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OLD TESTAMENT QUOTATIONS IN JOHN'S GOSPEL

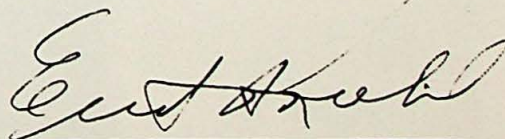
A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
MASTER OF SACRED THEOLOGY

by

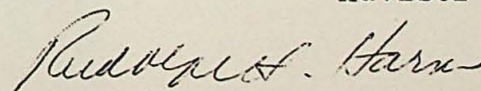
Roger J. Humann

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Advisor



Reader

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CHAPTER I

THE INTRODUCTION

The observation is apt that "one of the major difficulties which any serious student of the Bible has is understanding how the NT authors made use of the OT."¹ Nor is this concern new. Interest in the Old Testament passages which are cited by New Testament writers and the use that they make of the Old is of long standing. In 1884, Crawford Howell Toy, in a book devoted to Quotations in the New Testament, is able to list some forty-five previous works "specially on quotations."² The earliest of these, written when the ink of the Formula of Concord was scarcely dry, holds "that the New-Testament writers cited from an Aramaic version."³

If we can judge by the titles of some of these early works, it appears that many of the concerns and questions

¹John J. O'Rourke, "The Fulfillment Texts in Matthew," Catholic Biblical Quarterly 24 (October 1962):394.

²Crawford Howell Toy, Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), pp. xxxviii-xliii.

³J. Drusius, Parallela Sacra (Franecker, 1594, and in the Critica Sacra, viii, 2, 1-56, Amsterdam, 1968); cited by Toy, *ibid.*, p. xxxviii.

of today are of several centuries standing.⁴ The questions, as one attempts to examine how New Testament writers made use of the Old, remain largely the same. What, they ask,

is their method of interpretation? how do they understand the instructions, exhortations, and predictions of the past? how do they fit the old order of things into the new? It is quotations that gives us answers to these questions.⁵

Thus the more recent years have continued to provide numerous studies, both books and articles, pertaining to the topic and have attempted to provide answers to these and other questions.⁶

⁴For example: Andreas Kesler, Disputatio de Dictorum Vet. Test. in Novo allegatione, quam sub Presidio Joh. Majoris publice defendit (Jena, 1627); William Whiston, An Essay towards restoring the True Text of the Old Testament and for vindicating the Citations made thence in the New Testament (London, 1722); H. Owen, The Modes of Quotation used by the Evangelical Writers (London, 1789); Martin Frisius, Demonstratio Exegetica de nonnullis valde Notatu Dignis Modis quibus V.T. in N. allegatur, pariterque de Graeca Septuagint Interpretum Versione, quatenus in Novo Foedere interdum citatur (Hamburg, 1730); C. F. Bauer, Disputatio pro Veritate Allegatione Christi, contra Hypothesin quasi Textus V.T. ab ipso in N.T. pro sese allegati nec possent nec deberent de eodem toti intelligi, obstante Verborum ac Rerum Tortura (Wittenberg, 1743); Randolph, The Prophecies and other Texts cited in the N.T. compared with the Hebrew Original and with the Septuagint Version, with Notes (Oxford, 1783); and J. G. Meuschen, Novum Test. ex Talmude, etc., illustratum (Leipzig, 1736).

⁵Toy, pp. v-vi.

⁶We note the following as representative: Krister Stendahl, The School of St. Matthew and Its Use of the Old Testament (Lund: C. W. K. Gleerup, 1954); E. E. Ellis, Paul's Use of the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1960); Simon Kistemaker, The Psalm Citations in the Epistle to the Hebrews (Amsterdam: Van Soest, 1961); Barnabas Lindars, New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations (London: SCM Press Ltd., 1961); R. T. France, Jesus and the Old Testament (London: Tyndale, 1971); and the most recent issue of New Testament Studies 24 (October 1977) indicates the continued interest with no fewer than four (!) pertinent articles:

The study of these quotations can serve us in several ways. It can increase our appreciation and understanding of the Old Testament as we observe the way in which the various New Testament writers understood and applied the Old Testament texts to the situation of the New. Furthermore, the theological intent of a New Testament writer may be highlighted by the manner in which he quotes the Old. Answers to questions relating to the purpose, structure, background, and historicity of a New Testament Gospel, for instance, may be informed by a study of the evangelist's use of the Old Testament.

It has been noted that "John stands apart from the other Evangelists in materials and manner of citation" of the Old Testament.⁷ This observation, if for no other reason, should prove incentive enough for a study of the topic. This is not to say that important observations have not been made in respect to the area of Old Testament quotations in John. There is little touching John's Gospel that has not been said by someone at some time. One is inclined to agree with Robinson that "the effect of reading too much on the Fourth Gospel is to make one feel either that everything has been said about it that conceivably could be said or that it really

"Torah Citations in the Synoptics," by K. J. Thomas, pp. 85-96; "I Peter ii. 1-10: its Formation and Literary Affinities," by K. R. Snodgrass, pp. 97-106; "On the Use and Meaning of Hosea vi. 6 in Matthew's Gospel," by David Hill, pp. 107-119; and "The Old Testament Background and the Interpretation of Mark x. 45," by W. J. Moulder, pp. 120-27.

⁷Toy, p. xxxv.

does not matter what one says, for one is just as likely to be right as anyone else."⁸ And at least one book has been written examining basically the same phenomena, Old Testament Quotations in the Gospel of John, by Edwin Freed.⁹

Nonetheless, this present study is not made redundant by Freed's book for the differences between the two are significant. In terms of format Freed combines all material relating to a particular citation into a single chapter dealing with that citation; here we proceed topically. In the present study a great deal more emphasis is placed upon exegetical concerns, while Freed extends the examination of text-sources for the citations to include the Targums. John's relationship to and use of the Synoptics as a source for his Gospel is a major concern for Freed but does not come to the fore here.

But no doubt the greatest difference lies in the pre-suppositions with which each of us approach the task. Freed obviously operates with the canons of the modern historical-critical method. Thus for example, with regard to John 10:34, he writes:

⁸J. A. T. Robinson, "The Relation of the Prologue to the Gospel of St. John," New Testament Studies 9 (January 1963): 120.

⁹Edwin D. Freed, Old Testament Quotations in the Gospel of John, vol. 11, Supplements to Novum Testamentum (Leiden: E. J. Brill, 1965).

And it appears not unlikely that the whole context, with even the quotation put into Jesus' mouth, is a literary device on the part of Jn to strengthen and present in a different manner his theological view of the uniqueness of Jesus.¹⁰

On the other hand this investigation was undertaken on the basis of the fundamental historical reliability of the Scriptural account. Such a differing approach will doubtless affect the outcome.

Stated simply, the purpose of this study is to investigate the Old Testament quotations in John's Gospel with the following questions in mind: What does John quote from the Old Testament with respect both to context and text? and How does he then use these citations in his Gospel?

We shall limit ourselves to those passages which indicate a conscious and deliberate appeal to the Old Testament; specifically, to where a reasonably definable unit of Old Testament Scripture is cited in conjunction with an introductory formula or other means of identification. Thirteen passages in the Fourth Gospel meet these criteria: 1:23, 2:17; 6:31 and 45; 10:34; 12:14-15, 38 and 39-40; 13:18; 15:25; 19:24, 36 and 37. On this basis 7:38 is omitted since it is virtually impossible to identify a unit of the Old Testament as a text-source. Such passages as 7:42; 17:12 and 19:28 are not treated because, although they refer to the content of the Old Testament, there is no explicitly quoted

¹⁰Ibid., p. 65.

passage. Finally, 12:13 is not discussed because it is not cited by means of an introductory formula.

In pursuing this investigation we shall begin by noting the pervasive nature of Old Testament influence in the Gospel of John. This alerts us to the necessity of taking seriously the explicit citations within the framework of this Gospel. Next we shall investigate the texts of these quotations: exactly what words does John use in his citation and how do they relate to the text of that passage in the Septuagint, the Masoretic Text, or the text of that passage should it be quoted elsewhere in the New Testament? We shall look at the terms with which these citations are introduced into the Gospel account and note that they are not all the result of the editorial work of the evangelist.

