Isaiah’s New Exodus imagery. Mark begins his book with the phrase Ἐρχή τοῦ εὐαγγελίου.⁶⁹ The gospel announced in v 1 is closely associated with the “Isaiah” passage quoted in vv 2-3. This is supported by the fact that the word εὐαγγέλιον has its background in the latter part of Isaiah (especially, in Is 40:9) (Marcus, 1992:18). According to Bruce (1996:1215), “the very word ‘gospel’ (εὐαγγέλιον) and its cognates are probably derived by the NT writers from their occurrences in Is 40-66 to denote the ‘good tidings’ of return from Exile and rebuilding of Zion (Is 40:9 ; cf. 52:7; 61:1).” Evans (1997:293) agrees with Bruce’s view, saying:

Jesus’ proclamation and understanding of the “gospel” (εὐαγγέλιον, which is derived from בִּשְׂרָה) are rooted in Is 40:9 (“Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news”), 52:7 (“How beautiful upon the mountains are the feet of him who brings good news”); and 61:1-2 (“The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted”).

Mark’s references to OT texts also suggest the hope of a New Exodus (Longman & Reid, 1995:92). Though the quotation is ascribed to Isaiah, it is not a citation from Isaiah, but a combination of three OT passages Ex 23:20, MI 3:1, and Is 40:3 (Marcus, 1992:12). In commenting on the conflation of Ex 23:20 and

⁶⁹ The term εὐαγγέλιον is frequent for Mark (1:1,14,15; 8:35; 10:29; 13:10; 14:9; 16:15).

MI 3:1 in Mk 1:2, Mauser (1963:81) contends that these conflated lines “really melt into one in which Ex 23:20 is the predominant part”. But this argument does not appear to be convincing. Marcus (1992:25) objects to Mauser’s assertion:

The verbal similarity to MI 3:1 is actually greater than that to Ex 23:20, since the latter contains no counterpart to Mk 1:2c. The attribution of the conflated text to “Isaiah the prophet” in 1:2a, moreover, suggests that Mark means it to be understood in a prophetic rather than a Pentateuchal context.

To make sure that it was understood within an Isaianic New Exodus formation, Mark may have deliberately inserted the Exodus/Malachi text within the Isaiah ascription (Watts, 1997:57).⁷⁰

The wilderness occupies a conspicuous place in Mark’s Gospel (1:3-4, 12, 13, 35, 45; 6:31-32, 35; 8:4). For Mark, God’s revelation of his salvific purpose begins in the desert. John makes an appearance in the desert in order to reveal God’s saving purpose. John’s advent in the wilderness is the immediate prelude to the definitive fulfilment of the eschatological expectations expressed in Isaiah for a New Exodus (Stock, 1969:21). The wilderness symbolizes the state of the chosen people that has not yet reached the spiritual goal at which it was aimed. Thus, it is no wonder that in Mark’s story of Jesus’ temptation it should be

⁷⁰ Is 40:3 foretells the inauguration of the long-awaited Isaiah’s New Exodus and MI 3:1 highlights the judgment theme of Malachi inherent in Yahweh’s New Exodus coming. This Malachi reference explains the emphasis on Elijah in Mark’s Gospel, as well as the cursing of the fig tree, the cleansing of the temple and the torn curtain incidents (Watts, 1997:5).

mentioned twice that it took place “in the wilderness” (Mk 1:12,13), for Christ had to share the spiritual condition of the people to whom he was sent (Piper, 1957:18).

The Markan wilderness motif does not come to an end by Jesus’ leaving the desert in Mk 1:14. It appears to be continued in Mk 1:45, where Mark contrasts the ministry of Jesus in the “wilderness” with the cities, from which the people had come to see him.⁷¹ In 6:31-32, 35, Jesus takes a break in the wilderness (cf. Dt 3:20; 12:9–10) and feeds the people (cf. Ex 16; Nm 11) (Allison, 1993:565). According to Marcus (1992:24), this story ties up with the narrative of the wilderness wanderings of the Israelites, by its desert location, and by the miraculous feeding with the array of the people in groups of hundreds and fifties (Mk 6:40; cf. Ex 18:21). Mauser (1963:104-105, 135) sees the backdrop of the sheep without shepherd theme (Mk 6:34) in the desert tradition of Nm 27:17.⁷²

The baptism of Jesus is also associated with the New Exodus typology and the Exodus typology. The outpouring of the Holy Spirit is related to Isaiah’s New Exodus (32:15; 44:3; 63:10-14), and the heavenly voice of God introducing Jesus as God’s Son stands in the tradition of the Israelites’ sonship which was designated in the desert (e.g. Ex 4:22). Both instances propose that Jesus is to be seen as the “new Israel of the New Exodus” (Casey, 1982:60-61; Mauser

⁷¹ By linking the desert to the proclamation, the action started by Jesus characterized itself as a New Exodus (Piper, 1957:18).

⁷² Furthermore, Mauser (1963:50, 92, 135) argues that the motif in 6:34 refers to not only Nm 27:17 but also Ezk 34:5, where the allusion is to a new wilderness action of Yahweh.

1963:95-96). Watts (1997:119) also sees the New Exodus idea in Jesus' baptism, saying that "the rending of the heavens and the descent of the Spirit appears to echo the Isaianic lament over the delay of the Isaianic New Exodus (Is 63:7-64:12) and, therefore, suggests that Yahweh's long-awaited 'in strength' intervention has come. Kim also agrees with Watts' position, saying that the expression that "heaven was torn open and the Spirit descended on Jesus like a dove" reminds one of Is 64:1, in which Yahweh opens the heaven and comes down to save his people (1993:15)

3.3.2.2. The Galilee section (Mk 1:16-8:21 or 26)

The first section of Mark is also replete with Isaiah's New Exodus Motif.⁷³ Here Jesus is mainly described as the Divine Warrior,⁷⁴ the Healer and the Provider.

