The Reception of Psalm 118 in the New Testament:

(Application of a “New Exodus Motif”?)

by

Hyukjung Kwon

Submitted in fulfilment of the requirements for the degree of

Philosophiae Doctor

in the Faculty of Theology

Department of New Testament

at the

University of Pretoria

Promoter: Prof. Gert J. Steyn

Pretoria

2007
ACKNOWLEDGMENTS

A lot of people have helped in various ways to the writing of this dissertation. First of all, I would like to express my gratitude to my promoter Prof. Gert J. Steyn, for his great guidance and valuable comments of my thoughts; to Prof. Jan G. van der Watt, who was my teacher at first and gave good lectures on Johannine literature; to Prof F. S. Malan for his critical comments and kindness; and to faculty of theology of the University of Pretoria, which provided a scholarship that made possible my study here.

I should also like to express my thanks to Korean colleagues in Pretoria, particularly, to Revs. Jae Soon Kim, Young Jin Kim, Eun Chul Shin, Sung Su Park, Su Keum Jin who have studied together in the New Testament Department and Rev. Jae Suk Han who has given a good idea and advice.

I am also grateful to my friends in Korea, especially, to Rev. Sung Min Sim for his great help and encouragement; to Rev. Hun Chul Oh for his kindness and love; to Rev. Gi Ok Lee for his good advice and interest; to Rev. Chang Bum Lee and Sung Jin Han for their friendship.

Finally, I thank my wife, Kyung Ae, for her endurance, trust and love; our three children, Nak ki, Hyeyung and Hyeran for their love, health and smiling. I dedicate this dissertation to my parents with love. Without their sacrifice, none of this dissertation would have been possible.

To God be the Glory!

February 2007 in Pretoria.
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 κεφαλή 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. confer, compare
diss. dissertation
ed(s) edition; edited by, editor(s)
e.g. exempli gratia, for example
ET English translation
etc. et cetera
i.e. id est, 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  |
Mi | 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\textsuperscript{a} First copy of Psalm from Qumran Cave 4
4QPs\textsuperscript{b} Second copy of Psalm from Qumran Cave 4
11QPs\textsuperscript{a} First copy of Psalm from Qumran Cave 11
1QS 28/Serek hayyaad or Rule of the Community, Manual of Discipline
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 Angelos
Apeb Acta patristica et byzantina
ATJ Ashland Theological Journal
AUSS Andrews University Seminary Studies
BBR Bulletin for Biblical Research
Bib Biblica
BJRL Bulletin of the John Rylands University Library of Manchester
BS Bibliotheca-sacra
BZ Biblische Zeitschrift
CBQ Catholic Biblical Quarterly
CBR Currents in Biblical Research
CTM Concordia Theological Monthly
Eter Etudes theologiques et religieuses
EvQ Evangelical Quarterly
ExpT Expository Times
GNS Good News Studies

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

ACKNOWLEDGMENTS ii  
SUMMARY iii  
KEY WORDS v  
ABBREVIATIONS vi  

Chapter 1 1  
Introduction 1  
1.1. Problem statement 1  
1.2. Hypothesis 3  
1.3. Methodology 3  
1.4. Research history 7  
1.5. Structure and Presentation 12  

Chapter 2 14  
The Tradition-Historical Aspect of Ps 118 14  
2.1. Introduction 14  
2.2. Exegetical analysis of Ps 118 14  
2.2.1. Translations of MT and LXX 14  
2.2.2. Several textcritical notes 16
2.2.3. The structure of Ps 118
  2.2.3.1. Syntactical Analysis 17
  2.2.3.2. Meter 20
  2.2.3.3. Segmentation 21

2.2.4. The Background regarding Ps 118 25

2.2.5. The interpretation of Ps 118 26
  2.2.5.1. Strophe I (vv 1-4): Introduction 26
  2.2.5.2. Strophe II (vv 5-18): Individual thanksgiving 31
  2.2.5.3. Strophe III (vv 19-21): Procession 40
  2.2.5.4. Strophe IV (vv 22-29): Repeated thanksgiving and Conclusion 41