The heart of this study, however, is exegesis. Therefore the study of these passages in their original context will be important. What is the meaning with which they were originally invested? And finally, what is their significance within the context of the Gospel of John? The longest chapter will be that dealing with the study of these citations as they occur in the Gospel. On the basis of this varied study, we shall make our concluding observations.

With this we may proceed, not in the expectation that this will be the last word, but with the hope that it may make a useful contribution to a better understanding of the form and function of the explicit Old Testament quotations in the Gospel according to St. John.

CHAPTER II

THE OLD TESTAMENT IN THE FOURTH GOSPEL

It is true that John has far fewer direct Old Testament quotations than the other Gospels. To conclude from this however, that he was therefore less interested or less knowledgeable in the Old Testament would be a serious mistake. Rather, "John reflects even more clearly than the Synoptic Gospels the great currents of OT thought."¹ It is the purpose of this chapter briefly to indicate the nature and extent of that Old Testament influence.

We shall do so in two ways. First, we shall summarize some of the methods, apart from explicit citation, used by the evangelist to relate his message in the light of its Old Testament antecedents. We shall do so on the basis of various studies that others have made. Secondly, we shall make a number of observations with respect to the explicit Old Testament quotations that John incorporates within his Gospel.

¹William Foxwell Albright and David Noel Freedman, gen. eds., The Anchor Bible, vol. 29: The Gospel According to John (I-XII), by Raymond E. Brown (Garden City: Doubleday and Company, Inc., 1966, p. 1x.

The Old Testament in General

Themes

There are various ways in which John uses the Old Testament apart from direct quotation. For instance, as Barrett has shown, we find a number of themes in John which have their source not in a specific Old Testament event or book or text, but are drawn from the Old Testament as a whole. He calls attention, for example, to the Shepherd theme in John 10:

. . . it is not based on any single O.T. text or passage. There are real shepherds and real flocks, and there are symbolical shepherds and symbolical flocks in nearly every part of the O.T. The Evangelist has made up not a mosaic of fragments but a unitary picture, the separate features of which can for the most part be recognized in the O.T., though they are fitted into a quite distinctively Christian framework.²

Thus John 10:1-16 is most profitably read in the light of a whole host of Old Testament antecedents: 1 Sam. 17:34-37; Ps. 23; 74:1; 78:52, 70-72; 79:13; Is. 40:11; Jer. 31:10; Ezek. 34:1-31; 37:24; Micah 5:4; and others. The concept of the Vine, John 15:1-8, as Barrett points out, is another instance of a theme developed against the background of the Old Testament as a whole.³

Feasts

It is further indicative, not only of John's familiarity with the Old Testament, but of his intent to present his

²C. K. Barrett, "The Old Testament in the Fourth Gospel," Journal of Theological Studies 48 (July-October 1947):163-64.

³Ibid., p. 164.

message in the light of Jewish faith and life, that he sets much of his Gospel within the framework of Jewish feasts: Passover (2:13; 6:4; 13:1), Dedication (10:22), and Tabernacles (7:2). "These religious festivals commemorated strategic hours in Israel's history, and also pointed forward to a deliverance yet to come."⁴

Jesus' journey to Jerusalem to observe the Passover, therefore, provides the occasion for the cleansing of the temple and Jesus' words about the destruction and raising of the temple which was His body. Perhaps we are thereby alerted to the new Exodus which He would accomplish at Jerusalem. The miraculous feeding of the multitude in the wilderness coupled with the discourse on the Bread of Life takes place within the perspective of the Passover which also commemorated God's providential care at the time of Moses. Again, Jesus offers His life upon the cross as the Lamb of God, the sacrifice for sin, at that festival in which the Jews sacrificed their lambs in remembrance of God's deliverance.

The Feast of Tabernacles, with its daily water libation ceremony and the great shout of the people, "Save us, we beseech Thee, O Lord," dramatized Israel's hope that the God who once brought water from the rock at Rephidim would again act to help and deliver His people. Against this background Jesus calls a thirsty world to find the water of life in

⁴Richard Morgan, "Fulfillment in the Fourth Gospel," Interpretation 11 (2, 1957):155.

Him (7:37). He declares, "I am the light of the world" (8:12) at the time that the "lighting of the candelabra in the Court of the Women on the first night of the feast reminded the Jews of 'the pillar of fire by night to give them light' (Exodus 13:21), and expressed their hope that God would send the Messiah to be a light to the Gentiles and bring light to the people who have walked in darkness."⁵

In summary:

It is no mere accident, therefore, that the Fourth Evangelist sets the signs which he has selected to produce continuous faith in Jesus as the Christ, the Son of God, in a context of Jewish feasts. He is presenting Jesus as the Christ of the Old Testament, the One who fulfilled all the realities symbolized in these feasts.⁶

Exodus/Moses

It is the judgment of many scholars that one of the most pervasive Old Testament influences to be worked out in John's Gospel is that of the Exodus. Various aspects and theories with respect to Exodus typology have been dealt with by numerous writers.⁷

Morgan, for instance, sees redemption in John's Gospel presented as a Second Exodus.⁸ The voice which heralds a new

⁵Ibid., p. 156.

⁶Ibid.

⁷Indeed, with respect to theories of Exodus typology in John, R. H. Smith has noted: "The difficulty is not that there are too few theories but that there are too many." "Exodus Typology in the Fourth Gospel," Journal of Biblical Literature 81 (December 1962):330.

⁸Morgan, pp. 155-65.

Exodus in Isaiah 40 is the voice of John the Baptist heralding the advent of Jesus, the Lamb of God. Numerous Exodus features occur in John: light (8:12), water (7:37), the brazen serpent (3:14), manna (6:31), the tabernacling presence (1:14), and the 'Lamb' of whom not a bone was broken dies on the afternoon following the Passover observance (19:36). "This great and decisive act of God redeems man from a greater tyrant than the Pharaoh, even Satan himself" (8:31-36).⁹

A further elaboration of the Exodus theme has been proposed by Smith who attempts to parallel the seven signs which John records with seven of the ten plagues of Egypt.¹⁰ He notes the contrast between Moses who demonstrated divine power by works of destruction and Jesus who demonstrates that same power by beneficial acts. Examples would include: water into blood (Ex. 7:14-24)/water into wine (2:1-11); boils (Ex. 9:8-12)/healing of lame man (5:2-9); darkness (Ex. 10:21-23)/healing of blind man (9:1-7); death of first-born (Ex. 11:1-10)/raising of Lazarus (11:1-44). In response to these two sets of signs we find the hardening of Pharaoh's heart paralleled by Jewish reaction to Jesus' works. Some of Smith's alleged parallels, however, are less than convincing. It may be better to see the 'signs' in John as paralleling in general the 'signs' of the Exodus and wilderness

⁹Ibid., p. 158.

¹⁰Smith, pp. 329-42.

wandering--and with the same result:

And Moses summoned all Israel and said to them: "You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials which your eyes saw, the signs, and those great wonders; but to this day the Lord has not given you a mind to understand, or eyes to see, or ears to hear" (Deut. 29:2-4).

The apex of the Exodus approach to John is, of course, the Moses/Christ complex which has been worked out in detail by Glasson.¹¹ The starting point in this instance is John 1:17: "For the law was given through Moses; grace and truth came through Jesus Christ." Here both comparison and contrast are implied. We can note the similarity between the description of the 'prophet like Moses' and the way in which Jesus describes Himself.

Deut. 18:18

I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him.

John 12:49
(See also 4:25; 8:28)

For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak.

Glasson summarizes: "There can be little doubt that the way in which Christ is presented in the Fourth Gospel is intended to indicate that he is the fulfillment of Deut. 18:15-19."¹²

¹¹T. F. Glasson, Moses in the Fourth Gospel (Naperville, Ill.: Alec R. Allenson, Inc., 1963).

¹²Ibid., p. 30.

Concluding Comments

As illustrative of further studies which purport to see Old Testament influence on the Fourth Gospel we may note that some have suggested that not only the content but also the literary form of John was patterned on Exodus.¹³ Deuteronomy is offered as a parallel to the discourses in John.¹⁴ Genesis, Isaiah, Ezekiel, Ecclesiastes and even Esther(!) have all been put forward as in some way having a direct bearing on the structure and/or content of John's Gospel.¹⁵

Obviously not all of the suggestions can lay equal claim to validity, and some have little or none. Nonetheless they all serve to underscore the verdict that John's Gospel "would be unthinkable without the O.T. basis which supports it."¹⁶ "The Old Testament, therefore, so well known and understood

¹³J. J. Enz, "The Book of Exodus as a Literary Type for the Gospel of John," Journal of Biblical Literature 76 (3, 1957):208-15.

