

**The Reception of Psalm 118 in the New Testament:**

*Application of a “New Exodus Motif”?*

by

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## SUMMARY

Ps 118 represents a “Dankfestliturgie” and is the climax of the so-called “Egyptian Hallel” (Pss 113-118). In the Jewish tradition, Ps 118 was used liturgically and eschatologically. Ps 118 is also found in the NT (the Synoptic Gospels, John, Acts, the Pauline Epistles, the General Epistles and Revelation), as well as in the Gospel of Thomas and the Church Fathers (Barnabas and 1 Clement).

The Synoptic writers concentrate their attention on Ps 118:22-23 and Ps 118:25-26. The Ps 118:22-23 citation follows the Greek text of Ps 117 (LXX) word by word and is applied christologically in its new context. By means of the Psalm quotation, Jesus is identified as Isaiah’s Suffering Servant who brings the New Exodus to his people and the κεφαλὴν γωνίας which will build Isaiah’s eschatological New Temple, the messianic Israel, through his suffering and vindication (Mk 12:10-11 par.). Unlike Ps 118 (117 LXX):22-23, the citation from Ps 118 (117 LXX):25-26 gets various twists, but is also reinterpreted christologically (Mk 11:9 par.). Here, Jesus is described as the messianic king who comes to lead Isaiah’s New Exodus.

Compared with the Synoptics, which focus on a few verses of Ps 118 (117 LXX) (vv 22-23, 25-26), the fourth Gospel employs Ps 118 (117 LXX) on a broader scale (vv 5, 10-12, 19-20, 21, 24, 25-26). John cites Ps 118 (117 LXX) only once in Jn 12:13 and gives his own theological colouring by inserting the phrase, “the king of Israel” into the original context. Through the title which forms an inclusio with Nathanael’s confession (Jn 1:49) at the introduction of the Gospel, the phrase “the coming one” and the quotation from Zch 9:9, here, John describes Jesus as the messianic king who enters Jerusalem to bring the New Exodus to his people.

Since the Pauline literature does not quote Ps 118 explicitly, but it alludes to the

stone text of Ps 118 (117 LXX):22 at least twice (Rm 9:31-32 and Eph 2:20), and applies “the stone” to “Christ,” it seems that there is an underlying possibility of the New Exodus Motif in Paul’s use of Ps 118.

In Hebrews, Ps 118(117 LXX) is quoted in relation with the Jewish feasts, i.e. the Sabbatical Year, the Tabernacles and the Passover which all are closely associated with the Exodus and New Exodus Motifs. Here the writer applies the words quoted from Ps 118 (117 LXX):6 to the new context. Originally Ps 118:6 expressed Yahweh’s faithfulness in defeating Israel’s enemies in war, but now Hebrews uses it to urge trust in God’s financial and material providence.

As many references from Is 53 in 1 Peter show, its focus is on Jesus Christ as the archetypal righteous sufferer who is both the Christians’ Saviour and Example. Accordingly, by using Ps 118 (117 LXX):22, which is sandwiched between two Isaianic quotations, 1 Peter seems to describe Jesus as Isaiah’s righteous servant whose task was to bring about the New Exodus to his church through his suffering and death.

It, therefore, became clear during the course of this study that there is a close link between the quotations of Ps 118 (117 LXX) in the NT and the “New Exodus Motif.”

## **KEY WORDS**

- Psalm 118 (117 LXX)
- Quotation
- Allusion
- Cornerstone
- Hosanna
- Exodus Motif
- New Exodus Motif
- Exile
- Restoration
- The Coming One

## ABBREVIATIONS

### 1. General abbreviations

ca.	circa, about (with dates)
cf.	<i>confer</i> , compare
diss.	dissertation
ed(s)	edition; edited by, editor(s)
e.g.	<i>exempli gratia</i> , for example
ET	English translation
etc.	<i>et cetera</i>
i.e.	<i>id est</i> , that is
LXX	Septuagint (Greek translation of the Old Testament)
MT	Masoretic Text (standard Hebrew text of the Old Testament)
NA	Nestle-Aland Novum Testamentum Graece
NT	New Testament
OT	Old Testament
par. or =	parallel
Pss	Psalms
v or vv	verse or verses
vol(s)	volume(s)
§	section or paragraph number

### 2. Abbreviations for books of the Bible with Apocrypha, Pseudepigrapha and Rabbinics

Gn	Genesis	Lk	Luke
Ex	Exodus	Jn	John
Lv	Leviticus	Ac	Acts
Nm	Numbers	Rm	Romans
Dt	Deuteronomy	1 Cor	1 Corinthians
Jos	Joshua	2 Cor	2 Corinthians
Jdg	Judges	Gl	Galatians
Ruth	Ruth	Eph	Ephesians
1 Sm	1 Samuel	Phlp	Philippians

2 Sm	2 Samuel	Col	Colossians
1 Ki	1 Kings	1 Th	1 Thessalonians
2 Ki	2 Kings	2 Th	2 Thessalonians
1 Chr	1 Chronicles	1 Tm	1 Timothy
2 Chr	2 Chronicles	2 Tm	2 Timothy
Ezr	Ezra	Tt	Titus
Nh	Nehemiah	Phlm	Philemon
Es	Esther	Hb	Hebrews
Job	Job	Ja	James
Ps	Psalms	1 Pt	1 Peter
Pr	Proverbs	2 Pt	2 Peter
Ec	Ecclesiastes	1 Jn	1 John
Ss	Song Of Songs	2 Jn	2 John
Is	Isaiah	3 Jn	3 John
Jr	Jeremiah	Jude	Jude
Lm	Lamentations	Rv	Revelation
Ezk	Ezekiel	1 En	1 Enoch
Dn	Daniel	1 Macc	1 Maccabees
Hs	Hosea	2 Macc	2 Maccabees
Jl	Joel	2 Bar	2 Baruch
Am	Amos	4 Ezr	4 Ezra
Ob	Obadiah	Bar	The Book of Baruch
Jnh	Jonah	Ezk.Trag	Ezekiel the Tragedian
Mi	Micah	Jub	The Book of Jubilees
Nah	Nahum	Pss.Sol	Psalms of Solomon
Hab	Habakkuk	Tob	Tobit
Zph	Zephaniah	Midr. Ps	The Midrash on Psalms
Hg	Haggai		
Zch	Zechariah		
Ml	Malachi		
Mt	Matthew		
Mk	Mark		

### 3. Writings of Church Fathers

*Barn*

*Epistula Barnabae*

1 Cle *Epistula Clementis ad Corinthios*

#### 4. Dead sea scrolls

1Q, 4Q etc.	Numbered caves of Qumran, followed by abbreviation or number of document
4QFlor	4Q florilegium
4QPs <sup>a</sup>	First copy of Psalm from Qumran Cave 4
4QPs <sup>b</sup>	Second copy of Psalm from Qumran Cave 4
11QPs <sup>a</sup>	First copy of Psalm from Qumran Cave 11
1QS	<b>28/Serek hayyaad or Rule of the Community, Manual of Discipline</b>
CD	Cairo (Genizah text of the) Damascus Document / Rule

#### 5. Abbreviations of commonly used periodicals and reference works

AJJS	Australian Journal of Jewish Studies
Ang	<i>Angelos</i>
Apeb	<i>Acta patristica et byzantina</i>
ATJ	<i>Ashland Theological Journal</i>
AUSS	<i>Andrews University Seminary Studies</i>
BBR	<i>Bulletin for Biblical Research</i>
BDB	<i>A Hebrew and English Lexicon of the Old Testament (F. Brown, S.R. Driver, and C.A. Briggs)</i>
Bib	<i>Biblica</i>
BJRL	<i>Bulletin of the John Rylands University Library of Manchester</i>
BS	<i>Bibliotheca-sacra</i>
BZ	<i>Biblische Zeitschrift</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CBR	<i>Currents in Biblical Research</i>
CTM	<i>Concordia Theological Monthly</i>
Eter	<i>Etudes theologiques et religieuses</i>
EvQ	<i>Evangelical Quarterly</i>
ExpT	<i>Expository Times</i>
GNS	Good News Studies



<i>HeyJ</i>	<i>The Heythrop Journal</i>
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>Int</i>	<i>Interpretation</i>
<i>IVP</i>	InterVarsity Press
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JEPTA</i>	<i>Journal of the European Pentecostal Theological Association</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament Supplement Series
<i>JSOTSup</i>	Journal for the Study of the Old Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>Jud</i>	<i>Judaism</i>
<i>Neot</i>	<i>Neotestamentica</i>
<i>NICNT</i>	The New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Supplements to Novum Testamentum
<i>NTS</i>	<i>New Testament Studies</i>
<i>OTE</i>	<i>Old Testament Essay</i>
<i>QR</i>	<i>Quarterly Review</i>
<i>RevExp</i>	<i>Review and Expositor</i>
<i>RQ</i>	<i>Restoration Quarterly</i>
<i>SBT</i>	Studies in Biblical Theology
<i>SE</i>	<i>Studia Evangelica</i>
<i>SEA</i>	<i>Svensk Exegetisk Arsbok</i>
<i>Sem</i>	<i>Semeia</i>
<i>STDJ</i>	Studies on the Texts of the Desert of Judah
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
<i>Tex</i>	<i>Textus</i>
<i>Th</i>	<i>Theology</i>
<i>TJ</i>	<i>Trinity Journal</i>
<i>TSK</i>	<i>Theologische Studien und Kritiken</i>
<i>TynB</i>	<i>Tyndale Bulletin</i>
<i>UBS</i>	United Bible Societies
<i>WTJ</i>	<i>Westminister Theological Journal</i>
<i>WUNT</i>	Wissenschaftliche Untersuchungen zum Neuen Testament

ZNW

*Zeitschrift für die neutestamentliche Wissenschaft*

ZTK

*Zeitschrift für Theologie und Kirche*

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# Chapter 1

## Introduction

### 1.1. Problem statement

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

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

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

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

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

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

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

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

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

## 1.2. Hypothesis

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

## 1.3. Methodology

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 1.5. Structure and Presentation

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

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

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

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

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

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

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

## Chapter 2

### The Tradition-Historical Aspect of Ps 118

#### 2.1. Introduction

The *tradition-historical* approach provides a background for the interpretation of Ps 118 by the early Christian writers. This chapter studies the analysis of Ps 118 exegetically, discusses its position in the main Jewish festivals, and investigates its use in the early Jewish and Christian literature.

#### 2.2. Exegetical analysis of Ps 118

##### 2.2.1. Translations of MT and LXX

V	MT	LXX (Ps 117)
1	Praise Yahweh, for he is good, for his kindness endures for ever.	<Alleluia> Praise Yahweh, for he is good, for his kindness endures for ever.
2	Let Israel say: 'Yes, his kindness endures for ever.'	Let the house of Israel say, that he is good: 'Yes, his kindness endures for ever.'
3	Let the house of Aaron say: 'Yes, his kindness endures for ever.'	Let the house of Aaron say, that he is good: 'Yes, his kindness endures for ever.'
4	Let those who have respect for Yahweh say: 'Yes, his kindness endures for ever.'	Let all who have respect for Yahweh say, that he is good: for 'Yes, his kindness endures for ever.'
5	From distress I called on Yah. Yah answered me in open space.	From distress I called on Yah. Yah answered me in open space.
6	Yahweh is for me; I will not fear. What can men do to me?	Yahweh is my help; I will not fear. What can men do to me?



7	Yahweh is <b>for me</b> among those who help me; and I will look down on my haters.	Yahweh is <b>my help</b> ; and I will look down on my haters.
8	It is better to take refuge in Yahweh than to rely on men.	It is better to trust in Yahweh than to rely on men.
9	It is better to take refuge in Yahweh than to rely on princes.	It is better to hope in Yahweh than to rely on princes.
10	All nations surrounded me; in the name of Yahweh I warded them off.	All nations surrounded me; in the name of Yahweh I warded them off.
11	They completely surrounded me; in the name of Yahweh I warded them off.	They completely surrounded me; in the name of Yahweh I warded them off.
12	They surrounded me like <b>bees</b> ; they <b>were extinguished</b> like a fire of thorns; in the name of Yahweh I warded them off.	They surrounded me like <b>a honeycomb</b> ; they <b>were inflamed</b> like a fire of thorns but in the name of Yahweh I warded them off.
13	<b>You pushed me</b> hard so that I would fall, but Yahweh helped me.	<b>I was pushed</b> hard so that I would fall, but Yahweh helped me.
14	Yah is my power and my song; and he became my deliverance.	Yah is my power and my song; and he became my deliverance.
15	There are triumphant shouts in the tents of the righteous: 'Yahweh's right hand does mighty things.'	There are triumphant shouts in the tents of the righteous: 'Yahweh's right hand does mighty things.'
16	'Yahweh's <b>right hand is exalted.</b> ' 'Yahweh's right hand does mighty things.'	'Yahweh's <b>right hand exalts me.</b> ' 'Yahweh's right hand does mighty things.'
17	I will not die, but I will live, and I will proclaim the works of Yah.	I will not die, but I will live, and I will proclaim the works of Yah.
18	Yah has disciplined me severely, but he has not given me over to death.	Yah has disciplined me severely, but he has not given me over to death.
19	Open for me the gates of righteousness, that I may enter through them and praise Yah.	Open for me the gates of righteousness, that I may enter through them and praise Yah.

20	This is the gate of Yahweh; the righteous may enter through it.	This is the gate of Yahweh; the righteous may enter through it.
21	I praise you for you have answered me and you became my deliverance.	I praise you for you have answered me and you became my deliverance.
22	The stone which the builders rejected became the capstone.	The stone which the builders rejected became the capstone.
23	This came about through Yahweh; it is a wonder in our eyes.	This came about through Yahweh; it is a wonder in our eyes.
24	This is the day on which Yahweh did it; let us exalt and rejoice him.	This is the day on which Yahweh did it; let us exalt and rejoice him.
25	O Yahweh, please do save! O Yahweh, please give success!	O Yahweh, please do save! O Yahweh, please give success!
26	Blessed is he who comes in the name of Yahweh! We have blessed you from the house of Yahweh.	Blessed is he who comes in the name of Yahweh! We have blessed you from the house of Yahweh.
27	Yahweh is God; he let his light shine on us. Bind the feast with cords up to the horns of the altar!	Yahweh is God; he let his light shine on us. Bind the feast with cords up to the horns of the altar!
28	You are my God, I will exalt you; my God, I will exalt you.	You are my God, I will exalt you; my God, I will exalt you.
29	Praise Yahweh, for he is good, for his kindness endures for ever!	Praise Yahweh, for he is good, for his kindness endures for ever!

### 2.2.2. Several textcritical notes

Based on the differences in translation between the MT and the Septuagint, text criticism will be investigated.

V	Note	Meaning	Evaluation
2 <sup>a</sup>	© + οἶκος	The Septuagint adds οἶκος.	The Septuagint follows Ps 115:9a and 135:19.
4 <sup>a</sup>	© + πάντες	The Septuagint adds πάντες.	The addition makes the meaning of the text more clear.
12 <sup>c</sup>	© κηρίον καὶ	The Septuagint has the	The Hebrew text says

	ἐξεκαύθησαν	wording “a honeycomb; they were inflamed” instead of the phrase “bees; they were extinguished” of the Hebrew text.	“extinguished,” which probably emphasizes that a fire of thorns, although it burns fiercely, soon dies away. In context this is less likely, since both similes seem to refer to the aggressive ferocity of those who surrounded the king (Davidson, 1998:384).
13 <sup>a</sup>	Ⓢ Hier 1 sg pass	Here the Septuagint and the Peshitta imply a first person singular passive mode.	The Hebrew text reads דָּהִיתָנִי (“you pushed me”), as if an accusation were directed against the Yahweh, but the Septuagint and Peshitta suggest the same verb in the passive form, “I was pushed,” so as to make me stumble and fall (Terrien, 2003:784). דָּהִיתָנִי of MT is hardly possible. It cannot refer to Yahweh, because he essentially is not called in the second person singular until v 21.
16 <sup>a</sup>	Ⓢ + suff 1 Sg	The Septuagint and the Peshitta adds first person singular	The Septuagint is more likely, since its 16a is corresponsant to 16b.

### 2.2.3. The structure of Ps 118

#### 2.2.3.1. Syntactical Analysis

Text	V	Clause
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הוֹדוּ לַיהוָה	1a	Command
כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ	1b	Causal
יֹאמְרוּ־נָא יִשְׂרָאֵל	2a	Optative
כִּי לְעוֹלָם חֲסָדוֹ	2b	Statement
יֹאמְרוּ־נָא בֵּית־אֱהֲרֹן	3a	Optative
כִּי לְעוֹלָם חֲסָדוֹ	3b	Statement
יֹאמְרוּ־נָא יִרְאֵי יְהוָה	4a	Optative
כִּי לְעוֹלָם חֲסָדוֹ	4b	Statement
מִן־הַמִּצַּר קָרָאתִי יְהוָה	5a	Statement
עָנְנִי בַמֶּרְחֵב יְהוָה	5b	Statement
יְהוָה לִי	6a	Statement
לִי אָדָם	6b	Negative Statement
מִה־יַעֲשֶׂה לִי אָדָם	6c	Question
יְהוָה לִי בַעֲזָרִי	7a	Statement
וְאֲנִי אֶרְאֶה בְשֵׁנָאִי	7b	Statement
טוֹב לַחֲסוֹת בִּיהוָה	8a	Statement
מִבֶּטֶחַ בָּאָדָם	8b	Comparative
טוֹב לַחֲסוֹת בִּיהוָה	9a	Statement
מִבֶּטֶחַ בַּנְּדִיבִים	9b	Comparative
כָּל־גּוֹיִם סַבְבוּנִי	10a	Statement
יְהוָה כִּי אֲמִילֵם	10b	Statement
סַבּוּנִי גַם־סַבְבוּנִי	11a	Statement
כִּי אֲמִילֵם	11b	Statement
סַבּוּנִי כְּדַבּוּרִים	12a	Statement
הֲעֵכּוּ כְּאֵשׁ קוֹצִים	12b	Statement
בְּשֵׁם יְהוָה כִּי אֲמִילֵם	12c	Statement
דַּחַה דַּחִיתַנִּי	13a	Statement
לִנְפֹל	13b	Causal
וַיְהוּהָ עֲזָרַנִּי	13c	Statement
עֵינַי וַזְמַרְתָּ יְהוָה	14a	Statement
וַיִּתְּלֵנִי לַיְשׁוּעָה	14b	Statement
קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלֵי צַדִּיקִים	15a	Statement
יִמְיִן יְהוָה עֲשֵׂה חֵיל	15b	Statement
יִמְיִן יְהוָה רֹמְמָה	16a	Statement
יִמְיִן יְהוָה עֲשֵׂה חֵיל	16b	Statement

לֹא אֱמוּנָה	17a	Negative Statement
כִּי־אֲחִיהָ	17b	Statement
וְאִסְפָּר מַעֲשֵׂי יְהוָה	17c	Statement
יִסַּר יִסְרָנִי יְהוָה	18a	Statement
וְלִמּוֹת לֹא נִתְּנִי	18b	Negative Statement
פִּתְחוּ־לִי שַׁעַר־צְדָקָה	19a	Command
אֲבֹאֲבָם	19b	Statement
אֹדְדָה יְהוָה	19c	Statement
זֶה־הַשַּׁעַר לַיהוָה	20a	Statement
צְדִיקִים יָבֹאוּ בּוֹ	20b	Statement
אֹדְדֶךָ	21a	Statement
כִּי עָנִיתִנִי	21b	Causal
וַתְּהִי־לִי לִישׁוּעָה	21c	Causal
אֲבֵן מֵאֲסוֹ הַבּוֹנִים	22a	Subjective
הִיְתָה לְרֹאשׁ פֶּנֶה	22b	Statement
מֵאֵת יְהוָה הִיְתָה	23a	Statement
זֹאת הִיא נִפְלְאוֹת	23b	Statement
זֶה הַיּוֹם	24a	Statement
עֲשֵׂה יְהוָה	24b	Adjective
נְגִילָה	24c	Command
וּנְשַׁמְחָה בּוֹ	24d	Command
אֲנִי יְהוָה	25a	Exclamation
הוֹשִׁיעָה נָא	25b	Exclamation
אֲנִי יְהוָה	25c	Exclamation
הַצְּלִיחָה נָא	25d	Exclamation
בְּרוּךְ הַבֹּא בְּשֵׁם יְהוָה	26a	Statement
בְּרַכְנוּכֶם מִבֵּית	26b	Statement
אֵל יְהוָה	27a	Statement
וַיֵּאָר לָנוּ	27b	Statement
אֲסִרוּ־חַג בַּעֲבַתִּים עַד־קָרְנֹת הַמִּזְבֵּחַ	27c	Command
אֵלַי אֲתָה	28a	Statement
וְאֹדְדֶךָ	28b	Statement
אֱלֹהֵי	28c	Statement
אֲרוּמְךָ	28d	Statement
הוֹדוּ לַיהוָה	29a	Command

כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ	29b	Causal
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### 2.2.3.2. Meter

V	Hebrew Text	Meter
1	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ	<i>mtr</i> 3+3
2	יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסִדוֹ	<i>mtr</i> 3+3
3	יֹאמְרוּ־נָא בֵּית־אֱהֲרֹן כִּי לְעוֹלָם חֲסִדוֹ	<i>mtr</i> 3+3
4	יֹאמְרוּ־נָא יְרֵאֵי יְהוָה כִּי לְעוֹלָם חֲסִדוֹ	<i>mtr</i> 3+3
5	מִן־הַמִּצֵּר קִרְאתִי יְהוָה עֲנֵנִי בַמִּרְחָב יְהוָה	<i>mtr</i> 3+3
6	יְהוָה לִי לֹא אִירָא מִה־יַעֲשֶׂה לִי אָדָם	<i>mtr</i> 3+3
7	יְהוָה לִי בַעֲזָרִי וְאֲנִי אֶרְאֶה בִשְׂנֵאֵי	<i>mtr</i> 3+3
8	טוֹב לַחֲסוֹת בִּיהוָה מִבְּטַח בְּאָדָם	<i>mtr</i> 3+2
9	טוֹב לַחֲסוֹת בִּיהוָה מִבְּטַח בַּנְּדִיבִים	<i>mtr</i> 3+2
10	פְּלִגְוִים סִבְבוּנִי בְשֵׁם יְהוָה כִּי אֲמִילֵם	<i>mtr</i> 3+3
11	סִבְבוּנִי גַם־סִבְבוּנִי בְשֵׁם יְהוָה כִּי אֲמִילֵם	<i>mtr</i> 3+3
12	סִבְבוּנִי כְּדַבּוּרִים דַּעְכוּ כַּאֲשֶׁר קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִילֵם	<i>mtr</i> 3+3+3
13	דַּחַה דַּחִיתַנִּי לִנְפֹל וַיהוָה עֲזָרַנִּי	<i>mtr</i> 3+2
14	עָזִי וְזִמְרַת יְהוָה וַיהִי־לִי לִישׁוּעָה	<i>mtr</i> 3+2
15a	קוֹל רְנָה וַיִּשְׁוַעַה בְּאֱהֲלֵי צְדִיקִים	<i>mtr</i> 3+2
15b- 16	יָמִין יְהוָה רֹמְמָה יָמִין יְהוָה עָשָׂה חֵיל יָמִין יְהוָה רֹמְמָה יָמִין יְהוָה עָשָׂה חֵיל	<i>mtr</i> 3+3+3
17	לֹא אֲמוֹת כִּי־אֲחִיהָ וְאֶסְפֵּר מַעֲשֵׂי יְהוָה	<i>mtr</i> 3+3
18	יִסֵּר יִסְרֵנִי יְהוָה וְלִפְנוֹת לֹא נִתְּנִי	<i>mtr</i> 3+3
19	יִסֵּר יִסְרֵנִי יְהוָה וְלִפְנוֹת לֹא נִתְּנִי	<i>mtr</i> 3+3
20	זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בּוֹ	<i>mtr</i> 3+3
21	אוֹדֶךָ כִּי עֲנִיתַנִּי וַתְּהִי־לִי לִישׁוּעָה	<i>mtr</i> 3+2
22	אֲבֹן מֵאֶסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה	<i>mtr</i> 3+3
23	מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ	<i>mtr</i> 3+3
24	זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמַחָה בּוֹ	<i>mtr</i> 3+3
25	אֲנֵנִי יְהוָה הוֹשִׁיעָה נָא אֲנֵנִי יְהוָה הַצְּלִיחָה נָא	<i>mtr</i> 3+3
26	בְּרוּךְ הַבֹּא בְשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה	<i>mtr</i> 3+3
27	אֵל יְהוָה וַיֵּאָר לָנוּ אֶסְרוּ־חַג בְּעֵבְתֵיכֶם עַד־קְרִנּוֹת הַמִּזְבֵּחַ:	<i>mtr</i> 2+2, 3+2
28	אֵלֵי אֲתָה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ	<i>mtr</i> 3+2
29	הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ	<i>mtr</i> 3+3

As the above table reveals, the meter 3+3 is dominative in vv 1-7, 10, 11, 17-20, 22-26, 29. The 3+2 pattern is seen in vv 8-9, 13-15a, 21, 27b-28. V 12 and vv

15b-16 have a three-member meter (3+3+3).

### 2.2.3.3. Segmentation

Although opinions diverge on the segmentation of Ps 118,<sup>16</sup> based on the above analysis, the psalm can be divided into four strophes, namely 1-4, 5-18, 19-21(22), and 22(23)-29 (Dahood, 1970:155-156; Clifford, 2003:205-208; Eaton, 2003:405).<sup>17</sup> Accordingly, the segstructure of Ps 118 can be tabulated:

Strophe	Text	V
I	הוֹדוּ לַיהוָה	1a
	כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ	1b
	יֹאמְרוּ־נָא יִשְׂרָאֵל	2a
	כִּי לְעוֹלָם חֲסִדוֹ	2b
	יֹאמְרוּ־נָא בֵּית־אֱהֲרֹן	3a
	כִּי לְעוֹלָם חֲסִדוֹ	3b
	יֹאמְרוּ־נָא יְהוָה	4a
	כִּי לְעוֹלָם חֲסִדוֹ	4b
II	מִן־הַמִּצֵּר קָרָאתִי יְהוָה	5a
	עֲנֵנִי בַמִּרְחֵב יְהוָה	5b
	יְהוָה לִי	6a

<sup>16</sup> For example, Leupold argues that the poem should be divided into two strophes (1972:811): “the thanksgiving of the assembly as it approaches the Temple (vv 1-18) and the blessing that is bestowed upon the worshipping throng (vv 19-28).” Kraus sees three strophes in it: “a song of thanksgiving that was performed antiphonally (vv 1-4), the large midsection which contains an individual song of thanksgiving (vv 5-21), and the concluding section (vv 22-29)” (1989:394). Wagner’s structure is more detailed: “call to thanksgiving (vv 1-4), description of divine rescue (vv 5-18), entrance into the Temple (vv 19-20), celebration of rescue (vv 21-28), and closing call to thanksgiving (v 29)” (1997:157).

<sup>17</sup> There are some variations among scholars on the four strophes. Weiser divides it in this way: “introduction (vv 1-4), individual thanksgiving (vv 5-21), the testimony of the congregation (vv 22-25), and conclusion (vv 26-29)” (1965:725-729). Davidson’s structure corresponds with that of Weiser. According to Schaefer (2001:288), “it has two movements (vv 5-18, 19-28), framed within choral praise of God’s *hesed* (vv 1-4, 29)” (1998:383-87).

	לִי אָדָם	6b
	מִה־יַעֲשֶׂה לִי אָדָם	6c
	יְהוָה לִי בְעֻזִי	7a
	וְאֲנִי אֶרְאֶה בְשָׁנָי	7b
	טוֹב לַחֲסוֹת בַּיהוָה	8a
	מִבֶּטֶחַ בָּאָדָם	8b
	טוֹב לַחֲסוֹת בַּיהוָה	9a
	מִבֶּטֶחַ בְּנִדְבִים	9b
	כָּל־גּוֹיִם סִבְבוּנִי	10a
	יְהוָה כִּי אֲמִילֵם	10b
	סִבּוּנִי גַם־סִבְבוּנִי	11a
	כִּי אֲמִילֵם	11b
	סִבּוּנִי כְדַבּוּרִים	12a
	דַּעְכוּ כְּאֵשׁ קוֹצִים	12b
	בְּשֵׁם יְהוָה כִּי אֲמִילֵם	12c
	דַּחַה דַּחִיתָנִי	13a
	לִנְפֹל	13b
	וַיְהוּהָ עֲזָרָנִי	13c
	עָזִי וְזִמְרַת יְהוָה	14a
	וַיְהִי־לִי לִישׁוּעָה	14b
	קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים	15a
	יָמִין יְהוָה עָשָׂה חֵיל	15b
	יָמִין יְהוָה רוֹמְמָה	16a
	יָמִין יְהוָה עָשָׂה חֵיל	16b
	לֹא אָמוֹת	17a
	כִּי־אֲחִיָּה	17b
	וְאִסְפָּר מַעֲשֵׂי יְהוָה	17c
	יִסַּר יִסְרֵנִי יְהוָה	18a
	וְלִפְנוֹת לֹא נִתְּנִי	18b
III	פְּתַחוּ־לִי שַׁעֲרֵי־צְדָק	19a
	אֲבֹא־כֶם	19b
	אֹדְדֶה יְהוָה	19c
	זֶה־הַשַּׁעַר לַיהוָה	20a
	צְדִיקִים יָבֹאוּ בּוֹ	20b
	אֹדְדֶה	21a



	כִּי עֲנִיתָנִי	21b
	וַתְּהִי־לִי לִישׁוּעָה	21c
IV	אֲבֶן מַאֲסוֹ הַבּוֹנִים	22a
	הֵיטָה לְרֹאשׁ פְּנֵה	22b
	מֵאֵת יְהוָה הֵיטָה	23a
	זֹאת הִיא נִפְלְאוֹת	23b
	זֶה־הַיּוֹם	24a
	עָשָׂה יְהוָה	24b
	נִגִּילָה	24c
	וְנִשְׂמַחָה בּוֹ	24d
	אֲנִי יְהוָה	25a
	הוֹשִׁיעָה נָא	25b
	אֲנִי יְהוָה	25c
	הַצְּלִיחָה נָא	25d
	בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה	26a
	בְּרִכְנוֹכֶם מִבַּיִת	26b
	אֵל יְהוָה	27a
	וַיֵּאָר לָנוּ	27b
	אֲסֻרוּ־חַג בְּעֵבְתֵימָּה עַד־קְרִנּוֹת הַמִּזְבֵּחַ	27c
	אֵלֵי אַתָּה	28a
	וְאוֹדֶךָ	28b
	אֱלֹהֵי	28c
	אֲרוֹמְמֶךָ	28d
	הוֹדוּ לַיהוָה	29a
	כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ	29b

As the above table shows, above all, the poetic analysis reveals repetition of some expressions.<sup>18</sup> Firstly, the introduction (vv 1–4)<sup>19</sup> and the conclusion (v 29) form an inclusio. Especially, the psalm begins in v 1 and ends in v 29 with the same distichic line: “Praise Yahweh, for he is good, for his kindness endures

<sup>18</sup> According to Potgieter (2003:397), the most noticeable poetic characteristic of Ps 118 is that of repetition. The repetitions are: 1b = 2b = 3b = 4b; v 6aa = 7aa; 8a = 9a; 8ba = 9ba; 10b = 11b = 12c; 15c = 16b; 25aa = 25ba; and v 1 = v 29.

<sup>19</sup> The repeating theme of the opening section is that of God’s love (Curtis, 2004:227).

for ever.” The epiphoric wording “his kindness endure for ever’ is repeated in each of the four verses of this strophe. The sole change exists in the opening hemistich that provides a reason for the praise of Yahweh, namely that “he is good.” With the same anaphoric phrase, “let so and so say”, three different groups are called on to reiterate this confession in verse lines 2 to 4. The repetitive nature of the elements in these verses has led to a nearly general consensus among scholars that vv 2-4 should be seen to form a separate unit (Potgieter, 2003:393-94). There are also a lot of repetitions in the second strophe: 1) the body part is linked together by the sixfold use of  $\text{יָדָי}$  in vv 5, 14 and vv 17–19; 2) impressive too are the repetition of  $\text{לִי}$  (vv 6-7, 14, 19) and  $\text{עָשָׂה}$  (vv 15-17) (Allen, 1983:164-165); 3) vv 8 and 9 contain two perfectly matched  $\text{טֹב טֹב}$  sayings; 4) vv 10-14 have a threefold repetition of the phrase “in the name of Yahweh I warded them off.” This wording is encountered in the semistich of each of the three verse lines of vv 10-14. On top of that, the term ‘to surround’ is repeated four times in these verses; 5) verse lines 10 and 11 have the same form of the verb at the end of the first hemistich; 6) verse lines 11 and 12 have a similar but shorter form of the verb at the beginning of the first hemistich; and 7) the repetition of wordings “Yahweh is for me” and “Yahweh is for me to help me” from vv 6-7 are in more or less the same words in vv 13-14. Thus vv 6-7 form a kind of inclusion with vv 13-14 (Potgieter, 2003:394-95). Lastly, frequent use of the proper name of Israel’s God is noticeable. According to Clifford, “it occurs twenty-eight times ( $\text{יְהוָה}$  22,  $\text{יָה}$  6). The number is symbolic, seven (perfection) times four (universality), suggesting that the Lord rules heaven and earth” (2003:204).

As a result of these repetitions, there are a lot of close parallelisms. Vv 2, 3 and 4 form external parallels, as do vv 6 and 7; 8 and 9; 10, 11, and 12; 15 and 16; and 17 and 18. This last instance forms a chiasm of the pattern ABBA (die – Yahweh – Yah – death). There are also quite a number of internal parallelisms, some of them chiastically arranged. Examples are the ABBA type of the preposition ל and the particle כי in v 1; the ABC-ABC pattern of nouns and verbs in v 5; the ABBA pattern of prepositions and verbs in vv 6, 8 and 9; similar parallels and chiastic arrangements in verses 12 (parallelism); 15 (chiasmus of the gender of nouns); 16; 17 (parallel arrangement of particles and verbs); 19; 23 (prepositions and verbs form a chiasmus); 25; 26 (verbs and prepositions parallel); 28 (nouns, verbs and suffixes are parallel); and 29 (the same chiasmus as that mentioned in v 1) (Potgieter, 2003:398).

#### **2.2.4. The Background regarding Ps 118**

As with many of the psalms, when and under what circumstances Ps 118 was composed remain matters of scholarly controversy. The majority view today is that it was composed in the post-exilic era and represents a liturgy for a festival of thanksgiving (Kraus, 1989:395).

Ps 118 belongs to one of the Hallel<sup>20</sup> Psalms<sup>21</sup>, i.e. those specifically designed

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<sup>20</sup> The word comes from the Hebrew verb הָלַל (“to praise”) since many of the psalms contain the phrase הַלְלוּ יְהוָה (“Praise the Lord!”).

<sup>21</sup> The name “Hallel Psalms” has been variously used to describe the following psalm

for festivals and pilgrimages (West, 1981:440). Especially Hallel Psalms 113-118 as a unit is called the so-called “Egyptian Hallel” since they recount the saving deeds of Yahweh during the Exodus from Egypt under the leadership of Moses (to whom the authorship of these psalms was traditionally attributed) (Swanson, 1992:30). And so they were customarily related to the Passover (Schaefer, 2001:288). The Hallel was first sung at the Feast of the Lights (or, Hanukkah) – particularly relating to the addition of v 27 in Ps 118 which states *Yahweh is God, he is our light*. The liturgical use of Ps 118 was later extended to the three great festivals of Passover, Pentecost and Tabernacles (De Vaux, 1980:512). Ps 118 is a bridge psalm. It not only forms the conclusion of the Egyptian Hallel group of Psalms, but also belongs to the opening of the Great Hallel, consisting of Ps 118-136.

### **2.2.5. The interpretation of Ps 118**

In order to understand the modified meaning of Ps 118 in early Christianity, it is important to examine the original significance of Ps 118. As the study will show below, since Ps 118:22, 25, 26 are among the most quoted verses in the NT, attention will be paid to the interpretation of those phrases.

#### **2.2.5.1. Strophe I (vv 1-4): Introduction**

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groups: 104-106, 111-118, 120-136, and 146-150 (Swanson, 1992:30).

### 2.2.5.1.1. The contents of Strophe I

The poem begins with a speaker's call for thanksgiving for Yahweh's everlasting love (v 1). It contains three groups: "Israel" (v 2), "the house of Aaron" (v 3), and "those who fear Yahweh" (v 4). The same three groups already appeared in 115:9-11.