For Mark the Yahweh-Warrior theme is noticeable in the Beelzebul controversy (Mk 3:22-27), in the narrative of Jesus' stilling the storm on Galilee (Mk 4:35-41), and in the episode of the Gerasene demoniac (5:1-20) (Longman & Reid, 1995:106,114). In keeping with the Isaianic Yahweh-Warrior imagery,⁷⁵ Mark

⁷³ In the second section of Jesus' Galilean ministry (Mk 3:13ff.) Swartley (1994:52-53) sees the Exodus parallels (e.g., Jesus' calling of the Twelve on the mountain echoes Moses' constituting Israel with twelve pillars corresponding to the twelve tribes of Israel (Ex 24:4) and the Beelzebul controversy parallels Moses' confronting the peoples' idolatry in their worship of the golden calf).

⁷⁴ The depiction of Yahweh as a Warrior God is demonstrated throughout the entire story of the OT in various divine warrior hymns (e.g., Song of the Sea in Ex 15, the Song of Deborah in Jdg 5, Ps, Zch (Duff, 1992:57).

⁷⁵ In fact, the Divine Warrior theme is found from the prologue. The confluences of Ex 23:20, Mt 3:1, and Is 40:3 in Mk 1:2f suggest the theme of a procession in the desert through which the Isaiah's Yahweh-Warrior will march to his holy mountain, defeating his enemies and establishing his sovereign rule. Here "the allusion to Mal 3:1 includes with it the possibility that Yahweh will come in judgment, for the part of the verse Mark

interprets Jesus' liberating of the mighty man Beelzebul's prisoners as God's redemption of the Israelites from exilic slavery (Mk 3:27; Is 49:24-26) (Watts, 2004:31). Jesus' stilling-storm echoes Is 51:9-10 in which the Exodus Motif is embellished with the language of Yahweh subduing the sea and killing the monster Rahab (Longman & Reid, 1995:114). The story of the Gerasene demoniac evokes Is 65:1-7, where rebellious Israel is seen sitting among graves, keeping nightly vigil and eating the swines' flesh (Longman & Reid, 1995:115). Here Jesus' casting of a demonic legion into the sea may be compared with Yahweh's throwing of Pharaoh's chariots and his host into the sea (Ex 15) (Swartley, 1994:56).

Jesus' healing ministry in this section⁷⁶ – the curing of the paralytic (2:1-12), the deaf/dumb (7:31-37), the blind (8:22-26), and the resuscitation of Jairus' daughter (5:21-43) and so on – shows clear parallels with those predicted in the book of Isaiah as being characteristic of Isaiah's New Exodus. The healing narrative of the paralytic, the deaf/mute and the blind, mainly reflect Is 35:5-6, and the story of a girl restored to life may reflect Is 65:20 (Watts, 1997:173-177). Consequently, it seems that Mark has put most of his miracles – Jesus' deliverance of his people from the oppression of demons, and his healing of the blind, deaf, and lame – within the first section to show that Isaiah's New Exodus is being started in Jesus (Watts, 1997:290).

quotes from the prophet continues in Malachi, 'then suddenly the Lord...will come to his temple.... But who can endure the day of his coming' (Ml 3:1b-2; Cf. 4:5-6)" (Longman & Reid, 1995:92).

⁷⁶ Of all the Synoptic writers, Mark devotes the largest percentage of his Gospel to the miracles and healings of Jesus (about thirty-one percent) (Blomberg, 1992:302).

Jesus' feeding of his people, who are like sheep without a shepherd, is suggestive of the original Exodus provision. However, it also recalls the rest and the food of the second Exodus in the book of Isaiah (Is 40:11; 48:21; 49:11 etc.). According to Watts (1997:180-81), in the context of Isaiah's New Exodus, Yahweh is described as "a shepherd who would provide for his people-flock." Accordingly, Mark's presentation of Jesus' feeding miracles corresponds with this theme. Casey (1982:64) supports Watts' opinion, stating that in this section Mark depicts Jesus' activity as the eschatological fulfillment of the New Exodus, as he guides the Israelites like a shepherd in the desert, feeding them there.

3.3.2.2.3. The Way section (Mk 8:22 or 27-10:45 or 52)

Mark develops the theme of the "way" in his Gospel. Starting from 'the way of the Lord' of Mk 1:3, the term *ὁδός* is repeated sixteen times throughout the Second Gospel, seven of which occur in this Way section (Longman & Reid, 1995:121).

Mark's Way section also draws on the New Exodus background of Is 40-55. It is compatible with the journey of Isaiah's New Exodus. In both cases, Jerusalem is the goal. "Jesus' leading his 'blind' disciples in the 'Way' echoes wise Yahweh's leading the 'blind' along the 'unknown' New Exodus way (Is 42:16)" (Watts, 1997:6). There is also a link between Jesus' healing of the blind Bartimaeus (Mk 10:46-52) and Is 42:10-16 with Yahweh, who enlightens the blind and leads

them in a way. Likewise, Bartimaeus, with his blindness cured, follows Jesus on the way (Marcus, 1992:34-35).

3.3.2.2.4. The Jerusalem section (Mk 10:46 or 11:1-16:8)

In keeping with Isaiah's New Exodus hope of Yahweh's coming to Zion, the last section of Mark begins with Jesus' triumphant arrival at Jerusalem as both Messiah and Divine Warrior (Duff, 1992:55). However, the situation is different. Unlike Isaiah's context, Jesus faces hostility. Consequently, Jesus' cursing of the fig tree, and his Temple cleansing follow. These reflect the threat implied in the opening Malachi citation (Longman & Reid, 1995:123). Mark's story now reaches its climax in the story of Jesus' suffering and death. In Isaiah the climax lies in the unexpected suffering of the servant. Accordingly, "Jesus' rejection and death echoes the career of the Isaianic 'suffering servant'" (Watts, 1997:368).