2.3. Ps 118 and the Jewish Feasts 47
  2.3.1. Ps 118 and the Feast of Passover 48
    2.3.1.1. The Feast of Passover 48
    2.3.1.2. The role of Ps 118 in the Feast of Passover 52
  2.3.2. Ps 118 and the Feast of Tabernacles 56
    2.3.2.1. The Feast of Tabernacles (Sukkot) 56
    2.3.2.2. The role of Ps 118 in the Feast of Tabernacles 61

2.3.3. Summary 63

2.4. Ps 118 in the Jewish and early Christian traditions 63
  2.4.1. A survey of the use of Ps 118 in the Jewish tradition 64
    2.4.1.1. Ps 118 in the Dead Sea Scrolls 64
    2.4.1.2. Ps 118 in the Targum 68
    2.4.1.3. Ps 118 in the Rabbinic Literature 69
  2.4.2. The use of Ps 118 in the early Christian tradition 72
    2.4.2.1. Ps 118 in the NT 72
    2.4.2.2. Ps 118 in *The Gospel of Thomas* 87
    2.4.2.3. Ps 118 in the Church Fathers 89

2.4.3. Summary 92
Chapter 3

The Hermeneutical Aspect of the Ps 118 quotations

3.1. Introduction

3.2. The continuing Exile and the New Exodus

3.2.1. The continuing state of Exile

3.2.2. The New Exodus Motif

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

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

3.3. Mark

3.3.1. Introduction

3.3.2. The General Context of Mark

3.3.2.1. Exodus Motif

3.3.2.2. The New Exodus Motif in Mark

3.3.3. The Ps 118 quotations and allusions in Mark

3.3.3.1. The OT in Mark

3.3.3.2. The Psalms in Mark

3.3.3.3. The interpretation of Ps 118 by Mark

3.4. Summary

Chapter 4

Matthew

4.1. The General Context of Matthew

4.1.1. The Exodus Motif in Matthew

4.1.2. The New Exodus Motif in Matthew

4.1.2.1. The prologue (Mt 1:1-4:11)
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1.2.2. The Galilee section (Mt 4:12-16:13)</td>
<td>151</td>
</tr>
<tr>
<td>4.1.2.3. The Way section (Mt 16:13-20:34)</td>
<td>155</td>
</tr>
<tr>
<td>4.1.2.4. The Jerusalem section (Mt 21:1-28:20)</td>
<td>155</td>
</tr>
<tr>
<td>4.2. The Ps 118 quotations and allusions in Matthew</td>
<td>156</td>
</tr>
<tr>
<td>4.2.1. The OT in Matthew</td>
<td>156</td>
</tr>
<tr>
<td>4.2.2. The Psalms in Matthew</td>
<td>157</td>
</tr>
<tr>
<td>4.2.3. The interpretation of Ps 118 by Matthew</td>
<td>157</td>
</tr>
<tr>
<td>4.2.3.1. John the Baptist’s Question (Mt 11:2-6)</td>
<td>158</td>
</tr>
<tr>
<td>4.2.3.2. The Triumphal Entry (Mt 21:1-11)</td>
<td>160</td>
</tr>
<tr>
<td>4.2.3.3. Jesus at the Temple (Mt 21:12-17)</td>
<td>166</td>
</tr>
<tr>
<td>4.2.3.4. The Parable of the Wicked Tenants (Mt 21:33-44)</td>
<td>168</td>
</tr>
<tr>
<td>4.2.3.5. The Lament over Jerusalem (Mt 23:37-39)</td>
<td>170</td>
</tr>
<tr>
<td>4.2.3.6. The Lord’s Supper (Mt 26:17-30)</td>
<td>172</td>
</tr>
<tr>
<td>4.3. Summary</td>
<td>173</td>
</tr>
</tbody>
</table>

**Chapter 5**


<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1.2.1. Luke</td>
<td>179</td>
</tr>
<tr>
<td>5.1.2.2. Acts</td>
<td>183</td>
</tr>
<tr>
<td>5.2. The Ps 118 quotations and allusions in Luke-Acts</td>
<td>186</td>
</tr>
<tr>
<td>5.2.1.1. Luke</td>
<td>186</td>
</tr>
<tr>
<td>5.2.1.2. Acts</td>
<td>187</td>
</tr>
</tbody>
</table>