### 2.2.5.1.2. verse by verse exegesis

#### 1) V 1

##### *a. Texts and Translations*

הַיְהוָה לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃ (MT Ps 118:1)

*(Praise Yahweh, for he is good; for his kindness endures for ever.)*

(LXX Ps 117:1) ἀλληλουϊά ἐξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

*(Alleluia! Praise Yahweh, for he is good; for his kindness endures for ever.)*

##### *b. exegesis*

There is a difference between the Hebrew Text and the Septuagint in the line. Ps 118 is introduced by ἀλληλουϊά in the LXX, which means Ps 118 is a Hallel. The Psalm is introduced and concluded by the liturgical formula: *Praise Yahweh; for he is good; for his kindness endures for ever* (Briggs, 1969:404).

In view of the previous imperative phrase, the כִּי in the second hemistich of v is translated causal. V 1 reveals the theme of the psalm: the abiding goodness (רַחֲמֵי) and grace of God (Weiser, 1965:725). The term רַחֲמֵי (LXX ἔλεος) is found 240 times in the OT<sup>22</sup> and it is used *of man or of God*. *Of man*, it means *kindness* of men towards men, in doing favours and benefits, and *of God*, *kindness, lovingkindness* in condescending to the needs of his creatures (BDB, 338.2).

## 1) V 2

### a. Texts and Translations

יֹאמְרוּנָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ: (MT Ps 118:2)

(*Let Israel say: ‘Yes, his kindness endures for ever.’*)

(LXX Ps 117:2) εἰπάτω δὴ οἶκος Ἰσραηλ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

(*Let the house of Israel say, that he is good: ‘Yes, his kindness endures for ever.’*)

### b. exegesis

There are two differences between the MT and the Septuagint in the verse. Firstly, the LXX has “*the house of Israel*” instead of “*Israel*” of the Hebrew Text.

<sup>22</sup> The form of רַחֲמֵי חַסְדּוֹ in v 1 is found 26 times in the OT v 1, i.e., Jr 33:11; 1 Ch 16:34, 41; 2 Ch 5:13; 7:3, 6; 20:21; Ezr 3:11; Ps 100:5; 106:1; 107:1; 118:1, 2, 3, 4, 29; 136:1–26.

The Greek Text corresponds to Ps 115:9a (*cf.* 135:19) and Krause (1989:801) also follows the LXX. This, however, seems to be too adventurous in view of the poor textual evidence. Dahood (1970:156) also agrees with the MT version, saying “the proposal to insert, with LXX, ‘house,’ before ‘Israel’ is not compelling, especially since the present syllable count is perfectly balanced at 6:6. The different groups of those who participate in the offering of thanksgiving are called on in turn to join in singing the refrain attached to the testimony: first of all **יִשְׂרָאֵל**. Here, “Israel” refers to not so much “people of the Covenant” (Weiser, 1965:725) as “the laity” (Eaton, 2003:405; Dahood, 1970:155) because of the phrase *the house of Aaron* in v 3. Secondly, the Septuagint adds the unnecessary phrase “that he is good” in the middle. Unlike the **כִּי** of v 1, that of v 2-4 has emphatic function, because of the absence of the imperative (Potgieter, 2003:390).

## 1) V 3

### *a. Texts and Translations*

**יֹאמְרוּנָא בֵּית־אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ:** (MT Ps 118:3)

*(Let the house of Aaron say: ‘his kindness endures for ever.’)*

**(LXX Ps 117:3)** εἰπάτω δὴ οἶκος Ααρων ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

*(Let the house of Aaron say, that he is good: for ‘his kindness endures for ever.’)*

*b. exegesis*

Apart from the addition of ὅτι ἀγαθός in the Greek text, both versions agree with one another. The term בֵּית־אֱהֲרֹן (οἶκος Ααρων in the LXX), which means the priestly orders, is found four times in the OT (Ps 115:10, 12; 118:3; 135:19) (Eaton, 2003::405; Weiser, 1965:725).

**1) V 4**

*a. Texts and Translations*

יְאִמְרוּ־נָא יְרֵאִי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ: (MT Ps 118:4)

*(Let those who have respect for Yahweh say: ‘his kindness endures for ever.’)*

(LXX Ps 117:4) εἰπάτωσαν δὴ πάντες οἱ φοβούμενοι τὸν κύριον ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

*(Let all who have respect for Yahweh say, that he is good: for ‘his kindness endures for ever.’)*

*b. exegesis*

*The final group who takes part in the offering of thanksgiving is identified as*

יְרֵאִי יְהוָה: (πάντες οἱ φοβούμενοι τὸν κύριον in the LXX). Weiser (1965:725)

sees them as the proselytes of non-Israelite origin, but they refer to “all



together,”<sup>23</sup> that is, the laity and the priestly orders. First each, then all together gives the thanksgiving of praise and testimony (Eaton, 2003:405).

## 2.2.5.2. Strophe II (vv 5-18): Individual thanksgiving

### 2.2.5.2.1. The contents of Strophe II

The introduction is followed by the speaker’s own thanksgiving. V 5 is an introductory summary, reporting the speaker’s previous hardship, Yahweh’s answer and salvation. Vv 6-9 are a general affirmation to praise to Yahweh. Vv 10-18 describe the speaker’s rescue from the nations’ encircling and assailing by Yahweh’s intervention, which extracts thankful praise.

### 2.2.5.2.2. Verse by verse exegesis

#### 1) V 5

##### *a. Texts and Translations*

מִן־הַמִּצַּר קָרָאתִי יְהוָה עֲנֵנִי בַמְּרוֹחַב יְהוָה׃ (MT Ps 118:5)

*(From distress I called on Yah. Yah heard me and made room for me.)*

(LXX Ps 117:5) ἐν θλίψει ἐπεκαλεσάμην τὸν κύριον καὶ ἐπήκουσέν μου εἰς πλατυσμόν

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<sup>23</sup> Thus the Greek text adds the adjective πάντες to the MT.

(From distress I called on Yah. Yah heard me and made room for me.)

### *b. exegesis*

The מִצָּר (θλιψις in the LXX) in the first hemistich is found in Ps 116:3; 118:5; Lm 1:3, and means *distress, hardship, i.e., a state or condition of having trouble and hardship* (Swanson, 1997: HGK5210). Who was the main speaker, “I”?<sup>24</sup> He seems to act in some representative capacity, as leader of an associated group, in view of the changes from singular to plural in vv 19-20 and 26a, 26b (Allen, 1987:167). The second hemistich עֲנֵנִי בְּמִרְחֵב יְהוָה (ἐπήκουσέν μου εἰς πλατυσμόν) is literally translated “he answered me in open space Yah.” This is a case of *Breviloquenz*, a contracted utterance, which can be solved in the sense of translation given above (Kraus, 1989:393).

## 2) Vv 6-7

### *a. Texts and Translations*

יְהוָה לִי לֹא אֵירָא מִהַיֵּשֶׁה לִי אָדָם: (MT Ps 118:6)

<sup>24</sup> For the “I,” three interpretations have been raised. Some (Delitzsch, 1889:223-24; Bittenwieser, 1938:666) interpret the “I” in Ps 118 *collectively* as a reference to Israel. The poem describes the deliverance of Israel from grave danger and a festive occasion commemorating it. Others (Eaton, 1976:129-30; Sanders, 1987:180; VanGemeren, 1991:729) interpret the “I” as *an individual*, especially *the Davidic king*. Still, the other exegetes (Deissler, 1964:464; Westermann, 1989:273-74) combine *a collective and individual interpretation* by regarding Ps 118 as an anthology of diverse backgrounds that grew in phases.

<sup>25</sup> The term מִרְחֵב (πλατυσμός in the LXX) is found in 2 Sm 22:20; Ps 18:20; 31:9; 118:5 and refers to *roomy place*, i.e., a broad and relatively vast place as an indefinite space, with the associative meaning of *comfort or possibly safety and freedom* (Swanson, 1997: HGK5303).

*(Yahweh is for me; I will not fear. What can men do to me?)*

יְהוָה לִי בְעֲזָרִי וְאֲנִי אֶרְאֶה בְּשֹׂנְאָי: (MT Ps 118:7)

*(Yahweh is for me among those who help me; and I will look down on my haters.)*

(LXX Ps 117:6) κύριος ἔμοι βοηθός οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος

*(Yahweh is my help; I will not fear. What can men do to me?)*

(LXX Ps 117:7) κύριος ἔμοι βοηθός καὶ ἐπόψομαι τοὺς ἐχθρούς μου

*(Yahweh is my help; and I will look down on my haters.)*

#### *b. exegesis*

Through the comparison between the two versions, one major difference can be found. In the MT, the opening words read simply “the LORD [is] for me.” Βοηθός<sup>26</sup> is added in the LXX. The LXX addition was explained in various ways. According to Ellingworth (2000:701), this word is inserted probably “to bring out the force of the personal pronoun.” Gheorghita (2003:51) asserts that this term is added “to clarify the Hebrew idiom *יְהוָה לִי* or as a result of dittography caused by the homoioarcton of vv 6 and 7 [117:6 and 7 LXX].” The phrase *אֶרְאֶה*

*בְּשֹׂנְאָי* (τί ποιήσει μοι ἄνθρωπος in the LXX) in the second hemistich of v 6 was quoted from Ps 56:12. In V 7a the psalmist repeats what he said in V 6a about Yahweh being his helper. Certain of this, the psalmist is able to say *I shall look in triumph on those who hate me*. This means not only that the psalmist’s

<sup>26</sup> In the LXX, the term is used of God in Ex 18:4; Dt 33:29; Jdg 5:23; Job 22:25; and frequently throughout the Psalter (Attridge, 1989:389).

enemies will be defeated by Yahweh, but that he, the psalmist, will see this happen (Bratcher and Reyburn, 1991:988).

### 3) V 8-9

#### a. Texts and Translations

:טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּאָדָם: (MT Ps 118:8)

*(It is better to take refuge in Yahweh than to rely on men.)*

:טוֹב לְחַסוֹת בַּיהוָה מִבְּטַח בְּנְדִיבִים: (MT Ps 118:9)

*(It is better to take refuge in Yahweh than to rely on princes.)*

(LXX Ps 117:8) ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ πεποιθέναι ἐπ’ ἄνθρωπον

*(It is better to hope in Yahweh than to rely on men.)*

(Ps 117:9) ἀγαθὸν ἐλπίζειν ἐπὶ κύριον ἢ ἐλπίζειν ἐπ’ ἄρχοντας

*(It is better to trust in Yahweh than to rely on princes.)*

#### b. exegesis

Vv 8–9 both say the same truth: Yahweh offers greater security and protection than any human being. The sequence in vv 8–9 emphasizes the polarity between Yahweh and human beings by indicating that no humans, not even leaders, are reliable (Allen, 1987:175). The verbal phrase **לְחַסוֹת** (πεποιθέναι ἐπί [to trust in]; ἐλπίζειν ἐπί [to hope in] in the LXX) in the first hemistiches of vv 8-9 means to seek *protection, safety, security* (Bratcher and Reyburn, 1991:988). In

v 9b the נְדִיב (ἄρχων in the LXX) translated *princes* does not necessarily imply royalty, but means people who are powerful and influential.

*a. Texts and Translations*

**4) V 10-12**

*a. Texts and Translations*

כָּל־גּוֹיִם סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילֵם: (MT Ps 118:10)

*(All nations surrounded me; in the name of Yahweh I warded them off.)*

סָבְבוּנִי גַם־סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילֵם: (MT Ps 118:11)

*(They completely surrounded me; in the name of Yahweh I warded them off.)*

סָבְבוּנִי גַם־סָבְבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילֵם: (MT Ps 118:12)

*(They surrounded me like bees; they were extinguished like a fire of thorns; in the name of Yahweh I warded them off.)*

(LXX Ps 117:10) πάντα τὰ ἔθνη ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου ἤμυνάμην αὐτούς

*(All nations surrounded me; in the name of Yahweh I warded them off.)*

(LXX Ps 117:11) κυκλώσαντες ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου ἤμυνάμην αὐτούς

*(They completely surrounded me; in the name of Yahweh I warded them off.)*

(LXX Ps 117:12) ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον καὶ ἐξεκαύθησαν ὡσεὶ πῦρ ἐν ἀκάνθαις καὶ τῷ ὀνόματι κυρίου ἤμυνάμην αὐτούς

*(They surrounded me like a honeycomb; they were inflamed like a fire of thorns but in the name of Yahweh I warded them off.)*

***b. exegesis***

In these verses the psalmist relates how Yahweh saved him in battle and gave him the victory. In v 10a he says that he was surrounded by כּל־גּוֹיִם (πάντα τὰ ἔθνη in the LXX). This is not to be taken literally but is an exaggerated way of describing the danger he was in (Bratcher and Reyburn, 1991:989). The psalmist was about to defeat him; but in the name of the Lord he ward [or cut] them off. The verb כּוֹרֵץ (ἀμύνω in the LXX) translated “cut or ward off” everywhere else in the Old Testament means “to circumcise.” Thus, Dahood (1970:157-58) refers to 1 Sm 18:25–27 and believes that the psalmist was referring to the Philistines, who, unlike other people in the region, were uncircumcised. The verb, however, may mean simply “ward or cut off,” in which case it gives us no clues as to the historical circumstances implied in this section (Davidson, 1998:384). The psalmist compares the enemies to a swarm of bees (v 12a). In line b the MT has the passive “they were extinguished.” This seems to indicate, by the figure used (Hebrew “like a thorn bush on fire”), the quickness with which their furious attack was stopped (Bratcher and Reyburn, 1991:989). However, the translation of the Greek text, “they blazed”, which describes the fury of their attack, seems to make better sense in the context.

**5) V 13-14**

*a. Texts and Translations*

וַיִּהְיוּ עֲזָרָנִי לְנַפְלֹתַי וַיִּהְיוּ עֲזָרָנִי: (MT Ps 118:13)

*(You pushed me hard so that I would fall, but Yahweh helped me.)*

עֲזָרָתִי וְזִמְרָתִי יְהוָה וַיִּהְיֶה לִּי לְיִשׁוּעָה: (MT Ps 118:14)

*(Yah is my power and my song; and he became my deliverance.)*

(LXX Ps 117:13) ὡσθεὶς ἀντρᾶπην τοῦ πεσεῖν καὶ ὁ κύριος ἀντελάβετό μου

*(I was pushed hard so that I would fall, but Yahweh helped me.)*

(LXX Ps 117:14) ἰσχύς μου καὶ ὕμνησίς μου ὁ κύριος καὶ ἐγένετό μοι εἰς σωτηρίαν

*(Yah is my power and my song; and he became my deliverance.)*

*b. exegesis*

V 13 the Hebrew text begins “You pushed me hard.” This can hardly be addressed to Yahweh, so most take it to be addressed to the enemy. Dahood (1970:158), who agrees with this view, takes the enemy to be death. However, the Septuagint and Peshitta, which have the passive, “I was pushed hard” seem to make better sense in the context. The psalmist refers to his near defeat, with the statement *I was falling*. This can be translated “I was about to be defeated” (Bratcher and Reyburn, 1991:990). In v 14a the MT seems to mean “the Yahweh is my strength and my song.” Some suggest, however, that the noun translated *song* means “strength” here and in the similar passages Ex 15:2; Is 12:2 (Bratcher and Reyburn, 1991:990). But Van der Ploeg (1974:298) points

out that all the ancient translations have taken this word as a synonym for “song” and not for “power.”

## 6) V 15-16

### a. Texts and Translations

קוֹל רִנָּה וַיִּשׁוּעָה בְּאַהֲלֵי צְדִיקִים יְמִין יְהוָה עֲשָׂה חֵיל: (MT Ps 118:15)

*(There are triumphant shouts in the tents of the righteous: ‘Yahweh’s right hand does mighty things.’)*

יְמִין יְהוָה רוֹמְמָה יְמִין יְהוָה עֲשָׂה חֵיל: (MT Ps 118:16)

*(‘Yahweh’s right hand is exalted.’ ‘Yahweh’s right hand does mighty things.’)*

(LXX Ps 117:15) φωνὴ ἀγαλλιᾶσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων δεξιὰ κυρίου ἐποίησεν δύναμιν

*(There are triumphant shouts in the tents of the righteous: ‘Yahweh’s right hand does mighty things.’)*

(LXX Ps 117:16) δεξιὰ κυρίου ὑψώσεν με δεξιὰ κυρίου ἐποίησεν δύναμιν

*(‘Yahweh’s right hand exalts me.’ ‘Yahweh’s right hand does mighty things.’)*

### b. exegesis

In these verses Yahweh is praised for having won the victory for his people. In verse 15a the צְדִיקִים (δικαίος in the LXX) is apparently a reference to the victorious army, either in general terms as representing the people in covenant



relation with God or, more probably, particularly as those vindicated by Yahweh and conscious recipients of Yahweh's covenanted aid in the battle (Allen, 1987:175). "The tents" may refer in a general sense to houses or homes, but it is more likely that these are military tents, in which the men lived while on military campaigns; or else they are the temporary shelters which the people built and in which they lived during the week-long Festival of Shelters (Bratcher and Reyburn, 1991:990).

## 7) V 17-18

### *a. Texts and Translations*

לֹא אָמוֹת כִּי־אָחִיָּה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה (MT Ps 118:17)

*(I will not die, but I will live, and I will proclaim the works of Yah.)*

יְסַר יִסְרָנִי יְהוָה וְלֹמוֹת לֹא נָתַנְנִי (MT Ps 118:18)

*(Yah has disciplined me severely, but he has not given me over to death.)*

(LXX Ps 117:17) οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι καὶ ἐκδιηγῆσομαι τὰ ἔργα κυρίου

*(I will not die, but I will live, and I will proclaim the works of Yah.)*

(Ps 117:18) παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με

*(Yah has disciplined me severely, but he has not given me over to death.)*

### *b. exegesis*

In v 17 the psalmist says how Yahweh saved him from death, probably death in battle. So he is able now, and will be able in the future, to proclaim what Yahweh has done for him. This he will do in public worship in the Temple. The phrase “Yah has disciplined me severely” of v 18 seems to refer to the battle against the enemies and the speaker sees it as Yahweh’s punishment (Bratcher and Reyburn, 1991:990).

### 2.2.5.3. Strophe III (vv 19-21): Procession

#### 2.2.5.3.1. The contents of Strophe III

“The narration was probably sung or spoken in the course of a procession, for v 19 speaks of the procession arriving at the gate of the Temple” (Clifford, 2003:205). In v 20, the qualifications necessary for entering are stated: *the righteous shall enter*. In v 21, the psalmist repeats his thanksgiving for Yahweh’s answer and deliverance.

#### 2.2.5.3.2. Verse by verse exegesis

##### 1) V 19-21

###### *a. Texts and Translations*

פְּתַח־לִי שְׁעַר־צֶדֶק אֲבֹא־בָם אֲוֹדָה יְהוָה: (MT Ps 118:19)

*(Open for me the gates of righteousness, that I may enter through them and*

*praise Yah.)*

זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ: (MT Ps 118:20)

*(This is the gate of Yahweh; the righteous may enter through it.)*

אֲדָרְךָ כִּי עָנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה: (MT Ps 118:21)

*(I praise you for you have answered me and you became my deliverance.)*

(LXX Ps 117:19) ἀνοίξατέ μοι πύλας δικαιοσύνης εἰσελθὼν ἐν αὐταῖς ἔξομολογήσομαι  
τῷ κυρίῳ

*(Open for me the gates of righteousness, that I may enter through them and  
praise Yah.)*

(LXX Ps 117:20) αὕτη ἡ πύλη τοῦ κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ

*(This is the gate of Yahweh; the righteous may enter through it.)*

(LXX Ps 117:21) ἔξομολογήσομαί σοι ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν

*(I praise you for you have answered me and you became my deliverance.)*

#### ***b. exegesis***

In v 19 the speaker stands in front of the שַׁעֲרֵי־צְדָקָה (πύλας δικαιοσύνης in the LXX) and requests admission. This seems to mean “the gates of the Temple.” The expression “the gate of the Lord” in v 20a may be understood as synonymous with “the gates” in v 19a, emphasizing here that the gates lead to the sanctuary of Yahweh (Bratcher and Reyburn, 1991:992).

#### **2.2.5.4. Strophe IV (vv 22-29): Repeated thanksgiving and**

## Conclusion

### 2.2.5.4.1. The contents of Strophe IV

The main speaker's thanksgiving is followed by communal praise (vv 22-27). The psalm ends with thanksgiving and praise by the main speaker (v 28) and all in a repetition of v 1 (v 29).

### 2.2.5.4.2. Verse by verse exegesis

#### 1) V 22-23

##### *a. Texts and Translations*

אֶבֶן מְאֹסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה (MT Ps 118:22)

*(The stone which the builders rejected become the head of corner.)*

מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ: (MT Ps 118:23)

*(This came about through Yahweh; it is a wonder in our eyes.)*

(LXX Ps 117:22) λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

*(The stone which the builders rejected become the head of corner.)*

(LXX Ps 117:23) παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν

*(This came about through Yahweh; it is a wonder in our eyes.)*

*b. exegesis*

For v 22, two interpretations are possible. Most scholars think אֶבֶן to be a symbol for the people of Israel, God's holy nation and הַבּוֹנִים for the empires of that day (Westermann, 1989:275; Leupold, 1972:818; Dahood, 1970:159). Though considered insignificant by the super powers, who enjoyed reputation, and who seemed to have unusual prosperity, Israel received a respectable and significant place in the building of Yahweh's kingdom (Leupold, 1972:818). Another interpretation is to link "the stone" to an individual, probably the king. "Applied to the king, it refers to one who had been in misery, surrounded by enemies, in danger of being dismissed as rejected by the Lord. But in the providence of the Lord he had been vindicated and accepted" (Davidson, 1998:386). According to Derrett (1965:181f), the poem is referring to King David and "the builders" point to the particular individuals (Samuel, David's family, Goliath, and Saul) who ignored him. Both of these interpretations have a weakness. About the former one, Delitzsch (1889:3.214) points out that it is improbable that Jews would refer to the heathen as "the builders." The latter one seems to be against the context of the psalm. Vv 23-27 indicate "the involvement of the people" (Snodgrass, 1973:46). V 23a means that it was Yahweh who had brought about this unexpected reversal of events. And v 23b "it is marvelous in our eyes" can be represented simply by "how wonderful (or, marvelous) it is" (Bratcher and Reyburn, 1991:993).

## 2) V 24-25

### a. Texts and Translations

זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמַחְתָּ בּוֹ: (MT Ps 118:24)

*(This is the day on which Yahweh did it; let us exalt and rejoice him.)*

יְהוָה הוֹשִׁיעָה נָא אֲנֵנוּ יְהוָה הַצְלִיחָה נָא: (MT Ps 118:25)

*(O Yahweh, please do save! O Yahweh, please give success!)*

(Ps 117:24) αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ

*(This is the day on which Yahweh did it; let us exalt and rejoice him.)*

(LXX Ps 117:25) ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ

*(O Yahweh, please do save! O Yahweh, please give success!)*

### b. exegesis

The expression “this is the day which the Lord has made” of v 24 is the literal form of the Hebrew (Bratcher and Reyburn, 1991:994). The meaning is “this is the day on which the Lord has acted” or “the day of the Lord’s victory,” since the whole psalm celebrates Yahweh’s victory over the enemies of Israel. **נָא**

הוֹשִׁיעָה (σῶσον δὴ in the LXX) of v 25 can be interpreted as a “petition” or “prayer for salvation” (Eaton, 2003:406; Kraus, 1989:400; Dahood, 1970:159; Briggs, 1969:407; Weiser, 1965:729). After acknowledging the Lord’s wondrous act in vv 22-24, the choir or the congregation prays for deliverance and

prosperity.

#### 4) V 26-27

##### *a. Texts and Translations*

בְּרֹוךְ הַבָּא בְּשֵׁם יְהוָה בֵּרַכְנוּכֶם מִבֵּית יְהוָה: (MT Ps 118:26)

*(Blessed is the one who comes in the name of Yahweh. We have blessed you from the house of Yahweh.)*

אֵל יְהוָה וַיֵּאָר לָנוּ אֶסְרוּ-חַג בְּעִבְתֵי־חַג עַד-קַרְנֹת הַמִּזְבֵּחַ: (MT Ps 118:27)

*(Yahweh is God; he let his light shine on us. Bind the feast with cords up to the horns of the altar!)*

(LXX Ps 117:26) εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου

*(Blessed is the one who comes in the name of Yahweh. We have blessed you from the house of Yahweh.)*

(LXX Ps 117:27) θεὸς κύριος καὶ ἐπέφανεν ἡμῖν συστήσαθε ἑορτὴν ἐν τοῖς πυκάζουσιν ἕως τῶν κεράτων τοῦ θυσιαστηρίου

*(Yahweh is God; he let his light shine on us. Bind the feast with cords up to the horns of the altar!)*

##### *b. exegesis*

Most scholars regard v 26 as a benediction by the priests at the Temple (Eaton,

2003:406; Kraus, 1989:400; Kroll, 1987:353; Leupold, 1972:820; Weiser, 1965:729). Then, who are “the one who comes” and who are “you” (plural) who are blessed by the priests? Some think of an *individual* (Schaefer, 2001:290; Dahood, 1970:160). According to Dahood (1970:160), both words refer to the king (cf. vv 10-12). “The plural suffix  $\text{םָ}$  can be parsed as a plural of majesty referring to the king, or it may be numerically plural, addressing the king’s troops.” Others see a *group* (Leupold, 1972:820; Briggs, 1969:407). According to Briggs (1969:407), the benediction is pronounced upon those coming or entering the gates of the temple with a view to partake of the festival, namely the worshippers.<sup>27</sup> Eaton (2003:406) takes a neutral position. The entering of the king is welcomed with a benediction (v 26a): “he enters by the power of the name of Yahweh. The blessing, from priests within the sanctuary, is extended to all the procession (“you” plural in v 26b).” In v 27a “he has given us light” (literal translation) refers to the blessings of prosperity and success which God has bestowed on his people; it may explicitly refer to victory. V 27b, c contains directions about the festival procession in the Temple (Bratcher and Reyburn, 1991:994). Anderson (1981:804) explains the second hemistich of v 27 as a reference to the lulab carried by worshippers in procession during the Festival of Tabernacles.

## 6) V 28-29

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<sup>27</sup> According to Carson (1991:432), here “in the name of the Lord” modifies “Blessed.” Consequently, the priests pronounce a blessing in the name of the Lord on the one who comes.



*a. Texts and Translations*

אֱלֹהֵי אֲתָהּ וְאֲדָרְךָ אֱלֹהֵי אֲרוּמִמְךָ: (MT Ps 118:28)

*(You are my God, I will exalt you; my God, I will exalt you.)*

הַדָּבָר לִיהְוֶה כִּי לְעוֹלָם חַסְדּוֹ: (MT Ps 118:29)

*(Praise Yahweh, for he is good, for his kindness endures for ever!)*

(LXX Ps 117:28) θεός μου εἶ σύ καὶ ἑξομολογήσομαί σοι θεός μου εἶ σύ καὶ ὑψώσω σε ἑξομολογήσομαί σοι ὅτι ἐπήκουσάς μου καὶ ἐγένου μοι εἰς σωτηρίαν

*(You are my God, I will exalt you; my God, I will exalt you.)*

(LXX Ps 117:29) ἑξομολογεῖσθε τῷ κυρίῳ ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ

*(Praise Yahweh, for he is good, for his kindness endures for ever!)*

*b. exegesis*

In v 28 the psalm once more gives thanks to Yahweh. The psalm closes with a final call to thanksgiving, sung by the choir or the congregation, which is exactly like the opening call in v 1.

### **2.3. Ps 118 and the Jewish Feasts**

Since Ps 118 (broadly speaking, Pss 113-118) was chanted regularly on the main Jewish feasts i.e. Passover, Pentecost, Tabernacles and Dedication (Prinsloo, 2003:408; Zeitlin, 1962:23), it is important to investigate the role of Ps 118 in the festivals, especially in Passover and Tabernacles which are closely

connected with the Exodus theme.

## **2.3.1. Ps 118 and the Feast of Passover**

### **2.3.1.1. The Feast of Passover**

#### **2.3.1.1.1. Terms of the feast of Passover**

The biblical name for the festival is **חַג הַפֶּסַח** (feast of the Passover) (Ex 34:25).

The term “Passover” is derived from **פָּסַח** which means “to pass (over)” (Ex 12:13) – referring to the Lord’s passing over the houses of the Israelites when the first born of all the Egyptians were destroyed (Brown, 1979:820). The word **פֶּסַח** indicates “the Passover offering and more generally the feast centering on that sacrifice, which was eaten at night and which comprised a holiday in its own right, ‘Passover’ or ‘the Festival of the Passover Offering’” (Bokser, 1992:755).

In addition to this etymology of **פָּסַח**, several others have been suggested: (1) The term is connected with a Hebrew verb meaning “to limp, hobble,” (2 Sm 4:4; 1 Ki 18:21, 26) — and thus Passover depicts “a special cultic dance” — or “to protect” (Is 31:5) — Yahweh will protect the houses of the Israelites from the destroyer to enter; (2) it is linked to the Akkadian verb meaning “to appease, assuage (a deity) in ritual”; and (3) it is associated with an Egyptian verb meaning “stroke, blow” and thus the Passover is the blow of the last plague in which Yahweh struck the firstborn of Egypt (Harris, Archer and Waltke,

1980:729).

#### **2.3.1.1.2. The relation between the Passover and the Unleavened Bread**

According to Ex 12, the Passover was the annual Israelite feast on the evening of the 14<sup>th</sup> day of the first month (Abib). It was followed by a distinct 7-day festival called the feast of the Unleavened Bread, to which the name Passover was also applied by extension (Lv 23:5). The two were closely linked with the Exodus from Egypt which they celebrate; the former being in memory of the last meal in Egypt, eaten in preparation for the journey, while the Lord, passing over the houses of the Israelites, was striking the firstborn offspring of Egypt (Ex 12:12f; 13:2, 12ff); the latter being in remembrance of the first days of the journey during which the unleavened bread was taken (Ex 12:14-20) (Wilson, 1986:676).

While the OT distinguishes between both, in later Judaism they were popularly combined and the name Passover was generally used for both. This is the dominant usage in the NT (cf. Lk 22:1) (Jeremias, 1967:5.898).

#### **2.3.1.1.3 The History of the feast of Passover**

In the OT, passages mentioning this festival are: Ex 12–13; 23:15 and 34:18, parts of the two cultic calendars; Lv 23:4-8; Nm 9:1-15; 28:16-25; and 33:3; Dt 16:1-8; Js 5:10-15; 2 Ki 23:10-14; Ezk 45:21; Ezr 6:19-22; 2 Chr 30:1-27; 35:1-9 (Bokser, 1992:756). Ex 12-13 introduces the historical background of Passover.

Lv 23, Nm 28 and Dt 16 explicate the procedures in the celebration of Passover. Nm 9, Js 5, 2 Ch 30 and 35, 2 Ki 23 and Ezr 6:19-22 are historical texts that relate the commemoration of a particular Passover (Harris, Archer and Waltke, 1980:728).

Several works of the Second Temple period mention the Feast of Passover. The book of *Jubilees* contains the Festival tradition in Jub 49. Expanding on remarks in Ex 12 concerning the protective aspect of the offering, *Jubilees* asserts that those who observe the Passover will be free from plague in the next year. It thus applies the message of Passover to the people's future in terms other than those of national independence. The Passover was to function until the final Jubilee, when complete redemption was expected (Bokser, 1992:757). Strangely, Jub 49 does not mention the unleavened bread or the bitter herbs, both of which were prominent at the Passover meal. Instead, it has the first allusion to wine, which became prominent at the Seder. It is likely that the introduction of wine at the Passover meal was the effect of a radical change that was taking place in the character of the Passover. It was no longer a solemn annual gathering of male adults; it was to become the occasion for family celebration, in which the drinking of wine found a natural place (Segal, 1963:231-32).

*Ezekiel the Tragedian* vividly depicts the preparations of the night before the Exodus in his repetition and expansion of Ex 12–13. It mentions the time in the evening to slaughter and eat the offering, and notes the accompanying

preparations. Here, it contains two sets of teachings for the future: eating the unleavened bread for seven days in remembrance of the seven-day journey from Egypt to the Red Sea where the Israelites attained final liberation; and the offering of firstborn animals to recall God's deliverance of the Israelite firstborn in Egypt (Ezk.Trag 152-92). Hence, like *Jubilees*, *Ezekiel the Tragedian* shows an interest in demonstrating the link between the rite and what took place during the Exodus (Bokser, 1992: 761). Remarks on Passover in Ezk.Trag 188-92 reflect a widespread connection of the Feast with a future hope of deliverance because the phrases "going forth" and "it being the first of months" often appear in rabbinic eschatological thought (Brunson, 2003:69-70).

Two scrolls found at Qumran also mention the two festivals. *The Qumran Festival Calendar* from Cave 4 (4Q509) relates the Passover regulations of Lv 23 and Nm 9:13 with the pure solar calendar of 364 days. According to this calendar, the Seder meal on the evening of the 14<sup>th</sup> day of the first month always corresponds to a Tuesday and the first day of the feast on the 15<sup>th</sup> day of the first month always to a Wednesday (Otto, 2003:23). *The Temple Scroll* (11QTemple) explicitly mentions the Passover sacrifice (17:6-9) and the Festival of Unleavened Bread (17:10-16) (Bokser, 1992: 761). 11QTemple corresponds with Jub 49 in some ways. Firstly, the Passover meal must be taken in the courtyards of the sanctuary (11QTemple 17:9; Jub 49:16-20). Secondly, the age regulation of twenty years for participants (11QTemple 17:8) agrees with Jub 49:17. The stipulations for the Feast of Unleavened Bread in 11QTemple follow Jub 49:22-23 (Otto, 2003:24).

But the scroll does not mention the festivals' ideological and historical basis in the Exodus deliverance experience, for "the scroll is oriented toward the future redemption, the messianic age, providing guidelines for how, in the interim, one may serve God in a state of perfection" (Bokser, 1992:761).

Rabbinic writings also mention the celebration of the Passover. The Passover offering was slaughtered by the whole assembly of the congregation of Israel, not by Levites (m. Pesah 5:5). The Levites' task was confined to supervising the purity of temple visitors and the Hallel singing (Otto, 2003:20). As m. Pesah 10 mentions, the Passover meal comprised "the four cups of wine, recitation of the Hallel, and remembrance of the exodus from Egypt." During the first century BC, the messianic-eschatological atmosphere of Passover became increasingly evident, as shown in the Hallel singing, particularly in the double recitation of Ps 118:25-26 (Otto, 2003:21).

### **2.3.1.2. The role of Ps 118 in the Feast of Passover**

#### **2.3.1.2.1. The Hallel and Passover**

The singing of the Hallel was an indispensable part of the Passover. Firstly, it was directly linked with the sacrifice and preparation for the evening feast. The Mishnah preserves the role of the Hallel at the Passover sacrifice performed on the afternoon of the 14<sup>th</sup> of Abib:

The Passover offering is slaughtered [by the people] in three groups. . . . When the first group entered, the courtyard was filled, the gates of the courtyard were closed. . . . An Israelite slaughtered [the Passover lamb] and a priest received the blood, hands it to his fellow, and his fellow to his fellow receiving a full basin and handing back an empty one. The priest nearest to the altar tosses the blood in a single act of tossing, toward the base. The first group went out and the second group came in. The second group went out and the third group came in. In accord with the rite of the first group were the rites of the second and third. [The Levites meanwhile] proclaimed the Hallel. If they completed [the recitation], they repeated it, and if they completed it the second time, they repeated it for a third — even though they never in all their days had to repeat it a third time. R. Judah says, “In all the days of the third group they never even reached the verse, I love the Lord because he has heard my voice (Ps 116:1), because its numbers were small.” (m. Pesah 5:5-7).

Secondly, it was closely associated with the evening meal on the night of the 15<sup>th</sup> which started at sunset of the 14<sup>th</sup> (Zeitlin, 1962:25). It is also preserved in the Mishnah:

To what point does one say [Hallel]? The House of Shammai say, “To A joyful mother of children (Ps 113:9).” And the House of Hillel say, “To A flintstone into a springing well (Ps 114:8).” And he concludes with [a formula of] Redemption. R. Tarfon says, “. . . who redeemed us and redeemed our forefathers from Egypt.’ And he did not say a concluding benediction.” R. Aqiba says, “. . . So, Lord, our God, and God of our fathers, bring us in peace to other appointed times and festivals, rejoicing in the rebuilding of your city and joyful in your Temple worship, where may we eat of the animal sacrifices and Passover offerings,’ etc., up to, ‘Blessed are you, Lord, who has redeemed Israel.” They mixed the third cup for him. He says a blessing for his food. [And at] the fourth, he completes the Hallel and says after it the grace of song (m. Pesah 10:6-7).

The Hallel is sung as part of the Seder service, commemorating the Exodus (Finkelstein, 1950/51:323). Jewish families recited Pss 113-114 before the Seder meal and 115-118 after drinking the last cup (Sampey, 1982:600). In the Synoptic Gospels (Mt 26:17-29; Mk 14:12-25; Lk 22:7-20), Jesus and his disciples ate the Passover supper, and sang a hymn before departing for the Mount of Olives (Mt 26:30). Thus, in all probability, they chant all or parts of Pss 115-118 (or, less probably, Pss 135-36) (Swanson, 1992:30). “Sung in the Passover context, these psalms could not have failed to bring to mind thoughts of hope and redemption” (Brunson 2003:73).