3.3.3. The Ps 118 quotations and allusions in Mark

3.3.3.1. The OT in Mark⁷⁷

Mark deals with the OT in his own distinctive way. In contrast to other Gospels, Mark includes only one explicit editorial citation in 1:2-3⁷⁸ and this text plays a

⁷⁷ Cf. (Manson, 1951-52:312-32); (Schulz, 1961:184-97); (Tasker, 1968:40-41); (France, 1971); (Kee, 1975); (Groningen, 1990); (Hooker, 1998); (Moyise, 2001:21-33); (Kloppenborg, 2002:134-59); (Stone, 2002:71-83); (Cornelius, 2003:58-77); (Evans, 2003:105-10; 2006:83-103); (Alexandre, 2004:65-68); (Gathercole, 2005:62-63); (Hoffeditz and Yates, 2005:199-221); (Hooker, 2005:35-49); (Wiarda, 2006:489-504).

⁷⁸ Everywhere else in the Gospel, the OT quotations or allusions are on the lips of

role as the key to understanding his use of scripture (Hooker, 2005:83).

There are numerous OT references in the Gospel. In Mk 11-16 alone, Kee finds 57 quotations and approximately 160 allusions (1975:165-188). Mark's OT quotations are taken primarily from the Septuagint, although there are variations (Smith, 1972:41).

3.3.3.2. The Psalms in Mark

In keeping with the rest of the NT, Mark has a keen interest in the Psalms. His use of the Psalter is second only to Isaiah (twenty nine quotations). Among the psalms, four are noted in Mark (Watts, 2004:25).⁷⁹ One of them is Ps 118 (117 LXX). It is the most quoted psalm in Mark.

3.3.3.3. The interpretation of Ps 118 by Mark

Four times Mark refers to Ps 118 (117 LXX), each time in different contexts.⁸⁰ The first is in the context of the first passion prediction (Mk 8:31-33), the second of the Triumphal Entry (Mk 11:1-11), the third of the parable of the Wicked Tenants (Mk 12:1-12), and the last of his account of the institution of the Lord's Supper with reference to the singing of a hymn (Mk 14:26). The theme of the

characters in the narrative (mainly Jesus) (Anderson, 1972:286-287).

⁷⁹ Ps 2:7 in Mk 1:11, 9:7 (allusions); Ps 118 (117 LXX):25-26 in Mk 11:9-10; Ps 118 (117 LXX):22-23 in Mk 12:10-11 (quotations); Ps 118 (117 LXX):22 in Mk 8:31 (allusion); Ps 110:1 in Mk 12:36 (quotation); 14:62, Ps 118 (117 LXX) in Mk 14:26 (allusions); Ps 22:2 in Mk 15:34; Ps 22:19 in Mk 15:24 (quotations); Ps 22:8 in Mk 15:29 (allusion).

⁸⁰ Ps 118 (117 LXX):22 in Mk 8:31 (allusion); Ps 118 (117 LXX):25-26 in Mk 11:9-10 (quotation); Ps 118 (117 LXX):22-23 in Mk 12:10-11 (quotation) and Ps 118 (117 LXX) in Mk 14:26 (allusion).

New Exodus is found in each reference.

3.3.3.3.1. The First Passion Prediction (Mk 8:31-33)

A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Mk 8:31

LXX	Mk 8:31
<p>²²λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>³¹Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·</p>

① *The structure of Mk 8:27-10:45*

The first allusion to Ps 118 (117 LXX) in Mark is found in the context of the first passion prediction. It is situated on the “Way” to a New Exodus (Mk 8:21/26-10:45/11:1). The “Way” section constitutes two major parts: Peter’s confession (8:27-30), and The Passion Narratives (8:31-9:29; 9:30-10:31; 10:32-45). It is embedded between two healings, Jesus’ cure of a blind man (8:21-26) – the blind man at Bethsaida and the blind Bartimaeus (10:46-52). Consequently the Way section elucidates Jesus’ way to open the eyes of the disciples (LaVerdiere, 1999:16). As many scholars concede, one of the most frequent motifs that

unfold throughout the last half of the first section of Mark's Gospel is the disciples' incomprehension (4:13, 41; 6:52; 7:18; and 8:17ff).⁸¹ Watts (1997:221) sharply compares the subject of the disciples' incomprehension with Isaiah's New Exodus Motif:

Mark's interest in the disciples' incomprehension prepares for his Way section. In Isaiah, Yahweh's healing of 'blind' Israel and his leading them along the 'way' was indicative of Israel's need to accept his wisdom as part of their deliverance. So also Mark's 'restoration of sight' miracles on the 'Way' illustrate the 'blind' disciples' need to understand that Isaiah's New Exodus would be accomplished through a suffering Messiah.

② *Son of Man*

Just after Peter's confession (8:27-30), Jesus mentions his passion: Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκταῖσθαι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. Jesus refers to himself as ὁ υἱὸς τοῦ ἀνθρώπου. In terms of a number of occurrences the phrase Son of Man is very important for Mark (Tuckett, 2001:112). The Son of Man title occurs some fourteen times in the Gospel of Mark and can be divided into four categories: 1) Mk 2:10 (The authority to forgive sins), 2:28 (The Lord of the Sabbath); 2) Mk 8:31, 9:31; 10:33f. (Prophecy of the Passion); 3) Mk 9:9 (Resurrection), 9:12 (Sufferings), 10:45 (His life is a ransom for the many), 14:21 (Goes to death), 14:21 (Betrayed [2 times]); and Mk 8:38 (Will come in glory), 13:26, 14:62 (Will come

⁸¹ Cf. (Wrede, 1971); (Tannehil, 1975:57-95); (Maloney, 1981:487-516); (Stock, 1982); (Klauck, 1982:1-26); (Wright, 1985); (Matera, 1989:153-72); (Räsänen, 1990).

on the clouds). As a category 4) implies, Mark clearly understands and intends Son of Man as a Messianic title⁸² which is defined in the vision of Dn 7:13 (Lane, 1974, 298-99).