¹⁴Aelred Lacomara, "Deuteronomy and the Farewell Discourse (Jn 13:31-16:33)," Catholic Biblical Quarterly 36 (January 1974):65-84.

¹⁵Thomas Barrosse, "The Seven Days of the New Creation in St. John's Gospel," Catholic Biblical Quarterly 21 (October 1958):507-16; F. W. Young, "A Study of the Relation of Isaiah to the Fourth Gospel," Zeitschrift für die neutestamentliche Wissenschaft 46 (3-4, 1955):215-32; Bruce Vawter, "Ezekiel and John," Catholic Biblical Quarterly 26 (October 1964):450-58; J. E. Bruns, "Some Reflections on Coheleth and John," Catholic Biblical Quarterly, 25:414-416; John Bowman, The Fourth Gospel and the Jews, a Study in R. Akiba, Esther, and the Gospel of John (Pittsburgh: The Pickwick Press, 1975).

¹⁶Rudolf Schnackenburg, The Gospel According to St. John, vol. 1, trans. Kevin Smyth (New York: Herder and Herder 1968), p. 124.

that John could use it not piecemeal but as a whole, may be taken as an essential element in the background of the gospel."¹⁷

The Specific Old Testament Quotations

Some Observations

The foregoing increases the importance of the explicit Old Testament quotations which do appear in the Gospel. For although John quotes the Old Testament rarely, in the light of the profound influence which the Old Testament has had on his Gospel it would be most surprising to discover that he does so "loosely and confusedly."¹⁸ Before proceeding to a detailed analysis of these passages, however, there are a number of observations with respect to the Old Testament citations within the Gospel itself that can be made.

First, these 13 quotations are all from books in the Palestine canon of the Old Testament and, although the Psalms and Prophets predominate, represent each of the three divisions of the Hebrew canon: 1) Law (Ex. 16:4-5 in 6:31;

¹⁷C. K. Barrett, The Gospel According to St. John (London: S.P.C.K., 1960), p. 25.

¹⁸Contra Charles Goodwin, "How Did John Treat His Sources," Journal of Biblical Literature 73 (2, 1954):61-75. In this article Goodwin concludes: "This study of John's use of his only explicitly acknowledged source shows that he quoted it rarely, loosely and confusedly, often conflating two or more passages, distorting their meaning, and hiding their context."

Ex. 12:46 in 19:36);¹⁹ 2) Prophets (Is. 40:3 in 1:23; Is. 54:13 in 6:45; Zech. 9:9 in 12:14-15; Is. 53:1 in 12:38; Is. 6:9-10 in 12:39-40; Zech. 12:10 in 19:37); and 3) Psalms (Ps. 69:9 in 2:17; Ps. 82:6 in 10:34; Ps. 41:9 in 13:18; Ps. 35:19 in 15:25; Ps. 22:18 in 19:24).

We further observe that only five of these specific Old Testament quotations are cited elsewhere in the New Testament:

1. Is. 40:3/John 1:23 - Matt. 3:3; Mark 1:3; Luke 3:4.
2. Zech. 9:9/John 12:14-15 - Matt. 21:5.
3. Is. 53:1/John 12:38 - Rom. 10:16.
4. Is. 6:9-10/John 12:39-40 - Matt. 13:14-15; Acts 28:26-27.
5. Ps. 22:19/John 19:24 - Matt. 27:35.

We note two things: 1) Four of the five involve citations in Matthew, but none in Mark or Luke where Matthew is not involved. 2) John appears to be quite independent of the Synoptics as a whole and therefore rather unique in the quotations he includes.

At the same time Schnackenburg correctly observes that a "glance at the index locorum in Nestle shows that nearly all the quotations in John are from Psalms or sections of prophetic writings which are drawn on directly or indirectly elsewhere in the N.T."²⁰ In other words, John used the same

¹⁹In the case of each of these Exodus citations there are Psalm passages which are verbally similar to the extent that they warrant consideration as the source of the citations.

²⁰Schnackenburg, pp. 39 and 122.

major segments of the Old Testament as came to the fore in the rest of the New Testament, even though he did not cite the same specific verses.

An exception to this observation is that the four quotations in the Gospel which the evangelist ascribes directly to Jesus do not fit this pattern. One, and probably two, of the quotations are from psalms that are nowhere else alluded to in the New Testament: Ps. 82:6 is cited in 10:34 and Ps. 35:19 is cited in 15:25. In the case of the latter, an identical phrase occurs in Ps. 69:4 which could also be the source of the quotation; however, the general contest of Ps. 35 is more in keeping with the context of John 15. In the case of a third Psalm, 41:9 which is quoted at 13:18, we have at best merely a reminiscence of a second verse cited elsewhere (verse 14 at Luke 1:68). In John 6:45, Jesus quotes Is. 54:13; Paul cites the first verse of the same Isaiah chapter in Gal. 4:27.

It appears, therefore, that primarily those Old Testament citations adduced by the evangelist himself are the ones common to the larger units of the Old Testament which were of particular importance to New Testament writers. This conclusion is underscored by noting that all seven quotations brought forward by the evangelist (as well as the one attributed to John the Baptist), but one, or at best two (if the citation in 15:25 is from Ps. 69), of the four attributed

to Jesus are included in those units of Old Testament Scripture that Dodd classifies as primary sources of testimonies.²¹

We can list the following summary points:

1. John's Old Testament quotations represent all three sections of the Hebrew canon.

2. Although there may be a slight affinity to Matthew John is largely independent of the Synoptics in his choice and use of Old Testament quotations.

3. Those citations utilized by the evangelist in his editorial activity, although somewhat singular, were nonetheless taken from Old Testament contexts deemed of especial importance by other New Testament writers.²²

4. The fact that the quotations ascribed to Jesus are unique in this respect indicates that John has faithfully preserved authentic material directly traceable to Jesus.

The Quotations in the Structure of the Gospel

Lastly, we wish to note those points within the overall structure of the Gospel at which John incorporates his explicit Old Testament quotations. The book divides naturally into two main units with a prologue and an epilogue. An indication of this twofold pattern is given by John himself:

²¹C. H. Dodd, According to the Scriptures (New York: Charles Scribner's Sons, 1953), pp. 107-8.

²²"It is not too bold to conclude from all this that John did not pick his texts at random, but conformed to a primitive teaching tradition in which certain parts of the O.T., and not just isolated verses, were used as the scriptural basis of Christology." Schnackenburg, p. 39.

1) "He came to his own home, and his own people received him not" (which represents 1:19-12:50). 2) "But to all who received him, who believed in his name, he gave power to become children of God" (which represents 13:1-20:31). The point to note is the rather even distribution of these Old Testament citations throughout the Gospel and the fact that subsequent to the Prologue, at least one quotation is included in every major part of the book through the Passion narrative, but none after that. The following outline will serve to indicate the location of these citations:

Prologue, 1:1-18

- I. Jesus manifests His glory to Israel that rejects Him, 1:19-12:50 ("He came to His own home, and His own people received Him not," 1:11).

- A. Jesus reveals Himself to all Israel, 1:19-4:54.

1. The opening days of the revelation of Jesus, 1:19-51.

1:23/Is. 40:3

2. From Cana to Cana, 2:1-4:54.

2:17/Ps. 69:9

(N.B. This first sketch of Jesus' activity covers all Israel: Judea, Samaria, and Galilee.)

- B. Jesus is rejected by Israel, 5:1-12:50.

1. Jesus and the Feasts of the Jews: occasions of controversy, 5:1-10:42.

6:31/Ex. 16:4 (and/or Ps. 78:24)

6:45/Is. 54:13

10:34/Ps. 82:6

2. Jesus moves toward the hour of death and glory, 11:1-12:36.

12:14, 15/Zech. 9:9.