The Hallel as a unit is strongly linked with Passover not only functionally, but also thematically. The collection begins with praise of God who reverses human situations by raising the needy and powerless (Schaefer, 2001:288). The most apparent thematic connection is found in Ps 114. The theme of Ps 114 is the Exodus and thus Wilcock calls it “the Exodus Psalm” (2001:178). Ps 115 suggests a time of misery for Israel, with the affirmation that God will deliver his people. Ps 116 recalls the great deliverance from slavery, and Ps 117 recollects the kindness of Yahweh, perhaps associated with his election of Israel. Whether these psalms were written specifically for Passover or not, they contain motifs (e.g., election, deliverance from bondage) and images (e.g., cup of salvation, exodus) which make them particularly suitable for use at the feast (Brunson, 2003:76-77).



### 2.3.1.2.2. Ps 118 and its Motifs

Ps 118, as the climax of the Egyptian Hallel, includes a number of Exodus parallels and connections which make it very suitable for Passover. Firstly, there are a lot of similarities in vocabulary between Ex 14 and Ps 118. Mays notes (1988:304) the stark verbal contrast between *נִוֹת* in Ex 14:11-12 and *לֹא נִוֹת* in Ps 118:17-18. Prinsloo (2003:415) also mentions verbal similarities between Ex 14:30-31 and Ps 118: “saved” (Ex 14:30a) and “save” (Ps 118:14b, 15a, 21b, 25a); “that day” (Ex 14:30b) and “this day” (Ps 118:24a); “saw” (Ex 14:30-31a) and “look down upon” (Ps 118:7b); “Yahweh did” (Ex 14:31b) and “the deeds of Yahweh” (Ps 118:17b); and “The people feared Yahweh” (Ex 14:31c) and “those who fear Yahweh” (Ps 118:4a).

Secondly, several scholars see intertextual links between Ps 118 and the so-called Song of Moses (Ex 15:1-21). Dahood (1970:156) compares the verbal similarities between this psalm and the ancient victory hymn in Ex 15: v 14 with Ex 15:2<sup>28</sup>; vv 15-16 with Ex 15:6; and v 28 with Ex 15:2. Prinsloo (2003:415) also notes the strong verbal connection: Ex 15:2ab is cited verbally in Ps 118:14ab. Furthermore Ex 15:2b is alluded to in Ps 118:21b and Ex 15:2bc to Ps 118:28bc. Goulder (1998:186-87) also argues the connection between the two songs:

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<sup>28</sup> According to Leupold (1972:815), Ps 118:14 is “the classic statement, coined by the song sung after the victory at the Red Sea in Moses’ days (Ex 15:2) and then again used effectively in Isaiah’s days (Is 12:2), *The Lord is my strength and my salvation.*” The echoes of this hymn ring down to the NT (Rv 15:3).

V 14 is in fact identical with Ex 15:2, Moses' Song at the crossing of the sea: *Jah is my strength and my song/defence, And he is become my salvation*. Nor is this an accidental echo. Ex 15:6 ascribes the Egyptian debacle to *the right hand of Yahweh* (118:15-16), and v. 21, *And art become my salvation*, again takes up Ex 15:2; while v. 28, the penultimate verse, closely follows Ex 15:2cd, 'This is *my God* (אלהי), and *I will praise him, My father's God and I will exalt him*'. It is not an accident either that Yahweh is referred to five times in these verses as 'Jah' (vv 5, 14, 17, 18, 19), or that he is אלהי (v. 27). The whole psalm is a celebration of a renewed Red Sea triumph, under the right hand of Jah.

There are also intertextual relationships between Ps 118 and the New Exodus passages which reflect the eschatological expectation for the Restoration of Israel. Especially Is 26<sup>29</sup> and Zch 10, both of which are in the context of Judah's eschatological restoration, include striking parallels with Ps 118 (Prinsloo, 2003:416-17): "that day"; "salvation" (Is 26:1), and "this day" (Ps 118:24a) and "save" (Ps 118:14b, 15a, 21b); "open the gates that the righteous nation"; "enter" (Is 26:2), and "open for me the gates of righteousness" (Ps 118:19a), "enter" (Ps 118:19b), "the gate of Yahweh" (Ps 118:20a) and "the righteous may enter through it" (Ps 118:20b); and "cornerstone" (Zch 10:4) and "cornerstone" (Ps 118:22).

## 2.3.2. Ps 118 and the Feast of Tabernacles

### 2.3.2.1. The Feast of Tabernacles (*Sukkot*)

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<sup>29</sup> According to Botha (2003:211), Ps 118 parallels Ex 15:2, and Is 26:2, 11.

### 2.3.2.1.1. Terms of the feast of Tabernacles

The biblical name for the festival is חַג הַסֻּכּוֹת (Lv 23:34). The feast of Tabernacles is the last of the three great pilgrimage – festivals of the Jewish year (Ex 23:16; 34:22; Lv 23:34-36, 39-43; Nm 29:12-38; Dt 16:13-15) and was kept for 7 days from the 15<sup>th</sup> to the 21<sup>st</sup> of the seventh month (Lv 23:34-36, 39-41; Nm 29:12-38). This festival commemorated the Exodus from Egypt and reminded the Israelites of their wandering and dwelling in booths in the desert (Lv 23:43). It was also called the “festival of booths” (Dt 16:13). The name “feast of booths” derives from the requirement for everyone born an Israelite to live in booths made of boughs of trees and branches of palm trees for the 7 days of the feast (Lv 23:42) (Freeman, 1996:1148). Another name for it is “the feast of ingathering” because it was celebrated by the Israelites at the time of the ingathering of the harvests on the threshing floor and at the wine press (Dt 16:13; Lv 23:39) at the end of the year (Ex 23:16; 34:22).

#### *b. The History of the feast of Tabernacles*

The main passages in the OT mentioning this festival are: Ex 23:14-17; Lv 23:33-44; Dt 16:13-17; 1 Ki 8:2, 65-66; Zch 14:12-21. In Ex 23 the Feast of Sukkot is closely associated with the Feast of Ingathering. In Lv 23 it is depicted as a cheerful occasion and the stay in the wilderness motivates the dwelling in tents/booths (De Vaux, 1978:496). A more detailed account is given in Dt 16, where the festival is called Feast of Sukkot and is to last seven days. In 1 Ki 8 the dedication of Solomon’s temple takes place during this festival. In Zch 14,

Zechariah predicts that all the nations will each year come to worship Yahweh in Jerusalem, at the Feast of Sukkot (Zch 14:16).

A variety of the second temple literature also mentions Sukkot celebrations.<sup>30</sup> *Jub* 16, for example, provides a more extensive account of Sukkot celebrations. Abraham rejoices greatly (*Jub* 16:19), builds an altar to God and celebrates a festival of joy (*Jub* 16:20) when God appears to him. It confirms and elaborates on the previous promises and the blessings to come for his seed (*Jub* 16:17-18). In *Jub* 16:21, Abraham builds booths for himself and for his servants, takes branches of palm trees and the fruit of goodly trees for his circumambulations of the altar, and offers praises and joyfully gives thanks to his God for all things (*Jub* 16:31). That Abraham praises and thanks while he circumambulated the altar points to a liturgical recitation. It may be Ps 118 (Rubenstein, 1995:55).

Rabbinic literature preserves additional descriptions of the celebration of Sukkot in temple times. Especially, the Mishnah depicts three main rituals: water libations (m. Suk 4:9-10), the willow procession (m. Suk 4:1-7), and rejoicing at the place of water-drawing (m. Suk 5:1-5).

The Feast of Tabernacles was eschatologized as well as historicized. In other words, it was celebrated in terms of the end time, as shown in Ezekiel and Zechariah (Moloney, 1998:233).<sup>31</sup> Ezekiel's eschatological vision of the new

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<sup>30</sup> The Books of Jubilees and Maccabees, the philosopher Philo, the historian Josephus, etc. provide significant information on Tabernacles (Rubenstein, 1995:31).

<sup>31</sup> Among the intertestament literature, especially, Pseudo-Philo, 1 Enoch and Jubilees suggest an eschatological interpretation of the Tabernacles (cf. Brunson, 2003:49-50).

temple rehearses the renewal of the cult at the feast of Tabernacles. Kraus (1966:231) notes the similarities between the eschatological messages of Is 40-66 and the renewal of the cult in Ezk 40-48: “In this complex, too, an eschatological order is foreshadowed, down to the minute details of the sacral institutions. The temple will become the redemptive center of the world in the last days.”

Zch 14 also relates the festival of Sukkot with the end of time (Moloney, 1998:234). Two elements characteristic of the new age envisioned in Zch 14 (the continuous light in Zch 14:7 and the river flowing out of Jerusalem in Zch 14:8) can be closely connected with Tabernacles motifs (Brunson, 2003:47-46). According to Moloney (1998:235), the two motifs may help in the eschatologization of the feast of Sukkot.

### *c. Tabernacles Symbols of the feast of Tabernacles*

The *lulab*,<sup>32</sup> *ethrog* and water are the important Tabernacles symbols. The former two first appear on coins dating from the first Jewish revolt (AD 66-70). Of the five years in which coins were minted, all the coins with the Tabernacles emblems bear the imprint “year four,” that is to say, AD 69-70 (Kadman, 1960:84). The motto changed from “Freedom for Zion” of years two and three to “Redemption of Zion” for year four (Rubenstein, 1995:97). They also appear – sometimes the *lulab* without the *ethrog* – on the coins of the Bar-Kochba revolt

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<sup>32</sup> As one of the four plants which form an obligatory part of the rite of Tabernacles i.e. the Four Species, *Lulab* is made of myrtle and willow twigs tied around a palm branch (Brunson, 2003:53).

(132-135 CE). A number of scholars (Dacy, 1992:105-106; Ulfgard, 1989:134-37; Kadman, 1960:94) plausibly suggest that this change in terminology reflects a shift in aspiration from political freedom to messianic redemption, and the Tabernacles symbols therefore possess a messianic significance. Goodenough (1954-68:4.145-46) maintains that the lulab and the ethrog on the coins of both revolts here functions as a triumph symbol.<sup>33</sup> Brunson (2003:56) claims the lulab and ethrog “were associated with the deliverance of Israel and personal – perhaps also national – eschatological hopes.” These scholars’ opinions seem reasonable. After all, one would expect tokens associated with salvation to appear particularly during such times of heightened Jewish hope. There is evidence that the lulab was connected with triumph and deliverance in 1 Maccabees (Brunson, 2003:56).

Another Sukkot symbol deserving attention is that of the water-drawing and water-pouring ritual which featured so prominently in the feast liturgy.<sup>34</sup> As mentioned previously, as with light, water had acquired eschatological associations (Moloney, 1998:235). The eschatological river of Zch 14 and Ezk 47 was linked with the eschatologization of Tabernacles and the emphasis on light at the water-drawing is suggestive of the continuous daylight of the Zch 14 Tabernacles (Brunson, 2003:55-56).

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<sup>33</sup> Rubenstein (1995:97-98) disputes Goodenough’s view.

<sup>34</sup> This ceremony associated with this festival was reflected in Jesus’ proclamation in Jn 7:37-38. Its recognition of rain as a gift from God, necessary to produce fruitful harvests, is implied in Zch 14:17 (Freeman, 1996:1148).

## 2.3.2.2. The role of Ps 118 in the Feast of Tabernacles

### 2.3.2.2.1. The Hallel and Tabernacles

The singing of the Hallel was an essential element in the Tabernacles.<sup>35</sup> The Hallel is connected with the willow ritual which took place every day of Tabernacles. The Mishnah preserves the account of the willow:

The religious requirement of the willow branch: How so? There was a place below Jerusalem, called Mosa. (People) go down there and gather young willow branches. They come and throw them along the sides of the altar, with their heads bent over the altar. They blew on the *shofar* a sustained, a quavering, and a sustained note. Every day they walk around the altar one time and say, “*Save now, we beseech thee, O Lord! We beseech thee, O Lord, send now prosperity (Ps 118:25).*” R. Judah says, “(They say), ‘*Ani waho, save us we pray! Ani waho, save us we pray!*’” And on that day [seventh] they walk around the altar seven times (m. Suk 4:5).

According to Rubenstein (1995:157), “the entire Hallel was probably recited as the willow procession made its way from Mosa to the temple courtyards. The ritual reached its climax when they arrived at the altar to the final verses of Ps 118, perhaps repeating 118:25 over and over.”

Ps 118 is also related to the shaking of the lulab, which is one of the Tabernacle symbols. The Mishnah preserves the earliest source, a discussion between the

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<sup>35</sup> The Hallel was recited on the eve of Passover during the slaughter of paschal lambs in the temple service, on its first and last days. Unlike the Passover, during the Tabernacles the Hallel was sung each day (Rubenstein, 1995:157).

House of Hillel and the House of Shammai, which defines the points at which the lulab should be waved during the recitation of the Hallel:

When did they shake it? “At *Praise the Lord*, at the beginning and the end [of Ps 118; = 118:1, 118:29]. Also at *O Lord deliver us* (Ps 118:25a).” These are the words of the House of Hillel. The House of Shammai say: I say: “Also at *a Lord, let us prosper* (Ps 118:25b).” R. Akiba said: “I watched Rabban Gamaliel and R. Yehoshua. The entire people shook their lulabs, but they shook only at *O Lord, deliver us*” (m. Suk 3:9).

According to all views in the Mishnah the lulab was waved at some point or points during the recitation of Ps 118 (Rubenstein 1995:156). The shaking of the lulab apparently occurred at more than one point of the psalm in expectation of a New Exodus. The festival built towards a climax so that on the seventh day this would have taken place seven times (Brunson, 2003:58-59).

#### **2.3.2.2.2. Ps 118 and Tabernacles associations**

Although there are a number of connections between the Hallel as a unit and Passover themes so that the psalms are especially fitting for the festival, Ps 118 is better suited to Tabernacles than to any other feasts (MacRae 1966:264). Mowinckel (2004:1.120) argues for a Sukkot setting for Ps 118:

It is a procession psalm and alludes to the day of the feast (v 24), to the procession up to and around the altar and to the branches with which the altar was covered “up to its horns,” or, as read in Sukka IV 5, “so that their tops bent over the altar.” The psalm alludes also to the



Hosanna-cry of the procession and to the light of the torches in the torch dance on the first night of the feast, giving the rites a symbolic interpretation: “Yahweh is our God who has brought us light” (v 27).

### **2.3.3. Summary**

The background of Ps 118 and its relation with two of the Jewish Feasts were investigated. Although scholars’ views differ on the original setting of Ps 118, the majority agrees that it is post-exilic and represents a “Dankfestliturgie.” As the last poem of Egyptian Hallel (Pss 113-118), Ps 118 was liturgically used in the Jewish Festivals of Passover, Pentecost, Tabernacles and Hanukkah.

Ps 118 is associated with the Feasts of Passover and Tabernacles in particular. Ps 118 contains numerous Exodus Motifs and connections which make it appropriate for Passover. It also has some expressions that parallel Tabernacles and made it uniquely suited to its use in the Festival of Sukkot (e.g., tents in v 15 and light in v 27).

### **2.4. Ps 118 in the Jewish and early Christian traditions**

Ps 118 (LXX 117) itself was closely associated with the Passover by the Jews and with Easter in the Church during early Christian times (Thomas, 1965:319). “It is sung during the entire week following Easter Sunday, being the last remnant of the seven-day long Jewish celebration of Passover” (Kistemaker, 1961:57). Werner argued similarly, saying that “apparently this psalm citation belonged to the liturgy of synagogue and church” (1959:57).

## 2.4.1. A survey of the use of Ps 118 in the Jewish tradition<sup>36</sup>

### 2.4.1.1. Ps 118 in the Dead Sea Scrolls

It is obvious that the Psalter was used extensively at Qumran, judging from the quantity of existing manuscripts and fragments that contain Psalms.<sup>37</sup> Among all found manuscripts —both biblical and non-biblical— no book is represented by more copies than the Psalms, which underscores the importance of the Psalter among the Qumran community (Sanders, 1967:9).<sup>38</sup> Although extensive copies of Psalms have been found in the Qumran library, however, there are few manuscripts preserving portions of Ps 118.<sup>39</sup> Among these, the scroll 11QPs<sup>a</sup> which includes in column XVI six verses from Ps 118 has aroused great interest because of its unusual arrangement and contents.<sup>40</sup> Its sequence is

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<sup>36</sup> One of the difficulties in finding the hermeneutical clues for intertestamental interpretation of Ps 118 is that it is not quoted explicitly in Philo, Josephus, or other early Jewish sources except for the Dead Sea Scrolls and the Testament of Solomon (Brunson, 2003:22-23). In case of the Dead Sea Scrolls, one fragment that suggests a possible allusion to Ps 118:22 is 2Q 23 1-11. The writer was prophesying the death of one of his enemies and wrote, “You will be thrust from the cornerstone” (Snodgrass, 1973:68). 4QpPs<sup>b</sup> fragment 5 also appears to contain a quotation of or allusion to Ps 118:20. Horgan (1979:266) notes the possibility of quotation about that fragment. In addition, 4QpPs<sup>b</sup> fragment 4 may also quote Ps 118:26, 27. But due to the poor state of the fragments it is not possible to recover the context (Brunson, 2003:23). *The Testament of Solomon* quotes Ps 118:22 in reference to the building of the temple (TSol 23:4) as follows: “I, Solomon, being excited, exclaimed, ‘Truly Scripture which says, It was the stone rejected by the builders that became the keystone, has now been fulfill,’ and so forth.” However, its dating is disputed (AD First to Third Century) and one cannot be sure whether it comes from the intertestamental period (Duling, 1983:940-43).

<sup>37</sup> According to Sanders (1967:9), fragments of the biblical Psalms have been found in Caves 1,2,3,4,5,6,8 and 11.

<sup>38</sup> Psalms (36), Deuteronomy (27) and Isaiah (24).

<sup>39</sup> Segments of Ps 118 are found in the following scrolls: Ps 118:25-29 (11QPs<sup>a</sup> fragment E I); Ps 118:1, 15, 16, 8, 9, 20 (11QPs<sup>a</sup> col. XVI); Ps 118:1, 5, 16 (11QPs<sup>b</sup>); Ps 118:1-3, 6-12, 18-20, 23-26, 29 (4QPs<sup>b</sup>); Ps 118:29 (?) (4QPs<sup>e</sup>).

<sup>40</sup> According to Abegg, Flint and Ulrich (1999:505), from Ps 91 onward, many of the

Pss 135, 136, parts of Ps 118, and 145 with some additional inserts and a (largely missing) subscription (Skehan, 1973:195).

Various attempts have been made to give an explanation for this divergence. Sanders (1967:13) understands this manuscript to contain part of a scriptural Psalter prior to the extensive or universal acceptance of the collection of the 150 Pss in the MT in the late first century AD suggesting that the scroll reflects a period when the components and order of the Masoretic Psalter were still in flux. In response, Talmon and Goshen-Gottstein independently raised the possibility that the scroll was a secondary liturgical compilation utilizing the already finalized and accepted 150 Pss of the MT (Talmon, 1966:12; Goshen-Gottstein, 1966:24). The strongest opposition to Sanders' hypothesis of a dynamic canon, however, came from Skehan. He (1973:195) suggests a twofold explanation for the arrangement of its contents: liturgical regroupings and "library edition" of the works of David. The copyist extracted sections from liturgical works and from the Book of Psalms and provided a notice regarding David's extraordinary literary productivity.

Whether 11QPs<sup>a</sup> is a scriptural Psalter or a secondary collection, all parties have suggested a strong Davidic emphasis in the scroll recognizing the importance of David's Compositions, the prose "epilogue"<sup>41</sup> that appears in col.

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Psalms scrolls differ radically from the MT Psalter. The variations involved are of two chief types: variations in arrangement (this is, different order of Psalms) and variations in content (that is, the inclusion of compositions not found in the traditional book of Psalms).

<sup>41</sup> That is to say, the last columns of the scroll end with an emphasis on David.

XXVII (Flint, 1997:176-177). The fact that the scroll underscores Davidic authorship confirms the contemporary identification of the Psalter with Davidic kingship and indicates that at least in the sectarian community Ps 118 was ascribed to David (Brunson, 2003:87). This reference to “David” may propose an eschatological reading of the 11QPs<sup>a</sup> Psalter. Wacholder contends that “David” should be comprehended as an allusion to the eschatological offspring of Jesse anticipated at the end of days (1988:23). As a result the collection can be viewed as an eschatological liturgy with the Davidic deliverer leading Israel in singing at the close of days. Both uses of Ps 118 in 11QPs<sup>a</sup> may support such a reading. First, the strange placement of Pss 146 and 148 following Ps 118 may be explained as the compiler’s addition of angelic praise to the songs of David and Israel in the previous Psalms (Wacholder, 1988:46). Second, in the Catena there is a unique addition to the original wording of Ps 118:9 (the phrase “It is better to trust in the LORD than to put confidence in *a thousand people*”) that may refer to the last triumph of Israel over the hosts of nations at the end of days (Wacholder, 1988:48). Aside from this connection, the combination of Psalms in fragment E would promote eschatological aspirations, since Pss 118, 104 and 105 contain Exodus references, and Ps 147 mentions the future gathering of Exiles (Brunson, 2003:88).

Another compelling explanation for the unusual arrangement of 11QPs<sup>a</sup> is that it is grouped according to liturgical considerations. Whether or not the compiler borrowed phrases from Ps 118 to shape a new Psalm, it seems that the Catena

was an intentional grouping with liturgical purpose,<sup>42</sup> and so the fact that the psalm provides material for the liturgical complex implies that it was well-known, adaptable, and played an important liturgical role. The occurrence of Ps 118:25-29 in Fragment E may suggest the use of the Hallel as a unit, or alternatively may shape part of another liturgical complex. It is therefore probable that the Dead Sea Scrolls largely provides examples of the liturgical use of Ps 118 rather than a simple copying of the Psalm in its Bible order (Brunson, 2003:86-87).

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<sup>42</sup> Skehan contends that this is the clearest of the liturgical groupings in the scroll (1973:195). Some scholars are of similar opinion (Wacholder, 1988:43-44, 48; Talmon, 1966:12; Goshen-Gottstein, 1966:24).

## 2.4.1.2. Ps 118 in the Targum

### Text comparison of Ps 118:22-29 between MT and Targum<sup>43</sup>

<p>22 אֲבָן מְאֹסוֹ הַיְתֵה לְרֹאשׁ פְּנֵה: מֵאֵת יְהוָה הַיְתֵה זֹאת הִיא נִפְלְאָת</p>	<p>22 טְלִיא שְׂבִיקוֹ אַרְדִּיכְלִיא הוֹת בִּינִי בְנִיא דִישִׁי וּזְכָה לְאַתְמָנָא לְמִלְיָךְ וְשׁוֹלְטָן:</p>
<p>23 בְּעֵינֵינוּ:</p>	<p>A youth was rejected by the builders. He was among the sons of Jesse and was entitled to be appointed king and ruler.</p>
<p>24 זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׂמַחַה בּוֹ:</p>	<p>23 מִן־קֶדֶם יְהוָה הוֹת דָּא אִמְרוּ אַרְדִּיכְלִיא הִיא פְּרִישָׁא קִדְמָנָא אִמְרוּ בְנֵי דִישִׁי:</p>
<p>25 אֲנֵא יְהוָה הוֹשִׁיעָה נָא אֲנֵא יְהוָה</p>	<p>"This was from YHWH," said the builders; "This is wonderful for us," said the sons of Jesse.</p>
<p>הַצְלִיחָה נָא:</p>	<p>24 דִּין יוֹמָא עֲבַד יְהוָה אִמְרוּ אַרְדִּיכְלִיא נְדוּץ וְנַחְדִּי בִיה אִמְרוּ בְנֵי דִישִׁי:</p>
<p>26 בְּרוּךְ הָבֵא בְשֵׁם יְהוָה בְּרַכְנוּכֶם</p>	<p>"This day YHWH made," said the builders; "Let us rejoice and be glad in it," said the sons of Jesse.</p>
<p>מִבַּיִת יְהוָה:</p>	<p>25 בְּבַעוּ מִינְךָ יְהוָה פְּרוּק כְּרוּן אִמְרוּ אַרְדִּיכְלִיא בְּבַעוּ מִינְךָ יְהוָה אַצְלַח כְּרוּן אִמְרוּ יְשִׁי וְאַנְתְּתִיה:</p>
<p>27 אֵל יְהוָה וַיָּאָר לָנוּ אִסְרוּתְנָג בְּעַבְתֵּימָם</p>	<p>"We pray you, YHWH, save now," said the builders; "We pray you give success now," said Jesse and his wife.</p>
<p>עֲדֵר־קִרְנוֹת הַמִּזְבֵּחַ:</p>	<p>26 בְּרִיךְ דַּאֲתִי בְשׁוּם מִימְרָא דִיהוּה דִּיהוּה אִמְרוּ אַרְדִּיכְלִי יִבְרַכּוּן יִתְכוּן מִן בֵּית מִקְדְּשָׁא דִיהוּה אִמְר דוּד:</p>
<p>28 אֱלֹהֵי אֲתָה וְאֱלֹהֵי אֲרוּמְמֵךְ:</p>	<p>"Blessed is he who comes in the name of the Word of YHWH," said the builders; "They will bless you from the temple of YHWH," said David.</p>
<p>29 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:</p>	<p>27 אֱלֹהָא יְהוָה אֲנַהֵר לָנָא אִמְרוּ שְׂבִטָא דְבֵית יְהוּדָה כְּפִיתוּ טְלִיא לְנִיכְסַת חַגָּא בְּשׁוּשְׁלוּן עַד דִּי תִקְרַבּוּנִיה וְתִרוּן אֲדַמְיָה בְּקִרְנַת מִדְּבַחָא אִמְר שְׁמוּאֵל נְבִיאִי:</p>
<p>הוֹדוּ אֶת יְהוָה וְאֱלֹהֵי אֲרוּמְמֵךְ:</p>	<p>"God, YHWH, illumine us," said the tribes of the house of Judah; "Tie the lamb with chains for a festival sacrifice until you have offered it and sprinkled its blood on the horns of the altar," said Samuel the prophet.</p>
<p>28 אֱלֹהֵי אֲתָה וְאֱלֹהֵי אֲרוּמְמֵךְ:</p>	<p>28 אֱלֹהֵי אַתְּ וְאוּדִי קִדְמְךָ קִדְמְךָ אֱלֹהֵי אֲשַׁבְּחִינְךָ אִמְר דוּד: "You are my God and I will give thanks before you, my God, I will praise you," said David.</p>
<p>29 הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:</p>	<p>29 מוֹתִיב שְׁמוּאֵל וְאִמְר שְׁבַחוּ כְּנִישְׁתָּא דִישְׂרָאֵל אוּדוּ קֶדֶם יְהוָה אַרוּם טַב אַרוּם לְעַלְמָא טוֹבִיה:</p>
<p>הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:</p>	<p>SaumeI answered and said, "Praise, assembly of Israel, and give thanks before YHWH for he is good, for his goodness is eternal.</p>

<sup>43</sup> The above translation was borrowed from Snodgrass (1973:82-83).

As the above comparison shows, the Aramaic tradition interprets “stone” as “a youth” in v 22. Strack & Billerbeck (1965:876), Jeremias (1966a:259)<sup>44</sup> and Evans (2001:238) understand him as referring to David. The facts that the young man was among the sons of Jesse and that all the people concerned in the antiphonal praise were contemporaries of David back up referring to him as David (Snodgrass, 1973:83).

Accordingly, the Targum on Ps 118 seems to incorporate themes from David’s life, beginning with his youth and how he was firstly rejected, continuing with his acceptance as Israel’s king, and ending with Samuel’s offering of a sacrifice to celebrate young David’s accession to the throne (Evans, 2001:229).

Gärtner, however, interprets the youth as the Messiah, i.e. David’s son, suggesting that מלך and שולטן are terms used in connection with the Messiah (1953/54:100-101). The messianic-eschatological interpretation of other OT stone passages and the description of the stone as a ruler/king raises the possibility that similar associations would be made with Ps 118:22 (Brunson, 2003:41).

#### **2.4.1.3. Ps 118 in the Rabbinic Literature**

As the following table<sup>45</sup> demonstrates, the Hallel as a whole was interpreted

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<sup>44</sup> Jeremias suggests that the application of Ps 118 to the anointing of David by the Targum could be a secondary reinterpretation arising out of “anti-Christian polemic” (1966a:259).

<sup>45</sup> Jeremias (1966a:256-57).

eschatologically and/or messianically in late Judaism.

<i>Hallel</i>	<i>Rabbinic Literature</i>
Ps 113:2	The praise of God in the world to come (Midr. Ps 113:4)
Ps 113:9	Zion in the end time (Pesik. 141a)
Ps 115:1	The suffering of the messianic times and the war against Gog and Magog (b. Pes. 118a)
Ps 116:4	Saving of the souls of the pious from Gehenna (b. Pes. 118a)
Ps 116:9	Resurrection of the dead (b. Pes. 118a); the eschatological meal (Ex. R. 25.10 on 16:4)
Ps 116:13	David's table-blessing after the meal of the salvation time (b. Pes. 119b; Ex. R.25.10 on 16.4)
Ps 118:7	The last judgment (Midr. Ps 118, §10)
Ps 118:10-12	War against Gog and Magog (Midr. Ps 118, §12)
Ps 118:15	Beginning of the messianic times (Pesik. 132a)
Ps 118:24	The messianic redemption (Midr. Ps 118, §22)
Ps 118:24-29	The antiphonal choir at the Parousia (Midr. Ps 118, §22)
Ps 118:27a	God the light of salvation time (Midr. Ps 36, §6)
Ps 118:27b	The days of Gog and Magog (j. Ber. 2.4d.49)
Ps 118:28	The future world (j. Ber. 2.4d.50)

Particularly the second section of the Hallel was interpreted messianically in rabbinic literature (Cohn-Sherbok, 1981:707).

This eschatological interpretation is well showed in the Midrash on the Psalms, especially in Midr. Ps 118, § 22, which is presented below.

*Midr. Ps 118, § 22*<sup>46</sup>

Ps 118:24	After all the redemptions that came to Israel, enslavement followed, but from
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<sup>46</sup> This translation on Midr. Ps 118, § 22 was borrowed from Braude (1959:245).



	now on no enslavement will follow, as is said
Ps 118:25	From inside the walls, the men of Jerusalem will say, "We beseech Thee, O Lord, save now!" And from outside, the men of Judah will say, "We beseech Thee, O Lord, make us now to prosper!"
Ps 118:26	From inside, the men of Jerusalem will say, "Blessed be he that cometh IN the name of the Lord!" And from outside, the men of Judah will say, "We bless you OUT of the house of the Lord!"
Ps 118:27	From inside, the men of Jerusalem will say, "The Lord is God and hath given us light" And from outside, the men of Judah will say, "Order the festival procession with boughs, even unto the horns of the altar!"
Ps 118:28	From inside, the men of Jerusalem will say, "Thou art my God and I will give thanks unto Thee" And from outside, the men of Judah will say, "Thou art my God, I will exalt Thee"
Ps 118:29	Then the men of Jerusalem and the men of Judah, together, opening their mouths in praise of the Holy One, blessed be He, will say "O give thanks unto the Lord, for He is good, for His mercy endureth for ever"

For instance, Midr. Ps 118, § 22 interprets Ps 118:24 as referring to the day of redemption which ends all enslavement eternally, namely to the Messianic redemption. It records that vv 25-29 were sung antiphonally by the inhabitants of Jerusalem from inside the walls, while the men of Judah were outside.

Accordingly, it seems pertinent that Jeremias (1966a:258) understands the Midrash as describing the eschatological hour when the Messianic King heads the pilgrims from Judea into Jerusalem:

In the eschatological hour the inhabitants of Jerusalem are standing on

the pinnacles of the holy city, with the temple priest, and descending from the Mount of Olives the Messianic King draws near at the head of the pilgrim caravan from Judea. The Jerusalemites and the arriving pilgrims greet one another by singing a *hymn as an antiphonal choir*, using the words from Ps 118:25-28, until at the climax both groups unite in the praise of God in v 29.

It is clear that Ps 118 and its liturgical unit, the Egyptian Hallel, were given an eschatological and/or messianic interpretation in the rabbinic literature (Brunson, 2003:22; Snodgrass, 1973:84).

## **2.4.2. The use of Ps 118 in the early Christian tradition**

### **2.4.2.1. Ps 118 in the NT**

#### **2.4.2.1.1. Ps 118 in the Synoptic Gospels**

##### *a. The quotations from Ps 118 (117 LXX) in the Synoptic Gospels*

In the Synoptics Ps 118 (117 LXX) is quoted in three different contexts. One is in the parable of the Wicked Tenants, the other in the Triumphal Entry, and another is the Lament over Jerusalem.

##### *a.1. The parable of the Wicked Tenants*

#### **A comparison of the reading of the Greek texts of Ps 117:22-23 (LXX) with the Synoptics<sup>47</sup>**

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<sup>47</sup> The quotation of Ps 118 (117 LXX):22 appears also in Ac 4:11 in which it is adapted to its context.

LXX	Mk 12:10-11	Mt 21:42	Lk 20:17
	<sup>10</sup> οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε·	Λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·	ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·
<sup>22</sup> λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
<sup>23</sup> παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν	<sup>11</sup> παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	

### *Parallel Quotations*

Most of all, Ps 118 (117 LXX):22-23 is cited in the context of the parable of the Wicked Tenants of Mk 12:1-11. According to Crossan (1971:451), this parable is also found in Mk 12:10-11, Mt 21:33-46, Lk 20:9-19, and in the Gospel of Thomas, logion 65, where it is followed by the corner-stone saying in logion 66. In response to questions about Jesus' authority, the Synoptic authors punctuate the end of the parable with a quote from Ps 118 (117 LXX):22-23 (but Luke omits v. 23).

### *Introductory Formulae*

All of the Synoptics introduce the Ps 118 (117 LXX) quotation with their typical introductory formulae: οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε in Mk 12:10, οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς in Mt 21:42 and τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο in Lk 20:17.

### *Comparison with the LXX*

The quotation from Ps 118 (117 LXX):22-23 in the Synoptics (Luke cites only v 22) is in verbatim agreement with the LXX which corresponds, in turn, with the MT (Archer and Chirichigno, 1983:87).

### *The messianical interpretation*

In agreement with the exegesis of the Midrash on Psalms, the evangelists report that Jesus interpreted Ps 118:22-23 messianically. Jesus understands in Ps 118:22-23 how God will lead his Messiah through suffering to glory (Jeremias, 1966a:259).

### *a.2. The Triumphal Entry*

#### **A comparison of the reading of the Greek texts of Ps 117:25-26 (LXX) with the Synoptics**

LXX	Mk 11:9-10	Mt 21:9	Lk 19:38
	καὶ οἱ προάγοντες	οἱ δὲ ὄχλοι οἱ	λέγοντες·

<p>ὦ κύριε σῶσον δὴ          ὦ κύριε εὐδόωσον          δὴ          εὐλογημένος ὁ          ἐρχόμενος ἐν          ὀνόματι κυρίου          εὐλογημένος ὁ          ἐρχόμενος ἐν          ὀνόματι κυρίου          εὐλογημένη ἡ          ἐρχομένη βασιλεία          τοῦ πατρὸς ἡμῶν          Δαυίδ·          ὡσαννὰ ἐν τοῖς          ὑψίστοις.          εὐλογήκαμεν ὑμᾶς          ἐξ οἴκου κυρίου</p>	<p>καὶ οἱ          ἀκολουθοῦντες          ἔκραζον·          ὡσαννά·          εὐλογημένος ὁ          ἐρχόμενος ἐν          ὀνόματι κυρίου·          εὐλογημένη ἡ          ἐρχομένη βασιλεία          τοῦ πατρὸς ἡμῶν          Δαυίδ·          ὡσαννὰ ἐν τοῖς          ὑψίστοις.</p>	<p>προάγοντες αὐτὸν          καὶ οἱ          ἀκολουθοῦντες          ἔκραζον λέγοντες·          ὡσαννὰ τῷ υἱῷ          Δαυίδ·          εὐλογημένος ὁ          ἐρχόμενος ἐν          ὀνόματι κυρίου·          ὡσαννὰ ἐν τοῖς          ὑψίστοις.</p>	<p>εὐλογημένος ὁ          ἐρχόμενος, ὁ          βασιλεὺς ἐν          ὀνόματι κυρίου·          ἐν οὐρανῷ εἰρήνη          καὶ δόξα ἐν          ὑψίστοις.</p>
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### *Parallel Quotations*

The Ps 118 (117 LXX) quotation of Mk 11:9-10 is in the context of the Triumphal Entry (Mk 11:1-11). This Psalm quotation is also found in the other Gospels, that is, Mt 21:9; Lk 13:35, 19:38 (cf. Jn 12:13).