③ *Παθεῖν and ἀποδοκιμασθῆναι as an allusion to Ps 118 (117 LXX)*

Two verb forms describe the suffering and the rejection of the Son of Man in Mk 8:31, and may allude to Ps 118 (117 LXX). The aorist infinitive *παθεῖν* (to suffer) may be an allusion to “the Passover (*πάσχα*)” which is closely linked with Ps 118 (117 LXX) and to “Jesus’ death as the Christian to *πάσχα*”, as in 1 Cor 5:7. “The suffering will coincide with the Passover, when the Son of man will give his life as a ransom for many (Mk 10:45)” (Balentine, 1962:35). “The new deliverance, the New Passover of the New Exodus, is in the suffering of the Son of man, the giving of his life as a ransom for many” (Balentine, 1962:36).

Ἀποδοκιμασθῆναι can allude to Ps 118 (117 LXX):22, which mentions the stone “rejected” by the builders, a passage quoted later, at the end of the parable of the Wicked Tenants (Mk 12:1-12) (Breytenbach, 1997:215; Gundry, 1993:446). Brunson (2003:103-104) reasonably explains some functions of this allusion:

First, Mark sought to explain the scandal of the cross by showing that the rejection of Jesus was necessary and according to God’s will as revealed in Scripture. In this way the reverberations of Ps 118:22

⁸² Mark’s sparing use of the term “Messiah” is observed in this verse (Johnson, 1972:149). Although not denying the status of Messiah, Jesus continues to speak of his future in terms, not of Messiah but of Son of Man, and of the sufferings of this Son of Man (31-33) (English, 1992:160).

become a subtle argument from Scripture. Second, the context of the psalm serves to affirm Jesus' identity as Messiah, while at the same time underlining the suffering he must undergo. Third, if there is a sense of scriptural inevitability attached to the prediction of rejection, the allusion carries an implicit – and equally inevitable – expectation that vindication must follow, as it does in the Psalm. Fourth, it is possible that with its rejection-exaltation theme Ps 118:22 may be the basic form of the passion prediction.

3.3.3.3.2. The Triumphal Entry (Mk 11:1-11)

A comparison of the reading of the Greek texts of Ps 117:25-26 (LXX) with Mk 11:9-10

LXX	Mk 11:9-10
²⁵ ὦ κύριε σώσον δή ὦ κύριε εὐόδωσον δή ²⁶ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ¹⁰ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· ὡσαννά ἐν τοῖς ὑψίστοις.

① Differences between the LXX Ps 117:25-26 and Mk 11:9-10

There are 5 major changes between the readings of Ps 117:25-26 (LXX) and Mk 11:9-10: (1) One substitution, ὡσαννά for σώσον δή; (2) two additions, εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ; (3) and ὡσαννά ἐν τοῖς ὑψίστοις; (4) two omissions, ὦ κύριε εὐόδωσον δή after ὡσαννά ; (5) and

εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου **after** Δαυίδ.

(a) The substitution:

σῶσον δὴ → ὠσαννά (Mk 11:9)

Two words (σῶσον δὴ) in the LXX are replaced by one word (ὠσαννά) in Mk 11:9. Morris (1992:523) argues the word ὠσαννά is the transliteration of the Aramaic⁸³ or Hebrew⁸⁴ expression with the meaning, “Save, I pray.”⁸⁵ The LXX (Ps 117:26) does not transliterate the MT but translates it: σῶσον δὴ (literally “O save”). “Mark’s retention of the Semitic ὠσαννά argues for the authenticity of the tradition, rather than a later Christian gleaning of the LXX” (Evans, 2001:145).

(b) The additions:

[1] The addition of ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ (Mk 11:10b)

In this phrase, one can find a significant departure. Compared with Ps 117:26 (LXX), Mark’s Ps 118 (117 LXX) quotation adds ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ in v 10. The expression *our father David*⁸⁶ is strange, since the phrase *our father David* is unknown in Jewish sources, where the term “father”

⁸³ According to Hagner (1995:591), ὠσαννά represents a Greek transliteration of the Aramaic ܐܫܢܢܐ .

⁸⁴ According to Hooker (1991:259), ὠσαννά is the transliteration of Hebrew $\text{אָשׁוּן אַתָּה עַתָּה}$ which means “save now.”

⁸⁵ Bratcher and Nida (1961:346) see ὠσαννά as “a shout of welcome and praise” in this context.

⁸⁶ Only in Ac 4:25 is the wording “our father David” found elsewhere in the NT (Bratcher and Nida, 1961:347).

is normally applied to the patriarchs, particularly Abraham, Isaac, and Jacob (Anderson, 1976:262). The reference to his coming kingdom is also an odd expression. Hooker suspects the phrase reflects Christian faith, or else has been used intentionally to make the parallel with v 9b (1991:260).

[2] The addition of ὡσαννὰ ἐν τοῖς ὑψίστοις (Mk 11:10c)

Mark also adds the phrase ὡσαννὰ ἐν τοῖς ὑψίστοις to the original psalm. By the addition, Mk 11:10 forms a chiasmic structure (a, b: b, a). Linked with the previous ὡσαννάν the expression may be understood in two ways: 1) May God, who lives in the highest, save him (Hill, 1972:292); 2) Let those who are in the heights of heaven (that is, the angels) say “Hail!” (McNeile, 1915:296; Filson, 1971:221).

(c) The omissions:

[1] The omission of ὦ κύριε εὐλόωσον δὴ after ὡσαννά (Mk 11:9)

Compared with the LXX Ps 117:25b, Mk 11:9 does not quote Ps 118 (117 LXX):25b. It is convincing that Jeremias (1966a:258) explains it as influence of the Midrash on Psalms:

Indeed, it is possible that the interpretation given to Ps 118:24-29 in the Midrash has influenced the accounts of the Triumphal Entry even down to details. Thus it is noticeable that Mk 11:9 (together with Mt 21:9; Jn 12:13) agrees in quoting the Psalm with the omission of v 25b (‘Hosanna’ [v 25a] is followed immediately by ‘Blessed be he who

comes' [26a]), and this could be due to the fact that the Midrash ascribes the two quoted acclamations (vv 25a, 26a) to the choir of Jerusalemites and the omitted half-verse 25b, on the other hand, to the choir of those accompanying the Messiah.

[2] The omission of εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου after Δαυίδ (Mk 11:10)

Mark seems to omit this line in order to create the chiasmic structure.