3. The rejection is final: conclusion to first half of the Gospel, 12:37-50.

12:38/Is. 53:1

12:39, 40/Is. 6:9, 10

- II. Jesus manifests His glory to the disciples who received Him, 13:1-20:31 ("To all who received Him, who believed in His name, He gave power to become children of God," 1:12).

- A. Jesus reveals Himself to His disciples, 13:1-17:26.

1. The Last Supper, 13:1-30.

13:18/Ps. 41:9

2. The farewell discourses, 14:1-17:26.

15:25/Ps. 35:19 (and/or 69:4)

- B. The Passion narrative, 18:1-19:42.

19:24/Ps. 22:18

19:36/Ex. 12:46 (and/or Ps. 34:20)

19:37/Zech. 12:10

- C. The risen Jesus, 20:1-29.

- D. That you may believe: conclusion to the Gospel, 20:30, 31.

Epilogue, 21:1-25

CHAPTER III

THE TEXT OF THE OLD TESTAMENT QUOTATIONS IN THE FOURTH GOSPEL

An important aspect in an investigation of this sort is a textual analysis of the quotations as they occur within the Fourth Gospel. We shall observe how they relate to the text of the Septuagint (LXX), to the Masoretic Text (MT), and, where applicable, to the text of the same Old Testament passages explicitly quoted elsewhere in the New Testament.

Whether or not we can establish a single textual tradition from which John quoted will be of some interest. Of greater significance, however, will be the direction that the differences between the text in John and in the LXX, MT, or elsewhere in the New Testament will give to the exegetical study of these passages within the context of the Fourth Gospel. These Johannine peculiarities will be given special attention in the exegesis of the passages. This chapter, then, will examine the what of John's quotations. Subsequent chapters will see how such quotations are used and, perhaps, why.

On the assumption that the LXX is the basic written document underlying the majority of the Old Testament quotations in the New Testament, this text will be given primary consideration

as the source for John's citations.¹ The monumental, but uncompleted, Göttingen edition served as a primary reference for the LXX text;² however, Pentateuch references were examined on the basis of the Brooke-McLean edition.³ H. B. Swete's complete, but less exhaustive, edition served as a secondary reference.⁴ The Hebrew citations are on the basis of the text edited by Rudolph Kittel.⁵ The 25th edition of the Eberhard Nestle text was the source for New Testament textual investigation.⁶ The various textual designations in this chapter are those used by the respective editors in their critical editions.

¹Against this view see P. E. Kahle, The Cairo Geniza (New York: Frederick A. Praeger, 1960). He holds that several different Greek translations of the Old Testament were known to New Testament writers and used by them. These were later revised and brought together into one text form. For "the view that has long been accepted," i.e. that "there was a proto-Septuagint text-form, but that accretions and modifications were made, and even frequent traces of revisions are still to be found," see B. J. Roberts, The Old Testament Text and Versions (Cardiff: University of Wales Press, 1951), pp. 111-15.

²A. Rahlfs, ed., Septuaginta: Societatis Scientiarum Göttingensis (Göttingen: Vandenhoeck and Ruprecht, 1931-, since 1935 ed., Joseph Ziegler).

³Alan England Brooke and Norman McLean, The Old Testament in Greek (London and Cambridge: University Press, vol. 1, pt. 2, 1909, pt. 3, 1911).

⁴H. B. Swete, ed., The Old Testament in Greek According to the Septuagint (Cambridge: University Press, 1907).

⁵Rudolph Kittel, ed., Biblia Hebraica 7th ed., (Stuttgart: Privileg. Württ. Bibelanstalt, for the American Bible Society, New York, 1951).

⁶Eberhard Nestle and Kurt Aland, eds., Novum Testamentum Graece 25th ed. (Stuttgart: Wuttembergisch Bibelanstalt, 1963).

John 1:23

ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ
εὐθύνετε τὴν ὁδὸν κυρίου

Is. 40:3 (LXX)

Matt. 3:3

φωνῇ βοῶντος ἐν τῇ
ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν
κυρίου, εὐθείας ποιεῖτε τὰς
τρίβους τοῦ θεοῦ ἡμῶν·

φωνῇ βοῶντος, ἐν τῇ
ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν
κυρίου, εὐθείας ποιεῖτε τὰς
τρίβους αὐτοῦ.

Mark 1:3 and Luke 3:4 have a text identical to that of Matthew.

Is. 40:3 (MT)

קול קורא בַּסִּדְבָּר פֶּנֶן דְּרָגָה יְהוָה
בַּעֲרֵב הַדֶּבֶר לְאֵלֵינוּ

The first part of the citation in John agrees with the Synoptics as well as with the LXX which accurately reproduces the MT. The slight exception is that John prefaces the quotation with ἐγὼ. The unique reading in John is εὐθύνετε instead of ἐτοιμάσατε which is found in both the LXX and Synoptics.

There are several possible explanations. 1) Twice in the LXX (Judg. 14:7; 1 Sam. 18:20), εὐθύνω translates נָשָׂא which appears in the first line of the MT. John may have translated the נָשָׂא with εὐθύνετε. Perhaps he quoted from memory and substituted נָשָׂא of the parallel phrase for נָשָׂא. On the other hand, if the choice is deliberate, the observation of Freed is noteworthy: "If we take κατευθύνω as frequently a synonym of εὐθύνω in the LXX, εὐθύνω or a word

derived from the same stem is used to translate $\gamma\psi^{\eta}$ in a majority of passages where the ethical and moral element prevails."⁷ 2) It is possible that John translated $\Pi\text{ } \text{J} \text{ } \text{D}$ with $\epsilon\acute{\upsilon}\text{-}\theta\acute{\upsilon}\nu\omega$. 3) He may have used $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\nu\omega$ for $\epsilon\acute{\upsilon}\theta\epsilon\acute{\iota}\alpha\varsigma \text{ } \pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$ of the second phrase, thereby summarizing or compressing the two members of the parallel into one. 4) Both α' and 86 read $\epsilon\upsilon\theta\upsilon\langle\nu\alpha\tau\epsilon\rangle \text{ } \epsilon\acute{\nu} \text{ } \delta\mu\alpha\lambda\eta\hat{\eta} \text{ } \acute{\alpha}\pi\epsilon\sigma\kappa\omicron\lambda\omicron\pi\iota\sigma\mu\acute{\epsilon}\nu\eta$ which suggests a textual tradition that John may have been following; however, in view of the text for the balance of the quotation, this appears highly unlikely.

The Synoptics are agreed in citing Is. 40:3 (Mark precedes the quotation with Mal. 3:1 and/or Ex. 23:20, but not verbatim with the LXX, while Luke continues the quotation through 40:5 with some variation from the LXX). They uniformly disagree with the LXX in the second member of the parallel by reading $\alpha\upsilon\tau\omicron\upsilon$ instead of $\tau\omicron\upsilon \text{ } \theta\epsilon\omicron\upsilon \text{ } \eta\mu\acute{\omega}\nu$ which reproduces the MT $\gamma\text{ } \text{J} \text{ } \text{J} \text{ } \text{J} \text{ } \text{J}$. Both the Synoptics and LXX agree in failing to reproduce the MT $\Pi \text{ } \text{J} \text{ } \text{J} \text{ } \text{J} \text{ } \text{J}$. This entire second member of the parallel is missing from John.

In summary: John is unique in his reading of $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\nu\alpha\tau\epsilon$ and in the omission of the second member of the parallel. This uniqueness is highlighted by the unanimity of the Synoptics with one another and with the LXX. Special consideration will have to be given to the possibility that John

⁷Edwin D. Freed, Old Testament Quotations in the Gospel of John, vol. 11, Supplements to Novum Testamentum (Leiden: E. J. Brill, 1965), p. 5.

deliberately chose ἐϋθύνετε when he cited Is. 40:3 as the term which best expressed his thought.

John 2:17

ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

Ps. 68:10 (LXX B')

ὅτι ὁ ζῆλος τοῦ οἴκου
σου καταφάγεται με.

Ps. 69:10 (MT)

זְרֵזְזֵנִי בְּזֵרֵי
בֵּיתִי אֲכָלֵנִי

The citation is from Ps. 69(68):10. The omission of the initial ὅτι in John is contrary both to the LXX ὅτι and the MT זְרֵזְזֵנִי. Although P^{66.75} (plus W pc) include it, the evidence is against its originality. The omission may be in the interest of a smoother reading since ὅτι occurs in the introductory formula.