5.2.3. The interpretation of Ps 118 by Luke
   5.2.3.1. Mary's Song (Lk 1:46-55)
   5.2.3.2. John the Baptist' Question (Lk 7:18-23)
   5.2.3.3. The First Passion Prediction (Lk 9:22)
   5.2.3.4. The Lament over Jerusalem (Lk 13:31-35)
   5.2.3.5. The Additional Passion Prediction (Lk 17:22-25)
   5.2.3.6. The Triumphal Entrance (Lk 19:28-40)
   5.2.3.7. The Parable of the Wicked Tenants (Lk 20:9-19)
   5.2.3.8. Peter's Speech (Ac 2:14-36)
   5.2.3.9. Peter's defense before the Council and prayer (Ac 4:1-31)
   5.2.3.10. Peter's defense before the Council (Ac 5:29-32)

5.3. Summary

Chapter 6

John

6.1. Introduction

6.2. The General Context of John

6.2.1. The Exodus Motif in John

6.2.2. The New Exodus Motif in John
   6.2.2.1. The introduction (Jn 1:1-51)
   6.2.2.2. The Book of Signs (Jn 2:1-12:50)
   6.2.2.3. The Book of Glory [Passion] (Jn 13:1-20:31)

6.3. The Ps 118 quotations and allusions in John

6.3.1. The OT in John

6.3.2. The Psalms in John

6.3.3. The interpretation of Ps 118 by John
6.3.3.1. The priority of Jesus over Abraham and the prophets (Jn 8:48-59) 222
6.3.3.2. The door of sheep saying (Jn 10:7-10) 225
6.3.3.3. The Feast of Dedication (Jn 10:22-39) 228
6.3.3.4. The resurrection of Lazarus (Jn 11:38-44) 229
6.3.3.5. The Triumphal Entrance (Jn 12:12-19) 231

6.4. Summary 236

Chapter 7 239

The Pauline Epistles 239

7.1. The General Context of the Pauline Epistles 239
7.1.1. The Exodus Motif in the Pauline Epistles 239
7.1.2. The New Exodus Motif in the Pauline Epistles 240

7.2. The Ps 118 allusions in the Pauline Epistles 241
7.2.1. The OT in the Pauline Epistles 241
7.2.2. The Psalms in the Pauline Epistles 241
7.2.3. The interpretation of Ps 118 in Romans 241
7.2.4. The interpretation of Ps 118 in 2 Corinthians 244
7.2.5. The interpretation of Ps 118 in Ephesians 247

7.3. Summary 249

Chapter 8 251

The General Epistles 251

8.1. Hebrews 251
8.1.1. Introduction 251
8.1.2. The General Context of Hebrews 252

8.1.3. The Ps 118 quotation in Hebrews 253
  8.1.3.1. The OT in Hebrews 253
  8.1.3.2. The Psalms in Hebrews 254
  8.1.3.3. The interpretation of Ps 118 in Hebrews 254

8.2. 1 Peter 258

8.2.1. The General Context of 1 Peter 258
  8.2.1.1. The Exodus Motif in 1 Peter 258
  8.2.1.2. The New Exodus Motif in 1 Peter 259

8.2.2. The Ps 118 quotation in 1 Peter 260
  8.2.2.1. The OT in 1 Peter 260
  8.2.2.2. The Psalms in 1 Peter 261
  8.2.2.3. The interpretation of Ps 118 in 1 Peter 261

8.3. Summary 265

Chapter 9 267

Conclusion 267

9.1. The Tradition-historical Aspect of the Study 267

9.2. The Hermeneutical Aspect of the Study – A “New Exodus Motif” 273

9.2.1. The New Exodus Motif in the NT 274
  9.2.1.1. In the Synoptics 274
  9.2.1.2. In John 275
  9.2.1.3. In the Pauline Epistles 276
  9.2.1.4. In the General Epistles: Hebrews and 1 Peter 276

9.2.2. The New Exodus Motif and Ps 118 references in the NT 276
  9.2.2.1. In the Synoptics 276
  9.2.2.2. In John 278
  9.2.2.3. In the Pauline Epistles 279