② *The chiasmic structure of Mk 11:9-10*

The Ps 118 (117 LXX):25-26 quotation of Mark consists of a peculiar chiasmic structure. Lane (1974:397) presents the chiasmic structure of verses 9-10 as follows:

A ὡσαννά

B εὐλογημένος ὁ ἐρχόμενος ...

B εὐλογημένη ἡ ἐρχομένη ...

A ὡσαννά

The balancing structure of the shouts based on Ps 118 (117 LXX):25-26 perhaps derives from the antiphonal chanting of that Hallel psalm (France, 2002:434; Lane, 1974:397).

③ *The similarities between Jesus' Entry and that of the Greco-Roman warrior-*

king

The first explicit quotation of Ps 118 (117 LXX) in Mark is found in the context of the Triumphal Entrance. In the Markan entry account, Jesus' entrance into Jerusalem is similar to that of a Greco-Roman warrior-king.⁸⁷ Duff (1992:66-67) summarizes the similarities between the two:

First, he is escorted by his disciples and followers as the Greco-Roman warrior-king was escorted by his army. Second, his escort voices an acclamation "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest (11:9b-10)," an acclamation echoing Ps 118. Third, the procession into Jerusalem contains elements that symbolically portray Jesus' authority: for example, the garments laid across the colt and on the road (cf. 2 Kgs 9:13) and the leafy branches. Finally, we see what looks like a symbolic act of appropriation of the Temple (and hence the city) in which Jesus expels the merchants from the Temple and thereby dramatically takes possession of his house.

④ *The New Exodus Motif in Mk 11:9-10*

In this event Mark carefully orchestrates several elements to stress Jesus' identity as the Messianic warrior-king who is associated with the New Exodus Motif. Among them, the acclamation found in the quotation from Ps 118 (117 LXX) in Mk 11:9-10 – the cry of "Hosanna," the allusion to "the coming one,"

⁸⁷ The elements found in the advent processions of Greco-Roman warrior-kings are as follows: (1) The conqueror/ruler is escorted into the city by the citizenry or the army of the conqueror. (2) The procession is accompanied by hymns and/or acclamations. (3) The Roman triumph symbolically depicts the authority of the ruler through various elements in the procession. (4) The entrance is followed by a ritual of appropriation, such as sacrifice, which takes place in the temple, where by the ruler symbolically appropriates the city (Duff, 1992:65).

and the reference to the kingdom of David – is obvious (Duff, 1992:55).⁸⁸

The citation is put in the mouths of the elated crowd. Mark reads “And those who went before and those who followed (καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες) shouted” (ἔκραζον). Mark speaks of those going before, following behind, and crying hosanna; he cites the psalm, notes another blessing of “the coming kingdom of our Father David,” and closes with cries of hosanna in the highest.

a. ὠσαννά

Mark (Mk 11:9), Matthew (Mt 21:9) and John (Jn 12:13) include the term ὠσαννά in the quotation of Ps 118 (117 LXX) but not Luke (cf. Lk 19:38). Although the exact meaning of Hosanna is somewhat ambiguous here, it heightens the eschatological tone of the Entrance (Brunson, 2003:108).

Some scholars see a connection between the name of Jesus and ὠσαννά. According to Carrington (1960:232), in the phrase אֲנִי יְהוָה הוֹשִׁיעָה נָא (oh! Lord save now), the name of Jesus is hidden. Indeed, the Greek Ἰησοῦς represents the Hebrew יְהוֹשֻׁעַ which is the same as “Yahweh-Hoshia” and means “Lord save.” Gundry (1993:630) also suggests that ὠσαννά deliberately

⁸⁸ Among other factors, there is the specific mention of the Mount of Olives, the leafy branches and the cloaks piled upon the colt upon which no one has sat (Duff, 1992:55). Brunson adds the Mount of Olives to the list. According to Brunson, Mark mentions the Mount of Olives specifically to evoke eschatological expectations (Mk 11:1; Cf. Zch 14:4) (Brunson, 2003:104-105).

echoes the Hebrew form of Jesus' name יהוֹשֻׁעַ. These arguments seem to be convincing, particularly as the next wording pays attention to the name: 'blessed is the one who comes in the *name* of the Lord' and Jesus came bearing this name (Carrington, 1960:232).

b. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

The εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου refrain is an explicit citation from the first half of Ps 117:26 LXX, which exactly translates MT. But the phraseology εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου assumes in this context a messianic meaning (Lohse, 1963:113-119), a total change from the meaning of the OT wording, which refers to the entrance of the cultic community (Kraus, 1986:193).

c. εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ

Mark inserts ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ into the original Psalm. The addition, "kingdom of our father David" links back to Bartimaeus' confession of Jesus as Son of David in Mk 10:47-48 and is fitting both in that David was linked with the restoration of the kingdom and that Ps 118 was in rabbinic traditions specifically associated with David (Brunson, 2003:107). The OT and Second Temple passages witness the close connection between the coming Davidic king and the New Exodus restoration. For example, in Is 11:1-16, the coming Davidic king plays a key role in the eschatological New Exodus of God's people. In Pss. Sol. 17:21-36, the coming Davidic king serves as God's

instrument to gather true Israelites, clean Jerusalem, restore Israel's boundaries, allocate the land "according to their tribes", and faithfully and righteously shepherd and guide the nation. Similarly, in 4 Ezr 13, the author makes use of imagery from Is 11:1-16 to present the role of the Davidic messiah as the killing of the bad (13:9-11, 37-38, 49) and the eschatological regathering of the ten tribes from the Babylonian Exile (13:39-48) (Strauss, 1995:294-296).

For Mark, Ps 118 designates Jesus as this Davidic Messiah, who comes into Jerusalem and its Temple in an impressive procession at the climax. But there is irony, too. The restoration of Zion and its Temple as the place of prayer for all peoples will need its devastation. For unlike the original psalm, Israel's response is divided. The following pilgrim crowds delight, but the Temple leaders give no benediction from the house of the Lord and Israel's unwanted messianic king goes back to Bethany (11:11). The religious leader's hostility brings out Mark's second quotation of Ps 118 (117 LXX) (Watts, 2004:32).

3.3.3.3.3. The Parable of the Wicked Tenants (Mk 12:1-12)

A comparison of the reading of the Greek texts of Ps 117:22-23 (LXX) with Mk 12:10-11

LXX	Mk 12:10-11
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<p>²²λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p> <p>²³παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν</p>	<p>¹⁰οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·</p> <p>¹¹παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</p>
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① *The structure of Mk 11:1-12:12*

Mk 11-13 is framed by the temple theme (Swartley, 1994:158).⁸⁹ Here Mark's chiastic structure is noticeable with the Temple at its center:

Jesus, the “triumphant” Davidic king (Ps 118:25-26)	(11:1-11)
Cursing of the fig-tree	(11:12-14)
Jesus’ Temple demonstration (Is 56:7/Jr 7:11)	(11:15-19)
Withered fig-tree, and mountain-moving	(11:20-26)
Jesus, the rejected but vindicated Davidic king (Ps 118:22-23)	(11:27-12:12)

Given the particular focus on the Temple in Ps 118, Mark's chiastic form of the two quotations around Jesus' Temple demonstration is probably planned (Watts, 2004:32).

In keeping with the themes of Isaiah's New Exodus hope⁹⁰ and the old formal

⁸⁹ The word “temple” occurs eight times in this section (11:11, 15, 16, 27; 12:35; 13:1, 2, 3).

⁹⁰ As Is 56:5, 7; 60:7 show, at the climax of the Isaiah's New Exodus, Yahweh is mainly involved with the restoration of “his house.”

entry pattern,⁹¹ Jesus, after arriving in Jerusalem, visits the Temple (Watts, 1997:310), where he meets with Temple authorities. Rather than blessing Israel's messianic king ἐρχόμενος ἐν ὀνόματι κυρίου (Ps 118:26), they initially ignore (11:11) and then challenge him (11:27-33). This brings us to the parable of the insurgent tenants.

② *The parable of the Wicked Tenants (Mk 12:1-12)*

Jesus' parable of the Wicked Tenants implicated the Jewish religious leaders who refused to receive God's word sent to them by the prophets, as 12:12 proves. In the previous section (11:27-33), they rejected Jesus' authority over the temple. The parable states that in these actions the tenants are guilty of rejecting those sent to them by God and are like their ancestors who had rejected the ministry of earlier prophets. But the parable not only interprets the previous encounter between Jesus and the Jewish leaders, it also provides the background for the incident that follows. In 12:13-34, the religious leaders debate with Jesus in attempts to trap him in an incriminating statement, but Jesus rebukes them (12:35-44) (Hurtado, 1989:190). According to Blomberg (1990:247-251), the form of the parable is triadic: 1) God, who has been described as a "Man" in this passage, is patient and tolerant, even in the face of unbelief and rejection; 2) the day will come, however, when God will punish

⁹¹ After Catchpole cites twelve examples of ancient celebrated entries, he offers the elements that make up their pattern as follows (1984:319-21): (a) A victory already achieved and a status already recognized for the central person; (b) A formal and ceremonial entry; (c) Greetings and/or acclamations together with invocations of God; (d) Entry to the city climaxed by entry to the Temple, if the city in question has one; (e) Cultic activity. As the above (d) shows, a standard feature of the formal entry is that a ceremonial visit to the Temple comes after the processional entrance.

those who do not believe in his will and reject it; and 3) despite the rejection by Israel, God's purpose will be fulfilled; that which his tenants tried to oppose and destroy, God has confirmed.

The parable of the vineyard in 12:1-12 contains clear echoes of the imagery of the vineyard song of Is 5:1-7 which contrasts Yahweh's provision for his people with their unfaithful response (Hooker, 2005:42). Watts (2004:33) rightly interprets Mark's referents in the parable:

The fenced vineyard with vat and tower is Zion with its Temple and altar, the owner is Yahweh, the vine his people, the tenants Israel's leadership, the servants the prophets, and the owner's 'beloved'⁹² son Jesus.

③ *The verbal and thematic parallels between the parable and the Ps 118 (117 LXX) citation*

At the conclusion of the parable of the vineyard, a quotation from Ps 118 (117 LXX) is mentioned. Marcus (1992:111) sharply notes verbal and thematic correspondences between the parable and the quotation:

The rejection of the stone corresponds to the rejection of the servants and the son in the parable, its vindication by the Lord corresponds generally to the action of "the lord of the vineyard" in 12:9, and the words "builders" and "head" are reminiscent of the building of the tower (12:1) and the wounding of one of the servants in the head (12:4). The

⁹² A heavenly voice has previously identified Jesus as the "beloved" son at the baptism (1:11) and transfiguration (9:7). Mark has probably added the word "beloved" to the parable in 12:6 so as to conform it to these passages (Marcus, 1992:114).

link between 12:1-9 and 12:10-11 makes it probable that in Mark's mind the main characters in the two parts are to be identified: the wicked tenants are the rejecters of the stone, the stone itself is the son, and the "lord of the vineyard" is God.

④ *The introductory formula in Mk 12:10*

Mark introduces the Ps 118 (117 LXX) quotation with the rhetorical question οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε.⁹³ As is already mentioned above, Jesus is not welcomed but is rejected by the Temple leaders. Accordingly, in a fury he asks the ruling priests and scribes "Have you not read this Scripture?"⁹⁴ Of course, they had read Ps 118 (117 LXX). But had they read it with understanding? (Evans, 2001:237).

⑤ *The chiasmic structure in Mk 12:10-11*

The Ps 118 (117 LXX) citation appears in a chiasmic pattern:

12:10b The stone the builders rejected	A
12:10c This has become the capstone;	B
12:11a The Lord has done this,	B'
12:11b Is it marvelous in our eyes?	A'

According to Marcus (1992:112), this form of an ABB'A' pattern shows two characters' action: God's divine action framed by human's responses in part B

⁹³ To begin quotations with this style is Markan. Cf. Mk 2:25 (οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ); Mk 12:26 (οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως).

⁹⁴ According to Alexander (1960:322), this question implies that the OT scriptures were not only read in public but also in private.

(12: 10c) and B' (12:11a), and human's action to cause God to act in parts A and A' (12:10b and 12:11b): the rejection of the stones by builders and the finding of the stone's vindication to be marvelous by "us."

⑥ *Christological application*

Although the citation of the Psalm follows the LXX text of Ps 117 verbatim, Mark applies it to a different context and reinterprets it christologically. The quote reverses the original setting of the Psalm by applying οἱ οἰκοδομοῦντες, who originally referred to "the nations" to "the leaders of Israel." As mentioned before, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες in the original Psalm, referred to the nation of Israel or Israel's king, but it was applied to Jesus in Markan context. Hooker (2005:43) insightfully notes the christological emphasis underlying this parable:

The reference to the cornerstone, like the reference to the beloved son who features in the parable, concentrates our attention on Jesus. Christology is central to this parable, but it also dominates this entire section (Mk 11-13), from the moment of Jesus' entrance into Jerusalem like a king. The question regarding his authority to challenge what was happening in the Temple (11:27-33), his teaching about the Messiah (12:35-37), and his warning about the coming of the Messiah/Son of Man in 13:21-31, all focus our attention on Jesus himself.

Thus the expression λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας became a favourite Christian text for Jesus' vindication after his rejection and death (France, 2002:462).

⑦ *The New Exodus Motif in Mk 12:10-11*

Two things need to be noted in relation to the κεφαλὴν γωνίας metaphor. The first is the association between the cornerstone and the Temple. As mentioned above, in this pericope the focal point is the Temple. In Mk 11:15-19, Jesus cleanses the Temple. This event suggests Jesus' prophetic demonstration that God's judgment on them, i.e. the destruction of the Temple, draws near (Kim, 1993:156; Grundmann, 1980:310; Hengel, 1979:15f; Roloff, 1970:97). This is well reflected in the Parable of the Wicked Tenants (Mk 12:1-12), where the rebellion of Jewish leaders (= the Temple authorities) against God attains the very summit by killing (God's) son and brings about God's Judgment (Kim, 1993:156). At the climax of the parable, Jesus quotes Ps 118 (117 LXX):22-23 to introduce himself as the cornerstone of the New Temple, i.e. the foundation of the New Temple (Kim, 1987:137). It will be founded through his own rejection and death (Kim, 1987:141). Donahue (1973:122-127) also supports Kim's opinion, arguing that the stone imagery, in terms of the previous anti-Temple material, suggests more specifically that Jesus is to be either the capstone or foundation stone of the new Temple that will replace the old (cf. 1 Pt 2:4-7).⁹⁵ The charges brought against Jesus at his trial may support this possibility (14:58; cf. 15:29, 38). This would suggest "a progression from Jesus as the messianic King who comes to cleanse the Temple (11:1-11), to the one who

⁹⁵ According to Ellis (2000:56), the temple motif appears in two forms: one is Jesus the capstone or cornerstone of God's new temple; the other is Jesus the new temple as such. The former is most prominent in the Pauline epistles (Rm 9:30-10:21), in 1 Pt 2:6-8, and here.

announces the present arrangement's end (11:12-25), and finally to its eventual replacement based on himself (11:26-12:12).”

The New Temple which Jesus will build is not a physical structure, which will be doomed to destruction (Mk 13:1-8). It will be “the messianic or eschatological temple of which the temple of national Israel is [only] the type” (Ellis, 2000:57). According to Kim (1993:231), it is the Kingdom of God, i.e. the eschatological people of God which will be created through his death and resurrection. The concept of “people as a Temple” is already found in the Dead Sea Scrolls. According to CD 1:4-5, the remnant of Israel is a New Temple. 1QS 8:7-14 also depicts the faithful as a holy house and a valuable cornerstone. 4QFlor [174] 3:1-13 mentions that Yahweh is fulfilling his promise to build a house for David, understood to be a temple constituting a people, i.e. the Qumran community (Watts, 2004:35). The two expressions in Mk 14:58, ἀχειροποιήτων and διὰ τριῶν ἡμερῶν (231) also seem to support the idea of “people as a Temple” (Kim, 1993:231).

The people-Temple, which Jesus will create, is closely associated with Isaiah's eschatological Temple, since Jesus explicitly cites Is 56:7 at the Temple demonstration (Mk 11:15-19). According to Hooker (2005:43), “a new building suggests that there is to be a ‘new’ temple which will fulfill the intention expressed in Is 56:7 of being ‘a house of prayer for all the nations.’” Accordingly, “the Markan Jesus sees himself as the New Exodus Temple restoration hope of Is 56:7” (Watts, 1997:346). In sum, In Mark's New Exodus, the λίθον ὄν

ἀπεδοκίμασαν, Jesus, becomes the κεφαλὴν γωνίας of a new people-Temple. Again, Ps 118's unique link to the New Exodus Restoration of the Temple makes it particularly appropriate (Watts, 2004:35).

Secondly, since the resurrection is presented in the three passion predictions as the reversal of the shame of the crucifixion (8:31; 9:31; 10:33-34), the raising of the stone to the head of the corner is likely to allude to the resurrection of Jesus (Marcus, 1992:114). "This thing"⁹⁶ would indeed be "the Lord's doing" and "wonderful in our eyes." According to Watts (2004:35), the language of seeing the Lord's marvelous works starts "in the defeat of Egypt at the Exodus" (Ex 15:11; 34:10). It is referred to "in the celebration of King Yahweh's worldwide victory over the nations in general (Ps 97:1-2 LXX)" and provides the basis of their final defeat "in Micah's vision of the New Exodus (Mi 7:15-20 LXX)." Simultaneously, "the New Exodus was also understood as a 'resurrection' (Ezk 37:1-14) in which a Davidic king would oversee a reconstituted people and a new sanctuary (37:15-28)."