### *Absence of introductory formula*

In the Triumphal Entry an introductory formula of Ps 118 (117 LXX) quotation is absent in all the Gospels. Consequently it is sometimes classified as an allusion. But the distinction is unimportant since the use of Ps 118 (117 LXX) is not in doubt.

### *Comparison with the LXX version*

Compared with the LXX text, all the Synoptic writers give the quotation from Ps 118 (117 LXX):25-26 their own peculiar theological colouring by inserting such an interpretative note as ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ (Mk 11:10), or τῷ υἱῷ Δαυίδ (Mt 21:9), or ὁ βασιλεὺς (Lk 19:38) into the original psalm (cf. in Jn 12:13, ὁ βασιλεὺς τοῦ Ἰσραήλ).

### *The eschatological interpretation*

As mentioned above, the Midrash on the Psalms interprets Ps 118:24-29 eschatologically. As Jeremias points out (1966a:258), this eschatological interpretation of Midr. Ps 118, § 22 may have influenced the NT<sup>48</sup>:

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<sup>48</sup> Here the dating of the Midrash on Ps 118 becomes an issue. Its date is uncertain. The date for its compilation has been set as late as the 9<sup>th</sup> century. But Braude (1959:1.xxv-xxvi) contends that its beginning maybe was in the 3<sup>rd</sup> century. Furthermore, most of the scholars agree with the thought that the Midrash on Pss 1-118 is earlier than that on Pss 119-150 (Brunson, 2003:93). Accordingly, such scholars as Snodgrass and Brunson follow Jeremias' opinion that the eschatological interpretation of Ps 118 goes back to the time of Jesus. I also go with Brunson who argues that "Matthew and Luke may have used the psalm with such a sense" (2003:93).

This eschatological exegesis of Ps 118:24-29 which we find in the Midrash on Psalms is not dated, But the NT shows that it certainly *goes back to the days of Jesus*, and that it was the common property of the people. For when the evangelists report that at his entry into Jerusalem Jesus was greeted with Ps 118:25f., this not only presupposes that these verses were eschatologically interpreted, as in the Midrash, but also that they were understood as acclamations to hail the entering Messiah, 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.

### *a.3. The Lament over Jerusalem*

#### **A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Mt 23:39 and Lk 13:35**

LXX	Mt 23:39	Lk 13:35
<p>εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p>λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε·</p> <p>εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</p>	<p>ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε·</p> <p>εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</p>

### *Comparison with the LXX version*

Matthew<sup>49</sup> and Luke's citation here agrees exactly with the LXX – which is also an accurate rendering of the Hebrew.

### *The messianical and eschatological interpretation*

The quotation from Ps 118 (117 LXX):26 in the two Gospels follows the messianical and eschatological exegesis applied to Ps 118:24-29 in the Midrash.

Jeremias (1966a:259-60) appropriately explains it:

That Jesus indeed found in Ps 118 how God would guide his Messiah through suffering to glory, through chastisement to the God at the time of the consummation, is made probable by the fact that according to Mt 23:39 (par. Lk 13:35b) he knew the dynamic interpretation given to Ps 118.24-29 in the Midrash quoted above. When we read Mt 23:39 (par. Lk 13:35b): “For I tell you, you will not see me again, until you say, ‘Blessed be he who comes in the name of the Lord,’” not only here, as in the Midrash, is Ps 118:26a understood by Jesus as a Messianic acclamation in the eschatological hour, but also the half-line is put by Jesus, as in the Midrash, into the mouths of the inhabitants of Jerusalem. This observation throws new light upon the context. Mt 23:37-39 par. Lk 13:34f. constitutes a unity: the verses are held together by the address to Jerusalem.

### *b. Allusions to Ps 118 (117 LXX) in the Synoptic Gospels*

In the Synoptics, Ps 118 (117 LXX) is alluded to in five different contexts. The first is found in the *Magnificat*, the second in the passion prediction; the third in

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<sup>49</sup> D has θεοῦ, “God” instead of κυρίου.



John the Baptist's question; the fourth in Jesus at the Temple; and the last in the Lord's Supper.

*b.1. The Magnificat*

**A comparison of the reading of the Greek texts of Ps 117:15-16 (LXX) with Lk 1:51**

LXX	Lk 1:51
<sup>15</sup> φωνή ἀγαλλιᾶσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων <u>δεξιὰ κυρίου ἐποίησεν δύναμιν</u>	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν·
<sup>16</sup> δεξιὰ κυρίου ὑψώσεν με <u>δεξιὰ κυρίου</u> <u>ἐποίησεν δύναμιν</u>	

One possible allusion to Ps 118 (117 LXX):15-16 is found in Mary's Song (Lk 1:46-56). Bovon argues that there are parallels between Ps 118 (117 LXX):15-16 and v 51a; Pr 3:34 and v 51a-b; Ps 89:10 and v 51b (2002:62). The allusion from Ps 118 (117 LXX):16 is also found in Ac 2:33 and 5:31. Ac 2:33 is in the context of Peter's Pentecost sermon (2:14-40). In his address to the multitude the wording τῇ δεξιᾷ τοῦ θεοῦ ὑψωθεῖς appears to allude to Ps 118 (117 LXX):16 (δεξιὰ κυρίου ὑψώσεν) because a similar phrase is also employed in Ac 5:31 (ὑψωσεν τῇ δεξιᾷ αὐτοῦ) (Conzelmann, 1987:21).

b.2. The passion prediction

**A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Mk 8:31, Lk 9:22 and 17:25**

LXX	Mk 8:31	Lk 9:22	Lk 17:25
Λίθον ὄν <u>ἀπεδοκίμασαν οἱ</u> οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ <u>ἀποδοκιμασθῆναι</u> ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·	εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ <u>ἀποδοκιμασθῆναι</u> ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ <u>ἀποδοκιμασθῆναι</u> ἀπὸ τῆς γενεᾶς ταύτης.

The first possible allusion to Ps 118 (117 LXX):22 in the Synoptics is found in the first passion prediction in Mk 8:31-33.<sup>50</sup> Peter's declaration of Jesus as Messiah is followed by the first passion prediction which alludes to Ps 118 (117 LXX):22. The direct link to Ps 118 (117 LXX):22 is the verb ἀποδοκιμάζω. All three passion predictions in 8:31, 9:31 and 10:33-34 agree on the concluding

<sup>50</sup> Among scholars who accept the allusion to Ps 118 (117 LXX):22 cf. (Juel, 1999:144); (Gundry, 1993:429); (Lane, 1974:301-302); (Snodgrass, 1983:101).

elements, ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται (He would be killed, and three days later he would rise again). But only 8:31 employs the term ἀποδοκιμάζω. The use of the word makes this verse an easily identifiable allusion, not only because of verbal agreement with Ps 118 (117 LXX):22 but because of the reappearance of the rare verb<sup>51</sup> in the citation of Ps 118 (117 LXX):22-23 in Mk 12:10-11. That Jesus' opponents for the subsequent psalm citation are the chief priest, scribes, and elders (see Mk 11:27), the identical group of leaders mentioned in Mk 8:31, reinforces the link (Brunson, 2003:103).

As in the Markan version (8:31-33), Luke's first passion prediction (Lk 9:21-27) follows Peter's confession of Jesus as the Christ and alludes to Ps 118:22. Here and in Lk 17:25, the rare verb ἀποδοκιμάζω is used. It is therefore likely that Luke 9:22 and 17:25 also allude to Ps 118 (117 LXX):22.<sup>52</sup>

### *b.3. John the Baptist's question*

#### **A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Mt 11:3 and Lk 7:19**

LXX	Mt 11:3	Lk 7:19
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι	εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον	ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος

<sup>51</sup> In all but one occurrence in the NT (Hb 12:17), this verb is found in citations of, or allusions to, Ps 118 (117 LXX) (Mk 8:31; Lk. 9:22; Lk 17:25; 1 Pt 2:4, 7) (Wagner, 1997:162). According to Brunson (2003:113), it always refers to the rejection of Jesus.

<sup>52</sup> Although Luke has here followed the phraseology from Mark, the recurrence of ἀποδοκιμασθῆναι in the context of the passion prediction of 17:25 suggests both a recognition and further use of this intertextual echo of Ps 118 (117 LXX) (Wagner, 1997:163).

κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	προσδοκῶμεν;	ἢ ἄλλον προσδοκῶμεν;
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A possible allusion to Ps 118 (117 LXX):26 is found in John the Baptist's question mentioned in Mt 11:3 and Lk 7:19. Matthew is dependent on Q, agreeing closely with Luke. The phrase ὁ ἐρχόμενος links back to the Baptist's preaching in Mt 3:11, but also evokes Ps 118 (117 LXX):26 (Wagner, 1997:161). In Matthew, the expression ὁ ἐρχόμενος is found three more times, i.e., in the Baptist's preaching (3:11// par. Lk 3:16), in the Triumphal Entrance (21:9// par. Lk 19:38), and in the Prophetic Lament (23:39// par. Lk 13:35).

#### *b.4. Jesus at the Temple*

One potential allusion to Ps 118 (117 LXX):25 is found in the context of Jesus at the Temple (Mt 21:12-17). In 21:15 Matthew repeats the Ps 118 (117 LXX) citation in 21:9 ὡσαννὰ τῷ υἱῷ Δαυίδ. Accordingly, this phrase also seems to allude to Ps 118 (117 LXX):25. Unlike the previous pericope in which the crowd uses the phrase from Ps 118 (117 LXX):25-26 (Mt 21:9), this time, children repeat part of the words of the crowd (Ps 118 [117 LXX]:25). Matthew also repeats ὡσαννὰ τῷ υἱῷ Δαυίδ in 23:39, "thus creating an inclusio framing the long passage of the narrative set in the temple (Mt 21-23)" (Weren, 1997:119).

#### *b.5. The Lord's Supper*

Perhaps the last allusion to Ps 118 (117 LXX) in the Synoptics is found in the

singing of a hymn as closure of the Last Supper (Mk 14:26// par. Mt 26:30). Because the Last Supper in Mark and Matthew is a Passover meal, many have thought of the custom of chanting the latter half of the Egyptian Hallel (Pss 115-118) at Passover (Davies and Allison, 2000:483-84).

#### **2.4.2.1.2. Ps 118 in the Johannine literature**

##### *a. John*

##### *a.1. Quotations from Ps 118 [117 LXX] in John's Gospel*

##### *Absence of introductory formula*

In John's Gospel Ps 118 (117 LXX) is quoted once in the context of the Triumphal Entry. Like the Synoptics, the Ps 118 (117 LXX) quotation of John has no introductory formula. But in case of the fourth Gospel this quotation is the sole explicit one in John that is not either introduced or followed by a formula (Freed, 1965:67).<sup>53</sup> Furthermore, the context does not encourage the introduction of a formula — one can barely suppose the multitude to add an introductory formula to their repeated cries. Accordingly, it appears that this is the reason why none of the Synoptics introduce the citation with a formula either (Brunson, 2003:185).<sup>54</sup>

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<sup>53</sup> Evans (1982:80) mentions another citation without formula in Fourth Gospel: Gn 28:12 in Jn 1:51.

<sup>54</sup> According to Freed (1965:67), many specific OT citations take place in the Synoptics without a introductory formula (e.g., Mk 2:26; 4:12, 29, 32; 6:34; 8:18 ; Mt 9:13; 12:40;

### *Comparison with the LXX version*

Compared with the LXX, like the Synoptic writers, John also gives Ps 118 (117 LXX) a theological colouring by interpolating the expression ὁ βασιλεὺς τοῦ Ἰσραήλ into the crowd's blessing.

#### *a.2. Allusions to Ps 118 [117 LXX] in John's Gospel*

According to Brunson (2003:5), Ps 118 (117 LXX) is alluded to at least four times in John's Gospel. The first is found in the context of the priority of Jesus over Abraham and the prophets (8:48-59); the second in the door of sheep sayings (10:7-10); the third in the Feast of Dedication (10:22-39); and the last in the resurrection of Lazarus (11:38-44).<sup>55</sup>

#### *B. Revelation*<sup>56</sup>

In Revelation, one cannot find any explicit OT quotation. But there are many allusions to Psalm texts in it. Two of them are from Ps 118 (117 LXX). According to Moyise (2004:231), "John's technique is not to introduce them [the psalms] with an introductory formula or even a break in syntax."

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Lk 4:26; 8:10).

<sup>55</sup> John's allusions to Ps 118 (117 LXX) will be discussed in 6.3.3.

<sup>56</sup> According to Moyise (2001:6), the number of the allusions in Revelation ranges from about 250 to well over 1000.

b.1. *The heavenly throne-room audition*

**A comparison of the reading of the Greek texts of Ps 117:24 (LXX) with Rv 19:7**

LXX	Rv 19:7
αὕτη ἡ ἡμέρα ἣν ἐποίησεν ὁ κύριος <u>ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ</u>	<u>χαίρωμεν καὶ ἀγαλλιῶμεν</u> καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτὴν

The first allusion in Revelation to Ps 118 (117 LXX) is in the context of the heavenly throne-room audition (19:1-8). The unit in 19:1–8 consists of two subunits: (1) 19:1–4, a two-part hymn of praise and the response, which focuses on the judgment of the whore, and (2) 19:5–8, a call to praise and a hymnic response (Aune, 1998:1019). As the context and the usage of *δικαιώματα* in v 8 back up a meaning of “vindication” or “acquittal” resulting from divine judgments for the believers, it is not accidental that the opening words of v 7 echo Ps 118 (117 LXX):24, since its main point is also praise to God for vindicating the believers, and the wording in Ps 118 (117 LXX) is analogous to John’s *χαίρωμεν καὶ ἀγαλλιῶμεν*<sup>57</sup> (Beale, 1999:936-937).<sup>58</sup> Beale (1999:937) asserts God has vindicated the “rejected stone” (the king or Israel or both) in the psalm.

<sup>57</sup> According to Brunson (2003:285-286), the combination of the two verbs appears in the NT only four times and these were especially associated with cultic settings.

<sup>58</sup> V 7 already contains a possible allusion to Mt 5:12 (*χαίrete καὶ ἀγαλλιᾶσθε*), since its main point is also the same.

b.2. *The last parenthesis*

**A comparison of the reading of the Greek texts of Ps 117:20 (LXX) with Rv 22:14**

LXX	Rv 22:14
<p>αὕτη ἡ πύλη τοῦ κυρίου δίκαιοι  <u>εἰσελεύσονται ἐν αὐτῇ</u></p>	<p>Μακάριοι οἱ πλύνοντες τὰς στολὰς        αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ        ξύλον τῆς ζωῆς καὶ <u>τοῖς πυλῶσιν</u>  <u>εἰσέλθωσιν εἰς τὴν πόλιν.</u></p>

The second allusion in Revelation to Ps 118 (117 LXX) is in the context of the last parenthesis (22:10-20). The last wording of v 14, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν, seems to refer to Ps 118 (117 LXX):20, ἡ πύλη τοῦ κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ, since v 22 of Ps 118 (117 LXX) is one of the most employed messianic prophecies elsewhere in the NT: the rejected stone that has become the cornerstone (Beale, 1999:1140).

**2.4.2.1.3. Ps 118 in the Pauline Epistles**

Although the Pauline literature contains a lot of Psalm references, a single *explicit citation* from Ps 118 (117 LXX) is not found in it. The epistles, however, *allude* to Ps 118 (117 LXX) at least four times: Ps 118 (117 LXX):6 in Rm 8:31, Ps 118 (117 LXX):22 in Rm 9:32-33, Ps 118 (117 LXX):17-18 in 2 Cor 6:9, and Ps 118 (117 LXX):22 in Eph 2:20.



#### 2.4.2.1.4. Ps 118 in the General Epistles

In the General Epistles, Ps 118 (117 LXX) is twice explicitly quoted: Ps 118 (117 LXX):6 in Hb 13:6 and Ps 118 (117 LXX):22 in 1 Pt 2:7.

##### *a. Hebrews*

Ps 118 (117 LXX):6 is the very last explicit quotation in Hebrews. The citation from Ps 118 in Hb 13:6 is an almost exact quote of Ps 118 (117 LXX):6 from the LXX with the presence of βοηθός – against the MT. Accordingly, it is likely that the original text form of this citation is closer to the Greek version(s) (Steyn, 2006:130).

##### *b. 1 Peter*

Ps 118 (117 LXX):22 is found in 1 Pt 2:7 with an introductory formula, διότι περιέχει ἐν γραφῇ. The Ps 118 (117 LXX) quotation, which is in between the two citations from Isaiah (Is 28:16 in 1 Pt 2:6 and Is 8:14 in 1 Pt 2:8), is in an almost exact agreement with the LXX.

#### 2.4.2.2. Ps 118 in *The Gospel of Thomas*

##### Textual differences between LXX and the Gospel of Thomas

Ps 117:22 (LXX)	GT Logion 66
<sup>22</sup> λίθον ὃν ἀπεδοκίμασαν οἱ	Jesus said: Show me the stone which

<p>οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>the builders rejected. It is the cornerstone.</p>
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The Gospel of Thomas also uses the Parable of the Wicked Tenants with the Ps 118 (117 LXX) quotation. Compared with the Synoptics, the Gospel of Thomas is simpler, apparently less allegorical in form. It has been popular, therefore, for some time, among several scholars (Wilson, 1960:101-2; Crossan, 1971:451-65; Newell, 1972:226-27; Robinson, 1974-75:443-61; Funk and Hoover, 1993:101) to regard the form of the parable in Thomas as more original than the Synoptic forms of the parable.

But a lot of scholars do not accept this argument. Montefiore contends that the briefer accounts in the Gospel according to Thomas may be due to compression (1960/61:228). Snodgrass (1974/75:144) also denies the idea that Thomas' version is the original, saying that "the twofold sending of the servants in the Gospel of Thomas stems from a post-Synoptic stage of the parable." Evans (2001:217-18) rejects that idea in support of Sevrin's opinion that the Gnostic redactor of *Thomas* edited and abbreviated the synoptic parables as part of his Gnostic argument against materialism and wealth. In this case, Evans' thought (2001:218) looks more convincing because the supposition that shorter forms are older and more original than more detailed forms, at once encounters difficulties. "A similar simpler, apparently less allegorical form is found in Lk 20:9-17." There are few words and phrases from Is 5:1-2 in the Lukan version, which is dependent upon Mark. Luke omits a large part of Mark's vv 4-5 and

simplifies Mark's v 6. Finally, Luke omits Ps 118 (117 LXX):23, which is also absent in the Gospel of Thomas 66. By the omission, one may come to a conclusion that *Thomas* depended on the Lukan version which "shows great hesitation with regard to allegorization" like *Thomas* (Jeremias, 1966b:77).

#### **2.4.2.3. Ps 118 in the Church Fathers**

The Apostolic Fathers also used Ps 118 (117 LXX). Ps 118 (117 LXX) quotations are found in their writings at least three times: Ps 118 (117 LXX):22-23 in Barn 6:2-4, Ps 118 (117 LXX):19-20 in 1 Cle 48:2 and Ps 118 (117 LXX):18 in 1 Cle 56:3.

##### **2.4.2.3.1. Ps 118 in Barnabas**

The argument of Barnabas is closely connected with the OT. There are roughly 100 direct citations of Scripture. His favourite books are Isaiah (approximately one-fourth), the Pentateuch (particularly Genesis) and Psalms. These were also the most frequently cited texts in the early Christian literature (Ferguson, 1998:828).

As the next table shows, like Peter, the context of Barnabas also has a catena of scriptural citations. There are, at least, three quotations in Barn 6:2-4: Is 28:16, Is 50:7 and Ps 118 (117 LXX):22. According to Paget (1994:129), these three citations rely on the collection of stone *testimonia*. To introduce the quotation of Ps 118 (117 LXX), Barnabas uses the term λέγει. This verb is employed 68 times all over in Barnabas (Hvalvik, 1996:106). The subject in the

introductory formula is ὁ προφήτης. According to Hvalvik (1996:108), this is found 16 times in the whole of Barnabas (4:4; 5:13 [twice]; 6:2b, 4a, 6, 7, 8, 13c; 11:2, 4, 9; 14:2, 7, 8, 9). The quotation of Ps 118 (117 LXX):22 in Barnabas corresponds word for word with the LXX.

### A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Barn 6:2-4

LXX	Barn 6:2-4
<p><sup>22</sup><u>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</u></p>	<p><sup>2</sup>οὐαὶ ὑμῖν, ὅτι ὑμεῖς πάντες ὡς ἱμάτιον παλαιωθήσεθε, καὶ σῆς καταφάγεται ὑμᾶς. καὶ παλιν λέγει ὁ προφήτης, ἐπεὶ ὡς λίθος ἰσχυρὸς ἐτέθη εἰς συντριβὴν· Ἰδοὺ ἐμβαλῶ εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτόν, ἀκρογωναῖον, ἔντιμον.</p> <p><sup>3</sup>εἶτα τί λέγει; Καὶ ὃς ἐλπίσει ἐπ’ αὐτὸν ζήσεται εἰς τὸν αἰῶνα. ἐπὶ λίθον οὖν ἡμῶν ἡ ἐλπίς; μὴ γένοιτο· ἀλλ’ ἐπεὶ ἐν ἰσχύϊ τέθεικεν τὴν σάρκα αὐτοῦ κύριος. λέγει γάρ· Καὶ ἔθηκέ με ὡς στερεὰν πέτραν.</p> <p><sup>4</sup>λέγει δὲ πάλιν ὁ προφήτης· <u>Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.</u></p> <p>καὶ πάλιν λέγει· Αὕτη ἐστὶν ἡ ἡμέρα ἡ μεγάλη καὶ θαυματὴ, ἣν ἐποίησεν ὁ κύριος.</p>

#### 2.4.2.3.2. Ps 118 in 1 Clement

Clement's extensive quotation of the OT is particularly impressive. The roughly seventy explicit citations comprise about one-fourth of this lengthy letter, making it second only to Barnabas among the Church Fathers in the frequent use of OT quotations (Ferguson, 1998:826-27). It is especially noticeable that more than one-third of the OT citations in Clement are adopted from the Psalms.<sup>59</sup> In 1 Clement the Psalter is quoted as many as 21 times in the form of Septuagintal citations<sup>60</sup> (Hagner, 1973:23). Two of them are from Ps 118(117 LXX): Ps 118(117 LXX):19-20 in 1 Cle 48:2 and Ps 118(117 LXX):18 in 1 Cle 56:3.

#### A comparison of the reading of the Greek texts of Ps 117:19-20 (LXX) with 1 Cle 48:2

LXX	1 Cle 48:2
<p>ἀνοίξατέ μοι πύλας δικαιοσύνης          εἰσελθὼν ἐν αὐταῖς ἔξομολογήσομαι τῷ          κυρίῳ αὕτη ἡ πύλη τοῦ κυρίου δίκαιοι          εἰσελεύσονται ἐν αὐτῇ</p>	<p>πύλη γὰρ δικαιοσύνης ἀνεγώγυια εἰς          ζωὴν αὕτη καθως γέγραπται·          Ἀνοίξατέ μοι πύλας δικαιοσύνης ἵνα          εἰσελθὼν ἐν αὐταῖς ἔξομολογήσομαι τῷ          κυρίῳ</p>

<sup>59</sup> The next most frequently quoted books are Isaiah, Job, Genesis, and Proverbs.

<sup>60</sup> 1 Cle 15:3 [Ps 61:5]; 1 Cle 15:4 [Ps 77:36f.]; 1 Cle 15:5 [Ps 30:19]; 1 Cle 15:5-6 [Ps 11:4-6]; 1 Cle 16:15f. [Ps 21:7 -9]; 1 Cle 18:2-17 [Ps 50:3-19]; 1 Cle 22:1-7 [Ps 33:12-18]; 1 Cle 22:8 [Ps 31:10]; 1 Cle 27:7 [Ps 18:2-4]; 1 Cle 35:7-12 [Ps 49:16-23]; 1 Cle 36:3 [Ps 103:4]; 1 Cle 36:4 [Ps 2:7f.]; 1 Cle 36:5 [Ps 109:1]; 1 Cle 46:3 [Ps 17:26f.]; 1 Cle 48:2f. [Ps 117:19f.]; 1 Cle 50:6 [Ps 31:1f.]; 1 Cle 52:3 [Ps 49:14f.]; 1 Cle 52:4 [Ps 50:19]; 1 Cle 54:3 [Ps 23:1]; 1 Cle 56:3 [Ps 117:18]; 1 Cle 56:5 [Ps 140:5].

The quotation of 1 Cle 48:2 has the introductory formula καθὼς γέγραπται – which is found 9 times in 1 Clement (4:1-6; 14:4; 17:3; 29:2; 36:3; 39:3-9; 48:2; 50:4, 6). This citation is in literal agreement with the LXX (A and *a*; B, deficient) except for the subjunctive ἐξομολογήσωμαι for the indicative ἐξομολογήσομαι but C corrects the verb to correspond with the LXX (Hagner, 1973:46).

### A comparison of the reading of the Greek texts of Ps 117:18 (LXX) with 1 Cle 56:3

LXX	1 Cle 56:3
<p>παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ            θανάτῳ οὐ παρέδωκέν με</p>	<p>οὕτως γὰρ φήσιν ὁ ἅγιος λόγος·            Παιδεύων ἐπαίδευσέν με ὁ κύριός καὶ            τῷ θανάτῳ οὐ παρέδωκέν με</p>

1 Cle 56:3 begins with the introductory formula οὕτως φησιν ὁ ἅγιος λόγος. The verb φήσι is employed 7 times to introduce quotations (13:4; 16:2-16; 16:15; 30:2; 33:5; 53:3; 56:5). The brief citation of the Psalm is in verbatim agreement with the LXX. *a* has the minor change of omitting the article before κύριος (Hagner, 1973:47).

### 2.4.3. Summary

The use of Ps 118 in the Jewish and Christian tradition was investigated. In search of the *Wirkungsgeschichte*, two points are noticeable. First is the liturgical use of Ps 118. This is well shown in the scroll 11QPs<sup>a</sup> of the Dead Sea Scrolls, which probably arranged the Psalms unusually for the purpose of

liturgical use. Its sequence is Pss 135, 136, parts of Ps 118, and 145 with some additional inserts and a (largely missing) subscription.

Second is an eschatological-messianical interpretation of Ps 118. The strong Davidic emphasis of the Dead Sea Scrolls may suggest an eschatological reading of Ps 118. In the Targum on Ps 118, exegesis of “stone” into “a youth” in v 22 and the depiction of the stone as a ruler/king raise the possibility of a messianic-eschatological interpretation for Ps 118. In late Judaism the second section of the Hallel was interpreted messianically. The eschatological interpretation is well attested in the Midrash on the Psalms. In accordance with the exegesis of the Midrash on the Psalms, the evangelists report that Jesus interpreted Ps 118:22-23, 25-26 eschatologically and messianically.

Possible Ps 118 (117 LXX) references in the early Christian tradition are:

- Vv 5, 21 of Ps 118 (117 LXX) are alluded to in Jn 11:41-42.
- V 6 of Ps 118 (117 LXX) is quoted once in Hb 13:6 and alluded to once in Rm 8:31b.
- Vv 10-12 of Ps 118 (117 LXX) are alluded to in Jn 10:24-25.
- V 15 of Ps 118 (117 LXX) is alluded to in Lk 1:51.
- V 16 of Ps 118 (117 LXX) is alluded to three times in Luke-Acts (in Lk 1:51; Ac 2:33; 5:31).
- Vv 17-18 of Ps 118 (117 LXX) are alluded to in 2 Cor 6:9.
- V 20 of Ps 118 (117 LXX) is alluded to in Rv 22:14.

- V 22 (or vv 22-23) of Ps 118 (117 LXX) is one of the favourite Psalms of the early Christian writers. It is found at least 10 times in the early Christian literature.
- V 24 of Ps 118 (117 LXX) is alluded to in Jn 8:56 and in Rv 19:7.
- Vv 25-26 (or v 26) of Ps 118 (117 LXX) are quoted at least six times in the Gospels (in Mk 11:9-10; Mt 21:9; 23:39; Lk 13:35, 19:38; Jn 12:13) and are alluded to twice in the Synoptics (in Mt 11:3; Lk 7:19).



## Chapter 3

### The Hermeneutical Aspect of the Ps 118 quotations<sup>61</sup>

#### 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.<sup>62</sup> This hypothesis is well stated by Wright (1992:268-269):

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

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

<sup>62</sup> 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. <sup>9</sup> 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).<sup>63</sup>

*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

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<sup>63</sup> 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.<sup>64</sup>

#### **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:

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<sup>64</sup> 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)<sup>65</sup> 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

<sup>65</sup> 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.<sup>66</sup> 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

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<sup>66</sup> 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).<sup>67</sup> The three-fold structure of movement from Galilee along the Way to Jerusalem corresponds to the New Exodus schema of Is 40-55,<sup>68</sup> 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

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<sup>67</sup> 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).

<sup>68</sup> 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 Ἄρχῃ τοῦ εὐαγγελίου.<sup>69</sup> 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 בִּשְׂרָא) 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

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<sup>69</sup> 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).<sup>70</sup>

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

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<sup>70</sup> 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.<sup>71</sup> 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.<sup>72</sup>

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

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

<sup>72</sup> 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.<sup>73</sup> Here Jesus is mainly described as the Divine Warrior,<sup>74</sup> 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,<sup>75</sup> Mark

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<sup>73</sup> 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).

<sup>74</sup> 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).

<sup>75</sup> 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 section<sup>76</sup> – 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).

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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).

<sup>76</sup> 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 Mark<sup>77</sup>**

Mark deals with the OT in his own distinctive way. In contrast to other Gospels, Mark includes only one explicit editorial citation in 1:2-3<sup>78</sup> and this text plays a

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<sup>77</sup> 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).

<sup>78</sup> 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).<sup>79</sup> 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.<sup>80</sup> 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

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

<sup>79</sup> 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).

<sup>80</sup> 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><sup>22</sup>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p><sup>31</sup>Καὶ 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).<sup>81</sup> 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

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<sup>81</sup> 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 title<sup>82</sup> 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

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<sup>82</sup> 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
<p><sup>25</sup> ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ <sup>26</sup> εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου  εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p><sup>9</sup>καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον·  ὡσαννά·  εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· <sup>10</sup>εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ·  ὡσαννά ἐν τοῖς ὑψίστοις.</p>

#### 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 σῶσον δὴ; (2) two additions, εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ; (3) and ὡσαννά ἐν τοῖς ὑψίστοις; (4) two omissions, ὦ κύριε εὐόδωσον δὴ 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 Aramaic<sup>83</sup> or Hebrew<sup>84</sup> expression with the meaning, “Save, I pray.”<sup>85</sup> 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*<sup>86</sup> is strange, since the phrase *our father David* is unknown in Jewish sources, where the term “father”

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<sup>83</sup> According to Hagner (1995:591), ὠσαννά represents a Greek transliteration of the Aramaic **שׁוּׁן עַשׂוּׁן**.

<sup>84</sup> According to Hooker (1991:259), ὠσαννά is the transliteration of Hebrew **שׁוּׁן עַשׂוּׁן** which means “save now.”

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

<sup>86</sup> 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.<sup>87</sup> 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,"

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<sup>87</sup> 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).<sup>88</sup>

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

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<sup>88</sup> 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><sup>22</sup>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p> <p><sup>23</sup>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν</p>	<p><sup>10</sup>οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·</p> <p><sup>11</sup>παρὰ 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).<sup>89</sup> Here Mark's chiasmic 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 chiasmic 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 hope<sup>90</sup> and the old formal

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

<sup>90</sup> 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,<sup>91</sup> 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

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<sup>91</sup> 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'<sup>92</sup> 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

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<sup>92</sup> 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.<sup>93</sup> 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?"<sup>94</sup> 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

<sup>93</sup> 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).

<sup>94</sup> 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).<sup>95</sup> 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

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<sup>95</sup> 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"<sup>96</sup> 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

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<sup>96</sup> 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).



## Chapter 4

### Matthew

#### 4.1. The General Context of Matthew

##### 4.1.1. The Exodus Motif in Matthew

Matthew's Exodus typology is salient in the infancy narratives (2:13-15), the temptation in the wilderness (4:1-11), the Sermon on the Mount (5-7) and the Mount of Transfiguration (17:1-8).

By adding the infancy narratives, Matthew has emphasized the parallelism of the Gospel stories with Exodus (Piper, 1957:19). Donaldson (2005:116) sharply states the Exodus typology in the infancy narratives:

Readers of Matthew have encountered a parallel between the story of Jesus and the story of Israel. Like Israel, Jesus has been 'called out of Egypt' (2:15, quoting Hs 11:1). Here, the parallel is contrastive, at least implicitly. The text from Hosea is found in a context whose theme has to do with Israel's waywardness and disobedience: "When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols" (Hs 11:1-2). Matthew, therefore, presents Jesus as one who in his experience recapitulates the story of Israel. Like Israel of old, Jesus has been called by God out of Egypt to a life of humble obedience; like Israel, this calling was put to the test in the wilderness. The hope of the story is that, unlike Israel, Jesus will remain faithful where Israel was disobedient. The most important part of the parallel, however, is that both Jesus and Israel are called God's son:

“Out of Egypt I have called my son.”

Garland (2001:53) also notes parallels between Jesus and Moses in the narrative: the killing of male children by an autocrat (Ex 1:15-22 = Mt 2:16); and the narrow escape of the infant (Ex 2:1-10 = Mt 2:13-14). The child who was forced to flee into Exile (Ex 2:15 = Mt 2:14) and returned only when he was told, “all those seeking your life are dead” (Ex 4:19 = Mt 2:20).

One can also find the Exodus parallels easily in the temptations after the baptism. Nixon (1963:13-14) notes it:

The forty days in the desert are a miniature of the forty years which Israel spent in the wilderness, as in a sense was Moses' forty days in the mount (Ex 24:18). The temptations put to Christ are basically those to which Israel had yielded. Where they had been dissatisfied with Yahweh's provision of Manna (Nm 11:1ff.). He is tempted to turn stones into bread (Mt 4:3; Lk 4:3). Where they put God to the test at Massah demanding proof of His presence and power (Ex 17:1ff), He is tempted to jump from the Temple pinnacle to force God to honour His promises (Mt 4:5f; Lk 4:9ff). Where they forgot the Lord who had brought them out of Egypt and substituted a molten calf for Him (Ex 32:1ff), He is tempted to fall down and worship Satan (Mt 4:8f; Lk 4:5ff). Christ is shown to meet the temptations not arbitrarily but deliberately from Moses' summary in Deuteronomy of the history of Israel in the wilderness (Dt 8:3; 6:13, 16).

Many scholars (Gundry, 1994:66; Luz, 1989:197-98; Bacon, 1930:165-86) have seen Exodus typology – especially, the historic event at Sinai and the giving of the law – in the setting of the Sermon on the Mount (Mt 5:1-2). Allison

(1987:203-204) adduces persuasive evidence for the presence of a Mosaic motif in two activities of Mt 5:1. Firstly, Jesus “went up on the mountain (ἀνέβη εἰς τὸ ὄρος).” In the LXX, ἀναβαίνω + εἰς τὸ ὄρος takes places twenty four times, and of these, eighteen are found in the Pentateuch of which most refer to Moses (Ex 19:3, 12, 13; 24:12, 13, 18; 34:1, 2(A), 4; Nm 27:12; Dt 1:24, 41, 43; 5:5; 9:9; 10:1, 3; 32:49).<sup>97</sup> This serves to link Matthew’s expression to the OT law-giver. Secondly, Jesus “sat on the mountain.” This reference to posture is related to Dt 9:9, where Moses said: “When I went up the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, I ‘remained’ on the mountain forty days and forty nights; I neither ate bread nor drank water” (RSV). The word translated, “remained,” is **שָׁבַת**, whose first meaning in BDB lists is “to sit.” In Jewish exegetical tradition, there is such a meaning (e.g. b. Meg. 21a “And I sat on the mountain [Dt 9:9]”). From these, it follows that here, Jesus, the New Moses, is viewed as the new lawgiver who delivers to his people a new revelation (Casey, 1982:77).

Jesus’ image as a New Moses seems to be the clearest at the Transfiguration narrative (Mt 17:1-8). In this section, Matthew uses the Markan narrative as its primary source, with some additions. V 3 adds to the transfigured Jesus of the expression, “his face shined as the sun.” It recalls the radiance on Moses’ countenance in Ex 34:30. Furthermore, in v 5, the insertion into the description of the overshadowing cloud of the word φωτεινός is associated with “the cloud

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<sup>97</sup> Luz (1989:224) also supports Allison, arguing that the expression “Jesus went up on a mountain has a probable link to the ascent of Moses on Mount Sinai.”

motif to the Exodus tradition of the Shekinah with Israel” in Ex 40:34-38 (Casey, 1982:82).<sup>98</sup> Accordingly, the Matthaean insertions into the Markan account strengthen the Exodus themes already present (Davies, 1964:61).

