

Chapter 6 John

6.1. Introduction

Like the other Gospels, John contains an extensive Exodus and New Exodus Motif. In case of the New Exodus Motif, the main attention was focused on the Synoptics. But several expressions, themes and motifs in John reflect the profound influence of Isaiah, especially Is 40-66 (Williams, 2005:101).

6.2. The General Context of John

6.2.1. The Exodus Motif in John

Unlike the Synoptics, the Fourth Gospel puts Jesus' message within the framework of the Jewish festivals, which commemorated the past deliverance of Yahweh and expected the future salvation of God (Morgan, 1957:155-56). According to Waal (1972:34), the pattern of the Jewish feasts in the Fourth Gospel is:

The Jewish Feasts in John	Location
The Feast of Passover	Jn 2:13-3:21
The Feast of Tabernacles	Jn 5:1-47
The Feast of Passover	Jn 6:1ff.

The Feast of Tabernacles	Jn 7:1-10:21
The Feast of Hanukkah	Jn 10:22-47
The Feast of Passover	Jn 11:55f.

As this table shows well, John emphasizes the Festival of Passover.¹⁷⁰ Passover is inextricably connected with the Exodus from Egypt. The main purpose to celebrate the Feast of Passover was to evoke memories of the Exodus. John presents Jesus' ministry in a frame of three Passovers, contrary to the one Passover in the Synoptic timetable (Balentine, 1962:30). In the first Passover, Jesus goes up to Jerusalem and cleanses the Temple, which signifies his own death and resurrection (2:13-22) and so expects his glorification in the third and final Passover. In the context of the second Passover, Jesus provides the crowd with bread in the desert and thereby depicts himself as "the New Manna from heaven" (6:4-58) (Balentine, 1962:31-32). The reference to the third and final Passover (11:55) is placed between the raising of Lazarus, which prefigures Jesus' own resurrection (11:38), and the high priest's prophecy (11:52), and the anointing at Bethany (12:1), which anticipates Jesus' death. Therefore, in the third and last Passover Jesus is "depicted as the Passover victim being prepared for sacrifice" (Porter, 1994:416).

Although the Passover theme is the most outstanding, one can also find other

¹⁷⁰ In fact, John mentions Passover ten times (2:13, 23; 6:4; 11:55 [twice]; 12:1; 13:1; 18:28, 39; 19:14). Matthew and Mark refer to it four times, and Luke seven (Brunson, 2003:156).

parallels evoking the Exodus throughout John's Gospel.¹⁷¹ The following tables demonstrate this.

1) Jesus' ministry in John

<i>Exodus Tradition</i>	<i>John</i>
Yahweh dwelt among Israelites in the wilderness tabernacle (Ex 29:43-46).	Through the incarnation, Jesus dwells among his people (Jn 1:14).
God provided water from the rock (Ex 17:5-7).	Jesus offers living water (Jn 7:37-44).
Yahweh healed the Israelites with the bronze serpent (Nm 21:8-9).	Jesus heals people by his death on the cross (Jn 19).

2) Jesus' ministry *versus* Moses' ministry¹⁷²

<i>Moses</i>	<i>Jesus</i>
The gift brought by Moses has no permanent value (Jn 1:17).	The gift of Christ has permanent value (Jn 1:17).
Through Moses, God provided bread to Israel in the desert (Ex 16:11-14)	Jesus provides bread to the crowd in the wilderness (Jn 6:11-14).

3) Moses' signs *versus* Jesus' signs (Smith, 1962:338)

¹⁷¹ The fourth evangelist differs considerably from the pattern underlying the Synoptists. He underscores the parallels more deliberately and consciously (Piper, 1957:20).

¹⁷² John refers to Moses 13 times while Matthew mentions him 7 times, Mark 8 times, and Luke 10 times (Brunson, 2003:159).

<i>Moses' Signs in Egypt</i>	<i>Jesus' Signs in John</i>
1 Water turned to blood (Ex 7:14-24)	1 Water turned to wine (Jn 2:1-11)
2 Onslaught of frogs (7:25-8:15)	
3 Onslaught of gnats (8:16-19)	
4 Onslaught of flies (8:20-32)	
5 Plague on animals (9:1-7)	2 Healing of official's son (4:46-54)
6 Disease of boils (9:8-12)	3 Healing of the lame man (5:2-9)
7 Hail and thunderstorm (9:13-35)	5 Stilling of the storm (6:16-21)
8 Onslaught of locusts (10:1-20)	4 Feeding of the multitude (6:1-15)
9 Darkness upon the land (10:21-29)	6 Healing of the blind man (9:1-41)
10 Death of the first-born (11:1-12:32)	7 Raising of Lazarus (11:1-44) and death-resurrection of Jesus

6.2.2. The New Exodus Motif in John

The fourth gospel can be outlined: introduction (1:1-51), body (1:19-20:31), and epilogue or appendix (21:1-25). The introduction can be divided into two sections: the prologue (1:1-18) and testimonies (1:19-51). The body part can also be divided into two sections: 2:1-12:50 (Book of Signs) and 13:1-20:31 (Book of Glory¹⁷³) (Kim, 2001:45). With the exception of the epilogue, in each of sections the New Exodus Motif can be found.

¹⁷³ Brown divides the body into 1:19-12:50 (Book of Signs) and 13:1-20:31 (Book of Glory) (1966:CXXViii-CXXXiX). Dodd calls 13:1-20:31 "Book of Passion" (1953:289).

6.2.2.1. The introduction (Jn 1:1-51)

As in the other Gospels, John the Baptist conducts his ministry in the wilderness, and in announcing that God's plan to restore Israel is now underway, he quotes Is 40:3, which is full of the New Exodus Motif (Jn 1:23) (Brunson, 2003:158).

The Baptist's testimony in 1:29 "Behold! The Lamb of God (ὁ ἀμνὸς τοῦ θεοῦ) who takes away the sin of the world" recalls the depiction of the Suffering Servant in Is 53. Williams (2005:104-105) insightfully notes it:

The Servant, "like a lamb (ὡς ἀμνός) before the shearer" (53:7), is one who "bears our sins" (53:4) and "bore the sins of many" (53:12). The freedom with which John has applied Isaiah's vocabulary is evident from the replacement of the verb 'to bear' ([ἀνα] φέρω) with the verb "to take away" (αἴρω), and from the expansion of the taking away to include "the sin of the world."

His further witness in 1:34, "I have seen and I testify that this is the Son of God" refer to the opening lines of the first Servant song of Is 42:1 "Behold, my servant whom I uphold, my Chosen One (LXX ὁ ἐκλεκτός μου) in whom my soul delights." Williams (2005:105) appropriately states:

The Isaianic allusion is more overtly identifiable in Jn 1:34, since ὁ ἐκλεκτός is closer to the Hebrew and Greek versions of Is 42:1 than the designation "the Beloved One" (ὁ ἀγαπητός) of the Synoptic accounts (Mk 1:11; Mt 3:17; Lk 3:22). Moreover, Is 42:1 continues with a reference to God putting his Spirit on the Servant who will bring forth justice to the nations.