There are three variants in the verb form. The future is obviously the correct reading in John and accords with the LXX B'. This is in contrast to the perfect of the MT. Rahlfs adopts κατέφαγεν (N^{C.A} R) as the more probable reading. This reading would appear to reflect more accurately the tense of the MT, although, as Barrett notes, "the future is a possible rendering of the Hebrew perfect."⁸ It is possible that both forms were extant in first century manuscripts and

⁸C. K. Barrett, The Gospel According to St. John (London: S.P.C.K., 1955), p. 23. At the same time Freed observes that the perfect would hardly be rendered as a future here. "In the first place, the Heb. verbs in both halves of the vs. are perfects, and the LXX renders the verb in the second half with an aorist. . . In Rom. 15:3 Paul quotes the second half of the vs. literally, including the verb ἐπέπεσαν for which there are no textual variants in either the LXX or Rom." Old Testament Quotations in John, p. 10.

John need not be charged with an independent rendering, unless LXX B' has been changed to conform with the Fourth Gospel in the interest of Christian apologetic. This is a distinct possibility. In any event, the future reading in John deserves careful exegetical treatment.

The third variant, κατέφαγε, is read in both Old Testament (B^b) and New Testament (φ al) manuscripts, but is late in both instances and of little significance.

John 6:31

ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν

Ex. 16:4 (LXX)

Ἰδοὺ ἐγὼ ὡς ὑμῖν ἄρτους
ἐκ τοῦ οὐρανοῦ.

Ex. 16:4 (MT)

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה
וְאֶל אֶלְיָשָׁר בְּנֵי יִשְׂרָאֵל
כֹּכָבִים וְכֹכָבִים

Ex. 16:15 (LXX)

Οὗτος ὁ ἄρτος, ὃν ἔδωκεν
κύριος ὑμῖν φαγεῖν.

Ex. 16:15 (MT)

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה
וְאֶל אֶלְיָשָׁר בְּנֵי יִשְׂרָאֵל
כֹּכָבִים וְכֹכָבִים

Ps. 77:24, 25a (LXX)

καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν
καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς
ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος.

Ps. 78:24, 25a (MT)

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה
וְאֶל אֶלְיָשָׁר בְּנֵי יִשְׂרָאֵל
כֹּכָבִים וְכֹכָבִים

Two passages from Ex. 16 and a reference from the Psalms vie for consideration. There is agreement in each case between the LXX and MT. The slight exception is in Ps. 78(77) where ^{לֵאמֹר} parallels ^{לֵאמֹר} in the MT, while the LXX reads ἄρτον in both phrases. Obviously John does not quote verbatim from any of these Old Testament passages.

The quotation in John contains elements from both the Hebrew and Greek texts. Thus ἄρτον ἐκ τοῦ οὐρανοῦ reproduces exactly the MT of Ex. 16:4, but not the ἄρτους of the LXX. There are two factors, however, that point to the LXX of the psalm verse as the primary literary reference. First, all of the principle terms of the Johannine citation, except for φαγεῖν, occur in the same sequence in Ps. 77:24 (LXX); the φαγεῖν is probably drawn from the preceding parallel phrase. Secondly, the combination of μάννα and ἄρτος in the psalm also occurs in John 6:31 and 48-50.⁹

John 6:45

καὶ ἔσονται πάντες διδασκτοὶ θεοῦ

Is. 54:13a (LXX)

καὶ πάντας τοὺς υἱοὺς σου
διδασκτοὺς θεοῦ

Is. 54:13a (MT)

כִּי יִהְיֶה כָּל בְּנֵי יִשְׂרָאֵל
לְדוֹתֵי יְהוָה

It is not possible to determine whether John is dependent upon the LXX or MT for his quotation. In the Fourth Gospel the passage is an independent clause in the nominative; this parallels the MT. In the LXX the entire phrase (minus the copula which has no equivalent in either the LXX or MT) is in the accusative and evidently dependent upon the

⁹Freed notes: "Another point in favor of Jn's use of the LXX text of the Ps is that יִלָּךְ of the MT is translated with ἄρτος only there in the O.T. However, Burney may be right when he says that in Ps. 78:24 the LXX's rendering of יִלָּךְ by ἄρτον is dictated by recollection of Ex 16:4 and that Jn's quotation is a free reminiscence of Ex 16:4, 15, probably uninfluenced by the recollection of the Ps passages." Old Testament Quotations in John, p. 15.

verb *θῆνω* of the preceding verse. But interestingly, the LXX uses *θεός* to translate *יהוה* instead of *κύριος*, and *θεός* is the reading we have in John.

The important factor is where John departs from both the LXX and the MT. He omits τοὺς υἱοὺς σου ($\overline{\text{I}}^{\text{A}} \underline{\text{J}} \underline{\text{T}}$) and simply reads πάντες. The significance of this will be noted in the exegesis of the text.

There is perhaps an echo of the Isaiah passage in I Thess. 4:9, but the verbal parallel is not close enough to illuminate the study of the text of the passage as it stands in John.

John 10:34

ἐγὼ εἶπα· Θεοὶ ἐστέ.

Ps. 81:6 (LXX)

ἐγὼ εἶπα· θεοί ἐστε.

Ps. 82:6 (MT)

אֲנִי-אֶמְרָתִי אֶלֶּהָם אֶתָּם

There is perfect agreement between John and the LXX text of Ps. 81:6 which accurately reproduces the MT, although the pronoun $\square\text{N}^{\text{N}}$ is included in the form of the verb, $\xi\sigma\tau\epsilon$.

John 12:15

ἰδοὺ μὴ φοβοῦ, θυγάτηρ Σιών·
ὁ βασιλεὺς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου

Zech. 9:9 (LXX)

Χαῖρε σφόδρα, Θύγατερ Σιών·
κήρυσε, Θύγατερ Ἱερουσαλήμ·
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι
δίκαιος καὶ σώζων αὐτὸς πρᾶνς
καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον
καὶ πῶλον νέον.

Zech. 9:9 (MT)

גילי סאד בַּת-צִיִּין
הַרְמֵי בַת יְרוּשָׁלַם
הַנָּה מִלְכָּה יְבוּא לָךְ
צִדִּיק וְנוֹשֵׁעַ הוּא
עָנִי וְרָכִיב עַל-סוּר
וְעַל-עֵר בֶּן-אַתְנֹת

Matt. 21:5

εἶπατε τῇ θυγατρὶ Σιών
 ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι
 πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
 καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

One phrase from the quotation is virtually identical in John, Matthew, and Zechariah (both LXX and MT): ἰδοὺ ὁ βασιλεὺς σου ἔρχεται. John alone omits the σοι at the end of the phrase, "which may have been for reasons of meter."¹⁰ Its omission in 534 Aeth Constit.^P in Zechariah can have little significance for the original text of John.

Μὴ φοβοῦ is difficult to explain either on the basis of the LXX χαίρε σφόδρα or the MT תִּנָּחֵם לְךָ. There is no manuscript evidence to account for John's reading. It may well be a reminiscence of Is. 40:9, μὴ φοβεῖσθε.¹¹ Both θυγάτηρ and θυγάτερ are found in Old Testament and New Testament manuscripts.¹² Because of the tendency in both the LXX and the New Testament for the nominative to usurp the place of the vocative, especially where the

¹⁰Ibid., p. 79.

¹¹Freed notes that the words, "fear not, daughter of Zion," occur in the MT of Zeph. 3:14-17, but that the LXX translates "do not fear" with θάρσει. He suggests that John's preference for this verse from Zephaniah as an introduction to the Zechariah citation because it contains the phrase "king of Israel" (which in Zephaniah refers to Yahweh), which phrase he had just applied to Jesus in v. 13. Ibid., p. 78.

¹²Σ* reads θυγάτηρ in Zech. 9:9, which reading is represented in John by P66 B D; on the other hand Σ c.a, c.b read θυγάτερ in Zechariah, and this reading is represented in John by Σ, K, Θ.

vocative is clear, it would be tenuous to ascribe significance to these readings as far as establishing any concrete textual tradition.¹³

Matthew prefaces his Zechariah quotation with an accurate citation of Is. 62:11. From ἰδοὺ on, the Johannine quotation, to a certain extent, parallels Matthew and does not include any LXX material omitted by Matthew (κηρύσσε, θυγάτερ ἱερουσαλημ... δίκαιος καὶ σῶζων αὐτός). John does omit πρᾶϋς καὶ which is included in Matthew.