Baxter (1999:76-77) also sharply notes correlation between Jesus with Moses:

Firstly, just as in Ex 24:1,9 Moses took Aaron, Nadab, and Abihu up Mount Sinai, so in Mt 17:1 Jesus took Peter, James and John up to the Mount of Transfiguration. Secondly, in Mt 17:2, Matthew says that Jesus’ face “shone like the sun.” This wording is strongly dissimilar from the parallels: Mark does not mention anything about Jesus’ face (Mk 9:3), and Luke states only that his face was changed (Lk 9:29). Hence, Matthew’s account is more suggestive of Moses, whose face was said to be radiant (Ex 34:30). Finally, the additional words, ἀκούετε αὐτοῦ in Mt 17:5 would seem to allude to Dt 18:15 (αὐτοῦ ἀκούσαθε). The voice of the Father, then, declares that Jesus is not just another prophet in Israel’s line of prophets. He is the Prophet like Moses, and hence, is to be preeminently heard above the likes of even Moses and Elijah.

#### 4.1.2. The New Exodus Motif in Matthew

Although most of the Israelites returned to their country from the Babylonian Exile, they still thought to be in Exile. Thus, the idea of a continuing Exile is reflected in the OT and intertestamental literature. Matthew shares the ongoing Exile theme. Throughout his narrative, Matthew draws on Exile terms and motifs. In so doing, Israel is described as being still in Exile as penalty for their sins, and waiting for the Messiah promised by God. In Matthew, Jesus is depicted as

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<sup>98</sup> A further addition is found in v 5: the addition of “with whom I am pleased” to the words spoken by voice from the cloud.

the one who will end the Exile and bring a New Exodus (Rapinchuk, 1996:iv).

Like Mark, Matthew can also be divided into three sections according to the locality of Jesus' ministry: "Jesus' ministry In Galilee" (4:12-16:20), "On the Way" (16:13-20:34), and "At Jerusalem" (21:1-28:20).<sup>99</sup> Each of them contains Exile and Restoration (New Exodus) Motifs.

#### **4.1.2.1. The prologue (Mt 1:1-4:11)**

Unlike Mark, Matthew begins his narrative with Jesus' genealogy. The only editorial quotation in Mark (Mk 1:2f.) functions as the key to his story. Jesus' ancestry plays the same role in Matthew (Waetjen, 1976:205-30). His genealogy offers important clues to Matthew's intent. One such hint is the arrangement of the genealogy (Rapinchuk, 1996:125). By organizing Jesus' ancestry according to three groups of fourteen, Matthew attracts attention to David, the deportation to Babylon, and Jesus. The stress laid on the Exile as an important period in the history of Israel suggests that the Jesus' story, which is to follow, will be linked to this historical epoch (Rapinchuk, 1996:127). Corresponding with several different outlines of history<sup>100</sup> which put the era of the Exile just before the era of redemption, Mt 1:2-17 divides history into periods, and places the appearance of Jesus at the end of the exilic era (Davies and Allison, 1988:187).

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<sup>99</sup> Swartley (1994:170-232) subdivides the Jerusalem section into two parts: Prepassion Jerusalem section (21-25) and Passion section (26-28).

<sup>100</sup> E.g., Dn 9:24-27; 1 En 93:3-10; 91:12-17; and 2 Bar 67:1-74.

In the subsequent narrative Matthew develops the Exile and restoration theme, in order to support the allusion found in Jesus' ancestry. The next texts employ this very motif.

#### 4.1.2.1.1. The naming of Jesus (Mt 1:21, 23)

In this text, two expressions are noticeable in relation with the Exile motif, that is, σώσει τὸν λαὸν αὐτοῦ (“he save his people”); ἀπὸ τῶν ἁμαρτιῶν αὐτῶν (“from their sins”); and Ἐμμανουήλ (“God with us”).

① σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν (1:21)

According to Wright, the phrase that Jesus “will save his people from their sins” (σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν) presupposes the story of the Exile (1992:385). In keeping with his note, σώσει τὸν λαὸν αὐτοῦ recalls some OT texts<sup>101</sup> which mention deliverance from enemies and foreign oppression.

In numerous OT texts and Second Temple literature,<sup>102</sup> the Exile is punishment for sin, and forgiveness of people's sins leads to their land (2 Chr 6:25).

Matthew's phrase σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν is connected with Israel's Exile and a second Exodus. The pronouncement that Jesus will save his people from their sins, which put them in Exile, serves to identify him

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<sup>101</sup> Cf. Dt 33:29; Jdg 6:36; 1 Sm 9:16; 2 Chr 32:10-15.

<sup>102</sup> Cf. 2 Ki 17:6-7; Jr 5:19; Tob 13:5; Bar 1:20.

as the New David who comes to save his people from their present Exile. When the New David comes to save his people from their Exile, it will be like a New Exodus (Wright, 1992:386).

② τὸ ὄνομα αὐτοῦ Ἐμμανουήλ (1:23)<sup>103</sup>

The expression Ἐμμανουήλ (“God with us”) is also associated with the Exile and restoration motif. One of the curses on sin is removal from God’s presence<sup>104</sup> and one of the promises of restoration is the renewed presence of God.<sup>105</sup> Accordingly, when Matthew writes that καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μεθ’ ἡμῶν ὁ θεός, he argues that in Jesus the presence of God will once again be with his people. When this is joined with the allusions of 1:21, it means that in Jesus the people will find their expected redemption (Rapinchuk, 1996:142-143).

#### **4.1.2.1.2. The massacre of the innocents and the flight to Egypt (Mt 2:15, 18)**

A series of narratives about the infant Jesus share the Exile theme. It is especially conspicuous in two fulfilment quotations.

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<sup>103</sup> Mt 1:23 is the first explicit quotation from the book of Isaiah (Is 7:14) and forms the first of ten formula citations in Matthew. Is 7:14 is not understood in Jewish writings as a passage that predicts the advent of Messiah; however, the exegesis that surfaces here in Matthew treats it as such (Beaton, 2005:64-65).

<sup>104</sup> Cf. Dt 31:17-18; 2 Ki 24:20; MI 2:3.

<sup>105</sup> Dt 23:14; 1 Ki 8:56-57; 2 Chr 32:7-8.

① ἔξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου (2:15)

Mt 2:15, quoting Hs 11:1, parallels the story of Jesus and the story of Israel, i.e., the Egyptian Exile of Jesus and the Exile of the Israelites in Egypt. This connection of Jesus' Exile with Hs 11:1 has some implications. Firstly, Matthew depicts Jesus as one who in his exilic experience reiterates the story of Israel (Donaldson, 2005:116). Secondly, Matthew's citation from Hosea suggests the New Exodus Motif. The notion of a New Exodus is used frequently throughout the OT as a depiction of the promised restoration.<sup>106</sup> It is closely connected with the concept of the Exile in that it had become the main symbol of restoration. Accordingly, when Matthew links the return of Jesus to the Exodus of the people from Egypt, he brings to mind a portrait of restoration (Rapinchuk, 1996:149). Lastly, by contrasting the two stories, Christ is portrayed, not only as a second Moses, but also as the New Israel, the true first-born Son of God who is called out of Egypt (Mt 2:14f; cf. Ex 4:22) (Nixon, 1963:12-13).

② Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν (2:18)

In Mt 2:18, citing Jr 31:15 (LXX 38:15), Matthew associates the slaughter of infants in Bethlehem with the Exile of Israelites in Ramah.<sup>107</sup> This typology<sup>108</sup>

<sup>106</sup> Cf. Is 10:26, 11:17, 30:19, 43:2, 50:2, 63:11-14; Jr 16:14, 23:7, 31:32, Ezk 34:13, Hs 2:14-15, 11:1; Mi 7:15; Hg 2:5; Zch 10:10.

<sup>107</sup> According to Jr 40:1, all the captives of Jerusalem were gathered at Ramah for the march to Babylon.

<sup>108</sup> According to Davies and Allison (1988:269), here is a typological correlation which is related with Israel and the Messiah. Just as the Jews, amid grief, left Ramah to go



implies that Matthew regards the present state of Herod's rule just as an extension of the situation of the earlier Exile(s) because the condition of Israelites had changed little; they were still in Exile (Rapinchuk, 1996:153).

#### **4.1.2.1.3. John the Baptist (Mt 3:1, 3)**

In this text, there is also an allusion to Exile and Restoration. Firstly, in Mt 3:1, John's location in the wilderness suggests that the OT prophets' promise of a New Exodus was about to occur in Jesus. Israel's prophets had predicted a New Exodus in the desert (Hs 2:14-15; Is 40:3; later interpreters properly understood such passages as applicable to the time of Israel's restoration – e.g., Ps. Sol. 11:1) (Keener, 1999:116-17).

Secondly, Mt 3:3 quotes Is 40:3.<sup>109</sup> Originally Is 40:3 is a prediction of the return of the Jewish people from their Babylonian Exile (Gundry, 1994:44-5). By associating the ministry of John with the promise of the return of the Exiles from Babylon, Matthew makes use of Exile and restoration imagery to indicate the significance of Jesus (Rapinchuk, 1996:215).

#### **4.1.2.2. The Galilee section (Mt 4:12-16:13)**

This section also contains Exile and New Exodus Motifs in the Sermon on the Mountain (5:1-12), in Jesus' healing ministry (8-9, 11:2-6) and in Jesus'

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into Exile, so Jesus, amid grief, left Bethlehem to go into Exile.

<sup>109</sup> By excluding Mark's combined quotation of Ex 23:20 and Mt 3:1, Matthew concentrates our attention on the voice and what it says (Gundry, 1994:44).

invitation narrative (11:28-30).

#### **4.1.2.2.1. The beatitudes (Mt 5:1-12)**

Many expressions in the beatitudes (5:3-12) are linked to the Exile and New Exodus ideas of Is 40-66. Rapinchuk (1996:218-26) sharply notes the connection:

Firstly, “the poor in spirit” of Mt 5:3 mean those who are oppressed by the conditions of the Exile in 61:1. Secondly, “those who mourn” of Mt 5:4 mean those who mourn the condition of Exile in Is 61:2. Accordingly, the promise that “those who mourn will be comforted” may be read as a promise of restoration from Exile. Thirdly, the image of “hunger” and “thirst” is common throughout Is 40-66 as a picture of the plight of the Exiles (cf. Is 41:17, 49:10). It appears therefore that the language of “hunger and thirst” was well-known in contexts of Exile and restoration. Fourthly, the promise of 5:7 that those who are merciful will be shown mercy may be informed by the use of ἐλεός in Is 54:7-8, 56:1. Fifthly, the promise of Mt 5:8 that “they shall see God” may be a reference to the restoration of fellowship with God that was interrupted by the Exile (cf. Is 54:8). Lastly, Mt 5:12 with the imperative to “rejoice and be glad” also is connected with the motifs of the Exile and restoration of Is 65:14, 66:10, 13.

#### **4.1.2.2.2. Jesus’ healing ministry (Mt 8-9; Mt 11)**

Matthew introduces Jesus’ healing ministry in Chapters 8-9. Mt 8:1-15 presents three accounts of individuals who were healed by Jesus: the healing of a leper (8:1-4), the curing of the centurion’s son (8:5-13), and the healing of Peter’s mother-in-law (8:14-15). It is followed by a summary statement of Jesus’ healing

activity (8:16), with a fulfilment citation (8:17). The fulfilment quotation demonstrates that what is taking place in these healings is the fulfillment of the OT, specifically of Is 53:4b<sup>110</sup> (Hagner, 1993:210). It is remarkable that Matthew omitted the part of the quote that mentions the suffering of the servant of the Lord. This means that Matthew understands the prediction not as atonement for sin, but as the removing of literal illness. The Lord's servant as Matthew introduces him in 8:17 is not a feeble man who willingly accepts the vicarious sacrifice as in Is 53, but a powerful healer who liberates the sick from their diseases (Novakovic, 2003:127).

Keener (1999:273) appropriately notes the function of the Isaiah quotation in Mt 8:17:

The context in Is 53 suggests that the servant's death would heal the nation from its sin (53:4-6, 8-9; cf. 1 Pt 2:22-25). ... But the broader context of Isaiah ... shows God's eschatological concern for his people's complete wellness (29:18; 32:3-4; 35:5-6), suggesting secondary nuances of physical healing in 53:4-5 as well. ... The servant's suffering would restore to Israel eschatologically the benefits lost through sin (cf. Dt 27-28). Thus Matthew cites Is 53:4 to demonstrate that Jesus' mission of healing fulfils the character of the mission of the servant, who at the ultimate cost of his own life would reveal God's concern for a broken humanity.

Mt 9:1-34 includes a collection of healing narratives: the healing of a lame man (9:1-8); the healing of the haemorrhaging woman and the raising of the ruler's

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<sup>110</sup> Matthew's phrase almost agrees with the MT and the early Greek translations of Aquila and Symmachus, while diverging significantly from the spiritualized LXX and the Targums. (Novakovic, 2003:125-26; Beaton, 2005:69).

daughter (9:18-26); the healing of two blind men (9:27-31); and the healing of a deaf man (9:32-34). Such healing motifs as these are strong symbols of restoration from Exile (Rapinchuk, 1996:229).

In Mt 11:2-6, Jesus' healings of the sick is mentioned in relation with the passage reflecting Isaiah's New Exodus. Especially, vv 5-6 echoes phrases from Is 35:5-6, 42:18, and 61:1, passages which are closely associated with the Isaianic New Exodus Motif and Servant of the Lord Motif. In correcting John the Baptist's awareness, Jesus makes use of the salvation brought by the Servant of the Lord, a salvation most frequently mentioned in the latter part of the book of Isaiah as a New Exodus (Casey, 1982:79).

Mt 11:28-29 also seems to stand in the Prophet's tradition. In this text, especially, in the phrase πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι (11:28) and the terms ζυγός and ἀνάπαυσις (11:29), are the Exile and Restoration Motifs. Several OT texts<sup>111</sup> suggest that "those who labor and are heavy laden" refer to "those who are experiencing the hard service of Exile and the oppression of foreign rule" (Rapinchuk, 1996:195).

Charette (1992:290) also notes that Jesus' "yoke" and "rest" motif relies on the OT prophetic expectations:

At various places in the prophetic books, especially in eschatological contexts which look forward to the promised restoration of the nation,

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<sup>111</sup> Cf. Ex 1:12-14, 2:23, 3:9; Dt 26:6; Ps 107:10-16.

one is able to note conceptual and terminological agreements with this saying of Jesus. Repeatedly, the restoration is portrayed as a time when the 'yoke' of foreign domination is broken and the returned captives enjoy 'rest' in their own land.

#### **4.1.2.3. The Way section (Mt 16:13-20:34)**

The Exile and New Exodus Motifs are conspicuous in the Way section, particularly in the Son of Man saying (20:28).

##### **4.1.2.3.1. The Son of Man saying (Mt 20:28)**

Scholars have suggested that Jesus' declaration ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν is an allusion to Is 53:10, 12.<sup>112</sup> It is connected with the Exile and Restoration, since the main task of the Suffering Servant was the Restoration from Exile (Rapinchuk, 1996:227).

##### **4.1.2.4. The Jerusalem section (Mt 21:1-28:20)**

Exile and New Exodus themes are prominent in the Jerusalem section, especially in the Triumphal Entry (21:1-11) and Jesus' word on the cross (27:46).<sup>113</sup>

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<sup>112</sup> Cf. (Price, 1958:36); (Gundry, 1967:39-40, 209, 214, 229); (Moo, 1979:126); (Morris 1992:513); (Keener, 1999:487); (Davies and Allison, 2000:96); (Garland, 2001:212).

<sup>113</sup> Since the Jerusalem Entrance narrative contains a Ps 118 (117 LXX) quotation, it will be discussed in 4.2.3.2.

#### 4.1.2.4.1. Jesus' word on the cross (Mt 27:46)

In Jesus' cry Θεέ μου θεέ μου, ἵνατί με ἔγκατέλιπες in Mt 27:46, citing Ps 22:1, there is an Exile motif. Rapinchuk (1996:205-211) finds references to the Exile throughout Ps 22: Firstly, the phrase "My God, my God, why have you forsaken me?" introduces the idea of "forsaken" which is frequently found in contexts linked with Exile.<sup>114</sup> Secondly, the motif of scorn, contempt, mocking, and shaking of heads of Ps 22:6-7 is also found frequently in contexts associated with Exile.<sup>115</sup> Thirdly, the lamentation of v 11 ("for trouble is near and there is none to help") draws on a phrase that is often found in contexts depicting the Exile, both real and menaced.<sup>116</sup> Fourthly, the prayer of v 20 "Deliver my soul from the sword" make use of imagery often connected with Exile. In several OT contexts the idea of Exile is communicated through the image of the sword.<sup>117</sup>

## 4.2. The Ps 118 quotations and allusions in Matthew

### 4.2.1. The OT in Matthew<sup>118</sup>

Citations and allusions to the OT passages are even more prominent in Matthew than they are in the other three gospels. According to Moyise (2001:6),

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<sup>114</sup> Cf. Nh 9:26-31; Ps 107:3, 6, 13, 19, 28.

<sup>115</sup> Cf. Is 43:28; Jr 23:40; Lm 2:15.

<sup>116</sup> Cf. Is 37:3; Ob 12, 14; Zph 1:15.

<sup>117</sup> Cf. Ezk 12:14.

<sup>118</sup> On this subject, Cf. (Gundry, 1967); (Stendahl, 1968); (France, 1971; 1980-81:233-51); (Smith, 1972:3-65); (Hagner, 1976:78-104); (Soares Prabhu, 1976); (Moo, 1983); (Stanton, 1988:205-19); (Allison, 1993); (Knowles, 1993); (Moyise, 2001:34-44); (Blomberg, 2002:17-33); (Menken, 2002:305-28); (Beaton, 2005:63-78).

there are fifty-four quotations in Matthew. The number is more than Mark (27) plus Luke (25). This massive dependence on the OT reflects Matthew's interest in the gospel of the kingdom as the fulfilment of the OT prophecy (Hagner, 1993:liv).

One of the most distinctive features in Matthew's use of the OT is in the so-called fulfilment quotations.<sup>119</sup> Introduced by πληρόω ("fulfill") the ten formula citations all are theological "asides" or comments by the evangelist (Stanton, 1988:205).

#### **4.2.2. The Psalms in Matthew**

Like Mark, Matthew contains a lot of quotations from and allusions to the Psalms. According to Menken (2004:61), the Gospel of Matthew contains fifteen explicit quotations from the Psalms. Three of them are from Ps 118 (117 LXX).<sup>120</sup>

#### **4.2.3. The interpretation of Ps 118 by Matthew**

Ps 118 (117 LXX) is referred to six times in Matthew. Three of them are quotations from Ps 118 (117 LXX), and the rest are allusions. The New Exodus

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<sup>119</sup> They are: Jesus' name (Is 7:14 in Mt 1:23), Jesus' birth place in Bethlehem (Mic 5:2 in Mt 2:6), Jesus' sojourn in Egypt (Hs 11:1 in Mt 2:15), Weeping in Ramah (Jr 31:15 in Mt 2:18), Jesus' dwelling in Capernaum (Is 9:1 in Mt 4:15), Jesus' healing ministry (Is 53:4 in Mt 8:17), Jesus' healing ministry (Is 42:1-4 in Mt 12:18), Jesus' parabolic ministry (Ps 78:2 in Mt 13:35), Jerusalem entrance (Zch 9:9 in Mt 21:5), and Jesus' betrayal (Zch 11:12 in Mt 27:9).

<sup>120</sup> Ps 118 (117 LXX):22-23 in Mt 21:42 (marked quotation), Ps 118 (117 LXX):25-26 in Mt 21:9 and Ps 118 (117 LXX):26 in Mt 23:39 (unmarked quotations).

theme appears in each reference.

#### 4.2.3.1. John the Baptist's Question (Mt 11:2-6)<sup>121</sup>

##### A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Mt 11:3

LXX	Mt 11:3
εὐδώσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;

##### ① *The structure of Mt 11:2-6*

The pericope is made up of two parts: (1) The Baptist's question (11:2-3) and (2) Jesus' reply (11:4-6).

##### ② *The New Exodus Motif in Mt 11:2-6*

Matthew's first possible allusion to Ps 118 (117 LXX) is found in John's question of Mt 11:3, σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν. Here ὁ ἐρχόμενος echoes Ps 118 (117 LXX):26. The term is not known as a title of the Messiah in Judaism (France, 1985:192), but as most commentators concede, here, must mean a messianic figure, and probably the Messiah (Filson, 1971:136; Hill, 1972:197; Morris, 1992:274; Wright 2002:126). According to Brunson (2003:122), in

<sup>121</sup> According to Hagner (1993:299), Matthew relies here on Q, agreeing almost totally with Lk 7:18-23. The main difference between the two results from Matthew's unique practice of abbreviation.



Matthew the phrase is used as a technical term for Messiah, and in terms of his Davidic emphasis should be understood as describing “the Davidic Messiah.” That “the coming one” means Elijah is very improbable because the depiction of the coming one’s ministry in 3:11 does not agree to the anticipated role of the recalling Elijah (Hill, 1972:197).

In the light of Jesus’ references to Isaiah, the title seems to be closely associated with Isaiah’s New Exodus Motif. When John sent two of his disciples to ask whether Jesus is “the one who is coming,” Jesus referred them to his healing ministry. Jesus’ healing of the blind, lame, deaf and so on show parallels the prediction in Isaiah the New Exodus: “the blind receive their sight” in 11:5a alludes to Is 29:18; “the lame walk” in 11:5b echoes Is 35:6; “lepers are cleansed” in 11:5c is implied in Is 53:4; “the deaf hear” in 11:5d reiterates Is 29:18 and 35:5; “the dead are raised” in 11:5e recalls Is 26:19; “the poor hear the good news of salvation” in 11:5f is reminiscent of Is 61:1 (Hagner, 1993:301).<sup>122</sup> Matthew seems to depict Jesus as the Davidic Messiah who came to end the Exile<sup>123</sup> and to bring Isaiah’s New Exodus.

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<sup>122</sup> The six items mentioned in 11:5 about Jesus’ healing ministry are linked with the preceding chapters: Blind men were cured according to 9:27-31; A lame man was healed according to 9:1-8; A leper was cleansed according to 8:1-4; A deaf man regained his hearing according to 9:32-34; A resurrection was recounted in 9:18-26; And preaching to the poor was recorded in 4:17, 23; 5:3; 9:35; and 10:7. In the Gospel of Matthew “the various threads of chapters 4-10 are woven together in 11:5” (Davies and Allison, 2001:242).

<sup>123</sup> As is noted in 4.1.2.2.2, Jesus’ healing ministry is connected to the Exile Motif.

#### 4.2.3.2. The Triumphal Entry (Mt 21:1-11)<sup>124</sup>

##### A comparison of the reading of the Greek texts of Ps 117:25-26 (LXX) with Mt 21:9

LXX	Mt 21:9
<sup>25</sup> ὦ κύριε σῶσον δὴ ὦ κύριε <sup>26</sup> εὐδόωσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

##### ① *The structure of Mt 21:1-11*

The following outline of the pericope is suggested: (1) the arrival at Bethphage (21:1); (2) the instructions to the two disciples (21:2-3); (3) a fulfilment citation (21:4-5); (4) the return of the two disciples (21:6-7b); (5) the entrance into Jerusalem (21:7c); (6) following events (21:8-11).

<sup>124</sup> Matthew's Triumphal Entrance narrative (21:1-11) derives from that of Mark (11:1-11) (Menken, 2004:70). Matthew employs his characteristic abridgement and makes an addition: the formula citation (a combination of Zch 9:9 and Is 62:11) in vv 4-5 (Hagner, 1995:591).

② *The role of the quotation from Zch 9:9 in Mt 21:5*

Mt 21:5 cites explicitly Zch 9:9, which is introduced by the fulfilment formula ἵνα πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος. When Zch 9:9 describes his coming, riding on a donkey, he is in contrast to “the chariot,” “the war horse,” and “the bow of war” in Zch 9:10. A donkey was the mount of a nonviolent man. Jesus came to Jerusalem, not as the leader of a rebellion against the Roman Empire, but as the King of peace (Morris, 1992:519-521).<sup>125</sup> He serves as the triumphant yet modest King coming to Jerusalem, riding on an ass.<sup>126</sup> The crowd functions as the rejoicing daughters of Jerusalem and Zion as they precede and follow Jesus hailing him with the words of Ps 118 (117 LXX):25-26. “The whole event constitutes a prophetic enactment of Jesus’ identity as the peaceful Messiah-King” (Krause, 1997:141).

While Jesus, riding on a donkey, implies his refusal of their revolutionary hopes, the multitude, by cutting down palm branches as in the Maccabean victories, implies that “they still see him in more revolutionary messianic terms.” The cloaks (21:8) may also serve as royal cheers (Keener, 1999:494).

③ *The crowd in Mt 21:9-11*

Matthew’s first quotation of Ps 118 (117 LXX) is in the words of the crowd.

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<sup>125</sup> This pericope depicts Jesus as a king and it reinterprets the importance of his kingship. Because his kingship was so different from secular models of authority (20:25), Jesus overturns the secular comprehension of kingship to suggest a rule of a different order. Jesus was the meek one (11:29; 12:18-21), who came to serve rather than be served (20:28) (Keener, 1999:489-93).

<sup>126</sup> Matthew appeals to Zch 9:9 to define Jesus’ conception of the Messiah (Meyer, 1986:182).

Matthew's mention on the crowds is: "And the crowds that went before him and those that followed (οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες)<sup>127</sup> shouted saying (ἔκραζον λεγοντες)." Davies and Allison (2000:124) argue that the first three words are redactional (absent in Mark). The description of the crowds as going before Jesus and following him matches Mark, except for the insertion of αὐτόν to make προάγοντες transitive (see also 14:22 with Mark 6:45). According to Hagner (1995:591), the pilgrims preceding him and those following him (οἱ προάγοντες αὐτόν καὶ οἱ ἀκολουθοῦντες) form "a kind of royal procession", and their repeated cry (ἔκραζον, imperfect tense) proclaims "Jesus as the messianic king." Matthew's use of parallelism is noticeable. Hagner (1995:591) notes three parallelisms: the spreading of branches versus the spreading of cloaks; those going before and those following Jesus<sup>128</sup> versus the question and answer of vv 10b-11a; and "Hosanna," at the beginning and end of the crowds' public hail of Jesus.

④ *Differences between the LXX Ps 117:25-26 and Mt 21:9*

Matthew speaks of the crowds giving praise to "the son of David," cites the psalm, and then notes the cries of hosanna in the highest. Although Mt 21:1-11 draws on Mk 11:1-10, and like him cites Ps 118 (117 LXX):25-26, the modification on Mark and the insertion of distinctive material give his Entrance

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<sup>127</sup> According to Hagner (1995:591), in v. 9 many MSS (K N W G D Q TR lat) omit αὐτόν, "him," probably through the influence of the parallel in Mark 11:9.

<sup>128</sup> According to Gundry (1994:410), "for a parallel with v 8 and another allusion to the many Gentiles who were coming into the church, Matthew characteristically adds 'the crowds.'"

Story a unique colouring (Brunson, 2003:123).<sup>129</sup>

There are 5 major alterations between the readings of Ps 117:25-26 (LXX) and Mt 21:9: (1) One substitution, ὡσαννά for σῶσον δὴ; (2) two additions, τῷ υἱῷ Δαυίδ **after** ὡσαννά; (3) and ὡσαννά ἐν τοῖς ὑψίστοις **after** ἐν ὀνόματι κυρίου; (4) two omissions, ὦ κύριε εὐόδωσον δὴ **after** ὡσαννα; (5) and εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου **after** Δαυίδ.

(a) The substitution:

σῶσον δὴ → ὡσαννά

In this wording, Matthew follows Mark.

(b) The additions:

[1] The addition of τῷ υἱῷ Δαυίδ **after** ὡσαννά

Matthew omits Mark's "coming kingdom of our father David" (Mk 11:10),<sup>130</sup> and differing from Mark and Luke, he cites Ps 118 (117 LXX):26 unharmed, concentrating his alterations instead on Ps 118 (117 LXX):25 by inserting the expression "Son of David" to the "Hosanna" (Brunson, 2003:124). According to

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<sup>129</sup> The addition to Ps 118 (117 LXX):25 (Mt 21:9) and the reiteration of this refrain in 21:15 are peculiar to Matthew. The addition to the citation facilitates and heightens a messianic interpretation of the event (Brunson, 2003:123-25).

<sup>130</sup> According to Davies and Allison (2000:126), Matthew's omission of the Markan phrase "eliminates an expression unattested in Jewish literature [our Father David] and makes the citation consist of three lines, like Jn 12:13."

Gundry (1993:631), Matthew changes Mark's "the coming kingdom of our father David" into "the Son of David" and advances its stance to emphasize "the Son-of-David Christology," which characterizes the first gospel.<sup>131</sup> Bartimaeus' calling Jesus "Son of David" on the way out of Jericho (20:30) could have caused the multitude to refer to David's kingdom and to associate Jesus with it. Davies and Allison (2000:124) note that in the first Gospel "Jesus enters Jerusalem not as the Son of God or the son of man but as the Son of David (cf. 20:30; 21:5)." This may mirror Matthew's notion of the holy place as "the city of David."

[2] The addition of ὡσαννὰ ἐν τοῖς ὑψίστοις **after** ἐν ὀνόματι κυρίου

Like Mark, Matthew added ὡσαννὰ ἐν τοῖς ὑψίστοις to the original Psalm. The addition is probably to be understood in one of the two ways: those who in heaven, i.e., the angels, are asked to join in the hosanna shout (Luz, 2005:10) or may God, who lives in heaven, save him, expressions which combine, prayer, benediction and thanksgiving (Hill, 1972:292).<sup>132</sup>

(c) The omissions:

[1] The omission of ὦ κύριε εὐλόωσον δὴ **after** ὡσαννά

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<sup>131</sup> Compared with other gospels, only Matthew shows a special interest in presenting Jesus as the Son of David. In Mark and Luke, the Christological title is found only four times (Mk 10:47-48, 12:35.37; Lk 18:38-39; 20:41, 42), and John does not use it at all. However, Matthew employs it as many as ten times (1:1, 20; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42) (Kingsbury, 1976:591).

<sup>132</sup> Morris (1992:523) sees the insertion as a joyful shout which may mean that "Jesus is to be praised everywhere, right up to heaven itself."

[2] The omission of εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου after Δαυίδ

Like Mark, Matthew omitted the phrases ὦ κύριε εὐόδωσον δὴ and εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

Although Matthew's εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου<sup>133</sup> is drawn verbatim from the LXX Ps 117:26, its application is different. Ps 118 (117 LXX):26 must have been a benediction of one approaching the temple during a festival, but Matthew assigns it to God's eschatological emissary, whom he identified with Jesus (Menken, 2004:70). The identical wording is cited word for word again in 23:39 where, however, it implies "the proper eschatological coming of Jesus" (Hagner, 1995:596).

⑤ *The New Exodus Motif in Mt 21:1-11*

In the light of the Exile imagery found throughout the first Gospel, the Triumphal Entry into Jerusalem also seems to describe Jesus as the Davidic Messianic king<sup>134</sup> that ends the ongoing Exile and brings a New Exodus. Firstly, Jesus is acclaimed by the multitudes as the "Son of David," a clearly Messianic designation (Morris, 1992:523). According to Versepunt (1995:113-14), corresponding with Matthew's citation of Zch 9:9, the address emphasizes the

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<sup>133</sup> "To come 'in the name' of anyone was to come in some sense representing him and to come in order to set forward his purposes. The crowds proclaim Jesus as God's representative, one who would set forward the divine purpose" (Morris 1992:523).

<sup>134</sup> According to Brunson (2003:125), although Jesus is not termed explicitly as king, the identification of the Son of David as the royal coming one of Ps 118 (117 LXX) confirms his royal status and suggests to readers that Jesus is "the Davidic messianic king."

kingliness of the Messiah. Secondly, if “hosanna” retains any of its original significance<sup>135</sup> and so means a cry for deliverance as well as a declaration of praise, such implications of salvation are reminiscent of Mt 1:21 (“He will save his people from their sin”). This style of deliverance terminology naturally bears a New Exodus Motif (Baxter, 1999:78).

#### 4.2.3.3. Jesus at the Temple (Mt 21:12-17)

##### A comparison of the reading of the Greek texts of Ps 117:25 (LXX) with Mt 21:15

LXX	Mt 21:15
ὦ κύριε σῶσον δὴ ὦ κύριε	ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαβὶδ, ἠγανάκτησαν

##### ① *The structure of Mt 21:12-17*

Matthew follows Mk 11:15–17 in the first half of this pericope, in the cleansing of the temple (21:12-13). The second half of the pericope (21:14–17) is peculiar to Matthew (Hagner, 1995:599). Through the repetitions of the Ps 118 (117 LXX) citation (21:9 and 21:15), the current pericope (Mt 21:12-17) is connected with the previous pericope (Mt 21:1-11). Accordingly, Mt 21:1-17 should be understood as a textual unit (Weren, 1997:117).<sup>136</sup>

<sup>135</sup> The Hebrew root behind “hosanna” is *נשׂ* which signifies “deliver” and has salvific overtones (Brown, 1979:446-48).

<sup>136</sup> According to Weren (1997:118), there are numerous repetitions in the two



② *The New Exodus Motif in Mt 21:12-17*

In keeping with the ideas of Isaiah's New Exodus hope and the formal entry pattern, Jesus arrives in Jerusalem, and goes into the Temple (Mt 21:12).<sup>137</sup> After cleansing the Temple,<sup>138</sup> Jesus heals the blind and the lame there (Mt 21:14) and then the children exclaim ὡσαννὰ τῷ υἱῷ Δαυίδ, an allusion to Ps 118 (117 LXX):25 (Mt 21:15). Matthew connects Jesus' healing in the Temple with the messianic title "Son of David." Brunson (2003:127) insightfully states the link between the two:

Matthew alone records the single Synoptic instance of Jesus healing in the temple, obviously evoking Mt 11:2-6, where in response to the Baptist's questioning whether Jesus was the coming one, Jesus had indicated that the healing of the blind and lame is a sign that the eschatological age prophesied by Isaiah has arrived. Now the coming one enters the temple, acclaimed as the messianic king, and confirms his role as the one who brings eschatological salvation through the highly symbolic act of healing and including the excluded. The healing of the blind especially underlines his identity as Son of David, for Matthew has twice before joined such healing with Davidic acclaim, and he does so a third time here (Mt 9:27; 20:29-34; 21:14-15).

When Matthew links the healing ministry of Jesus with the term "Son of David."

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passages: (1) the combination of κράζω and λέγω; in both cases it is followed by the shout "Hosanna to the Son of David" (2) there is a pattern of asking and answer caused by the cries of Hosanna, first those in the city responded by the multitudes, second the religious authorities answered by Jesus.

<sup>137</sup> Originally, Ps 118 offers a picture of a festive procession to the Temple. In v 19 "the gates of righteousness" are mentioned; in v 20 "the gate of the Lord"; and in v 26 "the house of the Lord" (Weren, 1997:134).

<sup>138</sup> Kennard (1948:176) infers that the main purpose of Jesus' entry into Jerusalem is to cleanse the temple.

he connects healing with restoration and deliverance, i.e. the motif of the New Exodus (Rapinchuk, 1996:233).

#### 4.2.3.4. The Parable of the Wicked Tenants (Mt 21:33-44)

##### A comparison of the reading of the Greek texts of Ps 117:22-23 (LXX) with Mt 21:42

LXX	Mt 21:42
<sup>22</sup> λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας <sup>23</sup> παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν	Λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

##### ① *The structure of Mt 21:33-44*

According to Ellis (2000:52), the pericope (Mt 21:33-44) may be outlined:

Opening text (21:33): allusion to Is 5:1

Exposition (21:33-41): Jesus' parable

Closing text (21:42): Ps 118:22f. with an allusion to Is 28:16; 8:14

Second closing text (21:43-44): allusions to Dn 2:34f., 44f.

② *Comparison with Mk 12:1-12*

Matthew depends on Mark for this parable and the closing scene. Mark has the identical citation in this pericope, so Matthew borrowed it from Mark without changing anything (Menken, 2004:73).

③ *The introductory formula in Mt 21:42*

Like Mark, Matthew also introduces the Scriptural reference with a rhetorical question οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς.<sup>139</sup> There are differences between the two. Matthew alters Mark's οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε into οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς so as to “escalate οὐδε (not even) into οὐδέποτε (never).”<sup>140</sup> He transforms Mark's τὴν γραφὴν (the direct object in the singular) to ἐν ταῖς γραφαῖς (a prepositional phrase in the plural). Matthew makes these modifications to intensify the guilt of the religious authorities (Gundry, 1994:429).