6.2.2.2. The Book of Signs (Jn 2:1-12:50)

In this section the New Exodus Motif can be seen in Jesus' feeding of the multitude in the desert (6:1-14), the shepherd and sheep imagery (10:1-16), and the triumphal entrance (12:12-19).¹⁷⁴

6.2.2.2.1. Jesus' feeding of the multitude in the wilderness (Jn 6:1-14)

In the Synoptic version, the link between Jesus' feeding five thousand and the Manna miracle is only hinted at, but John pays special attention to this connection (Jn 6:31, 49). In the correspondance he also refers twice to the fact that it occurred "in the wilderness" (Piper, 1957:20).

Although Jesus' feeding of the crowd in the desert first reminds readers of the Exodus from Egypt (specifically, the Manna miracle of Ex 16:11-14), the event is also associated with the New Exodus. At the climax of Is 40-55's prologue, Yahweh is presented as providing food for the hungry and water for the thirsty (48:20f; 49:10f; cf. 35:7) (Watts, 1997:178).

6.2.2.2.2. The Shepherd and his Sheep (Jn 10:1-16)

The symbol of the shepherd in Jn 10 draws on the OT imagery of Yahweh as Shepherd (Brunson, 2003:346). Yahweh as Shepherd is salient in Isaiah's New Exodus context. Isaiah concludes his inaugural pronouncement of deliverance

¹⁷⁴ The Entry will be discussed in 6.3.3.5.

(40:1-11) by comparing Yahweh to a shepherd who looks after his sheep, gathers his lambs in his arms, and tenderly leads the nursing ewes home to Zion (40:11; cf. 63:11) (Watts, 1997:177-80).

6.2.2.3. The Book of Glory [Passion] (Jn 13:1-20:31)

This section appears to describe Jesus as the Passover sacrifice being prepared in order to bring a New Exodus. In Jn 19:29, it seems that Jesus is sentenced to death at the same time as the priests are preparing to slaughter the Passover victims in the temple (19:29). Brunson argues that “just as the initial Passover sacrifice brought redemption for Israel in Egypt and was the defining moment before the exodus, in the Fourth Gospel Jesus’ sacrifice redeems the new Israel and provides a new or second exodus” (2003:157).

6.3. The Ps 118 quotations and allusions in John

6.3.1. The OT in John¹⁷⁵

Compared with the Synoptics, John has a comparatively small number of direct citations.¹⁷⁶ According to Carson (1988:246), there are fifteen citations in John: thirteen with introductory formulae.¹⁷⁷ This is a little similar to his focus on

¹⁷⁵ Cf. (Burney, 1922:114-25); (Smits, 1955:210-98); (Freed, 1965); (Tasker, 1968:54-62); (Carson, 1988:245–64, esp. 246-53); (Hanson, 1991); (Schuchard, 1991); (Evans, 1992:579-90); (Daly-Denton, 2000); (Moyise, 2001:63-74); (Coles, 2002:128-29); (Manning, 2004); (Zimmermann, 2004); (Williams, 2005:101-16); (Miller, 2006:127-51).

¹⁷⁶ In accordance with his indirectly suggestive style, the stress in John is on allusion (Hengel, 1994:392).

¹⁷⁷ 1:23 [Is 40:3]; 2:17 [Ps 69:9]; 6:31 [Ps 78:24]; 6:45 [Is 54:13]; 10:34 [Ps 82:6];

seven miracle narratives (which he terms “signs”) rather than the still larger number seen in the Synoptics. His quotations concentrate on Jesus as the Messiah by showing that “Jesus is the bread of life, the living water, the paschal lamb, the righteous sufferer and the new temple” (Moyise, 2001:73).

John added, omitted, and modified elements of the OT passages mainly citing from the LXX, with an occasional resort to the MT (Menken, 1996:206-207). He is acquainted with “patterns of homiletic exegesis (Jn 6), Jewish *haggada* (exaltation of Moses) and typology (lifting the serpent)” (Moyise, 2001:73).

6.3.2. The Psalms in John

The Fourth Gospel is at the top of the Gospels in ratio of Psalm quotations to Scripture quotations.¹⁷⁸ According to Daly-Denton (2000:33-34), of John’s thirteen easily recognizable Scripture citations, seven derive from the Psalter.¹⁷⁹ Three other “Scriptures” clearly quoted by John, but not fully mirroring any known Scripture passages, also seem to be nonliteral citations from the psalms.¹⁸⁰ Accordingly, two thirds of John’s quotations have the psalms as their source.

12:14f [Ps 62:11 and Zech 9:9; cf Is 35:4; 40:9]; 12:38 [Is 53:1]; 12:39f [Is 6:10]; 13:18 [Ps 41:10]; 15:25 [Ps 35:19 or Ps 69:5]; 19:24 [Ps 22:18]; 19:36 [Ex 12:46 or Ps 34:21 or Nm 9:12]; and 19:37 [Zch 12:10]) and two quotations without them (1:51 [Gn 28:12] and 12:13 [Ps 118:25f]).

¹⁷⁸ According to Daly-Denton’s statistical analysis (2000:34), Mark’s 21% of Scripture quotations are from the psalms; Matthew’s 18%; Luke’s 31%; and John’s 76 %.

¹⁷⁹ 2:17 [Ps 69:10]; 6:31 [Ps 78:24]; 10:34 [Ps 82:6]; 12:13 [Ps 118:26]; 13:18 [Ps 41:10]; 15:25 [Ps 69:5]; and 19:24 [Ps 22:19].

¹⁸⁰ 7:38 [Ps 78:16, 20]; 19:28 [Ps 69:22]; and 19:36 [Ps 34:21].

6.3.3. The interpretation of Ps 118 by John

Ps 118 (117 LXX) is quoted once (Ps 118:25-26 in Jn 12:13) and alluded to at least four times (Ps 118 [117 LXX]:24 in Jn 8:56; Ps 118 [117 LXX]:20 in Jn 10:9; Ps 118 [117 LXX]:10-12 in Jn 10:24-25; and Ps 118 [117 LXX]:5 in Jn 11:41-42) in the Fourth Gospel.

6.3.3.1. The priority of Jesus over Abraham and the prophets (Jn 8:48-59)

A comparison of the reading of the Greek texts of Ps 117:24 (LXX) with Jn 8:56

LXX	Jn 8:56
αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος <u>ἀγαλλιασώμεθα</u> καὶ εὐφρανθῶμεν ἐν αὐτῇ	Ἄβραάμ ὁ πατὴρ ὑμῶν <u>ἠγαλλιάσατο</u> ἵνα ἴδῃ <u>τὴν ἡμέραν</u> τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

① *The structure of Jn 8:48-59*

John's first possible allusion to Ps 118 (117 LXX) is in the context of the priority of Jesus over Abraham and the prophets (8:48-59). This pericope is part of a larger literary unit 8:12-59 that is the second round of exchanges at the Feast of Tabernacles (8:12-59) (Carson, Moo and Morris, 1992:137). In this section 1) The Jews charge Jesus with being a Samaritan and having a demon (8:48); 2) For they understood his statement that people who keep his word will not see

death as a claim to superiority over Abraham and the prophets (8:49-53); 3) Jesus declares that the Father glorifies him, and that Abraham rejoiced to see his day (8:54-56); 4) This argument meets with scornful disbelief and brings out another “I am saying” from Jesus (8:57-58); and 5) The Jews try to stone Jesus but he hides and escapes from the temple (8:59).