The Johannine quotation is singular in two respects. 1) John's use of καθήμενος for ἐπιβεβηκώς, which is found in Matthew, LXX, and other Greek versions (ἀ' σ' θ' ε'), is unique. The MT reads כָּבַד. In the LXX ἐπιβαίνω translates כָּבַד at least twenty-six times, while καθήμαι does so only in Is. 19:1. 2) Again, John is unique in compressing the twin members of the Hebrew parallel into a single phrase, ἐπὶ πῶλον ὄνου.¹⁴ Matthew has the double reference, but

¹³F. Blass and A. Debrunner, A Greek Grammar of the New Testament, trans. and rev. of 9-10th German ed., by Robert Funk (Chicago: University of Chicago Press, 1961), p. 81.

¹⁴Of this phrase, Barrett says: "Here again John may be quoting carelessly; or perhaps he was aware of the misunderstanding which the Hebrew parallelism invited (and may have caused in Matthew) and rewrote the difficult words simply and clearly, caring more for the sense than for verbal accuracy." Gospel According to John, p. 349.

in a form more nearly approaching the MT than the LXX.¹⁵
 The term which Matthew has, ὄνος, is not found in the LXX;
 John's use of it, as well as the fact that his quotation
 somewhat parallels that of Matthew, need not indicate liter-
 ary dependency upon Matthew; they may share a common liter-
 ary tradition, or each may arrive at his choice of the term
 independently.¹⁶

John 12:38

κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
 ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;

Is. 53:1 (LXX)

κύριε, τίς ἐπίστευσεν τῇ
 ἀκοῇ ἡμῶν; καὶ ὁ βραχίων
 κυρίου τίνι ἀπεκαλύφθη;

Is. 53:1 (MT)

יְהוָה יְהוָה יְהוָה יְהוָה
 יְהוָה יְהוָה יְהוָה יְהוָה

Rom. 10:16

κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

¹⁵Freed observes: "For the rest of the quotation Mt seems to be closer to the MT than to the LXX. He reproduces the three words for 'ass' of the MT as against the two of the LXX. Although Mt has ἐπιβεβηκώς with the LXX, 77 is translated in the LXX with ἐπιβαίνω more often than with all other words together. He translates 77 of the MT literally with υἱός rather than with νέος as in the LXX. In their last line Mt is a very literal translation of the MT; and Mt and Jn have only two words in common, ἐπὶ πᾶν ."

¹⁶However, since ὄνος is found in several other Greek versions of the Old Testament (א' ש' ת' ע'), John may be reflecting a non-LXX tradition, or giving an independent rendering of his own, choosing a Greek word which is not without precedent in the history of putting Hebrew into Greek.

John, the LXX text of Is. 53:1, and Romans are in perfect agreement, although Romans quotes only the first half of the verse. The LXX reproduces the MT with one addition, it prefaces the verse with κύριε. Priority must be given to the LXX as the text which here underlies John's quotation.

John 12:40

ΤΕΤΥΦΛΩΚΕΝ αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσονται αὐτοὺς.

Is. 6:9-10 (LXX)

Πορεύθητι καὶ εἰπὸν τῷ λαῷ
τούτῳ Ἀκοῇ ἀκούσετε καὶ οὐ μὴ
συνῆτε καὶ βλέποντες βλέψετε καὶ
οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
ὤσιν αὐτῶν βαρέως ἤκουσαν καὶ
τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὤσιν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπι-
στρέψωσιν,
καὶ ἰάσονται αὐτοὺς.

Is. 6:9-10 (MT)

יֵצֵא וְיֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב
יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב יֵשֶׁב

Matt. 13:14-15

ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τού-
του, καὶ τοῖς ὤσιν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὤσιν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπι-
στρέψωσιν,
καὶ ἰάσονται αὐτοὺς.

Acts 28:26-27

πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
εἰπὸν·
ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὤσιν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὤσιν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσονται αὐτοὺς.

Three New Testament writers quote from Is. 6:9-10.

Acts 28:26-27 begins at the beginning of verse 9 and includes God's command to the prophet. Matt. 13:14-15 starts at verse 9b; it omits the command and includes only the content of what the prophet was to proclaim. Both Acts and Matthew continue to the end of verse 10. John's quotation is from verse 10 only. The material common to both Matthew and Acts is in perfect agreement and differs from the LXX only in the omission of αὐτῶν after the first ὡςίη (an omission also found in \aleph^* , Is. 6:10). That part of the quotation in Acts which is not included in Matthew differs somewhat from the LXX.

The LXX, Matthew, and Acts reflect a uniform text which is in marked contrast with what is found in John. See the Appendix where this is fully illustrated. We note that the elements of Is. 6:10 fall into a distinct pattern (1 2 3 3' 2' 1' 4 5) which contrasts with its citation by John (3 1 3' 1' 4 5). Furthermore, John consistently omits the reference to 'ears' (2) and 'hearing' (2').

Of the six phrases which John has in common with the other Greek texts under consideration, there is agreement in only two verbs: ἰδῶσιν and ἰάσονται. None of the four verbs in John which differ from the standard text violate significantly the sense of the MT. There are also some interesting differences in the forms of the first two verbs in John's citation and their counterparts in the MT and the LXX. The

MT has the imperative which is addressed to the prophet ('make dull,' 'shut their eyes'). In the LXX the verbs are descriptive of the people ('have become dull,' 'have shut their eyes'). In John these verbs describe the action of God ('He hardened,' 'He blinded').

It is evident that John is not consciously citing the LXX, or any other known Greek version. He is not dependent upon Matthew or Acts. While the sense of the MT is maintained, the structure and omissions of John's quotation speak against the possibility that the evangelist was attempting his own translation of the MT. The various Johannine peculiarities, therefore, will warrant special attention in the exegesis of the passage.

John 13:18

ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν
πτέρναν αὐτοῦ.

Ps. 40:10 (LXX)

ὁ ἐσθίων ἄρτους μου ἐμεγα-
λυνεν ἐπ' ἐμὲ πτερνισμόν.

Ps. 41:10 (MT)

וְלֹא
לִי טָרֶחַח וְלֹא
לִי טָרֶחַח וְלֹא
לִי טָרֶחַח

In this quotation there is one important variant in the Johannine text itself: μου τὸν ἄρτον (B C pc), versus μετ' ἐμοῦ τὸν ἄρτον (P⁶⁶ x̄ k̄ D Θ pl). Although rather poorly attested, μου is the reading of the LXX and corresponds to the MT. It is the preferred reading of Nestle and a number of modern English versions (for example, Revised Standard Version).

The reason is no doubt the one suggested by Metzger, "because μετ' ἐμοῦ may be an assimilation to Mk 14:18."¹⁷

On the other hand, μου may well be an assimilation to the LXX. Perhaps a scribe, with the LXX reading in mind, substituted μου for μετ' ἐμοῦ ; this would account for the rather unnatural position of μου in the passage. It is difficult to argue against the strong manuscript evidence for μετ' ἐμοῦ . The μετ' ἐμοῦ indicates a shift away from an emphasis on possession, 'my bread,' to the companionship involved in the eating.

John has two unique readings. 1) He reads τρώγω (gnaw, nibble, eat audibly) in contrast to the LXX ἐσθίω, the regular Greek translation of לֶחֶם which is the term the MT has at this point. Τρώγω does not appear in the LXX. 2) John reads ἐπῆρεν 'lifted up,' for the LXX ἐμεγάλυνεν, 'made large.' John's rendering is clear in sense and reasonably close to the Hebrew, whereas the LXX "is crude translation Greek and barely intelligible."¹⁸

John has τὸν ἄρτον for the LXX ἄρτους and the MT □πλ. This may be another instance of John using the singular for the MT □πλ instead of the LXX plural (see John 6:31 and Ex. 16:4).

¹⁷Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971), p. 240.

¹⁸C. H. Dodd, Historical Tradition in the Fourth Gospel (Cambridge: The University Press, 1963), p. 37.