④ *Isaiah's eschatological Temple Motif in Mt 21:42*

As with Mark, Mt 21:42 also depicts Jesus as the κεφαλὴν γωνίας reflected in the Isaianic eschatological New Temple by means of his quotation of Ps 118 (117 LXX):22 in the exposition at Mt 21:33-44. In the post-resurrection era the temple-stone theme was expanded to contain the text from Is 8:14; 28:16 and to incorporate all saints as stones in Yahweh's eschatological temple (Eph 2:19-

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<sup>139</sup> According to Hagner (1995:622), this is the formula favored by Matthew. See 12:3, 5; 19:4; 21:16; 22:31.

<sup>140</sup> The condemnation obviously concerns not knowledge of Scripture, but understanding and taking it to heart (Davies and Allison, 2000:185).

22; 1 Pt 2:4-10) (Ellis, 2000:57).

As already mentioned above, since Matthew copied the Ps 118 (117 LXX) quotation from Mark without transforming anything (Menken, 2004:72), the function of the citation is similar to that in Mark, except for Matthew's emphasis on the serious consequence of rejecting Jesus as stated in vv 43-44.<sup>141</sup> The stone citation (21:42) serves as a fitting bridge between the religious authorities' opposition to Jesus in the Triumphal Entrance (21:1-11) and severe woes (Mt 23:37-39) that follow immediately after this encounter (Brunson, 2003:128-129).

#### 4.2.3.5. The Lament over Jerusalem (Mt 23:37-39)

##### A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Mt 23:39

Ps 117:26 (LXX)	Mt 23:39
εὐόδωσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου	λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

##### ① *The structure of Mt 23:37-39*

The next outline may be suggested: (1) lament (23:37); (2) judgment (23:38); and (3) promise or condition (23:39).

<sup>141</sup> Matthew's stone motif of 21:42 is expanded in 21:44; rejection of God's elected stone leads to individual demolition (Brunson 2003:129).

② *The difference between Mt 23:3-7 and Lk 13:34-35*

Matthew's "lament over Jerusalem" (23:37-39) has a parallel in Lk 13:34-35, and must come from Q (Menken, 2004:74). They differ in position. While Luke placed it in his Travel Narrative *prior* to the Entry, Matthew puts the lament after Jesus' Entrance into Jerusalem. Luke's lament can be connected with the Entry as a conditional prediction that offers Jerusalem an opportunity to receive her Messiah and avoid judgment (Verseput, 1994:117; Allison, 1983:77-78). By placing it after Jesus' arrival in Jerusalem, Matthew excluded this alternative and points instead to the Second Advent of Christ as the time when Ps 118 (117 LXX) will be used to acknowledge the Messiah (Hill, 1972:316; Morris, 1992:592; Keener, 1999:558-59).

③ *The New Exodus Motif in Mt 23:37-39*

The third quote from Ps 118 (117 LXX) in Matthew is found in the lament over Jerusalem (23:37-39). Jerusalem has hindered Jesus' aspiration to gather her children (v 37). Accordingly, their house will be left desolate to them (an allusion to the fall of Jerusalem and the temple) (v 38), and they will not see Jesus again until they say εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. This is another citation from Ps 118 (117 LXX):26<sup>142</sup> (Menken, 2004:74). The same phrase was cited in 21:9 when Jesus was welcomed as the Davidic Messianic king that ends the ongoing Exile and brings a New Exodus. Mt 23:37-39 points to the end of time when the Israelites will say εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (Menken,

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<sup>142</sup> The quotation agrees verbatim with the LXX. D has θεοῦ instead of κυρίου.

2004:74). When Jesus will appear again they will recognize Jesus as ὁ ἐρχόμενος ἐν ὀνόματι κυρίου who completely ends the continuing Exile and brings final Exodus. Matthew's last citation of Ps 118 (117 LXX) provides an appropriate conclusion to Jesus' public teaching and recapitulates the themes which the poem presents throughout the Gospel: the history and fate of Israel rely on her reaction to ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (Brunson, 2003:131).

#### **4.2.3.6. The Lord's Supper (Mt 26:17-30)**

##### ① *The structure of Mt 26:17-30*

Mt 26:17-30 includes four consecutive scenes: the preparation for Passover (26:17-19), the prediction of Judas' betrayal (26:20-25), the last supper (26:26-29), and the singing (26:30).

##### ② *The New Exodus Motif in Mt 26:26-30*

Except for six differences from the text of Mk 14:22-26, Mt 26:26-30 follows Mark.<sup>143</sup> One of the six is that Matthew adds the expression "for the forgiveness of sins (v 28)" to Mk 14:24. According to Wright (1996:577), the forgiveness of sins indicates "return from Exile," i.e. New Exodus.<sup>144</sup> Accordingly, in Matthew,

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<sup>143</sup> Cf. Hagner (1995:771) for the six differences.

<sup>144</sup> Lm 4:22, which summarizes in effect the whole line of thought in Is 40-55, says "The punishment of your iniquity, O daughter Zion, is accomplished; he will keep you in Exile no longer."

through the Passover meal,<sup>145</sup> Jesus implies “a second exodus” (Davies and Allison, 2000:477).

The relationship between the Last Supper and the Passover meal is particularly important in a New Exodus scheme and influences the interpretation of Ps 118 (117 LXX) as the praise sung at Passover, for in such a framework “the Supper symbolizes the new Passover rite, and the Hallel becomes the song of the New Exodus” (Brunson, 2003:132).

### 4.3. Summary

The Exile and Restoration motifs in Matthew and the function of Ps 118 (117 LXX) in Matthew in relation with the themes were surveyed. The words and phrases associated with the motifs are scattered throughout the First Gospel. Matthew’s prologue with its genealogy hints at Matthew’s intention with emphasis of the Exile as an important period in the history of Israel. In the subsequent narratives, Matthew employs Exile languages and phrases to expand on the implications of Jesus’ ancestry. These are: σώσει τὸν λαὸν αὐτοῦ (1:21a); ἀπὸ τῶν ἁμαρτιῶν αὐτῶν (1:21b); τὸ ὄνομα αὐτοῦ Ἐμμανουήλ (1:23); ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου (2:15); and Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσὶν (2:18). In the Galilee section, the same motifs can be found. They are conspicuous in the first part of the Sermon on the Mountain (5:1-12) and in Jesus’ invitation (11:28-30). In the Way section, the

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<sup>145</sup> According to Wright (1996:559), “Passover looked back to the exodus, and on to the coming of the kingdom. Jesus intended this meal to symbolize the new exodus, the arrival of the kingdom through his own fate.”

Mount of Transfiguration scene (17:1-8) and the Son of Man saying (20:28) are connected with these motifs. In the Jerusalem section the Entrance (21:1-11) and Jesus' word on the cross (27: 46) are linked with these motifs.

The references from Ps 118 (117 LXX) in Matthew are associated with the New Exodus Motif:

- In the Baptist's Question of Mt 11:2-6 Matthew connects the technical messianic term ὁ ἐρχόμενος in the first allusion to Ps 118 (117 LXX) with the references echoing Isaiah's expected healing ministry. Matthew depicts Jesus as the Messiah who comes to end the Exile and to bring about Isaiah's curing, i.e. the New Exodus.
- In the Triumphal Entry narrative of Mt 21:1-11 Matthew changes Mark's material and adds the expression "to the son of David" to the Hosanna of Mark in his first citation from Ps 118 (117 LXX). Matthew portrays Jesus as the Davidic Messiah who enters Jerusalem to end the Exile and to bring about Isaiah's New Exodus.
- Unlike Mark, Matthew associates Jesus' healing at the Temple of Mt 21:12-17 with the messianic title "Son of David" in his second allusion to Ps 118 (117 LXX). Matthew describes Jesus as the Messiah who brings about restoration and salvation, i.e. the New Exodus.



- In the parable of the Wicked Tenants of Mt 21:33-46 Matthew identifies Jesus as the κεφαλήν γωνίας of Ps 118:22 (117:22 LXX) which will build Isaiah's eschatological New Temple, the messianic Israel, by means of his death and resurrection.
- In the Lament over Jerusalem of Mt 23:37-39 Jesus is depicted as ὁ ἐρχόμενος ἐν ὀνόματι κυρίου of Ps 118:26 (117:26 LXX) who terminates the ongoing Exile and brings about the ultimate Exodus.
- The last allusion to Ps 118 (117 LXX) is found in the context of the Lord's Supper. Here two points need to be noted. Firstly, Matthew adds to Mk 14:24 the phrase "for the forgiveness of sins" which is closely associated with the New Exodus. It implies that, in Matthew, through the Passover meal, Jesus inaugurates a New Exodus. Secondly, Matthew contains Mark's liturgical allusion to the second part of the Hallel (Ps 115-118) as the conclusion of the Last Supper. The singing of the Hallel from Ps 118 (117 LXX) ensures that the Lord's Supper is interpreted in a Passover setting. The Supper is seen as "a new Passover rite" and "the Hallel the hymn of the New Exodus" (Brunson, 2003:132).

## Chapter 5 Luke-Acts

### 5.1. The General Context of Luke-Acts

#### 5.1.1. The Exodus Motif in Luke-Acts

Luke's Exodus Motif is noticeable in the Magnificat (Lk 1:46–55), the Benedictus (Lk 1:67-80); the Transfiguration (Lk 9:28-36); the sending out of the Seventy (Lk 10:1-12); the Beelzebul Controversy (Lk 11:14-23); Stephen's Speech (Ac 7: 1-57); and Paul's Speech in the synagogue of Antioch in Pisidia (Ac 13:14-52).

The Magnificat (Lk 1:46–55) and the Benedictus (Lk 1:67-80) utilize the OT allusions in order to praise God's great acts. Of them, the two phrases, *βραχίων αὐτοῦ* (his arm) in v 51 and *ἐπισκέπτομαι* (visit) in v 68 are closely connected with the Exodus Motif. In the Exodus tradition the outstretched arm of God appears repeatedly as an image of God's mighty power to redeem Israel from bondage in Egypt. In reference to God's rescue of Israel, Moses depicts Yahweh's "strong hand and outstretched arm" in an identical parallel "with great terror and with miraculous signs and wonders" (Dt 26:8). Israel's salvation and all the miracles accompanying it are included in the image of Yahweh's outstretched arm (Ryken, Wilhoit, and Longman III, 1998: 43).

The term *βραχίων* is often found in the OT, especially in the Book of Exodus (Ex

6:1, 6; 15:16). The expression is important to Luke as a depiction of God's coming deliverance in the Messiah Jesus (Lk 1:78; 7:16; 19:44; and Ac 15:14). Within the praise, the recurrence of ἐπεσκέψατο in 1:68 and ἐπισκέπτομαι in 1:78 makes it plain that Yahweh's visitation<sup>146</sup> comes in the Messiah's visitation (Bock, 1994:178-179).

Compared with the two other Synoptics, Luke's transfiguration narrative (Lk 9:28-36) is shorter at several points. But interesting is Luke's comment that Moses and Elijah were discussing his ἔξοδος (Lk 9:31) (Nixon, 1963:16). By his unique reference of the "Exodus" Luke underscores the suffering that Jesus is headed toward. Exodus is a pattern for the final event in Yahweh's plan. Jesus' death and what happened thereafter recall a deliverance of the past. Christ's passion and final glory are depicted as part of an Exodus, a great travel that Jesus is undertaking (Bock, 1994:863).

The narrative of the Mission of the Seventy, recorded in Lk 10:1-12, seems to be based on an Exodus Motif. It recalls the appointment of the seventy elders by Moses (Ex 24:1, 9), probably combining it with the fact that Jacob's original progeny in Egypt numbered seventy people (Ex 1:5) (Piper, 1957:19).

Most scholars (Bock, 1996:1079; Casey, 1982:97; Leaney, 1971:189) regard the expression, δακτύλῳ θεοῦ (the finger of God) in Lk 11:20 as an allusion to Ex 8:19. "The image is often used for God's activity and intervention, whether in

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<sup>146</sup> According to Marshall (1978:90), a reference to God's visitation can refer either to a gracious visit (Ps 8:4) or to judgment (Jr 44:13).

creation, miracles, or the giving of the law” (Dt 9:10; Ps 8:3 etc.) (Bock, 1996:1079). Luke’s interest is the dynamic might of God manifested in Jesus’ exorcisms (Casey, 1982:97).

In Ac 7, Stephen’s Speech begins with a survey of OT history. Its main attention is paid to the Exodus. Nixon (1963:22-23) pinpoints it:

There is a clear parallel between Moses the redeemer rejected by his people who worshipped idols, and Jesus the Redeemer rejected by His people who used the Jewish cultus in an idolatrous way. It is on the people that the greatest emphasis is laid. It is ‘our fathers’ (7:11, 12, 15, 19, 38, 39, 44, 45) who were involved and he can therefore round on them and say ‘As your father did, so do you’. He can go on to say that it was ‘you who received the law as delivered by angels and did not keep it (7:53)’. They are ‘stiffnecked (7:51 cf. Ex 32:9 and God’s desire to make a new nation)’; they are ‘uncircumcised (7:51 cf. Lv 26:41); they resist the Holy Spirit (7:51 cf. Is 63:10 and its Exodus context).

There is another review of the history of Israel in Paul’s speech at Pisidian Antioch (Ac 13:14ff.). In Antioch, the apostle begins with a reference to the Exodus (Ac 13:17-20), because in it he sees the first instance in which the coming of Messiah is proclaimed (Piper, 1957:9).

### **5.1.2. The New Exodus Motif in Luke-Acts**

Luke describes the whole travel of Jesus as his “Exodus” which is going to be fulfilled in Jerusalem (Lk 9:31). In so doing, he thinks particularly of the

eschatological New Exodus which is depicted in Isaiah 40-66.<sup>147</sup> Not merely does this match well Luke's eschatological viewpoint and massive interest in the book of Isaiah<sup>148</sup>, but it also corresponds with his unique Christology, which concentrates special attention on "Jesus' role as Davidic messiah, Isaianic servant and prophet like Moses." Luke understands Jesus as Davidic king who (like Moses) brings an eschatological New Exodus to his people through suffering as the Lord's servant. The New Exodus idea goes on in Acts, where Jesus' apostles follow the New Exodus way of deliverance formed through his whole life (Strauss, 1995:304).

#### **5.1.2.1. Luke**

Like Mark and Matthew, Luke can also be divided into the following three sections according to the localities of Jesus' activity: "Jesus' ministry In Galilee" (4:16-9:50), "On the Way" (9:51-19:27), and "At Jerusalem" (19:28-24:53). Each of them is filled with imagery drawn from the Isaianic picture of eschatological salvation, including "comfort and consolation, healing and release of prisoners, sight for the blind, light for the Gentiles, Spirit-anointing and the proclamation of good news." It is no wonder, then, that Luke would also develop the Isaianic New Exodus Motif, of which the Exodus of the people of Israel from Egypt under Moses' leadership is a prototype (Strauss, 1995:298).

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<sup>147</sup> A numerous recent studies review the Lukan writings in light of the Isaianic New Exodus program. Cf. (Seccombe, 1981:252-59); (Sanders, 1982:144-55); (Strauss, 1995); (Turner, 1996); (Denova, 1997); (Pao, 2000).

<sup>148</sup> According to Koet (2005:79-80), there are nine explicit Isaiah quotations (four in Luke and five in Acts) in the Lukan writings, i.e., Is 40:3-5 (Lk 3:4-6); Is 61:1-2a (Lk 4:18-19); Is 56:7 (Lk 19:46); Is 53:12 (Lk 22:37); Is 66:1-2a (Ac 7:49-50); Is 53:7-8c (Ac 8:32-33); Is 55:3 (Ac 13:34); Is 49:6 (Ac 13:47) and Is 6:9-11a (Ac 28:26-27).

### 5.1.2.1.1. The prologue (Lk 1:1-4:15)

#### *The Proclamation of John the Baptist (Lk 3:4-6)*

Like Mark, Luke begins his account of the ministry of John with the inaugural passage of the New Exodus from Is 40:3-5 in Lk 3:4-6. Is 40:3 is also quoted in Mk 1:3, in Mt 3:3 and Jn 1:23. But Luke's citation is different from those of the other Gospels. Unlike Matthew, Mark and John, Luke's citation is longer. He extends the quotation to v 5,<sup>149</sup> i.e., vv 3-5,<sup>150</sup> perhaps to reach the expression "all flesh<sup>151</sup> shall see the salvation of God" (Strauss, 1995:298-299).<sup>152</sup> Isaiah's New Exodus text, which announces the salvation of the gentiles, is remarkable. Although Luke uses the phrase only three times, he does use it at very important places. When he is brought to be presented in the Temple, Simeon asserts that his eyes had seen God's salvation (2:30). The same expression appears at the end of his work. Paul announces that *the Yahweh's salvation* is sent to the gentiles (Ac 28:28) (Koet, 2005:82).

In Lk 3:4, the reference to a road prepared for the coming of the Lord who brings salvation parallels the Isaianic New Exodus theme of God visiting his

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<sup>149</sup> Luke omits Mark's reference to Mt 3:1 and uses it elsewhere, i.e., in Lk 7:27, which describes an Elijah-like figure who will precede the coming of God's deliverance (Bock, 1994:290).

<sup>150</sup> While the first exodus concentrated on Yahweh leading his people out of Egypt to the promised land, the eschatological New Exodus begins with the glorious return of Yahweh to his people (Is 40:3-5) (Strauss, 1995:298).

<sup>151</sup> For Luke the *πᾶσα σὰρξ* echoes the universalism of 2:32 (Nolland, 1989:144).

<sup>152</sup> According to Decock (2001:76), here Is 40:5 is interpreted messianically: Jesus is the salvation of God, and he is the salvation whom all flesh shall see.

people.<sup>153</sup> Strauss (1995:299) observes that Luke repeats the motif in his Gospel:

In Lk 1:68, 78, Zechariah announces that the Lord has “visited” (ἐπισκέπτομαι) and “accomplished redemption” for his people by raising up the horn of salvation in David’s house (v 68) and through the visitation of the ἀνατολή from on high (v 78). This theme is picked up in Lk 7:16 where, following Jesus’ raising of the widow’s son, the people proclaim that “God has visited his people!” In the pericope which immediately follows, Jesus responds to John’s question concerning his identity with the Isaianic signs of eschatological salvation (7:18-23). The theme of “visitation” reaches something of a climax in 19:44, where, following the rejection of Jesus by the Pharisees at his Jerusalem approach (19:37-40), Jesus predicts the destruction of Jerusalem “because you did not recognize the time of your visitation (ἐπισκοπή)” (vv 41-44). Jesus’ whole ministry culminating in his death in Jerusalem is thus viewed as the visitation of God to his people.

#### **5.1.2.1.2. The Galilee section (Lk 4:16-9:50)**

The first section also has New Exodus Motifs. These are conspicuous in the Nazarean Synagogue Account (4:16-21), John the Baptist’s Question (7:18-23) and the Transfiguration on the Mountain (9:28-36).<sup>154</sup>

##### *The Nazarean Synagogue Account (Lk 4:16-21)*

Most scholars (e.g., Decock, 2001:38; Bock, 1994:405; Casey, 1982:91) see the

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<sup>153</sup> In Is 40-55, Yahweh himself comes to his people, delivering them through his messianic envoy.

<sup>154</sup> Since the Baptist’s question contains a Ps 118 (117 LXX) allusion, it will be discussed in 5.2.3.2.

Is 61:1-2 reference in this pericope,<sup>155</sup> with Is 58:6 as part of it. According to Casey (1982:91-92), the quotation by Jesus of Is 61:1-2 and 58:6 reminds readers of the Servant of the Lord and his role in bringing about deliverance that is shown in the New Exodus, “a salvation outlined through the metaphors of freedom, sustenance, and vision, and one which may well be enriched through the concept of the bringing in of the eschatological Jubilee year.”

### *The Transfiguration (Lk 9:28-36)*

The Transfiguration Narrative is contained in all the Synoptics: Mk 9:2-8; Mt 17:1-8; Lk 9:28-36. But Luke alone mentions what Moses and Elijah spoke about with Jesus on the mountain (9:31). They spoke of the *ἐξοδος*<sup>156</sup> which Jesus was to fulfill in Jerusalem. The end of the Isaianic New Exodus is Jerusalem/Zion (Is 35:10; 40:9; 51:11), where the glory of the Lord will be revealed (Is 40:5; 52:10) and where he will reign as king (Is 52:7). In Luke’s Gospel, the stress is on Jerusalem as Jesus’ destination. It is there where he accomplishes his *ἐξοδος*, ending in his resurrection, ascension and heavenly enthronement (Strauss, 1995:299-300).

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<sup>155</sup> Is 61 takes place six times in Luke-Acts (Lk 2:18; 4:18; 7:22; Ac 4:17, 27; 10:38); twice in material taken from Q and four times in Luke’s special material (Decock, 2001:79).

<sup>156</sup> The word was translated by scholars into “death,” “end,” “departure,” “going out” and so on. But it is best to leave this term in the original, untranslated (Mánek, 1958:12).



#### **5.1.2.1.3. The Way section (Lk 9:51-19:27)<sup>157</sup>**

Luke's way section (the so-called "Lukan Travel Narrative") forms a distinctive feature of the structure of Luke's Gospel. It distinguishes Luke's structure from that of Mark and Matthew. Here Luke leaves the order of Mark and inserts mainly material of a different tradition (Denaux, 1997:271). According to Strauss (1995:285), Luke understands the Travel Narrative as a New Exodus where Jesus guides God's people, according to the model of Is 40-55.<sup>158</sup>

#### **5.1.2.1.4. The Jerusalem section (Lk 19:28-24:53)**

Luke depicts Jesus as both the Davidic messiah<sup>159</sup> in the Triumphal Entry (19:28-40) and as Isaiah's suffering servant in Lk 22:37, quoting Is 53:12 (Strauss, 1995:305).<sup>160</sup>

### **5.1.2.2. Acts**

In Acts as well as in his Gospel, Luke develops the Isaianic New Exodus Motif. According to Pao (2000, 45-50), a variety of motifs controlling the story of Acts find their basis and meaning in Is 40:1-11, which serves as the introduction to Is

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<sup>157</sup> Whether this journey section ends with 18:14, 19:27/28 or 19:44/46/48 is a matter of dispute. Cf. Denaux (1993:359-92).

<sup>158</sup> As mentioned above, in Is 42:14-16, Yahweh leads his people in a way they do not know.

<sup>159</sup> The closest link between the coming Davidic king and the New Exodus Restoration is found all over the OT and intertestamental literature (Jr 23:5-6; Pss. Sol 17:21-26; 4 Ezk 13:9-11, 37-39, 49), particularly in Isaiah (11:1-16; 55:3).

<sup>160</sup> The relation between "the Isaianic Servant" and "the New Exodus" will be discussed in 5.2.3.3. Cf. Strauss (1995:288-92).

40-55. It sets the stage for the progress of the diverse ideas in Is 40-55. Is 40:1-11 itself is made up of four elements – the Restoration of Israel (1-2), Universal Revelation of the Glory/Salvation of the Lord (3-5), the Power of the Word of God (6-8), The Restoration of Israel (9-11) – and these ingredients become thematic prologues to the different emphases of Is 40-55. These motifs are in line with the ones dominating the Book of Acts.

#### **5.1.2.2.1. The Restoration of Israel in Acts**

In the Isaianic New Exodus scheme, several correlated motifs are linked to the anticipation of the restoration of the people of God: “the Reconstitution of Israel (49:6; 63:17), the Ingathering of the Exiles (35:8-10; 43:5-7), the Community of the Spirit (42:1; 44:1-4), the Rebuilding of the Davidic Kingdom (9:6-7; 16:4-5; 55:3), Repentance and the Turn to the Lord (59:1-2; 64:11-12) and the Inclusion of the Outcasts (11:12; 56:8)” (Pao, 2000:112-21).

In the early chapters of Acts (1-8), one can also find the motifs linked to Isaiah’s hope of the restoration of the people of God. Firstly, the Reconstitution of Israel can be seen in the narrative of the selection of Matthias in Ac 1:12-26. Secondly, the motif of the Ingathering of the Exiles is found in the Pentecost event of Ac 2 where the ingathering of the Jews from every nation (Ac 2:5) is stressed. Thirdly, the description of the church community in Acts as an eschatological community of the Holy Spirit is expressed by the insertion of the Isaiah reference in Ac 2:17, “in the last days (ἐν ταῖς ἐσχάταις ἡμέραις).” Fourthly, the motif of the Rebuilding

of the Davidic Kingdom is found in Ac 13:34, in the citation from LXX Am 9:11-12 (“After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up.”) in Ac 15:16 etc. Fifthly, the idea of Repentance and the Turn to the Lord is shown in Ac 2:38, where the call to repentance is the focus of Peter’s speech, and in Ac 3:19, where, a call to repentance is issued in association with the plan of restoration. Lastly, the motif of the Inclusion of the Outcasts is found in the narrative of the Ethiopian eunuch (8:26-40) (Pao, 2000:123-40).

#### **5.1.2.2.2. Universal Revelation of the Glory/Salvation of the Lord in Acts**

In Is 40:5, the universal manifestation of the glory of God is highlighted. In the development of the narrative of Acts, Luke also emphasizes the universalism. Luke’s universalism is closely connected with the Gentile mission. When Jesus has fulfilled his Jerusalem “Exodus,” the Gentiles will experience salvation. The identical Greek expression of Is 40:5 τὸ σωτήριον τοῦ θεοῦ is found in Ac 28:28 with reference to the Gentile mission. In Acts, Luke frequently makes use of Isaianic allusions to confirm God’s programme to bring salvation to the Nations (Ac 13:47; 26:23; cf. 1:79; 2:32) (Strauss, 1995:299).

#### **5.1.2.2.3. The Word of God in Acts**

The third element of the Isaianic programme is the power of the word of God (Is 40:6-8). In Acts, the word of God is also significant in the development of the

narrative.<sup>161</sup> It is an active agent that travels to the end of the world.<sup>162</sup> The aim of this journey is to overcome the earth and to create a community as the true Israel. Even when the suffering of the servants of the word is stated all over Acts, the word itself is depicted as unbeatable (Pao, 2000:176).

## 5.2. The Ps 118 quotations and allusions in Luke-Acts

### 5.2.1. The OT in Luke-Acts<sup>163</sup>

#### 5.2.1.1. Luke

Luke's Gospel includes roughly 25 citations, about the same as Mark's and half the number of Matthew's. Keeping in mind that Luke is almost twice as long as Mark, one can say that Luke's quotations from the OT are about half as frequent as in other Synoptic Gospels (Moyise, 2001:45). Like Mark, Luke's OT citations are taken primarily from the Septuagint, although there are variations (Evans, 1992:586). Most of the quotes in Luke's Gospel derive from Mark. Unlike Matthew, Luke has not greatly added to them (Moyise, 2001:52).

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<sup>161</sup> The term *λόγος* appears frequently in Acts. The expression *ὁ λόγος τοῦ θεοῦ* is found in 4:4; 6:2; 8:14; 11:1; 13:5, 7, 46; 18:11 while the phrase *ὁ λόγος τοῦ κυρίου* is seen in 8:25; 13:44, 48; 15:35, 36; 16:32; 19:10.

<sup>162</sup> The itinerary of the Word of God is: Jerusalem (6:7) → Samaria (8:14) → Caesarea (11:1) → Salamis of Cyprus (13:5) → Pisidian Antioch (13:26) → Perga (14:25) → Antioch (15:35) → Philippi (16:32) → Beroea (17:11) → Corinth (18:5) → Ephesus (19:10) → Roma (28:31).

<sup>163</sup> Cf. (Manson, 1951-52:312-32); (Sanders, 1975:75-106); (Clarke, 1979 [1922]:2.66-105); (Talbert, 1984); (Bock, 1987); (Bruce, 1987:71-79); (Barrett, 1988:231-44); (Evans, 1992:579-90); (Evans and Sanders, 1993); (Bauman, 2002:433-35); (Fenske, 2002:54-70); (Fischer, 2003:199-220); (Williams, 2003:181); (Trull, 2004:194-214; 432-48); (Croatto, 2005:451-65); (Koet, 2005:79-100); (Porter, 2006:104-26).

### 5.2.1.2. Acts

With one exception (8:32), all OT citations in Acts are found in the preaching (Moyise, 2001:61). According to Bock (1998:200), most passages are christological, stressing Jesus as the fulfilment of messianic and Davidic hope or focusing on how he fulfils promises connected with the eschatological activity of God or of the righteous sufferer. For this, the Psalms, Isaiah, Joel and Amos play a noticeable role (Ps 2:7 in Ac 13:33; Ps 16:10 in Ac 2:25–28, 13:35; Ps 110:1 in Ac 2:34–35; Ps 118 (117 LXX):22 in Ac 4:11; Ps 132:11 in Ac 2:30; Is 53:7–8 in Ac 8:32–33; Is 55:3 in Ac 13:34; Am 9:11–12 in Ac 15:15–17; Jl 2:28–32 in Ac 2:17–21).

### 5.2.2. The Psalms in Luke-Acts

According to Doble (2004:83), Luke made much of Jesus' story as the fulfilment of the OT, concentrating especially on Psalms. There are fourteen Psalm quotations in Luke-Acts.<sup>164</sup> Four of them are from Ps 118 (117 LXX). The quotations appear in Lk 13:35 (Ps 118[117 LXX]:6), Lk 19:38 (Ps 118[117 LXX]:26), Lk 20:17 (Ps 118[117 LXX]:22), and Ac 4:11 (Ps 118[117 LXX]:22). Whereas the first citation appears in a different place in Matthew's Gospel, the second and last are distinctively Lukan. The third quotation is shared with Mark and Matthew (Wagner, 1997:156-57).

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<sup>164</sup> Six in Luke and eight in Acts.

### 5.2.3. The interpretation of Ps 118 by Luke

Ps 118 (117 LXX) is most referred to in Luke-Acts. There are four explicit quotations and at least six allusions to Ps 118 (117 LXX) in the Lukan writings with the New Exodus Motif in each reference.

#### 5.2.3.1. Mary's Song (Lk 1:46-55)

##### A comparison of the reading of the Greek texts of Ps 117:15-16 (LXX) with Lk 1:51

LXX	Lk 1:51
<sup>15</sup> φωνὴ ἀγαλλιᾶσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων <u>δεξιὰ κυρίου</u> ἐποίησεν δύναμιν	Ἐποίησεν κράτος ἐν <u>βραχίονι</u> αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
<sup>16</sup> δεξιὰ κυρίου ὑψώσέν με <u>δεξιὰ κυρίου</u> ἐποίησεν δύναμιν	

#### ① *The structure of Lk 1:46-55*

Mary's song can be divided into two parts (vv 46–50; 51–55). Nolland's division (1989:170) is:

The opening statement of the second strophe picks up the verb of v 49a and reexpresses God's act with allusion to New Exodus typology. This opening statement is expanded by vv 51b–54a. The content of God's saving intervention is expressed negatively as the scattering of the proud (in v 51b), and positively as the taking of the part of Israel (in v 54a). Between these two statements as framework are set two pairs of

subordinate antitheses (vv 52 and 53) arranged chiastically (vv 52a and 53b correspond, as do vv 52b and 53a) and having the form of reversal statements. The strophe concludes with vv 54b–55, which takes up the mercy theme from the conclusion of the opening strophe.

## ② *The New Exodus Motif*

Luke's first possible allusion to Ps 118 (117 LXX) is found in the phrase βραχίων αὐτοῦ (his arm) in v 51a. V 51a adds the wording "with his arm" to the expression from v 49, "he has performed mighty deeds." According to Bovon (2002:62), "the prototype of such a deed by God with his 'arm' is the exodus from Egypt." The arm imagery is found only twice in the NT. Both occasions are in the Gospels (Lk 1:51 and Jn 12:38 [Is 53:1]), and both cite or allude explicitly to an OT passage. Jn 12:38 connects the miracles of Jesus with the arm of the Lord in the same way Deuteronomy associated Yahweh's miraculous events with the action of his arm. Although the NT never directly connects them, it was the same arm that stretched out to deliver God's people from slavery in Egypt that was outstretched on the cross to rescue the saints from bondage to death (Ryken, Wilhoit, and Longman III, 1998:44). According to Nolland (1989:71), βραχίων αὐτοῦ is a frequent OT imagery for Yahweh's might, especially as demonstrated in the historical Exodus (e.g., Ex 6:1, 6; 15:16; Dt 3:24; Jr 39:21; cf. Ac 13:17) and in the eschatological New Exodus passages (Ezk 20:33, 34; Is 51:5, 9; 52:10; 53:1).

### 5.2.3.2. John the Baptist' Question (Lk 7:18-23)

#### A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Lk 7:19

LXX	Lk 7:19
<p>εὐόδωσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p>ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;</p>

#### ① An possible allusion to Ps 118 (117 LXX): ὁ ἐρχόμενος in Lk 7:19

Like Matthew, Luke also reports John the Baptist's question (Lk 7:18-23). Luke alludes to Ps 118 (117 LXX) in the question that the Baptist sends two of his disciples to ask of Jesus: σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον<sup>165</sup> προσδοκῶμεν (Are you the one who is to come, or are we to wait for another?) (7:19).<sup>166</sup> The term ὁ ἐρχόμενος alludes to Ps 118 (117 LXX):22. In Lk 13:35 and 19:38 the expression is more closely connected with the psalm.

#### ② The New Exodus Motif in Lk 7:19

According to Brunson (2003:113), "both from the question and Jesus' response

<sup>165</sup> In the question of the Baptist, the sole variation is the use of ἄλλον in Luke versus ἕτερον in Matthew, perhaps used synonymously (Bovon, 2002:278).

<sup>166</sup> Although Mt 11:3 states the Baptist's question with nearly the same wording, suggesting a common source for the episode, Luke alone reiterates the question (7:20). This Lukan repetition stresses Jesus' identification with ὁ ἐρχόμενος (Wagner, 1997:162).



it is apparent that messianic expectation is at stake, and thus that the term ὁ ἐρχόμενος as in the Baptist’s preaching, is invested with messianic significance.”<sup>167</sup> In reply to John’s question regarding his identity, Jesus mentions Isaianic signs of eschatological deliverance (Strauss, 1995:299). Luke seems to describe Jesus as the Messiah who visits his people to bring about Isaiah’s New Exodus.

### 5.2.3.3. The First Passion Prediction (Lk 9:22)

#### A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Lk 9:22

LXX	Lk 9:22
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

① *An allusion to Ps 118 (117 LXX): ἀποδοκιμασθῆναί in Lk 9:22*

After the confession of Peter that Jesus is “the Messiah of God,” the prediction of Jesus’ suffering and vindication is stated for the first time in Luke. Suffering was hinted at before (Lk 2:35; 5:35), but now it is explicit (Liefeld, 1984:923). Several more times Jesus announces his imminent suffering (9:44; 12:50;

<sup>167</sup> In Lk 3:15, “the coming one” was identified as the “Messiah” because people wondered whether John himself is the coming one, i.e. the Messiah (Decock, 2001:62).

13:31-33; 17:25; 18:31-33) (Bock, 1994:844).

The term Luke uses (in common with Mk 8:31) for “to be rejected,” ἀποδοκιμασθήναι alludes to Ps 118 (117 LXX):22: λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες (Snodgrass, 1983:100). “In the context of Jesus’ (and later the Church’s) conflict with the leaders of Israel, this faint echo of Ps 118 (117 LXX):22 will be amplified into a triumphant fanfare announcing that the words of the psalm find their fulfilment in Jesus’ death and resurrection (Lk 20:17; Ac 4:11)” (Wagner, 1997:162).

## ② *The New Exodus Motif in Lk 9:22*

As Green notes rightly, Luke’s Passion narrative is closely linked with Isaiah’s Righteous Suffering Servant (1992:300):

That Luke is interested in the Suffering Servant is manifest in the passion story itself. In the passion story (1) Jesus cites Is 53:12 as a general allusion to his suffering and death, thus communicating that in his passion he fulfills the role of the Suffering Servant; (2) Jesus is repeatedly declared innocent and acclaimed by the centurion as a “righteous man,” an allusion to Is 53:11 and Jesus’ suffering in Ac 3:13–14, where Jesus’ passion is described in words borrowed from Is 52:13–53:12); (3) Jesus refuses to speak in his own self-defense (23:9; Is 53:7); and (4) in his mockery, Jesus is called “the Chosen One,” a designation for God’s Servant (23:35; Is 42:1).

The Isaianic Suffering Servant is also closely connected to the New Exodus. Is

40-55 deals with the Servant's humiliation and vindication/exaltation and the salvation of God's people. "Unlike Cyrus, who accomplishes his task through power and military might, the Servant will 'justify the many' through humiliation and suffering (Is 53:11-12)" (Strauss, 1995:291).

#### 5.2.3.4. The Lament over Jerusalem (Lk 13:31-35)

##### A comparison of the reading of the Greek texts of Ps 117:25-26 (LXX) with Lk 13:35

LXX	Lk 13:35
<sup>25</sup> ὦ κύριε σῶσον δὴ ὦ κύριε εὐδόδωσον δὴ	ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε·
<sup>26</sup> εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

##### ① *The structure of Lk 13:31-35*

The first explicit citation of Ps 118 (117 LXX) is found in the lament over Jerusalem in Lk 13:34-35. This lament is the second section of Lk 13:31-35. Lk 13:31-35 goes on a thread connecting Jerusalem with Jesus' death, concentrating on Zion as the place where Jesus has to die. Luke's scene clarifies that Jesus' travel from Galilee to Jerusalem is not an escape from Herod, but the fulfilment of his destiny, his Exodus pronounced in Lk 9:31.