② *Similarities and differences between Jn 8:56 and Ps 118 (117 LXX):24*

In Jesus’ enigmatic statement in 8:56, Brunson (2003:287-90) sees an allusion to Ps 118 (117 LXX). His convincing suggestion is summarized: Firstly, the peculiar verbal combination (ἀγαλλιάω + χαίρω)¹⁸¹ reflects Ps 118 (117 LXX):24 (ἀγαλλιάω + εὐφραίνω) and Jn 8:56 suggests that an allusion is plausible. Secondly, reinforcing the verbal parallel is the correspondence between Ps 118 (117 LXX):24’s “be glad in it” (i.e., in the day), and John’s “rejoiced to see my day.”

Compared with Ps 117:24 (LXX), Jn 8:56 has one difference. While Ps 117:24 (LXX) uses εὐφραίνω, John employs χαίρω.¹⁸² Although the verbal combination in 8:56 is in agreement with Ps 118:24 (MT), it is not impossible that John is alluding to Ps 117:24 (LXX) due to the interchangeability of εὐφραίνω and χαίρω. Whether John alludes to the MT or LXX, in either case there are strong and unique verbal links that back up the probability of an allusion (Brunson,

¹⁸¹ The combination of two verbs appears in the NT only four times (Mt 5:12; 1 Pt 4:13; Rv 19:7; Jn 8:56) (Brunson, 2003:285).

¹⁸² The verbal combination in 8:56 is an exact translation of the MT text of Ps 118:24.

2003:290).

③ *The connection between Jn 8:56 and the Book of Jubilees*

Brunson suggests that the Book of Jubilees¹⁸³ presents the most likely of the options for the event to match Jesus' statement in Jn 8:56.¹⁸⁴ According to Brunson (2003:295), Jesus is referring to Abraham's rejoicing at the promise of a future exalted seed of Isaac, which occurs at the Tabernacles celebration related in *Jub* 16:20-31.

According to *Jub* 16:17-18, the Lord appears to Abraham and promises the blessings to come for his seed. The promises are related not to Isaac but to one of his sons. At this, Abraham rejoices greatly (*Jub* 16:19).¹⁸⁵ Consequently, Abraham's great joy is connected with the promise regarding the coming son of Isaac. With his response to the new promise, Abraham builds an altar and institutes a feast that is characterized as a feast of rejoicing, i.e., the Feast of Tabernacles (*Jub* 16:20).

The promise regarding the coming son of Isaac is the direct cause for the institution and celebration of Tabernacles. Accordingly, the parallels to Jn 8:56,

¹⁸³ The Book of Jubilees, usually dated to the early or mid-second century BC, consists of a retelling of Genesis (Rubenstein, 1995:50).

¹⁸⁴ On scholars who noted the parallel to Jubilees cf. (Hoskyns, 1947:348); (Bultmann, 1971:326); (Morris, 1971:418); (Carson, 1991:357).

¹⁸⁵ Jubilees repeatedly underscores Abraham's joy and rejoicing: Abraham builds the altar to God "who was making him rejoice" and celebrates "a festival of Joy" (16:20); He rejoices with all his heart" along with his household (16:25), again "blessed and rejoiced" (16:27) (Rubenstein, 1995:51).

for the encounter occurs in a Tabernacles background, remind readers of Abraham’s rejoicing, and are associated with the identity of Jesus and his “day” (Brunson, 2003:299-300).

The Book of Jubilees also provides a connection between Abraham and Ps 118. According to *Jub* 16:31, Abraham himself took branches of palm trees and the fruit of goodly trees for his circumambulations of the altar. Rubenstein argues that Abraham gave “praise” and “thanks” while he went around the altar, which may indicate a liturgical recitation of Ps 118 (especially, Ps 118:27) (1995:55). Accordingly, Jubilees explains why John refers to Ps 118 to depict Abraham’s joy.

6.3.3.2. The door of sheep saying (Jn 10:7-10)

A comparison of the reading of the Greek texts of Ps 117:20 (LXX) with Jn 10:9

LXX	Jn 10:9
αὕτη ἡ πύλη τοῦ κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ	ἐγὼ εἶμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

① *The structure of Jn 10:1-21*

John’s second plausible allusion to Ps 118 (117 LXX) is in the context of the

door of sheep saying (10:7-10). This section is a part of the Discourse on the Shepherd and his Flock (10:1-21), which can be outlined: 1) The Parable of the Shepherd, the Flock, and the Robber (10:1-6); 2) Meditation on the parable (10:7-18); and Division among the hearers (10:19-21) (Beasley-Murray, 1987:167).

② *Similarities and differences between Jn 10:9 and Ps 118 (117 LXX):20*

The possibilities that Ps 118 (117 LXX) may be behind Jn 10:9 are posed as follows: Firstly, the majority of scholars¹⁸⁶ suggest that there is a possibility of Ps 118 (117 LXX) serving as the background to the door sayings (10:7, 9). Secondly, the verbal parallel between both may support the possibility of an allusion. In Ps 118 (117 LXX):20 and Jn 10:9 the use of εἰσέρχομαι is on each occasion connected with the door. Indeed, in the NT, particularly in the Johannine literature the emphasis is on entering the door. Of the 8 NT mixtures of εἰσέρχομαι with either πύλη or θύρα 6 stress entering the door. Of these, two are Synoptic parallels (Mt 7:13 // par. Lk 13:24), and four are Johannine (Brunson, 2003:329). Another factor which would back up an allusion to Ps 118 (117 LXX):19-20 is the possibility that OT texts lie beneath the imageries of Jn

¹⁸⁶ For instance, Hoskyns (1947:374) lists Ps 118 (117 LXX):19, 20 for reference along with examples of early Christian literature where the metaphor of the door or gate is applied to Jesus. Barrett (1962:308) fails to mention the most likely precedent for the figure, namely Ps 118 (117 LXX):20: "This is the gate of the Lord, the righteous shall enter through it." Schnackenburg (1980:2.290) writes that "the choice of door as symbol of the Savior could have ties with the Messianic interpretation of Ps 118." Beasley-Murray (1987:169) identifies Ps 118 (117 LXX):20 as "the most likely precedent for the figure." Carson (1991:385) contends that it is tempting to see here an allusion to Ps 118 (117 LXX):20, "This is the gate of the Lord through which the righteous may enter."

10, thereby increasing the likelihood that the door metaphor also has an OT backdrop (Brunson, 2003:330).

Compared with Ps 117:20 (LXX), Jn 10:9 has one difference. While Ps 117:20 (LXX) uses πύλη, John uses θύρα. It challenges the probability of an allusion.

This problem is lessened by several factors (Brunson, 2003:328):

Firstly, the Hebrew שַׁעַר is translated by both πύλη and θύρα. Secondly, the use of both nouns in the NT suggests that they are sometimes interchangeable, especially when applied to the temple gate. Thirdly, although both nouns are used frequently in the LXX, the NT uses θύρα approximately four times as often as πύλη, and John does not use the latter at all.

③ *The New Exodus Motif in Jn 10:9*

Brown (1966:398) states that the symbol of the shepherd in Jn 10 utilizes Ezekiel's portrayal, which depicts Yahweh as Shepherd. In Ezk 34, Yahweh takes away the bad shepherds and substitutes the Shepherd for them, searches for and gathers the dispersed sheep from their Exile and returns them to pasture on the mountains of Israel. This follows the general pattern of New Exodus texts. In Jn 10 Jesus replaces the fake shepherds, calls out and gathers his sheep by name, secures a meadow for them, mediates deliverance and guarantees rich life. Accordingly, here Jesus is depicted as fulfilling the New Exodus role reserved for Yahweh (Brunson, 2003:346-47).

6.3.3.3. The Feast of Dedication (Jn 10:22-39)

A comparison of the reading of the Greek texts of Ps 117:10-12 (LXX) with Jn 10:24-25

LXX	Jn 10:24-25
<p>¹⁰πάντα τὰ ἔθνη <u>ἐκύκλωσάν με καὶ</u></p> <p><u>τῷ ὀνόματι κυρίου ἡμυνάμην αὐτούς</u></p> <p>¹¹κυκλώσαντες ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου ἡμυνάμην αὐτούς</p> <p>¹²<u>ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον</u> καὶ ἐξεκαύθησαν ὡσεὶ πῦρ ἐν ἀκάνθαις <u>καὶ τῷ ὀνόματι κυρίου</u> ἡμυνάμην αὐτούς</p>	<p>²⁴<u>ἐκύκλωσαν</u> οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.</p> <p>²⁵ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ <u>ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα</u> μαρτυρεῖ περὶ ἐμοῦ·</p>

① Correspondences between Jn 10:24-25 and Ps 118 (117 LXX):10-12

John's third allusion to Ps 118 (117 LXX) is in the Feast of Dedication (10:22-39). Hanson (1983:127) first proposed this allusion as an example of an "extremely unobtrusive" use of the OT. The arguments that Ps 118 (117 LXX):10-12 may

underlie the surrounding of Jesus in 10:24 are (Brunson, 352-353): First is a verbal parallel. The particular form of the verb (κυκλώω) John uses to depict the hostile assembly around Jesus, ἐκύκλωσαν is rare in the NT and precisely the same as that of the original psalm. Second is a contextual parallel. Twice in John's Gospel (Jn 5:43 and 10:25) Jesus employs the expression ἐν τῷ ὀνόματι τοῦ πατρὸς to answer his adversaries. Jesus utilizes the phrase in 10:25 where he averts his enemies' question in the name of the Father, thus offering an appropriate contextual parallel to the psalm which three times describes the king as encircled by opponents only to repulse them in the name of the Lord.

② *Comparison with the original context*

In the original psalm it was the nations that encircled the king, and in so doing assailed him. In the fourth Gospel, the tables are turned. Jesus is identified as the surrounded king, and the Jews took the place of the nations. Instead of sharing, as did their forefathers, the glad songs of victory in the tents of the righteous (Ps 118:15), they oppose to the coming one. As a result, they are destined to be defeated by God's right hand (Ps 118:15-16) (Brunson, 2003:361).

6.3.3.4. The resurrection of Lazarus (Jn 11:38-44)

A comparison of the reading of the Greek texts of Ps 117:5, 21 (LXX) with Jn 11:41-42

LXX	Jn 11:41-42
<p>⁵ἐν θλίψει ἐπεκαλεσάμην τὸν κύριον καὶ ἐπήκουσέν μου</p> <p>εἰς πλατυσμόν</p> <p>²¹ἔξομολογήσομαί σοι ὅτι ἐπήκουσάς μου</p> <p>καὶ ἐγένου μοι εἰς σωτηρίαν</p>	<p>ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.</p> <p>ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις,</p> <p>ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.</p>

① *Correspondences between Jn 11:41-42 and Ps 118 (117 LXX):5, 21*

John's last allusion to Ps 118 (117 LXX) is in the resurrection of Lazarus (11:38-44). A few scholars have acknowledged that Jesus' prayer of Jn 11:41-42 alludes to Ps 118 (117 LXX). Wilcox (1977–78:130) points out the conspicuous similarity of these words to Ps 117:21 (LXX). Frey (2000:120) also notes the similarity of the thanksgiving form to that of Ps 118 (117 LXX):21. Brunson supplements the above scholars' views by suggesting verbal evidence. According to him (2003:364), ἐπακούω and ἐξομολογέω (LXX) are synonymous with ἀκούω and εὐχαριστέω (John). Accordingly, the LXX line ἐξομολογήσομαί σοι ὅτι ἐπήκουσάς μου is semantically the same as John's εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

Brunson (2003:376-77) tactfully paraphrases the prayer in connection with Ps 118 (117 LXX):

“Father, I thank you that you have heard me. Just as the warrior king of Ps 118 did, I am now entering into battle, and I know that the result will be a resounding victory over this great enemy death, for it will not hold Lazarus nor will you allow death to hold me. I am confident of victory because I know that you hear me always. But I have said this on account of the people standing by, so that, when I emerge victorious they may believe that you sent me and recognize that I am the one who comes in your name.”

② *The connection between Jesus’ prayer (Jn 11:41-42) and the Triumphal Entrance (Jn 12:12-19)*

John depicts the answer to Jesus’ prayer as taking place in the Entry, for Jesus’ prayer is fulfilled when those who witnessed the Lazarus-raising, and others who heard about it, enthusiastically hail him as the one who comes. In this way the allusion to Ps 118 (117 LXX) in Jesus’ prayer prepares the reader for the Triumphant Entry (Brunson, 2003:377).

6.3.3.5. The Triumphal Entrance (Jn 12:12-19)

John’s narrative of Jesus’ triumphal entry is built around two citations from the OT (Ps 118 [117 LXX]:25-26 in Jn 12:13 and Zch 9:9 in Jn 12:15) (Freed, 1961:329).

A comparison of the reading of the Greek texts of Ps 117:25-26 (LXX) with Jn 12:13

LXX	Jn 12:13
<p>25 ὦ κύριε σῶσον δὴ ὦ κύριε εὐδόωσον δὴ</p> <p>26 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου</p> <p>εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p>ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον·</p> <p>ὠσαννά·</p> <p>εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.</p>

① *A palm branch in Jn 12:13*

John's Jesus is approaching towards Jerusalem when the crowds begin to wave palm branches (12:13a). The Synoptists do not mention the bearing of palms. It is to John that we owe the information that what the multitude shook at the Entry were palms (Morris, 1995:519).¹⁸⁷ It appears that the crowd's shaking of palm branches is here associated with the Tabernacles procession. At Tabernacles every man and boy waved his lulab when the choir reached the *Hosanna* in Ps 118 (117 LXX):25 (m. Suk 3:9; 4:5) (Carson, 1991:162). The connection was so strong that these sprigs of palm with myrtle and willow were called hosannas (Bernard, 1963:425).

The palm fronds, unique to John's version of events, probably also indicate a

¹⁸⁷ John's word for "branches," βαΐα is found only here in the NT (Morris, 1995:518-19).

nationalistic understanding of Jesus' messiahship (Daly-Denton, 2004:126).¹⁸⁸

From about two centuries earlier, palm branches had already become a national (not to say nationalist) emblem in the account of Simon the Maccabee's triumphal entry into Jerusalem with the waving of palm branches (1 Macc 13:51; 2 Macc 10:7) (Carson, 1991:432; Lightfoot, 1965:238). Palm branches are also seen on coins minted from 140 BCE to 70 CE bearing the inscription "for the liberation of Israel" (Moloney, 1998:358; Milne, 1993:180; Bruce 1983:259).

② *The mention of the crowd in Jn 12:13*

Like Mark, John's quotation of Ps 118 (117 LXX) is in the words of the crowd. But the writer changed Mark's description of the multitude, i.e., οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες (Mk 11:9), into ἐξήλθον εἰς ὑπάντησιν αὐτῷ (Jn 12:13). According to Tsuchido (1984:612), the reason for the alteration is so as to connect the crowd in v 12 (ὁ ὄχλος πολὺς) with v 11 (πολλοί) and v 18 (ὁ ὄχλος), that is, to link the narrative of the Entrance (12:12-19) with (a) the episode of the raising of Lazarus (11:38-44) and with (b) the story of the coming of the Greeks (12:20-26) and with (c) some discourses (12:27-50).

③ *ὁ ἐρχόμενος ἐν ὀνόματι κυρίου Jn 12:13*

For John, Jesus is ὁ ἐρχόμενος. As the Midrash on Ps 118 shows, in the late Judaism "the coming one" was technical term for the expected Messiah. Several Johannine characters employ it in this way, expressing various levels of

¹⁸⁸ Furthermore, Hill argues (1982:133) that John intends τὰ βαῖα τῶν φοινίκων to be read as a "proleptic allusion to the resurrection" because the Greek noun means "phoenix" as well as "palm tree"

understanding of Jesus (Jn 1:15; 4:25; 6:14; 7:25-31).¹⁸⁹ But in the Fourth Gospel the vital thing is to know where he comes from. Jesus comes “from above” (8:23), from heaven “into the world” (1:1-16; 3:16; 6:38). To accept Jesus as coming “in the name of the Lord” is to admit his divine origins (3:13; 5:43; 7:29) (Daly-Denton, 2004:128).

④ *Comparing Jn 12: 13 with the LXX Ps 117:25-26*

There are 4 major changes between the readings of Ps 117:25-26 (LXX) and Jn 12:13: (1) One substitution in John, ὡσαννά for σῶσον δὴ; (2) one addition in John, κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ **after** κυρίου; (3) two omissions in John, ὦ κύριε εὐόδωσον δὴ; (4) **and** εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

(a) The substitution:

σῶσον δὴ → ὡσαννά

Unlike Lk 19:38, where Luke omits the term hosanna, Jn 12:13 is correspondent with Mk 11:10 and Mt 21:9, by replacing σῶσον δὴ with ὡσαννά.

(b) The addition:

The addition of ὁ βασιλεὺς τοῦ Ἰσραήλ **after** κυρίου

¹⁸⁹ According to Köstenberger (2004:370), the verb “to come” (in the sense of “the Coming one”) and the term “Messiah” or “Christ” are repeatedly found juxtaposed in the Fourth Gospel.

As Mk 11:10 adds the coming kingdom of “our father David” to the psalm quotation, Mt 21:9 to “David’ son,” Lk 19:38 to “the king,” so Jn 12:13 interpolates the phrase “the king of Israel” into the Psalms passage.¹⁹⁰ The line may have been inserted by the crowd into the original psalm (If so, it may comprise a separate praise of “the king of Israel”) (Coakley, 1995:477) or represent an interpretive note by the author, with “the king of Israel” explaining “the one who comes in the name of the Lord” (Ridderbos, 1997:423; Barrett, 1978:418). The addition is the closest to Luke’ version, where Jesus is also welcomed as king (Haenchen, 1984:93). The title “king of Israel” was employed by Palestinian Jews for the Messiah (Carson, 1991:162). According to Sanders (1968:288), the designation indicates that the crowd wanted Jesus to restore the kingdom of David. This forms an *inclusio* with Nathanael’s confession at the beginning of the ministry where it is clearly a messianic title (1:49) (Daly-Denton, 2004:127). In Jn 18-19, the similar expression “King of the Jews” occurs several times (18:33, 39; 19:3, 19, 21).

(c) The omissions:

[1] The omission of ὁ κύριε εὐόδωσον δὴ

[2] The omission of εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου

Like Mark and Matthew, John omitted the phrases ὁ κύριε εὐόδωσον δὴ and

¹⁹⁰ By the additions, one can notice the difference in the point of emphasis of each of the gospel writers: Mark’s emphasis is on “the coming kingdom of David” not the king himself; Matthew’s emphasis on “Jesus as the son of David”; and the emphasis of Luke and John on “the king” (Freed, 1961:333-34). John’s royal dimension is reflected in all the Synoptic additions (Mullins, 2003:283).

εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

⑤ *The quotation from Zch 9:9 in Jn 12:15*

The phrase, the king of Israel, which explains “the coming one” in 12:13 is connected with the quotation from Zch 9:9 (Lindars, 1977:423). Compared with the Synoptics, John’s introduction to Zch 9:9 is very brief: “Jesus found a young donkey” (Jn 12:14). The expression young donkey confirms that he rode a young animal. To report the ride on the donkey just after the acclamation of the crowd has the effect of calming nationalist expectations. He does not enter Jerusalem on a war horse like Judas Maccabaeus or Solomon (cf. Is 31:1-3; 1 Ki 4:26), which would have incited the political aspirations of the multitude into an insurgent frenzy, but he chooses to be viewed as the king who comes in peace, “gentle and riding on a donkey” (Zch 9:9) (Carson, 1991:433).

6.4. Summary

The Exodus and New Exodus Motifs in John were surveyed. Concerning the Exodus Motif, John’s focus on the Festival of Passover is noticeable. Unlike the Synoptics, John presents Jesus’ ministry in a framework of three Passovers. Several New Exodus Motifs are also to be found in John. In the introduction (Jn 1:1-51), John the Baptist performs his ministry in the wilderness. He pronounces that Yahweh’s plan to restore Israel is in progress and cites a passage from Isaiah replete with New Exodus imagery (Is 40:3). In the Book of Signs (Jn 2:1-12:50), Jesus’ feeding of the multitude in the desert (Jn 6:1-14),

the shepherd imagery and sheep (Jn 10:1-16) recalls Yahweh as a provider in the context of Isaiah's New Exodus (Is 40:11; 48:21; 49:11 etc.). In the Book of Glory [Passion] (Jn 13:1-20:31), Jesus is viewed as the Passover sacrifice to bring a New Exodus to his people (Jn 19:29).

There are at least five references to Ps 118 (117 LXX) in John:

- The first allusion to Ps 118 (117:24 LXX) is found in Jesus' enigmatic statement that "Abraham rejoiced to see his day" (Jn 8:56). It appears that Jesus is alluding to Abraham's rejoicing at the promise of a future exalted seed of Isaac which takes place at the Tabernacles celebration recounted in *Jub* 16:20-31. The Book of Jubilees provides a link between Abraham and Ps 118. Consequently, Jubilees helps explain the reason John would find fitting to make use of the expression of Ps 118 to depict Abraham's joy.
- The second allusion to Ps 118 (117:20 LXX) occurs in the door of sheep saying (10:7-10). Jesus is portrayed as fulfilling the New Exodus role reserved for Yahweh in *Ezk* 34.
- By using the third allusion to Ps 118 (117:10-12 LXX) in Jn 10:24-25, John turns the tables. In the original context, "the nations" surrounded the king and assailed him. But in John's Gospel, Jesus is turned out to be the encircled king, and the Israelites took the nations' place. Instead

of joining, as did their ancestors, the shouts of joy and victory in the tents of the righteous (Ps 118 [117 LXX]:15), they oppose to the coming one.