John's τὴν πτέρναν (heel) parallels the LXX πτερνισμόν (from πτερνίζω, strike with the heel, supplant, hence, supplanting). Πτερνισμός occurs only once else in the LXX, 2 Kings 10:19, where it translates $\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$ (insidiousness). The Hebrew term in Ps. 41:10 may be read either 'heel' ($\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$) or 'deceitful' ($\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$). The most natural understanding of $\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$ in this context is as the Masoretes have pointed it, 'heel.' The πτέρνα of John is unambiguous and is nearer the MT than the LXX. John alone adds αὐτοῦ; it is not found in the LXX or MT. John manifests certain unique readings, then, but where there is a choice between the LXX and the MT he apparently opts for the latter.

John 15:25

ἐμίσησαν με δωρεάν

Ps. 34:19 (LXX)
οἱ μισοῦντές με δωρεάν

Ps. 68:5 (LXX)
οἱ μισοῦντες με δωρεάν

Ps. 35:19
 $\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$

Ps. 69:5 (MT)
 $\overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}} \overline{\text{ל}}$

There are two identical phrases, both in the LXX and the MT, which could serve as the textual basis for this quotation in John: Ps. 35(34):19 and 69(68):5. The only difference between John and the LXX, which accurately translates the MT, is that John substitutes the verb ἐμίσησαν for the participle μισοῦντές.

John 19:24

διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ
τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Ps. 21:19 (LXX)

διεμερίσαντο τὰ ἱμάτιά μου
ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου
ἔβαλον κλῆρον.

Ps. 22:19 (MT)

□□ל ןבֿ לִבֿי לִבֿי לִבֿי
לִבֿי לִבֿי לִבֿי לִבֿי לִבֿי לִבֿי

In this quotation John agrees perfectly with the LXX which "is a literal translation of the MT except that it renders the verbs with the aorist instead of the present or future."¹⁹ This verse is incorporated into the narrative of all three Synoptics but not as a formula quotation. In this instance John retains in his citation both members of the Hebrew parallel. This is worth noting because on two previous occasions he compressed the two members of the construction into a single phrase (1:23; 12:15).

John 19:36

ὅστούν οὐ συντριβήσεται αὐτοῦ.

Ex. 12:46 (LXX)

καὶ ὅστούν οὐ συντρίψετε
ἀπ' αὐτοῦ.

Ex. 12:46 (MT)

בֿי לִבֿי לִבֿי לִבֿי לִבֿי לִבֿי

Num. 9:12 (LXX)

καὶ ὅστούν οὐ συντρίψουσιν
ἀπ' αὐτοῦ.

Num. 9:12 (MT)

בֿי לִבֿי לִבֿי לִבֿי לִבֿי לִבֿי

¹⁹Freed, p. 124.

Ps. 33:21

κύριος φυλάσσει πάντα τὰ
 ὅσα αὐτῶν,
 ἐν ἔξ αὐτῶν οὐ συντριβήσεται

Ps. 34:21 (MT)

יְהוָה יִשְׁמַר כָּל
 מַעֲשֵׂיוֹ וְלֹא יִשְׁתַּבֵּחַ
 מִלְּפָנָיו אֶת אֶתְמוּלָּתוֹ

The structure of this quotation follows the text of Exodus 12:46 (both LXX and MT) where these words are part of God's original command concerning the Passover lamb in Egypt. This same command is repeated in Num. 9:12 as part of the Sinai legislation. The text in John varies from that of Exodus and Numbers in two ways. 1) John has a future passive verb form in contrast to Exodus (συντρίψετε) and Numbers (συντρίψουσιν). A few late cursives read the Johannine form in both Exodus (b' f k) and Numbers (a₂). 2) Both Exodus and Numbers insert ἀπό preceding the αὐτοῦ.

John shares the reading συντριβήσεται with the psalm.²⁰ In the psalm there is one difference between the LXX and the MT. The LXX has the plural possessive pronoun, τὰ ὅσα αὐτῶν, in contrast to the MT singular, יְהוָה יִשְׁמַר כָּל מַעֲשֵׂיוֹ. For John's usage a singular reading is required. If the psalm is the source of his quotation, John must draw upon both the LXX and the MT for his reading. This seems unlikely.

²⁰ "It is obviously true that the verb in Jn agrees exactly with the Gr. of the Ps, but it is hardly in agreement with the Heb. of the Ps. The Heb. form is either 3rd sing. f. Ni. perf. or s. f. Ni. part. Of the eight places in the O.T. where the form is listed in Mendelkern. . . Ps 34:21 is the only place where the LXX translates it with a fut. pass. . . In view of this evidence, if Jn was using Ps 34:21, he was most likely using the LXX textual tradition. . . unless he definitely regarded the Heb. form as a part. and translated it very freely." Freed, pp. 112-13.

Since Ps. 34 is in no way related to the Passover, but is speaking of the bones of the righteous sufferer, perhaps the final decision on the Old Testament source for John's quotation will have to be made on other than textual grounds.²¹ As it stands, the textual evidence points to Ex. 12:46.

John 19:37

ὄψονται εἰς ὃν ἔξεκέντησαν.

Zech. 12:10 (LXX)

καὶ ἐπιβλέψονται πρὸς με
ἀνθ' ὧν κατωρχήσαντο.

Zech. 12:10 (MT)

נא יגלגל ימ"ב
יגלגל יגלגל יגלגל

The quotation in John follows the structural order of the LXX and MT, although not a single word, as far as Greek vocabulary is concerned, is held in common by John and the LXX. John uses ὄψονται in place of the LXX ἐπιβλέψονται for the MT יגלגל. In the LXX ὁράω is the usual word to translate נא; it never translates נגלגל. On the other hand, ἐπιβλέπω which translates נגלגל thirty-two times (about half of the occurrences of this Hebrew root) also translates נא on nine occasions. Thus while there is a distinction between the two terms, there is some overlapping.

It is conceivable, but extremely doubtful, that the κόψονται in the following phrase of Zech. 12:10, with its

²¹"Among commentators the preference for both O.T. passage and text in vs. 36 seems to be predetermined on the basis of whether or not the individual commentator believes that Jn portrays Jesus as the paschal lamb." Ibid., p. 110.

variant ὀψονται(𐤒* 919) is responsible for the Johannine reading. John's εἰς ὃν (corresponding to the LXX πρὸς μὲ ἀνθ' ὧν, and the MT 𐤒𐤕𐤕 𐤒𐤕𐤕 𐤒𐤕𐤕) has some support from later Greek translations.²²

The most significant difference is John's use of ἐξεκέντησαν instead of the LXX κατορχήσαντο. John's ἐκκέντω (pierce someone, kill) is a much better translation of the Hebrew 𐤒𐤕𐤕 (pierce through) than the LXX κατορχέομαι (dance in triumph over one, treat despitely) which occurs only here in the LXX. The LXX reading may well have arisen from a confusion of consonants in Hebrew; 𐤒𐤕𐤕 (to pierce) was taken to be 𐤕𐤕𐤕 (to mock). 𐤒𐤕𐤕 occurs twelve times in the Old Testament; four of these times it is translated by ἐκκέντω (Judg. 9:54; 1 Chron. 10:4; Jer. 44(37):10; and Lam. 4:9).²³

John's entire reading, which differs completely from the LXX, is identical with that of εβρ' Cyr.II 493; beginning with the εἰς, John agrees with L^a Aeth^p Arm^p V, and several minor cursives. The obvious reference to, but not quotation of, Zech. 12:10 in Rev. 1:7 confirms John's use of ὁράω and ἐκκέντω. It is most probable that in this instance John is giving an independent rendering of the MT text of Zech. 12:10.

Summary

The following observations may be made in summary of the textual analysis of the Old Testament quotations in the Gospel

²² Θ (ϛν), εβρ (εἰς ὃν): see also Cyr.II 493 V 87^{mg} -68 26 393 449' 919 Bas.N.

²³ The non-LXX versions α', σ', ϑ', εβρ plus 86 Syh, Cyr.II 493, agree with John and are a more exact rendering of the MT than is the LXX.

of John. There is no single textual tradition which can be clearly designated as the source for the explicit Old Testament quotations. Frequently John is in agreement with both the LXX and the MT. On at least one occasion John appears to read with the LXX against the MT, but in no instance does he violate the basic meaning of the MT. In at least two passages John departs from the LXX to give a more precise or accurate translation of the MT. On two occasions John appears to have compressed the twin members of a Hebrew parallel into a single phrase, but on a third occasion he has retained both members of the parallel. There is one instance where John may display a closer affinity to the text of another New Testament writer than to an existing Old Testament text. Of particular interest are the number of unique readings in John which cannot be accounted for on the basis of an existing Greek text, and which do not appear to have been motivated by the desire for a more literal rendering of the MT.

CHAPTER IV

THE INTRODUCTORY FORMULAE TO THE EXPLICIT OLD TESTAMENT QUOTATIONS IN THE FOURTH GOSPEL

The conscious and deliberate quotations of the Old Testament which are the subject of this study are introduced by special formulae. These formulae provide insight into the user's fundamental attitude toward the Old Testament and offer a key to help in understanding his use of it. First to be considered in an analysis of these formulae are the key terms which appear in them. Since the Old Testament quotations in the Fourth Gospel are adduced by four different individuals, including the evangelist, it will be instructive to note the specific formulae used by each. To what extent has the individuality of the original speaker been preserved by the evangelist? Is there a peculiar Johannine usage? The introductory formulae which introduce a particular Old Testament quotation in the Fourth Gospel will be compared, where applicable, with the formulae used to cite the same Old Testament passages elsewhere by other New Testament writers. Finally, a brief summary will be made of the use of introductory formulae by the Mishnah, the Dead Sea Scrolls, Jesus, Matthew, and the Apostle Paul as these, to some

extent, illuminate the Johannine practice.

Key Terms in the Introductory Formulae

Terms Which Locate the Source of the Quotation

Of the thirteen Old Testament formula quotations in John, ten of the introductory formulae serve to identify or locate the source of the quotation in some way. The identifying terms are: ἡ γραφή, ὁ λόγος, Ἡσαίας (ὁ προφήτης), ἐν ταῖς προφήταις and ἐν τῷ νόμῳ ὑμῶν (αὐτῶν). The three exceptions are 2:17; 6:31; and 12:15. Of these, 6:31 is more of a "content" quotation, admitting several distinct possibilities as to its precise Old Testament source, and 12:15 is dubious as far as the precise source of the first phrase of the quotation is concerned, although there is no doubt the balance of the quotation.

ἡ γραφή

The most common term for identifying the source of a quotation is ἡ γραφή (13:18; 19:24, 36, 37). Altogether the term is used in the Fourth Gospel twelve times. In every instance the definite article is present with the exception of 19:37 where it is preceded by ἕτερα. Only one of these occurrences is in the plural (5:39), and there the reference is obviously to the Old Testament Scriptures in general. Six times, beginning at 13:18, ^{ἡ γραφή} is closely associated with the explicit concept of 'fulfillment'¹ (but not prior to that

¹John 13:18; 17:12; 19:24, 28, 36, 37.

point,² and with only one exception following, 20:9). The first use of the term in an introductory formula is at 13:18, but from that instance on there is only one formula which omits it (15:25).

The evidence indicates that the singular ἡ γραφή in John denotes a specific unit of Scripture and not the whole. In 2:17 the γραφή reference was probably Ps. 69:9. However, in 2:22 it probably is an undesignated unit of the Old Testament. We see something similar in 20:9, the reference to an undesignated Scripture passage which pointed to the necessity of the resurrection. Again, in 7:42 ἡ γραφή says that the Christ comes "from the seed of David" and "from Bethlehem," yet no actual quotation is cited.

In 17:12 we find the standard formula ἵνα ἡ γραφή πληρωθῇ without any specific quotation; the reference is evidently to a specific unit of the Old Testament which Jesus had in mind when He said, "I have guarded them, and none of them is lost but the son of perdition." In 19:28 we read: ἵνα τελειωθῇ ἡ γραφή, λέγει διψῶ. The reference is to a particular passage which must be fulfilled, either Ps. 22:15 or 69:21, or possibly both.

John 10:35 admits a greater possibility for ἡ γραφή to refer to the Old Testament Scripture as a whole. But the term is used in the immediate context with the phrase quoted from Ps. 82:6 and therefore more probably indicates specifically that passage as one which "cannot be broken."

²John 2:22; 5:39; 7:38, 42; 10:35.

In the formulae with which we are directly concerned in this study, there is little doubt but that ἡ γραφή uniformly indicates a specific Old Testament passage. The ἕτερα γραφή of 19:37 obviously designates the specific Scripture passage quoted (Zech. 12:10). This in turn indicates that ἡ γραφή of the preceding verse must be taken as referring to an individual passage. In both 13:18 and 19:24 it is evident that the ἡ γραφή which must be fulfilled refers to the specific passage quoted.

We further note that each of the quotations termed ἡ γραφή is related to Jesus' passion: His betrayal (13:18) and the events pertaining to His crucifixion (19:24, 36, 37). Each of the four times ἡ γραφή occurs it is used in connection with ἵνα πληρωθῇ. The words ἵνα πληρωθῇ are not found in 19:37; however, this quotation is closely related to the one in the preceding verse where the phrase occurs; the ἐγένετο γὰρ ταῦτα of verse 36 indicates that the πληρωθῇ is construed with the both quotations. Thus in each instance, the Scripture passage cited relates to a particular event that took place in order to fulfill that passage.

ὁ λόγος

Another term used in the introductory formulae, one which appears to be closely related to ἡ γραφή, is ὁ λόγος. In both 12:38 and 15:25 it refers to a specific saying or statement of the Old Testament. Thus ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν (15:25) approximates ἡ γραφή ('Scripture passage')

as does also ὁ λόγος Ἡσαίου τοῦ προφήτου (12:38).

The relationship becomes more pronounced when we note that in both instances in which ὁ λόγος is part of an introductory formula it is used in connection with ἵνα πληρωθῇ.

Thus both ἡ γραφή and ὁ λόγος denote a particular unit of the Old Testament when used in an introductory formula.

Ἡ γραφή inherently emphasizes the written aspect of that passage with its characteristic accent on authority (see ἔστιν γεγραμμένον below). The accent of ὁ λόγος seems to be on the (divinely) revelatory or communicative aspect of the passage. In 12:38 ὁ λόγος is a statement spoken by the prophet Isaiah; in 15:25 it is something written in the Law. Apart from Rom. 15:54, John is unique in this use of ὁ λόγος in an introductory formula in the New Testament.³

Ἡσαΐας (ὁ προφήτης)

The only individual author of an Old Testament writing to be cited by name in John is Isaiah. Just as in the synoptic Gospels, so also here, Isaiah is never mentioned apart from his office as prophet or his prophetic activity.⁴ Paul alone

³It is interesting to note the close relationship between the "word" of Jesus and the Scripture. In 2:22 ἡ γραφή and ὁ λόγος are the twin objects of Jesus' disciples' post-resurrection belief. Even more significant is the fact that on two occasions (18:9, and 32) a previous word (ὁ λόγος) which Jesus spoke is "fulfilled" in the passion. In each case the introductory formula is virtually identical to one used to cite a Scripture quotation; for example, see 12:38. The same claim to validity is made for the words of Jesus as for the words of God in the Old Testament.

⁴See: Matt. 3:3; 4:14; 8:17; 12:17; 13:35; Mark 7:6; and Luke 3:4.

in the New Testament introduces quotations from Isaiah apart from any reference to him as prophet.⁵ In the Fourth Gospel, then, it is Ἡσαΐας ὁ προφήτης who spoke the words quoted in 1:23. In 12:38 it is the word of Ἡσαΐου τοῦ προφήτου which is fulfilled. And although the specific term ὁ προφήτης is missing in 12:39, that emphasis is very much implied since the introductory formula here is intimately linked with the one preceding verse by the πάλιν. The fact that Isaiah the prophet is regarded as a historic person who 'said' something of abiding significance is indicated by the use of εἶπεν in all three instances where he is cited; these are the only occasions where εἶπεν is used in an introductory formula in John.

ἐν τοῖς προφήταις

Two other phrases designate the written sources in (ἐν) which an Old Testament quotation is located. The first of these, and it occurs only once in John (6:45), is ἐν τοῖς προφήταις. