

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).⁹⁷ 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 **שָׁבַט**, 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

⁹⁷ 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).⁹⁸ 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

⁹⁸ 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).⁹⁹ 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 history¹⁰⁰ 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).

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

¹⁰⁰ 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 texts¹⁰¹ which mention deliverance from enemies and foreign oppression.

In numerous OT texts and Second Temple literature,¹⁰² 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

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

¹⁰² 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)¹⁰³

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 presence¹⁰⁴ and one of the promises of restoration is the renewed presence of God.¹⁰⁵ Accordingly, when Matthew writes that καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύομενον 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.

¹⁰³ 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).

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

¹⁰⁵ 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.¹⁰⁶ 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.¹⁰⁷ This typology¹⁰⁸

¹⁰⁶ 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.

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

¹⁰⁸ 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 40:3.¹⁰⁹ 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'

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

¹⁰⁹ 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 53:4b¹¹⁰ (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

¹¹⁰ 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 texts¹¹¹ 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,

¹¹¹ 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, 12.¹¹² 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).¹¹³

¹¹² 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).

¹¹³ 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.¹¹⁴ 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.¹¹⁵ 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.¹¹⁶ 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.¹¹⁷

4.2. The Ps 118 quotations and allusions in Matthew

4.2.1. The OT in Matthew¹¹⁸

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),

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

¹¹⁵ Cf. Is 43:28; Jr 23:40; Lm 2:15.

¹¹⁶ Cf. Is 37:3; Ob 12, 14; Zph 1:15.

¹¹⁷ Cf. Ezk 12:14.

¹¹⁸ 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.¹¹⁹ 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).¹²⁰

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

¹¹⁹ 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).

¹²⁰ 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)¹²¹

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

LXX	Mt 11:3
εὐόδωσον 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

¹²¹ 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).¹²² Matthew seems to depict Jesus as the Davidic Messiah who came to end the Exile¹²³ and to bring Isaiah’s New Exodus.

¹²² 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).

¹²³ 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)¹²⁴

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

LXX	Mt 21:9
<p>²⁵ ὦ κύριε σῶσον δὴ ὦ κύριε ²⁶ εὐδόωσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p>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.</p>

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).

¹²⁴ 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).¹²⁵ He serves as the triumphant yet modest King coming to Jerusalem, riding on an ass.¹²⁶ 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.

¹²⁵ 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).

¹²⁶ 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)¹²⁷ 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 Jesus¹²⁸ 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

¹²⁷ 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.

¹²⁸ 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).¹²⁹

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),¹³⁰ 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

¹²⁹ 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).

¹³⁰ 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.¹³¹ 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).¹³²

(c) The omissions:

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

¹³¹ 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).

¹³² 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 κυρίου¹³³ 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 king¹³⁴ 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

¹³³ "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).

¹³⁴ 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 significance¹³⁵ 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).¹³⁶

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

¹³⁶ 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).¹³⁷ After cleansing the Temple,¹³⁸ Jesus heals the blind and the lame there (Mt 21:14) and then the children exclaim ὡσαννὰ τῷ υἱῷ Δαβίδ, 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."

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.

¹³⁷ 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).

¹³⁸ 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
²² λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας ²³ 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.¹³⁹ 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).”¹⁴⁰ 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-

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

¹⁴⁰ 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 43-44.¹⁴¹ 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
<p>εὐόδωσον δὴ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου εὐλογῆκαμεν ὑμᾶς ἐξ οἴκου κυρίου</p>	<p>λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</p>

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).

¹⁴¹ 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):26¹⁴² (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,

¹⁴² 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.¹⁴³ 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.¹⁴⁴ Accordingly, in Matthew,

¹⁴³ Cf. Hagner (1995:771) for the six differences.

¹⁴⁴ 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,¹⁴⁵ 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

¹⁴⁵ 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 visitation¹⁴⁶ 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, δακτύλω 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

¹⁴⁶ 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 40-66.¹⁴⁷ Not merely does this match well Luke's eschatological viewpoint and massive interest in the book of Isaiah¹⁴⁸, 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).

¹⁴⁷ 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).

¹⁴⁸ 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 5,¹⁴⁹ i.e., vv 3-5,¹⁵⁰ perhaps to reach the expression "all flesh¹⁵¹ shall see the salvation of God" (Strauss, 1995:298-299).¹⁵² 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

¹⁴⁹ 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).

¹⁵⁰ 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).

¹⁵¹ For Luke the *πάσα σάρξ* echoes the universalism of 2:32 (Nolland, 1989:144).

¹⁵² 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.¹⁵³ 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).¹⁵⁴

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

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

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

¹⁵⁴ 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,¹⁵⁵ 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*¹⁵⁶ 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).

¹⁵⁵ 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).

¹⁵⁶ 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)¹⁵⁷

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 40-55.¹⁵⁸

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

Luke depicts Jesus as both the Davidic messiah¹⁵⁹ in the Triumphal Entry (19:28-40) and as Isaiah's suffering servant in Lk 22:37, quoting Is 53:12 (Strauss, 1995:305).¹⁶⁰

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

¹⁵⁷ 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).

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

¹⁵⁹ 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).

¹⁶⁰ 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.¹⁶¹ It is an active agent that travels to the end of the world.¹⁶² 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-Acts¹⁶³

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).

¹⁶¹ 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.

¹⁶² 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).

¹⁶³ 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.¹⁶⁴ 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).

¹⁶⁴ 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
¹⁵ 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.
¹⁶ 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 ἄλλον¹⁶⁵ προσδοκῶμεν (Are you the one who is to come, or are we to wait for another?) (7:19).¹⁶⁶ 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

¹⁶⁵ 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).

¹⁶⁶ 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.”¹⁶⁷ 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
<p>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>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.</p>

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;

¹⁶⁷ 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
²⁵ ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ	ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἤξει ὅτε] εἴπητε·
²⁶ 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):22¹⁶⁸ (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
²⁵ ὦ κύριε σῶσον δὴ ὦ κύριε εὐόδωσον δὴ	λέγοντες·
²⁶ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου	εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου·

¹⁶⁸ This prediction is unique to Luke, with no Matthean parallel.

εὐλογήκαμεν 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
<p>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;</p>

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 ὑψωθεῖς, 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 (ἀνέστησεν 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,¹⁶⁹ is announced publicly in Ac 4:11 (Wagner, 1997:173).

¹⁶⁹ 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 ἐξουθενήθειν:

Wherever else in the NT there is an allusion to Ps 118:22 the LXX's word is used, and ἐξουθενήθειν 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 *ἔξοδος* 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.