- The last allusion to Ps 118 (117:5, 21 LXX) is found in Jesus' prayer of Jn 11:41-42. By alluding to Ps 118 (117 LXX) in his prayer, Jesus prepares people for his triumphal Entrance.
- John's only citation from Ps 118 (117 LXX) is found in Jesus' Entry into Jerusalem (Jn 12:13). Here, John's peculiar addition to the original Psalm, "the king of Israel" is noticeable. Through the title, which forms an inclusion with Nathanael's pronouncement of Jesus as "the king of Israel" in the introduction of the Gospel (Jn 1:49), the phrase "the coming one" (Jn 12:13) and the quotation from Zch 9:9 (Jn 12:15), John's Jesus is depicted as a messianic king who brings a New Exodus to his people.

Chapter 7

The Pauline Epistles

7.1. The General Context of the Pauline Epistles

7.1.1. The Exodus Motif in the Pauline Epistles

Paul's use of Exodus typology is mainly found in Romans and Corinthians. In Rm 3:24, Jesus is described as the agent of our redemption (ἀπολύτρωσις), which is to be regarded as a reference to the Exodus redemption of Israel, and is confirmed by Eph 1:7, 14 where the same Exodus typology is used aside from other analogies (Casey, 1982:122).¹⁹¹

In 1 Cor 5:7, reference to Christ as our paschal lamb indicates the fact that “Christians are a new Israel redeemed through a new Passover Lamb.” This passage must be related with the Lord's Supper in 1 Cor 11:23-26, where the expression “Do this in remembrance of me” takes place, strongly underscoring the Exodus connections of the Communion (Nixon, 1963:23). According to 1 Cor 10:1ff., as the Israelites passed through the Red Sea, so Christians have been baptized into Christ; as the Israelites received manna from heaven and water from the rock¹⁹², so Christians have “the spiritual food and drink” (Bruce, 1996:1215). Paul's exposition of Ex 34 in 2 Cor 3:1-18 mentions the comparison

¹⁹¹ Although many scholars today hold that Ephesians was not written by Paul, I accept Pauline authorship for Ephesians since he is, at least, either “the real or implied author of the text” (Gorman, 2004:502).

¹⁹² Here, Christ is the rock that was there in the desert of the Exodus (Ryken, Wilhoit, and Longman III, 1998:254). To the Apostle, the events of the Exodus were “types,” not “warnings” (Piper, 1957:10).

between the old and new covenants: the old covenant “chiseled in letters on stone tablets” kills but “the spirit gave life (3:6); the old was a ministry of condemnation but the new is a ministry of justification (3:9) (Moyise, 2001:90). According to Nixon (1963:24), the thought that the new covenant is superior to the old one, for it is engraved in the heart by the Spirit, was drawn from Jr 31:31ff.

7.1.2. The New Exodus Motif in the Pauline Epistles

The Isaianic oracles of a New Exodus had great influence on Paul. The fact can be demonstrated in the number of the quotations from the book of Isaiah in his epistles (especially in Romans¹⁹³, Corinthians¹⁹⁴). Paul employs Isaiah’s passages as the backbone of his message. Paul took the citations from the prophet and arranged them in such a way as to sketch the history of salvation (Holland, 2004:31).

¹⁹³ Among the Pauline letters, Romans includes by far the most references of Isaiah: fifteen quotations (Rm 2:24 [Is 52:5]; Rm 3:15-17 [Is 59:7-8]; Rm 9:27-28 [Is 10:22-23; 28:22]; Rm 9:29 [Is 1:9]; Rm 9:33 [Is 28:26; 8:14]; Rm 10:11 [Is 28:16]; Rm 10:15 [Is 52:7]; Rm 10:16 [Is 53:1]; Rm 10:20 [Is 65:1]; Rm 10:21 [Is 65:2]; Rm 11:8 [Is 29:10]; Rm 11:26-27 [Is 59:20-21; 27:9]; Rm 14:11 [Is 45:23]; Rm 15:12 [Is 11:10]; Rm 15:21 [Is 52:15]) (Wagner, 2005:117) and twelve allusions (Rm 4:25 [Is 53:12]; Rm 8:32 [Is 53:6]; Rm 8:33-34 [Is 50:8-9]; Rm 9:6 [Is 40:7-8]; Rm 9:20 [Is 29:16; 45:9]; Rm 9:30 [Is 59:9]; Rm 9:30-31 [Is 51:1]; Rm 10:19 [Is 1:3]; Rm 11:26a [Is 45:17]; Rm 11:34 [Is 40:13]; Rm 13:11 [Is 56:1]; and Rm 14:21 [Is 22:13]) (Wilk, 1998:445-46).

¹⁹⁴ According to Wilk (2005:134), there are 15 references in Corinthians: four citations (1 Cor 1:19 [Is 29:14]; 1 Cor 14:21 [Is 28:11-12]; 1 Cor 15:54 [Is 25:8]; 2 Cor 6:2 [Is 49:8]), four quotation-like allusions (1 Cor 2:16 [Is 40:13]; 1 Cor 14:25 [Is 45:14]; 1 Cor 15:32 [Is 22:13]; 2 Cor 4:6 [Is 9:1[2 LXX]]) and seven allusions (1 Cor 1:17 [Is 61:1], 1 Cor 1:20a-c [Is 33:18b; 19:11-12], 1 Cor 1:20d [Is 44:25b]; 2 Cor 4:11 [Is 53:12]; 2 Cor 5:17 [Is 43:18-19; 42:9; 48:3, 6-7]; 2 Cor 7:6 [Is 49:13]; and 2 Cor 9:10 [Is 55:10]).

7.2. The Ps 118 allusions in the Pauline Epistles

7.2.1. The OT in the Pauline Epistles

Paul quotes the OT one hundred and four times. About a third of all OT citations in the NT are cited by Paul. Although the Apostle adopted the quotations from sixteen OT books, three-fourths of them are from the Pentateuch (thirty-three), Isaiah (twenty-five), and the Psalms (nineteen) (Ellis, 1957:11). According to Moyise (2001:75), Paul's quotes are focused on Romans (60), Corinthians (27) and Galatians (10). There are also five citations in Ephesians and two in the Pastoral Epistles.

7.2.2. The Psalms in the Pauline Epistles

The Letter to the Romans refers to the Psalms at least 15 times¹⁹⁵ and two of them are from Ps 118 (117 LXX) (Silva, 1993:631).

7.2.3. The interpretation of Ps 118 in Romans

As noted in 2.3.2.1.3., Paul did not quote Ps 118 (117 LXX) directly.¹⁹⁶ He only alluded to it several times.

¹⁹⁵ Ps 62:12 in Rm 2:6; Ps 51:4 in Rm 3:4; Ps 5:9 in Rm 3:13a; Ps 140:3 in Rm 3:13b; Ps 36:1 in Rm 3:18; Ps 44:22 in Rm 8:3; Ps 69:9 in Rm 15:3; Ps 18:49 in Rm 13:9; Ps 117:1 in Rm 15:11; Ps 10:7 (LXX 9:28) in Rm 3:14; Ps 32:1–2 in Rm 4:7–8; Ps 19:5 in Rm 10:18; Ps 14:1–3 (cf. Ps 53:1–3) in Rm 3:10–12; Ps 69:22–23 in Rm 11:9–10; Ps 143:2 in Rm 3:20.

¹⁹⁶ It is not easy to understand why Paul did not quote Ps 118 (117 LXX) explicitly. Q can give an indication with its rare use of Ps 118 (only once i.e. Ps 118 [117 LXX]:26a in Q 13:35b). It agrees exactly with the LXX, which is itself an exact translation of the MT (Labahn, 2004:53). It may be presumed that it is not until Mark (AD roughly 60) that the use of Ps 118 (117 LXX) in early Christianity became prevalent.

A. God's Love in Christ Jesus (Rm 8:31-39)

A comparison of the reading of the Greek texts of Ps 117:6 (LXX) with Rm 8:31

LXX	Rm 8:31
<p>κύριος ἐμοὶ βοηθός σὺ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος</p>	<p>Τί οὖν ἐροῦμεν πρὸς ταῦτα; <u>εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;</u></p>

① *An allusion to Ps 118 (117 LXX): εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν in Rm 8:31*

Several scholars have recognized that Rm 8:31 (εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;) alludes to Ps 118 (117 LXX):6. Cranfield (1975:435) compares this phrase with three Psalms, that is, Ps 23:4 (οὐ φοβηθήσομαι κακὰ σὺ μετ' ἐμοῦ εἶ), Ps 56:9 (σε ἰδοὺ ἔγνωσ' ὅτι θεός μου εἶ σὺ,) and Ps 118:6-7. Fitzmyer also links Rm 8:31b with Ps 118:6. He argues that “the setting for the words is that of a lawcourt in which a prosecutor accuses a justified Christian but the Christian does not have to fear a prosecutor because ‘with the Lord on my side I fear not’ (Ps 118:6)” (1992:529).

② *Comparing between Rm 8:31 with the Psalm context*

In Rm 8:31-39, Paul sings God's love in Christ Jesus by referring to three Psalms (Ps 118 [117 LXX]:6 in Rm 8:31, Ps 110:1 in Rm 8:34 and Ps 44:23 in Rm 8:36). The apostle applies Ps 118 (117 LXX):6 in his new context. With the

psalmist he declares, “If God is for us, then who is against?” (Rm 8:31; cf Ps 118:6), but, unlike the psalmist, who has already been rescued from his oppression, Paul is affirming God’s presence in the midst of such oppression (Keesmaat, 2004:151).

B. Israel’s Unbelief (Rm 9:30-33)

A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Rm 9:32-33

LXX	Rm 9:32-33
<p>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>³²διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων· <u>προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,</u> ³³καθὼς γέγραπται· ἰδοὺ τίθημι ἐν Σιών <u>λίθον προσκόμματος</u> καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.</p>

Rm 9:32 alludes to Is 8:14 and Rm 9:33 uses phrases from Is 28:16 and 8:14.¹⁹⁷ In Rm 9:32b-33 there may be an allusion to the λίθος of Ps 118 (117 LXX):22. Firstly, the combination of the two Isaiah citations is similar to 1 Pt 2:6-8 which includes Ps 118 (117 LXX):22. 1 Pt 2:6-8 consists of three quotations: Is 28:16 + Ps 118 (117 LXX):22 + Is 8:14.¹⁹⁸

¹⁹⁷ In Is 8:14 the stumbling stone is Yahweh Almighty. For Paul, at the same time it is Christ (Kruger, 2000:186).

¹⁹⁸ The quotations of Barn 6:2-4 is similar to those of 1 Pt 2:6. It is also made of three

Secondly, such a stone motif as Ps 118 (117 LXX):22 is seen in the Isaiah citations. According to Morris (1988:376), the stone motif is found in a number of OT passages (Gn 49:24; Ps 118:22; Is 8:14, 26; Dn 2:34-35, 44-45). Dunn (1988:594) argues that this stone passage also depicts Christ as the stone like the different stone passages in the NT. Hendriksen (1967:142) also insists that the stone in Rm 9:32-33 symbolizes Christ.¹⁹⁹

7.2.4. The interpretation of Ps 118 in 2 Corinthians

According to Williams (2004:163), Paul uses a great deal of psalm texts to support his challenges and encouragements to the Corinthian congregation. NA²⁷ suggests possible influence of these texts from the Psalms within the Corinthian correspondence.²⁰⁰

A. Paul's Appeal for an Open Heart (2 Cor 6:1-13)

A comparison of the reading of the Greek texts of Ps 117:17-18 (LXX) with 2 Cor 6:9

quotations, namely, Is 28:16 + Is 50:7 + Ps 118 (117 LXX):22.

¹⁹⁹ In addition, the verses which represent Christ as the stone are: Mt 21:42 = Mk 12:10 = Lk 20:17; Mt 21:44 = Lk 20:18; Ac 4:11; 1 Pt 2:4, 6-8 (Cranfield, 1975:512).

²⁰⁰ Ps 2:11 (2 Cor 7:15); Ps 31:24 (1 Cor 16:13); Ps 33:10 (1 Cor 1:19); Ps 38:1 (1 Cor 11:24); Ps 50:12 (1 Cor 10:26); Ps 53:5 (2 Cor 11:20); Ps 66:5 (1 Cor 3:17); Ps 70:1 (1 Cor 11:24); Ps 73:28 (1 Cor 6: 17); Ps 78:15 (1 Cor 10:4); Ps 78:18 (1 Cor 10:9); Ps 78:24 (1 Cor 10:3); Ps 78:31 (1 Cor 10:5); Ps 79:1 (1 Cor 3:17); Ps 89:12 (1 Cor 10:26); Ps 99:6 (1 Cor 1:2); Ps 105:39 (1 Cor 10:1); Ps 106:14 (1 Cor 10:6); Ps 106:37 (1 Cor 10:20); Ps 109:28 (1 Cor 4:12); Ps 112:4 (2 Cor 4:6); Ps 115:5 (1 Cor 12:2); Ps 118:17 (2 Cor 6:9); Ps 119:32 (2 Cor 6:11); Ps 136:2 (1 Cor 8:5); Ps 138:1 (1 Cor 11:10); Ps 145:13 (1 Cor 10:13); Ps 150:5 (1 Cor 13:1).

LXX	2 Cor 6:9
<p>¹⁷ οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι καὶ ἐκδιηγῆσομαι τὰ ἔργα κυρίου</p> <p>¹⁸ παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με</p>	<p>ὡς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,</p> <p>ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,</p>

① *The literary form in 2 Cor 6:8b-10*

According to Martin (1986:163), 2 Cor 6:8b-10 consists of “seven specimens of paradox: impostors/true; unknown/well-known; dying/living; punished/preserved from death; sorrowful/always rejoicing; poor/making many rich; having nothing/having everything.” The literary form of this passage is rather different from the previous passage (6:4-8a). The first term of each antithesis is introduced by ὡς which substitutes the διὰ of the previous stanza. Before the second term comes either καί (the first, second, third, fourth, and seventh antitheses) or δέ (the fifth and sixth antitheses). “It should be noted that καί fulfills the adversative function. So the alternation of καί and δέ is more stylistic than substantive.”