Jesus' trip carries on outside this city until the moment of his "Entrance" (Doble, 2004:86).

According to Bock (1996:1245), Lk 13:31-35 can be outlined:

- 1) The necessity of Jerusalem and the refusal to run (13:31-33)
  - a. Herod's intent: he wants to kill Jesus (13:31)
  - b. Jesus' response: he must go to Jerusalem (13:32-33)
- 2) Lament over Jerusalem (13:34-35)

② *Comparison with Matthew's Lamentation (Mt 23:37-39)*

Lk 13:31-33 has no Synoptic parallel, but 13:34-35 agrees nearly word for word with the lamentation in Mt 23:37-39 (Aland, 1985:212-213). Most scholars agree that Luke is utilizing material from Q and relocating the text (Bock, 1996:1243).

This first explicit citation of Ps 118 (117 LXX) comes as Jesus responds to the Pharisees' warning that Herod is seeking his life (Lk 13:31). The mention of Herod recalls the setting of the previous allusion to Ps 118 (117 LXX) (where John is in Herod's prison) and subtly underscores the link between the two uses of Ps 118 (117 LXX):26 (Wagner, 1997:163-64).

While Luke shares this citation and much of its situation (13:34-35) with Matthew (23:37-39), he drastically recontextualizes it (Doble, 2004:85-86).

Matthew places the lament after Jesus has arrived in Jerusalem, between the Woes (23:1-36) and the Apocalyptic Discourse (24:1-25:46). In this context, Ps 118 (117 LXX):26 refers to the end of the days. Luke, however, incorporates the episode into his long journey narrative (9:51-19:27), before Jesus' entrance into Jerusalem. Therefore, the wording of Ps 118 (117 LXX):26 most naturally refers to Jesus' expected arrival in Jerusalem (Wagner, 1997:163).

In 13:34, Jesus complains that he often wanted to gather in, love, and protect his people, but they were not willing. Consequently, judgment on the temple is proclaimed: "Your house is left to you desolate" (v 35a). A quote from Ps 118 (117 LXX) follows: "You will not see me until you say, 'Blessed is the one who comes in the name of the Lord' (v 35b)." They will not see him again before that day when he comes to be welcomed into Jerusalem as the end-time messiah. The words of hail are taken from Ps 118 (117 LXX):26, and are employed by the multitudes of disciples in an anticipatory way in 19:38 (Nolland, 1993a:742).

### ③ *Christological application in Lk 13:35*

Ps 118 (117 LXX):26 referred to the priests' benediction of those who came to worship in the temple, perhaps pilgrims led in procession by the king (Bock, 1996:1250). Luke reinterprets it christologically: "a Messianic exclamation and greeting, here referring to the (eschatological) moment when Israel will acknowledge Jesus as its Messiah" (Reiling and Swellengrebel, 1971:520). The keyword "the coming one" is messianic terminology in Luke's Gospel: in 3:15-16

and 7:19 this expression alludes to the coming messianic figure who brings God's salvation. In this pericope and in Lk 19:38 the phrase also has clear messianic overtones (Bock, 1996:1250).

### 5.2.3.5. The Additional Passion Prediction (Lk 17:22-25)

#### A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Lk 17:25

LXX	Lk 17:25
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

#### ① *The structure of Lk 17:22-25*

Luke's last possible allusion to Ps 118 (117 LXX) is in the additional Passion Prediction (Lk 17:25). In the context of instruction on the kingdom of God (Lk 17:20-21), Jesus mentions the coming of the day of the Son of Man (17:22-37). Before this event takes place, however, the Son of Man must suffer many things and be rejected (*ἀποδοκιμασθῆναι*) by this generation (17:25) (Wagner, 1997:164). According to Bock (1996:1425), 17:22-25 can be outlined:

- 1) The disciples' desire to see the days of the Son of Man (17:22)
- 2) Jesus' warning not to go when some call (17:23)
- 3) The day's quick coming (17:24)

#### 4) The son of Man's suffering (17:25)

##### ② *An allusion to Ps 118 (117 LXX): ἀποδοκιμασθῆναι in Lk 17:25*

In the first passion prediction (Lk 9:22), the verb ἀποδοκιμασθῆναι alludes to Ps 118 (117 LXX):22. It seems that Luke utilizes the first passion prediction in Lk 17:25, and once again alludes to Ps 118 (117 LXX):22<sup>168</sup> (Brunson, 2003:116). Whereas in Lk 9:22 it is the religious leaders who cause Jesus' death, responsibility is here extended to the people as a whole ("this generation"). The use of Ps 118 (117 LXX):22 here corresponds to the manner in which Luke elsewhere employs Ps 118 (117 LXX) to speak of the rejection of the Messiah and his following vindication. In this pericope, the vindication seems to come at the end of the days, although elsewhere it is linked with the resurrection (Lk 20:17; Ac 4:11) (Wagner, 1997:164).

#### 5.2.3.6. The Triumphal Entrance (Lk 19:28-40)

##### **A comparison of the reading of the Greek texts of Ps 117:26 (LXX) with Lk 19:38**

LXX	Lk 19:38
<sup>25</sup> ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ	λέγοντες·
<sup>26</sup> εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου·

<sup>168</sup> This prediction is unique to Luke, with no Matthean parallel.

εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου	ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.
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① *Luke's emphasis on Jerusalem in his Gospel*

The second quotation of Ps 118 (117 LXX) occurs in the context of Jesus' entry into Jerusalem (Lk 19:28-40). The goal of the Isaianic New Exodus is Jerusalem/ Zion (Is 35:10; 40:9; 51:11), where Yahweh's glory will be revealed (40:5; 52:10) and where he will reign as king (52:7). In Luke, too, the emphasis is on Jerusalem. Hahn (2005:303-304) pinpoints the priority of *Jerusalem* in Luke:

For Luke, it is theologically important that the word of God go forth from *Jerusalem* to the ends of the earth (Lk 24:47; Ac 1:8; cf. Is 2:3). The gospel begins in *Jerusalem* (1:5-23), the only two narratives from Jesus' childhood find him in *Jerusalem* (2:22-52), for most of the narrative he is traveling to *Jerusalem* (9:51-19:27), and the gospel climaxes in *Jerusalem* (19:28-24:49), wherein the disciples are told to 'remain' (24:49).

② *The Parable of the Pounds (Lk 19:11-27)*

The Parable of the Pounds precedes the Entry (Lk 19:11-27). According to Wagner (1997:165), the parable is closely connected with the Triumphal Entrance:



The parable is loaded with kingship terminology (βασιλεία occurs in 19:11, 12, 15; βασιλεύω in 19:14, 27). This kingship language prepares for the acted parable of kingship by Jesus in the Triumphal Entry (cf. Zch. 9:9) and for the acclamation of Jesus as king (Lk 19:38). The parable also portends the rejection of Jesus' kingship by people.

③ *The allusion to Zch 9:9 in Lk 19:35-37*

Riding on the donkey into Jerusalem (the portrait of the modest and righteous king bringing peace) (Lk 19:35) refers to Zch 9:9. "Jesus has arrived in Jerusalem not to establish his kingdom physically on earth but to fulfill his 'exodus' (9:31) – to complete his messianic task and assume his kingly reign at God's right hand" (Strauss, 1995:316).

In Luke's depiction of the rejoicing of the multitude there is a further echo of Zch 9:9 (Lk 19:37: ἤρξαντο... χαίροντες αἰνεῖν τὸν θεόν; Zch 9:9: χαίρε σφόδρα) as well as reference to Ps 118 (117 LXX) (Lk 19:37: ἤρξαντο χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων; Ps 118 [117 LXX]:15: φωνῇ ἀγαλλιάσεως ... δύναμιν) (Wagner, 1997:166).

④ *Differences between the LXX Ps 117:25-26 and Lk 19:38*

There are 4 major modifications between the readings of Ps 117:25-26 (LXX) and Lk 19:38: (1) Two additions in Luke, ὁ βασιλεὺς after ὁ ἐρχόμενος; (2) and ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις after κυρίου; (3) two omissions in Luke, ὦ κύριε σῶσον δὴ ὦ κύριε εὐλόγησον δὴ; (4) and εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου

after ἐν ὀνόματι κυρίου.

(a) The additions:

[1] The addition of ὁ βασιλεὺς after ὁ ἐρχόμενος

Luke inserts his interpretative comment ὁ βασιλεὺς in Lk 19:38. By adding this word to the original psalm, Luke, like Matthew, connects the citation from Ps 118 (117 LXX):26 with the prophecy of Zch 9:9 (Ellis, 1966:227).

Furthermore, the stress on Jesus as the king in Luke's citation must be understood in terms of the kingship parable of 19:11-27 (Johnson, 1991:297). His addition plays a role in linking this episode to the previous "parable of the rejected king" (Ellis, 1966:227).

Luke has previously referred to Jesus' Davidic link (1:32; 18:38-39), but here he directly terms Jesus as king (Bock, 1996:1558). According to Doble (2004:86), "from Annunciation (Lk 1:32-35) to Paul's dialogues (Ac 28:23-24), Luke's work is founded on Jesus' being the long-awaited Davidic king." This reference to the king makes it plain that a royal figure is in view, and it may be a further allusion to Zch 9:9 (Bock, 1996:1558).

[2] The addition of ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις after κυρίου

As in 13:35, Lk 19:38 omits "hosanna," but adds the other acclamation: "Peace

in heaven and glory in the highest.” Mk 11:10 and Mt 21:9 have only “hosanna in the highest.” According to Wagner (1997:167), “this may reflect Luke’s understanding of Mark’s ‘hosanna’ as a word of praise.” This phrase echoes the song of the angelic host at Jesus’ birth, “Glory to God in the highest heaven, and peace on earth to all whom God favors” (2:14) (Schweizer, 1984:299). While the angelic song contrasted glory in heaven and peace on earth, the disciples, near the end of Jesus’ earthly ministry, sing of peace in heaven and glory in its highest (Fitzmyer, 1985:1251).

(b) The omissions:

[1] The omission of ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ (Ps 117:25 LXX)

Luke omits the “hosanna” of Mark 11:9, because his Gentile readers might not have understood what it meant, and articulates instead of the praise in terms of peace and glory (Fitzmyer, 1985:1151; Lohse, 1974:9.683; Leaney, 1971:245; Bishop, 1941/42:213).

[2] The omission of εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου **after** ἐν ὀνόματι κυρίου

Like Mark and Matthew, Luke omits the benediction, εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

⑤ *Comparison with Mark's psalm quotation (Mk 11:10)*

Compared with Mark, Luke intentionally drops Mark's addition to Ps 118 (117 LXX) of "the coming kingdom of our father David." According to Brunson (2003:117-18), Luke drops Mark's distinct expression, "perhaps to avoid political misunderstanding and/ or to counter the impression that the kingdom of God should have been inaugurated on or shortly after Jesus' arrival to Jerusalem." By removing Mark's vague expression "kingdom of our father David," Luke obviously identifies Jesus as king (Kinman, 1995:117).

**5.2.3.7. The Parable of the Wicked Tenants (Lk 20:9-19)**

**A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Lk 20:17**

LXX	Lk 20:17
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

① *The previous context (Lk 20:1-8)*

From now on, as far as the Ps 118 (117 LXX) quotations, the focus of Luke's interest is on v 22. Jesus comes as "the coming one" of Ps 118 (117 LXX):26 and experiences rejection. This parable is preceded by Israel's leaders'

questioning of Jesus' authority (20:1-8). Jesus outwits them because they are afraid to answer his counter-questions regarding John's authority. Only Luke notes the exact reason for their fear of the multitude: they think the multitude will respond to their answer that John was a false prophet by stoning them. Luke's term for stoning, καταλιθάζω, is a hapax legomenon in the NT and is not found in the LXX (Wagner, 1997:170).

② *The introductory formula in Lk 20:17*

The question of Jesus' authority is followed by the parable of the wicked tenants and Jesus concludes his parable by quoting Ps 118 (117 LXX):22. Like Mark and Matthew, the psalm citation has an introductory formula. Luke's introductory formula is more direct than Mark's and Matthew's: τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο. According to Marshall (1978:732), Luke's formula is a typical Lucan expression. In Luke's Gospel, the use of τὸ γεγραμμένον as a quasi-noun is noticeable (cf. 18:31; 21:22; 22:37; 24:44; Ac 13:29; 24:14).

③ *Comparison between Lk 20:17 with the other Synoptics*

Compared with Mark and Matthew, Luke's citation of the OT does not include Ps 118 (117 LXX):23 "this was done by the Lord and it is an amazing thing in our eyes," as in Mk 12:11 and Mt 21:42b. The reason for Luke's omission of the quotation from Ps 118 (117 LXX):23 is explained by scholars: the omission in Luke of Ps 118 (117 LXX):23 is "due to his proclivity to omit irrelevant parts

rather than a theological motivation” (Snodgrass, 1983:62); Luke thereby concentrates exclusively on the rejection theme, as he does also with the identical quotation in Ac 4:11 (Johnson, 1991:306); It might be for a closer connection with v 18 which maintains the stone imagery (Nolland, 1993b:952). Another possible reason for this lies in Luke’s developing his narrative over two volumes so that Ps 117:23 (LXX) is referred to in Paul’s speech at Pisidian Antioch (Ac 13:41) (Doble, 2004:86). All of them seem to be probable.

④ *Comparison between Lk 20:17 with Ps 118 (117 LXX)*

Unlike the previous two quotations from Ps 118 (117 LXX) (Lk 13:35 and 19:38), Lk 20:17 introduces a new theme: the rejected (by the builders) yet exalted (by God) stone. In the psalm, the builders refer to the nations. But Luke applies them to the builders of Israel, i.e., the leaders of Israel (Nolland, 1993b:953). In the original context, the rejected stone by the builders refers to a rejected nation by the nations, i.e. Israel and its king. Luke uses the same metaphor paradoxically: Jesus is rejected by his nation, Israel. “The irony in the usage is that a psalm of national comfort now indicts them of unfaithfulness because of their opposition to God’s commissioned one” (Bock, 1996:1603).

The parable itself does not indicate Jesus’ resurrection; it only promises judgment on the opponents. The cornerstone metaphor, however, must point at last to the vindication of Jesus through resurrection (cf. Ac 2:29-36). Perhaps Luke regards the resurrection vindication of Jesus as preliminary to the

appearance of the new Christian leadership of the early church (cf. Ac 1-2). In this way, he considers the Ps 118 (117 LXX) citation as backing up the conclusion of the parable in which the vineyard falls into others' hands (Nolland, 1993b:953).

### 5.2.3.8. Peter's Speech (Ac 2:14-36)

#### A comparison of the reading of the Greek texts of Ps 117:16 (LXX) with Ac 2:33

LXX	Ac 2:33
δεξιὰ κυρίου ὑψωσέν με δεξιὰ κυρίου ἐποίησεν δύναμιν	τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.

#### ① *The structure of Ac 2:14-36*

The first allusion from Ps 118 (117 LXX) in Acts occurs in Peter's Speech (Ac 2:14-36). Ac 2:12-36 is made up of two speeches: a mockers' speech (2:13) and Peter's speech (2:14-36) (Talbert, 2005:27). Peter's speech contains a number of OT quotations and allusions. There are 10 OT quotations (five from Joel; four from Ps 15 LXX; and one from Ps 109 LXX) and, at least, three clear allusions to Psalms (Ps 17:5 in Ac 2:24; Ps 131:11 in Ac 2:30; Ps 117:16 [LXX] in Ac 2:33)

in the speech's 23 verses (Doble, 2004:91).

According to Steyn (1995:114), one of the issues at stake in Ac 2:29-36 is “about David.” In relation to Jesus’ resurrection, David is adduced as “a contrasting example”: 1) he died and was buried, and his tomb is still here among us (v 29) while Christ was resurrected and he was not abandoned to the grave, nor did his body see decay (v 31); 2) whereas Jesus was exalted to the right hand of God (v 33), David did not ascend into the heavens (v 34).

② *An allusion to Ps 118 (117 LXX) in Ac 2:33: τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς*

In 2:33, the psalm allusion “works” only from a LXX passage: Ps 117:16 (LXX) says the right hand of the Lord *exalted me* (δεξιὰ κυρίου ὑψώσέν με δεξιὰ κυρίου ἐποίησεν δύναμιν) rather than Ps 118:16 (MT)’s “the right hand of the Lord *is exalted* (יְמִין יְהוָה רוֹמְמָה יְמִין יְהוָה עָשָׂה חֵיל)” (Doble, 2004:92).

Luke’s allusion in Greek is ambiguous. Τῇ δεξιᾷ τοῦ θεοῦ may be instrumental (by the right hand of God) or locative (to the right hand of God). Bruce (1976:95) translates the phrase into instrumental case. Barrett follows him by arguing that “the agency of God in v 32 (ἀνέσθησεν ὁ θεός) seems decisive in favor of the instrumental sense here. Jesus’ resurrection and exaltation were by the right hand of God.” But since the reference in v 30 is to “sitting on the throne” and the reference in v 34 is to “sitting at the right hand of God,” it is more likely that the expression has a local meaning here (Newman and Nida, 1972:56). Kistemaker



(1990:100) and Steyn (1995:114) are of the same opinion as Newman and Nida.

### ③ *The Exodus Motif in Ac 2:33*

Like the arm, which symbolizes God's power in the Exodus and in the New Exodus traditions (cf. Lk 1:51), the hand (especially the right hand) is used as a symbol of might and power (Banwell, 1996:443). It is used by the psalm composers of the Lord as a God who delivers and keeps up through his powerful "right hand" (Ps 17:7; 18:35; 21:8; 118:15b–16; 138:7). It is also employed in the song of Moses in connection with the Exodus Motif. In Ex 15:6 Moses sings: ἡ δεξιὰ σου κύριε δεδόξασται ἐν ἰσχύι ἡ δεξιὰ σου χεὶρ κύριε ἔθραυσεν ἐχθρούς (Your right hand, O LORD, has become glorious in power; Your right hand, O LORD, has dashed the enemy in pieces). In Ex 15:12, Moses mentions God's right hand once more: ἐξέτεινας τὴν δεξιάν σου κατέπιεν αὐτοὺς γῆ (You stretched out Your right hand; The earth swallowed them). God rescued the Israelites from the Red Sea with his strong right hand (Ryken, Wilhoit, and Longman, 1998:361).

#### **5.2.3.9. Peter's defense before the Council and prayer (Ac 4:1-31)**

**A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with Ac 4:11**

LXX	Ac 4:11
λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.	οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

① *Correspondences with Lk 20*

The Ps 118 (117 LXX) quotation of Acts occurs in the context of Peter's reply to the Council's question and the believers' prayer for boldness (Ac 4:1-31). As Wagner (1997:173) well notes, the narrative has several points in common with Lk 20:1-19:

the opponents (scribes, chief priests, elders; Lk 20:1, 19; rulers, elders, scribes, high priest and his family: Ac 4:5-6), the occasion of the conflict (Jesus cleanses the Temple, teaches in the Temple: Lk 19:45-48; disciples heal in the Temple, teach in the Temple: Ac 3:1-4:2), the question of authority (Lk 20:2; Ac 4:7) and the quotation of Ps 118:22 (Lk 20:17; Ac 4:11).

The similarities suggest that Luke means the texts to be read in view of one another. The exaltation of Jesus promised in Lk 20 was realised through his resurrection. What was hinted at obliquely in Lk 20:17, the identification of the “cornerstone” of Ps 118 (117 LXX):22 as Jesus and the “builders” as the religious authorities of Israel,<sup>169</sup> is announced publicly in Ac 4:11 (Wagner, 1997:173).

<sup>169</sup> See the addition of ὑμῶν in Ac 4:11.

② *Comparison between Ac 4:11 and the Ps 118 (117 LXX):22 quotation in Lk 20:17*

Beneath Peter's defense and the prayer lie three psalms: Ps 118 (117 LXX):22 in Ac 4:11; Ps 145:6 in Ac 4:24; and Ps 2:1-2 in 4:25b-26. Only Ps 2 has an introductory formula (Doble, 2004:97). Like Luke, Acts quoted only Ps 118 (117 LXX):22 but there are some differences. Firstly, it has no introductory formula. Dunn (1996:53) sees the sentence as being nearly a direct citation from Ps 118 (117 LXX):22. Secondly, it is expressed in the second (ὑμῶν τῶν οἰκοδόμων), not the third person plural (οἱ οἰκοδομοῦντες). According to Dunn (1996:53), "the middle clause has been made more forceful and turned into a petition of the charge of rejection (as in 3:13-14) – not just rejected (passed over as unsuitable), but rejected with contempt (as in Lk 23:11 where the same verb is used), 'by you the builders'." Thirdly, Luke substitutes the verb ἐξουθενήεις (in the passive, to scorn) for the verb ἀπεδοκίμασαν (in the active, to reject). The verb is employed elsewhere to describe the attitude of leaders (Lk 18:9) (Johnson, 1992:78). Barrett (1994:230) appropriately states Luke's use of the term ἐξουθενήειν:

Wherever else in the NT there is an allusion to Ps 118:22 the LXX's word is used, and ἐξουθενήειν can hardly be called a Lucan word and adds the rewording of the Psalm is not Luke's own; it presumably came to him by tradition, and the tradition was in all probability a tradition of a speech, or at least was contained in a preaching context.

For these differences, Barrett's reasonable solution is this: "the sentence was

adapted to the flow of Peter's argument" (1994:229).

Wagner rightfully argues that Ac 4:11 functions to interpret Ps 118 (117 LXX) in the Gospel of Luke (1997:173):

At last Luke lays all his cards out on the table, as it were, making explicit the connections between Ps 118 and the story of Jesus that up to now have been implied in the narrative rather than clearly stated. .... Ac 4:11 thus serves as the hermeneutical key to Luke's use of Ps 118 throughout the Gospel. For Luke, the psalm clearly prefigures the rejection and vindication of God's Messiah.

#### 5.2.3.10. Peter's defense before the Council (Ac 5:29-32)

#### A comparison of the reading of the Greek texts of Ps 117:16 (LXX) with Ac 5:31

LXX	Ac 5:31
<p>δεξιὰ κυρίου ὑψώσέν με δεξιὰ κυρίου ἐποίησεν δύναμιν</p>	<p>τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσεν τῇ δεξιᾷ αὐτοῦ [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν</p>

The allusion to Ps 117:16 (LXX) in Ac 2:33 is repeated here. The phrase, τῇ δεξιᾷ αὐτοῦ, is ambiguous, as in Ac 2:33. The ambiguity should probably be solved in the same way as there; i.e., the dative should be taken as locative (to his right side, i.e., to the place of honour) rather than instrumental (with God's

right hand) (Newman and Nida, 1972:128).

### 5.3. Summary

The New Exodus Motif in the Lukan writings and the interpretation of Ps 118 (117 LXX) by Luke in connection with the theme were examined. As the above study shows, Luke-Acts is replete with the New Exodus idea. In the Gospel of Luke, like Mark, Luke begins his account of the ministry of John with the New Exodus passage from Is 40:3-5 (Lk 3:4-6). But Luke's citation is longer than that of the other three Gospels. He extends the quotation to Is 40:5, probably to reach the expression "all flesh shall see the salvation of God" which is Isaiah's New Exodus text which announces the salvation of the gentiles. In the Galilee section (4:16-9:50), John the Baptist's Question (7:18-23) and the Narrative of the Transfiguration (9:28-36) have New Exodus motifs. In the event of the Transfiguration, only Luke mentions what Moses and Elijah spoke about with Jesus on the mountain (9:31). They spoke of the  $\zeta\zeta\omicron\delta\omicron\varsigma$  which Jesus was to fulfill in Jerusalem. In the Lukan Travel Narrative, which is Luke's central section (9:51-19:27), the "way" of Jesus to Jerusalem is described as a New Exodus which is associated with Is 40-55. In the Jerusalem section, which is the last section of Luke's Gospel (19:28-24:53), Jesus is viewed as the Davidic messiah – in the Triumphal Entry (19:28-40) – and as Isaiah's suffering servant – in Lk 22:37.

Like his first book, Luke also develops the Isaianic New Exodus idea in his

second book, i.e. Acts. The three elements of Is 40:1-11, that is, the Restoration of the People of God, Universal Revelation of the Glory/Salvation of God, the Power of the Word of God, are correspondent with themes leading the narrative of Acts.

Compared with the other Gospels, the Lukan writings contain the most references from Ps 118 (117 LXX). They are closely related with the New Exodus theme:

- Ps 118 (117 LXX):16 is alluded to at least three times in Luke-Acts (Lk 1:51; Ac 2:33; 5:31), each of them in different contexts. The term *βραχίων αὐτοῦ* and *δεξιὰ αὐτοῦ* is a frequently used image for the power of God in the OT, especially in the Exodus and in the New Exodus of his eschatological deliverance.
- Ps 118 (117 LXX):22 is quoted twice in Luke-Acts (Lk 20:17; Ac 4:11) and is alluded to at least three times (Lk 7:19; 9:22; 17:25). Ac 4:11 is the key for interpreting Ps 118 (117 LXX):22 in Luke's Gospel. Through these references, Luke describes Jesus as Isaiah's Suffering Servant who is closely linked to the New Exodus.
- Ps 118 (117 LXX):25-26 is quoted twice in Luke (Lk 13:35; 19:38). In Lk 13:34-35, Luke's wording is close to Mt 23:37-39 in this pericope, but situates the lament in a different context from Matthew's. Matthew places

the lament after Jesus has entered Jerusalem, Luke, however, incorporates the pericope into his long travel narrative (9:51-19:27), before Jesus' entry into Jerusalem. As a result, the language of Ps 118 (117 LXX):26 most naturally refers to Jesus' anticipated arrival in Jerusalem in Luke. The quotation of Ps 118 (117 LXX):25-26 is repeated in the context of Jesus' entry into Jerusalem (Lk 19:28-40). Compared with Lk 13:35, the quotation of Ps 118 (117 LXX):26 in Lk 19:38 adds ὁ βασιλευς. Through this addition, Luke depicts Jesus as the Davidic king who leads the Isaianic New Exodus.

## 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.<sup>170</sup> 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

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<sup>170</sup> 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.<sup>171</sup> 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' ministry<sup>172</sup>

<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)

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

<sup>172</sup> 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 Glory<sup>173</sup>) (Kim, 2001:45). With the exception of the epilogue, in each of sections the New Exodus Motif can be found.

<sup>173</sup> 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).<sup>174</sup>

#### **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

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<sup>174</sup> 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 John<sup>175</sup>**

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

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<sup>175</sup> 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).

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

<sup>177</sup> 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.<sup>178</sup> According to Daly-Denton (2000:33-34), of John’s thirteen easily recognizable Scripture citations, seven derive from the Psalter.<sup>179</sup> Three other “Scriptures” clearly quoted by John, but not fully mirroring any known Scripture passages, also seem to be nonliteral citations from the psalms.<sup>180</sup> Accordingly, two thirds of John’s quotations have the psalms as their source.

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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]).

<sup>178</sup> 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 %.

<sup>179</sup> 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].

<sup>180</sup> 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)<sup>181</sup> 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.<sup>182</sup> 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,

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<sup>181</sup> 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).

<sup>182</sup> 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 Jubilees<sup>183</sup> presents the most likely of the options for the event to match Jesus' statement in Jn 8:56.<sup>184</sup> 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).<sup>185</sup> 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,

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

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

<sup>185</sup> 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 scholars<sup>186</sup> 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

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<sup>186</sup> 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><sup>10</sup>πάντα τὰ ἔθνη <u>ἐκύκλωσάν με καὶ</u></p> <p><u>τῷ ὀνόματι κυρίου ἡμυνάμην αὐτούς</u></p> <p><sup>11</sup>κυκλώσαντες ἐκύκλωσάν με καὶ τῷ ὀνόματι κυρίου ἡμυνάμην αὐτούς</p> <p><sup>12</sup><u>ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον</u> καὶ ἐξεκαύθησαν ὡσεὶ πῦρ ἐν ἀκάνθαις <u>καὶ τῷ ὀνόματι κυρίου</u> ἡμυνάμην αὐτούς</p>	<p><sup>24</sup><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><sup>25</sup>ἀπεκρίθη 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 (κυκλόω) 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><sup>5</sup>ἐν θλίψει ἐπεκαλεσάμην τὸν κύριον καὶ ἐπήκουσέν μου</p> <p>εἰς πλατυσμόν</p> <p><sup>21</sup>ἔξομολογήσομαί σοι ὅτι ἐπήκουσάς μου</p> <p>καὶ ἐγένου μοι εἰς σωτηρίαν</p>	<p>ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην 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 ἔξομολογέω (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>ὡσαννά·</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).<sup>187</sup> 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

<sup>187</sup> 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).<sup>188</sup>

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

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<sup>188</sup> 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).<sup>189</sup> 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

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<sup>189</sup> 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.<sup>190</sup> 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 εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου

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

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<sup>190</sup> 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).<sup>191</sup>

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 rock<sup>192</sup>, 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

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<sup>191</sup> 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).

<sup>192</sup> 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 Romans<sup>193</sup>, Corinthians<sup>194</sup>). 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).

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<sup>193</sup> 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).

<sup>194</sup> 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 times<sup>195</sup> 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.<sup>196</sup> He only alluded to it several times.

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<sup>195</sup> 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.

<sup>196</sup> 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><sup>32</sup>διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων·  <u>προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,</u>  <sup>33</sup>καθὼς γέγραπται· ἰδοὺ τίθημι ἐν Σιών  <u>λίθον προσκόμματος</u> καὶ πέτραν            σκανδάλου, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ            καταισχυιθήσεται.</p>

Rm 9:32 alludes to Is 8:14 and Rm 9:33 uses phrases from Is 28:16 and 8:14.<sup>197</sup> 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.<sup>198</sup>

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

<sup>198</sup> 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.<sup>199</sup>

#### **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. NA<sup>27</sup> suggests possible influence of these texts from the Psalms within the Corinthian correspondence.<sup>200</sup>

##### **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**

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

<sup>199</sup> 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).

<sup>200</sup> 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><sup>17</sup> οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι καὶ ἐκδιηγῆσομαι τὰ ἔργα κυρίου</p> <p><sup>18</sup> 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.<sup>201</sup> 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.

<sup>201</sup> 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”<sup>202</sup> but since, in a series of essays,<sup>203</sup> Jeremias interpreted ἀκρογωνιαίου as capstone, many scholars<sup>204</sup> 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

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

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

<sup>204</sup> 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.<sup>205</sup> 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.

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<sup>205</sup> 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.

## Chapter 8

### The General Epistles

#### 8.1. Hebrews

##### 8.1.1. Introduction

There are a lot of Exodus traditions in Hebrews. According to Howard (1968:212), this letter contains the most Pentateuch references. Earlier, Toy's statistics (1884:300-310) also showed the same result: Pentateuch (11 times) and Psalms (also 11 times) are the most quoted in Hebrews.

But there is almost total absence of quotations from Isaiah in Hebrews. Hebrews cites Isaiah only once (Is 8:17-18 in 2:13) although there are some allusions to it elsewhere (e.g., Is 45:17 in 5:9; Is 53:12 in 9:28; Is 1:11 in Hb 9:13, 10:4; Is 35:3 in Hb 12:12; and Is 26:20 in 10:37) (McCullough, 2005:160-173). Reid (1980:41-42) convincingly explains the reason for this failure to use Isaiah extensively in Hebrews:

The reason seems to lie in the nature of the theological questions which the early Church found answered in Isaiah. The themes generally stressed were the remnant and the hardening of Israel, the inclusion of the Gentiles, the suffering servant as a type or prediction of the suffering messiah, and various Apocalyptic and eschatological speculations. None of these themes were of vital concern to the author of Hebrews, and so there is no need for him to draw on the quotations from Isaiah. The author's real interest is in the Psalms and in the exposition of their meaning with regard to the person and office of Christ.

Accordingly, as far as Hebrews is concerned, the Exodus Motif alone will be discussed.

### 8.1.2. The General Context of Hebrews

There are a lot of Exodus parallels in Hebrews. For example, in Hb 2:2-3 the author contrasts two revelations. Jesus is greater than the angels who gave the Law. In Hb 3:1-18, Jesus, the Son, is greater than Moses who served as God's servant (Nixon, 1963:25).<sup>206</sup> Hb 4:1-2 refers indirectly to Israel's rebellion at Meribah (Ex 17:1-10), warning the Christian readers against the temptation to react in the same way to oppression or persecution suffered for the gospel's sake. The Christian life in Hebrews is depicted in terms of Exodus as the migration of God's people towards its home country (Hb 4:1-10; 13:14) (Piper, 1957:15). In Hb 7, the high priest and Jesus are compared. Jesus' high priesthood is superior to the high priesthood of the OT; in fact, it abolishes that high priesthood. Jesus is a high priest in the order of Melchizedek (Ps 110:4), not in the order of Aaron (Hb 7:1-10). Melchizedek's priesthood is superior to the Levitical priesthood (cf. Gn 14) (Goppelt, 1982:164). In Hb 8-9, the tabernacle and the heavenly temple are compared. The Tabernacle (Ex 25-26) was, in spite of its beauty and dignity, only the type of coming things (Hb 8:5, 9:1-8) and a copy of the heavenly temple (Hb 9:23), because the sacrifices offered therein cannot completely remove man's sin (Piper, 1957:14). Hb 12:18-24 suggests a move from Mt. Sinai to Mt. Zion (similar to what the prophet

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<sup>206</sup> In Hebrews, the Moses-Christ typology is noticeable, especially in these four passages: 3:1-6; 11:23-29; 12:18-24; and 13:20-21 (Casey, 1982:126-28).

Isaiah is doing with his transformation of the Exodus Motif and his focus on Zion).

### 8.1.3. The Ps 118 quotation in Hebrews

#### 8.1.3.1. The OT in Hebrews<sup>207</sup>

Of all the NT writings no document refers to the OT passages more extensively than Hebrews (Goppelt, 1982:161).<sup>208</sup> By its direct and indirect use of the OT, the author highlights the continuity and discontinuity between the old and new covenant eras.<sup>209</sup>

The way in which the epistle quotes the OT is different from other NT writings. Instead of the precise source of a quotation being given, the quote is introduced in a somewhat vague way (e.g., Hb 2:6: “It has been testified somewhere”) (Combrink, 1971:22).

According to Bruce (1990:xlix) and many other scholars, the author cites according to the LXX (and not the MT), partly LXX<sup>A</sup>, and again partly LXX<sup>B</sup>

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<sup>207</sup> Over the past few decades, a considerable number of studies have been conducted on the OT in Hebrews. Cf. (Kistemaker, 1961); (Barth, 1962); (Thomas, 1965:303-25); (Howard, 1968:208-16); (Combrink, 1971:22-36); (Hughes, 1979); (McCullough, 1980:363-79); (Reid, 1980); (Dalglish, 1984:25-39); (Clements, 1985:36-45); (Guthrie, 1998; 2003); (Davidson, 2002); (Steyn, 2002:207-23; 2003:262-82); (Young, 2002); (Gheorghita, 2003); (Wallace, 2003); (McCullough, 2005:159-73); (Guthrie and Quinn, 2006:235-46).

<sup>208</sup> It is not easy to determine the number of OT citations in Hebrews. Howard (1968:211) argues 35 quotations while Thomas (1965:303) notes 29.

<sup>209</sup> The issue of continuity and discontinuity exist in all of the NT books but is at its starkest in Hebrews (Moyise, 2001:107).

(Barth, 1962:55). Hebrews often follows the LXX, even where the LXX differs from the MT (Combrink, 1971:23). Moyise notes three characteristics of Hebrews in connection with its quotations as follows (2001:107): 1) Hebrews is the only NT book to employ Melchizedek traditions; 2) Hebrews has the longest citation in the NT (Jr 31:31-34); and Hebrews has the longest catena of the quotations (1:5-13).

### **8.1.3.2. The Psalms in Hebrews**

Hebrews is replete with the Psalms.<sup>210</sup> As a single book, Hebrews has the most Psalm quotations in the NT.<sup>211</sup> Accordingly, it may be said that the author's focal point is on the Psalter, and that Hebrews is a sort of midrash on Psalms, or at least on chosen passages from it, trying to elicit what the writer thinks to be the real meaning of the Psalter. It seems fitting to indicate that the Psalter was the portion of the OT most closely related to the cult in the Temple, a topic which the writer is concerned about (Reid, 1980:40).