3.3.3.3.4. The Lord's Supper (Mk 14:12-26)

Mark's second possible allusion is to be found in the context of the institution of the Lord's Supper (14:12-26). The paragraph contains the Exodus - New Exodus tradition. Mk 14:24 combines motifs associated with Israel's past

⁹⁶ In v 11, this (αὐτή) is a feminine form in Greek. It is likely that it is "a close copy of the Hebrew idiom," in which there is no neuter form, but the feminine pronoun is used to mean 'this thing' (Alexander, 1960:323).

(Egyptian Exodus) and future deliverance (Isaiah's New Exodus) through the two OT allusions (Watts, 1997:361). The first half (τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης) of 14:24's cup saying alludes to Ex 24:8. Although the phrase ἐν αἵματι διαθήκης in Zch 9:11 (LXX) offers a further possible echo, it is Ex 24:8 which most naturally comes to mind, particularly in the context of a Passover meal. Just as God made his covenant with Israel at Mount Sinai by means of the ritual of animal sacrifice, so the Markan Jesus is making a covenant with the new Israel in Jerusalem, i.e., Mount Zion, through the imminent death of Jesus (France, 2002:570). The second half (τὸ ἐκχυννόμενον ὑπὲρ πολλῶν) of 14:24 echoes Is 53. Especially, the phrase ὑπὲρ πολλῶν is suggestive of the repeated πολλοῖς, πολλούς, πολλῶν of Is 53:11-12, in the context of shedding blood and of redemption through vicarious death, as a term for those who will benefit from the death of God's servant (France, 2002:570). Accordingly, Jesus' death is nothing but the self-offering of the Messiah and true "servant" Israel, by which he effects a covenant for the people (Ex 24:8) and thus initiates Isaiah's New Exodus for the many (Is 53:11-12) who will now comprise the new Israel (Watts, 1997:368).

The second Gospel concludes its story of the institution of the Lord's Supper with reference to the singing of a hymn. This represents a liturgical allusion, as the singing of the second half of "the Egyptian Hallel" (Pss 113-118) is in view (Brunson, 2003:111). Mark does not specifically mention what the group sang before they left the upper room, but it may reasonably be assumed that it was Pss 115-118, or at least a part of it. The singing of the "Egyptian Hallel" (Pss

113-118) was an established part of the ritual of the Passover meal (France, 2002:574). According to the Mishnah, Pss 113-114 would be sung before the meal and Pss 115-118 after it (m. Pes. 10:5-7).

The allusion makes sure that the Lord's Supper is interpreted in a Passover context, with all the suitable motifs of eschatological redemption and hope the feast evoked. It contributes to thinking of Jesus' speeches and actions as "a new Passover rite" (Brunson, 2003:111).

3.4. Summary

The investigation of the New Exodus Motif in Mark and the way in which Ps 118 functions in Mark shows that the expectation of a New Exodus runs through every corner of the Second Gospel. Mark's prologue is full of Isaiah's New Exodus imagery. The term εὐαγγέλιον (1:1), the mixed quotations from Ex 23:20, Mt 3:1 (1:2) and Is 40:3 (1:3), and the wilderness motif (1:3) are closely linked to Isaiah's New Exodus Motif. In the first section Jesus plays a role as the Yahweh the Warrior, the Healer and the Provider. Isaianic Yahweh-Warrior imagery is noticeable in the Beelzebul controversy (3:22-27), in the episode of Jesus' rebuking the storm on the Sea of Galilee (4:35-41), and in the story of the Gerasene demoniac (5:1-20). Jesus' healings in general echo Isaiah's New Exodus (Is 35:5-6). Jesus' feeding of the crowds suggests both the first and the second Exodus provision. Mark's Way section also draws on the New Exodus background. Jesus' leading his 'blind' disciples in the "Way" recalls Yahweh's

leading the 'blind' along the "unknown" New Exodus way (Is 42:16). The passion predictions indicate that, in Yahweh's wisdom, Isaiah's New Exodus is to be achieved by the suffering and death of the true messianic "servant" Israel (Mk 10:45; Is 53) (Watts, 1997:6). The Jerusalem section also corresponds to Isaiah's New Exodus Motif. In keeping with Isaiah's New Exodus expectation of Yahweh's coming to Zion, the last section of Mark starts with Jesus' triumphal arrival at Jerusalem as the messianic king. Jesus' rejection and death also echoes the imagery of Is 53's suffering servant.

There are four references from Ps 118 (117 LXX) in Mark. Each of them is closely related with the New Exodus theme:

- In the first possible allusion to Ps 118 (117 LXX):22 in the first Passion prediction of Mk 8:31-33, two verb forms *πάσχω* and *ἀποδοκιμασθῆναι* are linked with the Motif. The association between *πάσχω* (to suffer) and *πάσχα* (Passover) suggests that "the new salvation, the New Passover of the New Exodus, is in the suffering of the Son of man, the giving of his life as a ransom for many (Mk 10:45)" (Balentine, 1962:36).
- In the first explicit quotation of Ps 118 (117 LXX):25-26 in the Triumphal Entrance of Mk 11:1-11, three expressions – the cry of "Hosanna," the allusion to "the coming one," and the reference to the kingdom of David – are noticeable. Through these, Mark emphasizes Jesus' identity as the Messianic king who is associated with the New Exodus Motif.

- In the second explicit citation of Ps 118 (117 LXX):22-23 in the Parable of the Wicked Tenants of Mk 12:1-12, the cornerstone metaphor is associated with Isaiah's New Exodus expectation in two ways: the New Exodus Temple restoration hope (Is 56:7) and the "resurrection" (Ezk 37:1-14).
- The second possible allusion of Ps 118 (117 LXX) is in the context of the Lord's Last Supper in Mk 14:12-26. The singing of the second half of the "Egyptian Hallel" (Pss 113-118) ensures that the Lord's Supper is interpreted in a Passover context, with all the appropriate motifs of eschatological redemption and hope the festival evoked (Brunson, 2003:111).