② *Reformulating Ps 118 (117 LXX): 17-18 in the new context of 2 Cor 6*

A lot of scholars see the allusion to Ps 118 (117 LXX) in the whole of 2 Cor 6:9 (Harris, 2005:482; Matera, 2003:155; Garland, 1999:312; Barnett, 1997:332; Thrall, 1994:462; Watson, 1993:72; Furnish, 1986:347). According to Furnish (1986:347), 2 Cor 6:9b (ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν) is “a reformulation of

Ps 117:17 (LXX),” οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι. Since Ps 117 (LXX) is a hymn of thanksgiving for triumph in battle, the reference to escape from death and to the celebration of Yahweh’s salvation by the living should apply to physical life and death (Harris, 2005:482). Compared with the LXX, 2 Cor 6:9b differs in the tense of the verbs. The future tenses of the LXX have been changed to present tenses, and “the text is thus accommodated to Paul’s conviction that the mortality of the apostles is itself a means for the disclosure of ‘the life of Jesus’” (Furnish, 1986:347).

2 Cor 6:9c (ὡς παιδευόμενοι καὶ μὴ θανατούμενοι) also alludes to the next verse in this psalm. Ps 118 (117 LXX) celebrates a triumph by Yahweh. In v 18, the psalmist says: “Yahweh punished me severely, but he did not give me over to death.” Like the psalmist, the apostle looks upon his hardships on account of the gospel as divine discipline (Matera, 2003:155). Paul understands the enemies’ tricks that endangered his life as evidence of Yahweh’s severe but beneficial discipline. Paul also recognizes the disciplinary hand of God behind the punishing hand of people. Paul had endured physical punishment because of the gospel, but the result had not been death but benefits of discipline (Harris, 2005:482).

Paul also reformulates Ps 117:18 (LXX) (παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με) (Watson, 1993:72; Furnish, 1986:347). The apostle changes the aorist tenses of the Psalm to present tenses to indicate the continuation of divine discipline and its benefits.

7.2.5. The interpretation of Ps 118 in Ephesians

Ephesians uses the Psalms, as well as Isaiah, frequently.²⁰¹ One of the Psalms used is from Ps 118 (117 LXX).

One in Christ (Eph 2:11-22)

A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Eph 2:20

LXX	Eph 2:20
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, οὗτος ἄκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,

① *The structure of Eph 2:11-22*

This pericope can be divided into three sections (Snodgrass, 1996):

- A. Distance from God and his purposes, privileges, and people until made near in Christ (2:11-13).
- B. Peace with God and his people because Christ has brought peace (2:14-18).
- C. The people of God as the dwelling of God (2:19-22).

2:19-22, which contain the Ps 118 (117 LXX) allusion, conclude the whole passage and demonstrate how the troubles of alienation are overcome by the privilege of life with the Lord.

²⁰¹ According to Moritz (2004:181), the major examples are: Pss 110:1 and 8:7 (Eph 1:20-23); Is 52:7 and 57:19 (Eph 2:13-17); Ps 68:19 (Eph 4:8); Is 26:19 and 60:1 (Eph 5:14).

② *Two interpretations for ἀκρογωνιαίου in Eph 2:20*

For ἀκρογωνιαίου in v 20, two main interpretations have been offered by scholars: capstone or cornerstone (Best, 1969:284). The older commentators have interpreted it “cornerstone”²⁰² but since, in a series of essays,²⁰³ Jeremias interpreted ἀκρογωνιαίου as capstone, many scholars²⁰⁴ followed him (Hoehner, 2002:404-405). The proof that can be presented for this meaning can be found in Ps 118:22 in Symmachus; 2 Ki 25:17 (LXX); Hippolytus, Elenchos 5:7, 35; Testament of Solomon 22:7-23:3, etc. (Lincoln, 1990:154).

Lincoln also states the evidence against the capstone interpretation: “this usage is not found in LXX Isa 28:16 or quotations of it, which identify ἀκρογωνιαῖος with the foundation stone, and in the Qumran writings there is a close association between the cornerstone and the foundation as Isa 28:16 is quoted (cf. 1QS 5.6; 8.4, 5).” For this reason McKelvey (1969: 201) asserts, “ἀκρογωνιαῖος stands in the same close relation to qemel io” in Eph 2:20 as it does in Is 28:16.” The arguments are finely balanced. But a reference to the cornerstone appears indeed to complement the preceding mention of the “foundation.” Certainly Is 28:16 uses the word as does Eph 2:20 for designating a stone laid in Zion “for a foundation” (Barth, 1974:317). In terms that Ps 117:22 (LXX) speaks of a stone that was rejected by the builders but was made, as LXX puts it, “the head of the corner,” it may allude to Eph 2:20. According to Lincoln (1990:155), the rejected

²⁰² Cf. (Calvin, 1965:155); (Harless, 1858:258); (Meyer, 1895:144-45).

²⁰³ Cf. (Jeremias, 1925:65-70; 1930:264-80; 1937:154-57; 1964:791-93; 1967a:119-59; 1967b:896-904).

²⁰⁴ Cf. (Vielhauer, 1979:25-28); (Caird, 1976:61); (Bruce, 1973:232); (Gnilka, 1970:158).

stone of Ps 118:22 had become the keystone of the whole structure.²⁰⁵ Once again, in Eph 2:20, Jesus is explicitly identified with the κεφαλὴν γωνίας of Ps 117:22 (LXX) which is closely linked to Isaiah's eschatological New Temple idea.

7.3. Summary

The Exodus and New Exodus Motifs in the Pauline Epistles have been investigated in this chapter. The Motifs are concentrated on Romans and Corinthians. In Rm 3:24, Jesus' redemption recalls the Exodus redemption of Israel. In Corinthians, three phrases are outstanding in connection with the theme. In Cor 5:7, Christ is referred to as our paschal lamb; in 1 Cor 10:1–5, Christ is described as the rock in the wilderness of the Exodus; and 2 Cor 3:6–18 contrasts the old and new covenants.

There are at least four allusions to Ps 118 (117 LXX) in the Pauline Epistles:

- The first allusion to Ps 118 (117:6 LXX) is found in Paul's hymn on God's love in Christ Jesus (Rm 8:31–39). The wording εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν of Rm 8:31 is based on κύριος ἐμοὶ βοηθός οὐ φοβηθήσομαι in Ps 118 (117 LXX):6. Paul applies the psalm in his new context. Unlike the psalmist, who has already been delivered from his predicament, the Apostle is asserting the Lord's presence in the midst of such adversity.

²⁰⁵ The people are the stones that make up this building in which God dwells (Snodgrass, 1996:156).

- Rm 9:32-33 and Eph 2:20 refer to Christ as a stone to trip over, and as a cornerstone. Ps 118 (117 LXX):22 calls it the stone which became the head of the corner. The Isaianic eschatological New Temple Motif implies the building motif.
- 2 Cor 6:9 alludes to Ps 118 (117 LXX). Paul reformulates two verses of Ps 118 (117 LXX). Firstly, 2 Cor 6:9b (ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν) is a reformulation of οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι in Ps 117:17 (LXX). The future tenses of the LXX have been transformed into present tenses in 2 Cor 6:9b, and the text is thus accommodated to Paul's conviction that the mortality of the apostles is itself a means for the disclosure of "the life of Jesus" (Furnish, 1986:347). Secondly, 2 Cor 6:9c (ὡς παιδευόμενοι καὶ μὴ θανατούμενοι) also a reformulation of Ps 117:18 (LXX) (παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με). Here Paul has transformd the aorist tenses of his text into present tenses to indicate the continuation of divine discipline and its benefits.