### **8.1.3.3. The interpretation of Ps 118 in Hebrews**

#### **A. The communal obligations in Hb 13:1-6**

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<sup>210</sup> According to Kistemaker (1961:17-56), the direct quotations of the Psalms in Hebrews are: Ps 2:7 in Hb 1:5a and 5:5; Ps 104:4 in Hb 1:7; Ps 45:6-7 in Hb 1:8-9; Ps 102:25, 27 in Hb 1:10-12; Ps 110:1 in Hb 1:13; Ps 8:4-6 in Hb 2:6-8a; Ps 22:23 in Hb 2:12; Ps 95:7-11 in Hb 3:7-11; Ps 110:4 in Hb 5:6 and 7:17, 21; Ps 40:6-8 in Hb 10:5-7; Ps 118:6 in Hb 13:6.

<sup>211</sup> According to UBS<sup>3</sup>, distribution of Psalms in the NT is: Mt (8); Mk (5); Lk (7); Ac (10); Rm (13); 1 Cor (3); 2 Cor (2); Eph (2); Hb (16); 1 Pt (2).



### A comparison of the reading of the texts of Ps 118:6 (117:6 LXX) with Hb 13:6

Ps 118:6 (MT)	Ps 117:6 (LXX)	Hb 13:6
יהוה לי לא אירא מזה יעשה לי אדם:	κύριος ἐμοὶ βοηθός οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος	ὥστε θαρροῦντας ἡμᾶς λέγειν· κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

#### ① *The structure of Hb 13:1-6*

The quotation from Ps 118 (117 LXX):6 in Hb 13:6 is in the communal obligations. This section (13:1-6) is made of “a series of four brief hortatory couplets, asyndetically coordinated and interspersed with comments, which offer grounds for the exhortations.” The couplets are seen in 13:1-2a (brotherly love and hospitality), 13:3 (care for prisoners and the ill-treated), 13:4a (respect for marriage), and 13:5a (avoidance of covetousness, contentment with what one has), respectively and the comments are in 13:2b, 4b, and 5b-6 (Attridge, 1989:385).

#### ② *The introductory formula in Hb 13:6*

The last citation in Hebrews, Ps 118 (117 LXX):6, is separated from the previous saying by the phrase, ὥστε θαρροῦντας ἡμᾶς λέγειν (So that with good courage we say) (Kistemaker, 1961:56). According to Bruce (1990:369), here P<sup>66</sup> Υ 1739

omit ἡμᾶς. Zuntz (1953:42) explains the reason as a scribal slip. Λέγειν in Hb 13:6 does not serve as an introductory formula, and it is probable to understand the wording as “an expression of human confidence in God.” This is the sole place in Hebrews where the OT is cited without any mention of God as the source of its authority (Ellingworth, 2000:700).

③ *Text comparison of the versions of Ps 118 (117 LXX):6*

a. *Textual differences between the MT and the LXX*

*As already mentioned, through the comparison between the two versions, one major difference can be found. In the MT, the opening words read simply “the LORD [is] for me.” βοηθός is added in the LXX. The term βοηθός takes place only here in the NT while in the LXX it is used of God in Ex 18:4; Dt 33:29; Jdg 5:23; Job 22:25; and frequently throughout the Psalter (Attridge, 1989:389). Clement of Rome discloses in his literature that “the word was firmly rooted in the liturgy of the Early Church as descriptive of Jesus or God in the role of protector” (Steyn, 2006:122; Lane, 1991:520; Kistemaker, 1961:56; Michel, 1935:333).*

*Textual differences between the LXX and Hebrews*

The term βοηθός takes place only here in the NT while in the LXX it is used of God in Ex 18:4; Dt 33:29; Jdg 5:23; Job 22:25; and frequently throughout the

Psalter (Attridge, 1989:389). Clement of Rome discloses in his literature that “the word was firmly rooted in the liturgy of the Early Church as descriptive of Jesus or God in the role of protector” (Steyn, 2006:122; Lane, 1991:520; Kistemaker, 1961:56; Michel, 1935:333).

The quotation from Ps 118:6 (117:6 LXX) in Hb 13:6 is almost the same as the Septuagint version.<sup>212</sup> Accordingly, most scholars think of the LXX version as the *Vorlage* of the Hebrews citation (Steyn, 2006:130; Ellingworth, 2000:701; Attridge, 1989:389, etc.).

④ *The connection between the two quotations (Dt 31:6 in Hb 13:5<sup>213</sup> and Ps 118 [117 LXX]:6 in Hb 13:6)*

Several scholars (Steyn, 2006:126-31; Ellingworth, 2000:701; Attridge, 1989:389; Kistemaker, 1961:56) note that Hb 13:6 is closely associated with the preceding verse. Firstly, there is a structural connection between the two quotes. According to Steyn (2006:130), “structurally both quotations are being presented by a single sentence and with a single introductory formula.”<sup>212</sup> Ὡστε in Hb 13:6 marks the link between the two citations. Furthermore, λέγειν does not play as an introductory formula, as noted above. The use of ἐγκαταλείπω in Ps

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<sup>212</sup> As Attridge notes (1989:389), the presence or absence of the conjunction καί, between βοηθός and οὐ is problematic in both textual traditions. Cf. Steyn (2006:121-122) concerning the detailed debate over the matter.

<sup>213</sup> Although various alternatives (Gn 28:25; Dt 31:8; Js 1:5; 1 Chr 28:29 [LXX]) are suggested, most scholars accept Dt 31:6 as the most probable option (Steyn, 2006:126; Koester, 2001:559; Stedman, 1992:152; Long, 1989:143; Attridge, 1989:389; Buchanan, 1972:232; Kistemaker, 1961:55).

118 (117 LXX):8 reinforces this connection (Ellingworth, 2000:700-7001).

Secondly, there is a liturgical connection between the two quotations. According to Kistemaker (1961:56), the two are made up of a pair liturgically. In Hb 13:5 God is the speaker (*pars dei*) and the testimony of faith in the lines from Ps 118 (117 LXX):6 is the response of the people (*pars populi*). Steyn also notes “a deeply rooted Jewish festival tradition that combines the two citations.” “The Sabbatical Year and Tabernacles which were attested in Dt 31, provides a liturgical link for the author with Ps 118 (117 LXX) which was sung at these occasions” (2006:130).

#### ⑤ *Applying Ps 118 (117 LXX) to the new context of Hb 13:1-6*

Hebrews applies the wording quoted from Ps 118 (117 LXX):6 to its reader’s context. Like Dt 31:6, Ps 118 (117 LXX):6 expresses the Lord’s faithfulness in defeating Israel’s enemies in war, but the writer of Hebrews employs it to urge trust in God’s financial and material providence (Buchanan, 1972:232).

## **8.2. 1 Peter**

### **8.2.1. The General Context of 1 Peter**

#### **8.2.1.1. The Exodus Motif in 1 Peter**

From the beginning of 1 Peter, one can find the Exodus parallel. Goppelt

(1982:155) sharply point out it:

As once Israel was chosen at Sinai to be “my treasured possession out of all nations” (λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνῶν, Ex 19:5), so the Christians are the elect strangers in the world (ἐκλεκτοὶ παρεπίδημοι, 1 Pt 1:1) who have been selected out of all the nations. Like their forefathers, who were taken from their natural family ties (Hb 11:9, 13; cf. Gn 17:8; Ex 6:4; Ps 105:11) through God’s call, and like Israel in Egypt and in the wilderness (Ac 7:6; 13:17; cf. Ex 22:21; Dt 26:5; Ps 105:23; Is 52:4). The same is true of the admonition “Gird up your loins” (1 Pt 1:13). ... It reminds us of the command ordering the strangers in Egypt to be ready to depart suddenly (Ex 12:11).

In addition, these can be noted: Christians obtain an inheritance (1:4; cf. Dt 4:21, 38 etc.) and “they are being proved on their way to it” (1:7; cf. Dt 8:2, 16); they are redeemed with the blood of the Lamb without blemish and without spot (1:19; cf. Ex 12:5); they are a chosen people (cf. 2:9; Dt 10:15), royal priests, a holy nation (cf. 2:9; Ex 19:5-6) (Nixon, 1963:28).

The Passover theme is also present in 1 Pt 1:18-19: “Christ is present not as the sacrificial lamb offered for atonement of sins, but in terms of the Passover lamb who symbolized the Exodus deliverance (cf. 1:2)” (Casey, 1982:133).

### **8.2.1.2. The New Exodus Motif in 1 Peter**

1 Peter concentrates on Jesus Christ as the typical righteous sufferer who is both the Christians’ savior and example (Woan, 2004:229). The fact is well demonstrated in numerous references from Is 53 in 1 Peter. In 1 Pt 2, Peter

echoes Is 53 at least six times: Is 53:4, 5, 6, 7, 9, 12 in 2:22-25 (Moyise, 2005:182). Especially, the mention to Jesus' death in 2:24 is founded on Is 53:4-5 and the Suffering Servant theme, which has been considered to be associated with both Exodus and New Exodus traditions (Casey, 1982:133). Accordingly, Jesus in 1 Peter is viewed as the Isaianic suffering servant whose main task is the Restoration from Exile (Rapinchuk, 1996:227). Nixon (1963:28) supports this argument, saying that "the main theme of the Epistle is that of suffering and persecution. They [Church] are undergoing a 'fiery ordeal' (4:12). ... they are clearly suffering as the people of the New Exodus."

## **8.2.2. The Ps 118 quotation in 1 Peter**

### **8.2.2.1. The OT in 1 Peter<sup>214</sup>**

As with Hebrews, 1 Peter also employs a lot of OT quotations and allusions. For its size, 1 Peter surpasses Romans and Hebrews for its density of OT citations (eighteen in five chapters) (Moyise, 2005:175).<sup>215</sup> According to Bauckham (1988:309), the OT references in 1 Peter fall into two chief categories: "prophetic interpretation and paraenetic application" although the two are not always distinct from one another.

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<sup>214</sup> Cf. (Elliott, 1966); (Best, 1969:270-93); (Black, 1971-72:1-14); (Snodgrass, 1977-78:97-106); (Michaels, 1988); (Bauckham, 1988:303-17); (Schutter, 1989); (Green, 1990:277-89); (France, 1998:24-48); (Jobes, 2002:1-14); (Moyise, 2005:175-188).

<sup>215</sup> According to the list of quotes in UBS<sup>3</sup>, the average number of verses per quotation is Matthew, 19.8; 1 Corinthians, 17.8; Galatians, 12.5; 1 Peter, 8.7; Hebrews, 8.1; Romans, 7.2.

1 Peter generally cites according to the LXX, though variants in the stone texts (that is also found in Pauline literature) have been “one of the strongest arguments for a testimony source” (Moyise, 2001:109).

### 8.2.2.2. The Psalms in 1 Peter

As far as the use of the Psalms and Isaiah are concerned, 1 Peter forms a striking contrast to Hebrews. The former quotes the Psalter only twice<sup>216</sup> and Isaiah at least six times (Moyise, 2005:175). The latter, however, cites Isaiah only once and the Psalms as much as sixteen times (cf. the quotation list of UBS<sup>3</sup>).

The following two points underscore the importance of the Psalter in 1 Peter. Firstly, in addition to the two quotations, there are eleven possible allusions from the Psalter in 1 Peter (Woan, 2004:228). Secondly, the quotation from Ps 34 in 1 Pt 3:10-12 is the most extensive OT citation in 1 Peter (Woan, 2004:219).

### 8.2.2.3. The interpretation of Ps 118 in 1 Peter

#### The Living Stone and a Chosen People (1 Pt 2:4-10)

#### A comparison of the reading of the Greek texts of Ps 117:22 (LXX) with 1Pt 2:6-8

LXX	1 Pt 2:6-8
	ὁτι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν

<sup>216</sup> Ps 118 (117 LXX):22 in 1 Pt 2:7 and Ps 34:13-17 in 1 Pt 3:10-12.

<p><sup>22</sup>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p> <p><sup>23</sup>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν</p>	<p>ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθη.</p> <p><sup>7</sup>ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p> <p><sup>8</sup>καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.</p>
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① *The structure of 1 Pt 2:1-10*

The Ps 118 (117 LXX) quotation in 1 Peter is found in the context of the Living Stone and a Chosen People (1 Pt 2:4-10).<sup>217</sup> The stone passages of 1 Pt 2:4-10 can be outlined (Bauckham, 1988:310):

- 4-5        Introductory statement of theme
- 4         A    Jesus the elect stone
- 5         B    The church the elect people of God
- 6-10     Midrash

<sup>217</sup> According to Jobes (2005:142), 1 Peter refers to six LXX passages in 1 Pt 2:4-10: Ps 117:22; Ex 19:5-6; Is 8:14; 28:16; 43:20-21; and Hs 2:25.



6a	Introductory formula
6-8	A' The elect stone
6b + 7a	Text 1 (Is 28:16) + interpretation
7b+ 7c	Interpretation + Text 2 (Ps 118:22)
8a + 8b	Text 3 (Is 8:14) + interpretation
9-10	B' The elect people
9	Text 4 (Is 43:20-21) + Text 5 (Ex 19:5-6)
10	Text 6 (Hs 2:23)

② *The introductory formula in 1 Pt 2:6*

To introduce the quotations, 1 Peter employs the phrase διότι περιέχει ἐν γραφῇ.<sup>218</sup> Compared with the Synoptic introductory formulae, it is unique. 1 Peter's γραφή lacks the definite article, while each of the Synoptics has it. In spite of the absence of the definite article, Elliott (2000:423) comments that "it is best taken as a reference to Sacred Scripture rather than to a less definite 'writing' or, more specifically a written collection of OT 'testimonies.'"<sup>219</sup>

③ *The Chiastic structure of 1 Pt 2:4-8*

According to Michaels (1988:105), the placement of ἀπιστοῦσιν, just before the citation of Ps 118 (117 LXX):22, has the effect of making this text primarily a

<sup>218</sup> According to Davids (1990:89), the formula is not found elsewhere in the NT, but it does take place in the LXX (1 Macc 15:2; 2 Macc 11:16, 22) and other Jewish literature (Josephus, Ant 11:104; T. Levi 10:5). This introduction shows the quality of 1 Peter's Greek.

<sup>219</sup> Against Selwyn (1947:273-77).

preface to Is 8:14 in 2:8. The quote from Ps 118 (117 LXX) in 1 Pt 2:7 is almost in agreement with the LXX except for one small alteration (λίθος instead of the accusative) (Woan, 2004:217). The verb ἀπεδοκίμασαν in the citation is already mentioned in 2:4 (ἀποδοκιμασμένον) and so Davids (1990:89) sees a chiasm in this chain of quotations:

He [Peter] cites the texts in the reverse order of the topics in v 4. There he alluded to Ps 118:22 (rejection) before mentioning God's election of "the stone" (Is 28:18). Now he produces a chiasm (in this case an *A B C B A* pattern, with C being Christians as stones) by referring to Is 28 first and then extending the Ps 118 passage by means of Is 8. The result shows conscious homiletic artistry.

④ *The connection between the Ps 118 (117 LXX) citation and the two Isaiah texts*

The quotation from Ps 118 (117 LXX):22, which is the second quotation in this chain, is linked to the first, not only by the repetition of λίθος, but by the similarity in thought between ἀκρογωνιαῖον and εἰς κεφαλὴν γωνίας. According to Michaels (1988:105), it is perhaps this similarity that provoked Peter to interpolate the psalm citation between two texts from Isaiah (28:16 and 8:14) that were closely connected not only in Paul (i.e., Rm 9:33) but in the Book of Isaiah itself.

⑤ *The role of the Ps 118(117 LXX) quotation in 1 Pt 2:7*

As Bauckham notes (1988:310), 1 Pt 2:6-10 functions as a midrash on 2:1-5. In 2:4, Christ is introduced as the "living stone," which is developed in 2:5 to

feature the saints as themselves also being “living stones” (Snodgrass, 1978:97). In 2:5-6 the stone motifs support and expand the previous section by means of the OT quotation and its interpretation. Here Ps 118 (117 LXX) also plays “a supportive and collective role” between the two Isaianic citations (Woan, 2004:219).

According to Moyise (2005:181), in the catena of citations the writer is not so much repeating the Christological point, but making an ecclesiological point for believers. For believers, Is 28:6 (“they will receive honor”) is relevant, and for unbelievers, Ps 118 (117 LXX):22 and Is 8:14 (“they will be put to shame”) are applicable. This implies that the chief purpose of citing Ps 118 (117 LXX):22 was mainly “to evoke the builders’ shame over their mistake and only secondarily to refer to Christ’s exaltation.”

### **8.3. Summary**

The Exodus and New Exodus Motifs in the General Epistles (especially in Hebrews and 1 Peter) were examined. Hebrews has many Exodus typologies. For instance, the comparison between Jesus and Moses in Hb 3; between the high priest and Jesus in Hb 7; between the tabernacle and the heavenly temple in Hb 8-9 is noticeable. Compared with Hebrews, 1 Peter has numerous Isaiah references. Especially Is 53 is noticeable. By using Isaiah 53 frequently, Peter describes Jesus as Isaiah’s righteous servant who brings the New Exodus to his people [the believers] through his suffering and death.

There are two quotations from Ps 118 (117 LXX) in the General Epistles, i.e. Ps 118 (117 LXX):6 in Hb 13:6 and Ps 118 (117 LXX):22 in 1 Pt 2:7. Each of them functions in their contexts:

- In Hb 13:6 the Ps 118 (117 LXX) quotation is liturgically and structurally linked with the citation from Dt 31:6 in Hb 13:5. Both quotes are connected with the Feast of Tents (Sukkoth). Structurally both quotations are being presented by a single sentence and with a single introduction. Hb 13:6 cannot be detached from Hb 13:5. It is part of the same sentence with the protasis and Dt 31:6 in 13:5, and the apodosis with Ps 118 (117 LXX) in 13:6.
- The Ps 118 (117 LXX) quotation in 1 Pt 2:7 is found in the catena of stone quotations (Pt 2:4-10). The psalm citation, which is being put between two Isaiah quotations, is connected to the first not only by the recurrence of λίθος but by the similarity in thought between ἀκρογωνιαῖον and εἰς κεφαλὴν γωνίας. Here the primary function of Ps 118 (117 LXX) is not to present a new idea but to support the previous section (2:1-5).

## Chapter 9 Conclusion

This concluding chapter will attempt to summarize the arguments and compile the conclusions of the previous chapters.

### 9.1. The Tradition-historical Aspect of the Study

In Chapter 2, the tradition-historical approach was tried in order to trace the *Wirkungsgeschichte* of Ps 118. The background of Ps 118 was dealt with. Since Ps 118 was traditionally sung at the Jewish feasts, its relation to the Jewish feasts, especially Passover and Tabernacles was discussed. Finally, the use of Ps 118 in the early Jewish and Christian literature was examined.

Ps 118 represents a “Dankfestliturgie” and is the last psalm in the so-called “Egyptian Hallel” (Pss 113-118). The Hallel was initially chanted at the Feast of Lights and later taken up in three great feasts, i.e. Passover, Pentecost and Tabernacles.

As demonstrated in the Mishnah, the singing of the Hallel was an essential part of the Passover. It was sung at the sacrifice and preparation for the evening feast on the afternoon of the 14<sup>th</sup> of Abib. It was also recited as part of the

Passover celebration commemorating the Exodus from Egypt on the night of the 15<sup>th</sup> of Abib started at sunset of the 14<sup>th</sup>. According to the Mishnah, Israelites sang Pss 113-114 before the Seder meal and 115-118 after drinking the last cup.

The Hallel as a whole is strongly linked to Passover, thematically as well as functionally. It includes the Passover themes (e.g., election, deliverance from bondage) and images (e.g., cup of salvation, Exodus) which make it appropriate for use at the feast.

The climax of the Hallel, Ps 118, contains numerous parallels to the Song of the Red Sea, sung by Moses in Ex 15:1-18. Firstly, several verbal similarities between the two are striking (e.g., Ps 118:14 with Ex 15:2; Ps 118:15-16 with Ex 15:6; and Ps 118:28 with Ex 15:2). Secondly, there are strong verbal links, e.g., Ex 15:2a is quoted in Ps 118:14 and alluded to in Ps 118:21, and the psalm concludes with an allusion to Ex 15:2b in Ps 118:28.

As shown in the Mishnah, the singing of the Hallel was also an indispensable element in the Feast of the Tents. Firstly, it is related with the willow ritual which occurred every day during the Feast of Tabernacles. The entire Hallel was probably recited as the willow procession made its way from Mosa to the temple courtyards. The ritual reached its climax when they arrived at the altar to the final verses of Ps 118, perhaps repeating 118:25 over and over. Secondly, Ps 118 is connected to the waving of the lulab which is one of the Tabernacle

Symbols. According to the Mishnah, the lulab was shaken at some point or points during the recitation of Ps 118.

Although the Hallel as a group contains several Passover themes so that these psalms are especially appropriate for the feast, Ps 118 itself is better suited to Tabernacles than to any other feasts because it is a procession psalm, and alludes to the day of the feast (v 24), to the Hosanna-cry of the procession and to the light of the torches in the torch dance on the first night of the feast (v 27) (Mowinckel, 2004:1.120).

In the Jewish tradition, Ps 118 was used liturgically and eschatologically. The liturgical use of Ps 118 is noticeable in the scroll 11QPs<sup>a</sup> of the Dead Sea Scrolls, which arranges the Psalters oddly probably to fit their liturgy. Striking examples of eschatological-messianical interpretation of Ps 118 are: the strong Davidic emphasis of the Dead Sea Scrolls, exegesis of “stone” into “a youth” of the Targum on Ps 118 and the antiphonal song of Midrash on Ps 118.

Traces of the use of Ps 118 among early Christian authors are:

- Ps 118 (117 LXX):5, 21 are not quoted in the NT, but a possible allusion is to be found in Jn 11:41-42 as part of the resurrection episode of Lazarus.
- Ps 118 (117 LXX):6 is found twice in the NT. Firstly, it is alluded to in Rm

8:31b. The question of Rm 8:31a (“what therefore shall we say in view of these things?”) introduces a conclusion to 8:18-30. Rm 8:31b (“if God is for us, who is against us?”) as a possible allusion to Ps 118 (117 LXX):6 echoes similar expressions of confidence in the Psalms (Pss 23:4; 56:9, 12; and 118:6-7) and strikes a basic chord in the theme of the suffering righteous (Dunn, 1988:500). Secondly, it is quoted in Hb 13:6 as the last quotation in Hebrews in connection with communal obligations.

- Ps 118 (117 LXX):10-12 is alluded to in Jn 10:24-25 in the context of the Feast of Dedication (10:22-39).
- Ps 118 (117 LXX):15 is alluded to in Lk 1:51 in the context of the *Magnificat* (Lk 1:46-56). There are parallels with Ps 118:15 in 1:51a; with Pr 3:34 in 1:51a-b; and with Ps 89:10 in 1:51b (Bovon, 2002:62).
- Ps 118 (117 LXX):16 is alluded to in Luke-Acts three times: in Lk 1:51 in the *Magnificat* (Lk 1:46-56); in Ac 2:33 in Peter’s Pentecost sermon (2:14-40); and in in Ac 5:31 in Peter’s defense before the Council (5:29-32).
- Ps 118 (117 LXX):17-18 are alluded to in 2 Cor 6:9 b-c in Paul’s appeal for a response to God and his apostle. 2 Cor 6:9 changed the tenses of the verbs in Ps 118 (117 LXX):17-18. In 2 Cor 6:9b, Paul alters the future tenses of Ps 117:17 (LXX) (οὐκ ἀποθανοῦμαι ἀλλὰ ζήσομαι) into present



- tenses (ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν) 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). In 2 Cor 6:9c the aorist tenses of Ps 117 (LXX) (παιδεύων ἐπαίδευσέν με ὁ κύριος καὶ τῷ θανάτῳ οὐ παρέδωκέν με) are changed to present tenses (ὡς παιδευόμενοι καὶ μὴ θανατούμενοι). Ps 118 (117 LXX):18 is also quoted in 1 Cle 56:3 with the introductory formula οὕτως φησιν ὁ ἅγιος λόγος.
- Ps 118 (117 LXX):20 seems to be alluded to in Rv 22:14 in the context of the last parenthesis (22:10-20), since “the rejected stone that became the chief cornerstone” of Ps 118 (117 LXX):22 is one of the most used messianic prophecies in the NT (Beale, 1999:1140). Ps 118 (117 LXX):19-20 are also quoted in 1 Cle 48:2. It is noticeable that the author of 1 Clement substitutes the subjunctive ἐξομολογήσωαμι for the indicative ἐξομολογήσομαι of Ps 118 (117 LXX).
  - Ps 118 (117 LXX):22 (or 22-23) is one of the most quoted testimonies in the NT and early Christian literature (Duling, 1983:985). It is quoted seven times in the early Christian literature, i.e. five times in the NT (Mark, Matthew, 1 Peter); once in the Gospel of Thomas and once in the writings of the Church Fathers (Barnabas which also includes v 23). In the Synoptics and Gospel of Thomas, it is quoted in Mk 12:10-11; Mt 21:42; Lk 20:17; GT 66 as part of the parable of the wicked tenants. In response to questions about Jesus’ authority, the Synoptic authors

punctuate the end of the parable with a quote from Ps 118 (117 LXX):22-23 (but Luke omits v 23). The Gospel of Thomas follows the Lukan tradition by only making use of the quotation of Ps 118 (117 LXX):22, but creates a new nuance: the way of life rejected by tradesmen, merchants, and lenders is the way to truth and knowledge. 1 Pt 2:6-8 and Barn 6:2-4 also quote Ps 118 (117 LXX):22-23. The quotation of Ps 118 (117 LXX) in 1 Pt is in the context of Christian apologetics among Judaism. To show Jesus' vindication as the Messiah, Peter uses a series of OT quotations (Is 28+ Ps 118 [117 LXX] + Is 8). The quotation of Ps 118 (117 LXX) by Barnabas is part of a series of proof texts related to the death of Christ (Barn 6:1-7). Especially, the quoted passages (Barn 6:2-4) are in the context of Christ's victory through the passion (centered around the stone testimony) (Paget, 1994:128). There are similarities between 1 Peter and Barnabas. Both have a catena of scriptural citations and the quoted books and numbers are the same: three citations in 1 Pt 2:4-8 (Is 28:16, Ps 118 [117 LXX]:22, Is 8:14) and three quotations in Barn 6:2-4 (Is 28:16, Is 50:7 and Ps 118 [117 LXX]:22). But the quoted orders and passages are different. While 1 Pt has the Ps 118 (117 LXX) quotation between two Isaiah quotations, Barnabas puts it in the last. 1 Pt 2 has Is 8:14 while Barn 6 contains Is 50:7. Ps 118:22 (117 LXX) is also alluded to at least five times in the NT. Firstly, it is alluded to in Mk 8:31 (= Lk 9:22) in the context of the first passion prediction. Between the two is verbal agreement as well as the recurrence of the rare verb in the quotation of Ps 118 (117 LXX):22-23 in Mk 12:10-11 (Brunson,

2003:103). Secondly, it is alluded to in Lk 17:25 as part of an additional Passion Prediction (Lk 17:20-37). Thirdly, it is echoed in Rm 9:32-33. This passage has two combined quotations of Isaiah: Is 28:16 and 8:14. It is interesting that the combination of two Isaiah citations is very similar to 1 Pt 2:6-8 which includes Ps 118 (117 LXX):22 (Is 28:16 + Ps 118 [117 LXX]:22 + Is 8:14). Lastly, it seems to be alluded to in Eph 2:20 in terms that Ps 117:22 (LXX) speaks of a stone that was rejected by the builders but was made, “the head of the corner.”

- Ps 118 (117 LXX) is alluded to twice in the Johannine literature: in Jn 8:56 in the priority of Jesus over Abraham and the prophets (8:48-59); and in Rv 19:7 in the heavenly throne-room audition (19:1-8).
- Ps 118 (117 LXX):25-26 (or v 26) are quoted several times in the Gospels: in the Triumphal Entry (Mk 11:9-10; Mt 21:9; Lk 13:35, 19:38; Jn 12:13); and in the lament over Jerusalem (Mt 23:39; Lk 13:35).

## **9.2. The Hermeneutical Aspect of the Study – A “New Exodus Motif”**

Through the tradition-historical approach, it is known that Ps 118 is in particular associated with Passover, which evokes the Exodus. Accordingly, in Chs 3-7, which studied the interpretation and application of Ps 118 in its new contexts of early Christianity, the emphasis has been laid on examining the possibility of the “New Exodus Motif.”

## 9.2.1. The New Exodus Motif in the NT

### 9.2.1.1. In the Synoptics

Although there is a difference within their common structure, the Synoptics can be divided into three parts on the basis of the location of Jesus' ministry: "In and Beyond Galilee," "On the Way to Jerusalem," and "At Jerusalem." The three sections are replete with the New Exodus Motif.

Mark begins his narrative with the term εὐαγγέλιον (1:1), the combined editorial quotations from Ex 23:20, Mt 3:1 and Is 40:3 (1:2), and the wilderness motif (1:3) which are filled with Isaiah's New Exodus imagery.

In the subsequent sections, Mark's three-fold structure comprising Jesus' powerful ministry in Galilee and beyond, his leading his "blind" disciples along the "Way," and arrival in Jerusalem follows Isaiah's New Exodus schema where Yahweh as Warrior and Healer and Provider delivers his people from bondage, leads the "blind" along the New Exodus way of deliverance, and arrives at Jerusalem.

In Matthew, the prologue section, particularly Matthew's ancestry, provides potentially significant clues to understand Matthew's intention by underscoring

the Exile as an important period in the history of Israel. In the following narrative, Matthew employs the Exile and restoration expressions in order to intensify the implications found in Jesus' genealogy (e.g., "save his people," "from their sins," and "God with us" in 1:21-23; Out of Egypt have I called my son in 2:15; rest and yoke in 11:29).

Luke also shares the New Exodus Motif with the other Synoptic Gospels. Unique to Luke is the use of the term ἔξοδος. In the Transfiguration Narrative, only Luke mentions what Moses and Elijah spoke about with Jesus on the mountain (9:31). They spoke of the ἔξοδος which Jesus was to fulfill in Jerusalem. Accordingly, in Luke, the "way" of Jesus to Jerusalem is depicted as a new "Exodus" which is associated with Is 40-55.

Luke continues to advance the Isaianic New Exodus Motif in his second volume. The ideas controlling the story of Acts parallel the three strands of Is 40:1-11, i.e. the Restoration of the People of God, Universal Revelation of the Glory/Salvation of God, the Power of the Word of God.

#### **9.2.1.2. In John**

Peculiar to John is the emphasis that is put on the Festival of Passover. John presents Jesus' ministry in the framework of three Passovers. Consequently, The Jesus of John is depicted as the Passover sacrifice to bring the New Exodus to his people.

### **9.2.1.3. In the Pauline Epistles**

Isaiah' expected New Exodus had powerful influence on the Pauline letters. The fact was demonstrated in emphasis laid on the book of Isaiah in the Pauline epistles, especially in Romans and Corinthians. The apostle indulged in the OT stream of the expectation of a New Exodus predicted by Isaiah and it had great influence on how he interpreted the life, death and resurrection of Jesus. (Holland, 2004:31).

### **9.2.1.4. In the General Epistles: Hebrews and 1 Peter**

In Hebrews, by using numerous implicit and explicit Exodus references, the author compares and contrasts between the old and new covenant eras. In 1 Peter, by employing Isaiah 53 frequently, Peter depicts Jesus as Isaiah's righteous servant who brings a New Exodus to his church through his suffering and death.

## **9.2.2. The New Exodus Motif and Ps 118 references in the NT**

### **9.2.2.1. In the Synoptics**

The Synoptic Gospels tend to concentrate their attention on the same few verses of Ps 118 (117 LXX). Mark and Matthew refer to Ps 118 (117 LXX):22-23 and 25-26, and share a liturgical allusion to the Hallel. Luke limits his use to Ps

118 (117 LXX):22, 26. The New Exodus themes are found in the Ps 118 (117 LXX) references:

- Although citation from the Ps 118:22-23 in the Synoptics follows the LXX text of Ps 117 closely, they apply it to a different context and reinterpret it christologically. Οἱ οἰκοδομοῦντες, who referred to “the nations” in the LXX Ps 117:22 now turn to be “the leaders of Israel.” Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες in the original Psalm referred to the nation of Israel or Israel’s king. In the Synoptics it is applied to Jesus. Jesus is viewed as Isaiah’s Suffering Servant who brings the New Exodus to his people through his suffering and vindication. The cornerstone metaphor is also associated with Isaiah’s New Exodus expectation in two ways: its role in the New Exodus Temple’s hope of restoration (Is 56:7) and its role in the “resurrection” (Ezk 37:1-14).
- Unlike Ps 118 (117 LXX):22-23, the lines from Ps 118 (117 LXX):25-26 about the blessedness of the one who comes in the name of the Lord get various twists in the Synoptics. Matthew speaks of crowds giving praise to “the son of David” cites the psalm, and then notes the cries of hosanna in the highest. Mark speaks of those going before and behind crying hosanna, cites the psalm, notes another blessing for “the coming kingdom of our Father David”, and closes with cries of hosanna in the highest. Luke does not mention the hosanna, but “the king” and “peace in heaven, and glory in the highest heaven.” Ps 118 (117 LXX):25-26 is

christologically interpreted by the Synoptics. The phrase εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου which originally referred to the benediction pronounced upon “those coming or entering the gates of the temple” was changed into “the welcome for Jesus as the coming Messiah.” The Synoptic writers underscore Jesus’ identity as the Messianic king who comes in order to lead Isaiah’s expected New Exodus.

#### 9.2.2.2. In John

While the Synoptics focus on a few verses of Ps 118 (117 LXX) (22-23, 25-26), the Fourth Gospel employs a wider range from Ps 118 (117 LXX) (5, 10-12, 19-20, 21, 24, 25-26), but does not use Ps 118 (117 LXX):22.

The New Exodus themes are also found in John’s Psalm quotation:

- Jn 12:13 has the only quotation from Ps 118 (117 LXX). Like the Synoptic parallels, the Ps 118 (117 LXX) quotation of John has no introductory formula and also wears his own theology clothes by adding the note of blessing on “the king of Israel.” Through the title which forms an inclusio with Nathanael’s confession at the introduction of the Gospel, the phrase “the coming one” and the quotation from Zch 9:9 in Jn 12:15, John describes Jesus as a messianic king who comes to bring the New Exodus to his people.



### 9.2.2.3. In the Pauline Epistles

Since the Pauline literature does not quote Ps 118 (117 LXX) directly, but alludes to the stone text of Ps 118:22 at least twice (Rm 9:32-32 and Eph 2:20), and applies “the stone” to “Christ,” it seems that there is an underlying possibility of the New Exodus Motif in Paul’s allusions to Ps 118 (117 LXX).

### 9.2.2.4. In the General Epistles: Hebrews and 1 Peter

Hebrews and 1 Peter quote Ps 118 once respectively. One can also find the Exodus and New Exodus Motifs in each of them.

- In Hb 13:6 Ps 118 (117 LXX) is quoted in relation with the Jewish feasts, i. e. the Sabbatical Year, the Tabernacles and the Passover which all are closely associated with Exodus themes. Firstly, the Ps 118 (117 LXX):6 quotation in Hb 13:6 is linked with the citation from Dt 31:6 in Hb 13:5 liturgically. Both of the two citations are related with the Sabbatical Year and the Feast of Tents. Secondly, the Psalm quotation in Hb 13:6 is also connected with the next section (13:7-19) which deals with the sacrifice of Christ and “seems to allude to the sacrament of the Eucharist” (Thomas, 1965:319). Since the Eucharist had its roots in the Jewish feast of the Passover and Ps 118 (117 LXX):6 was also sung during the festival, Ps 118 was quoted at the appropriate place.
- The author of Hebrews applies the words from Ps 118:6 to a new context.

Originally Ps 118:6 expressed Yahweh's faithfulness in defeating Israel's enemies in war, but Hb 13:6 uses it to urge trust in God's financial and material providence (Buchanan, 1972:232).

- As a lot of references from Is 53 in 1 Peter show, its focus is on Jesus Christ as the archetypal righteous sufferer who is both the Christians' saviour and example. Accordingly, by using the Ps 118:22 citation, which is sandwiched between two Isaianic quotations, 1 Peter seems to depict Jesus as Isaiah's righteous servant whose task was to bring the New Exodus to his church through his suffering and death.

### **9.3. Conclusion**

In the introduction, the following question was asked: When the early Christian writers, especially NT authors, quoted from Ps 118, did they imply the New Exodus Motif? As the above study demonstrates, in the general context of the NT documents and in the application of quotations from Ps 118, NT writers indeed implied the New Exodus.

In the Synoptic Gospels, in the Pauline epistles (especially, in Romans and Ephesians) and 1 Peter, Jesus is viewed as Isaiah's righteous servant who brings the Exile to an end and as the cornerstone (or capstone) which restores the Isaianic eschatological New Temple through his suffering and death. In the Gospels, Jesus is also depicted as the Messianic king who enters Jerusalem to

lead Isaiah's expected New Exodus. Hebrews implies the New Exodus in relation with the Jewish feasts, i.e. the Sabbatical Year, the Tabernacles and the Passover.

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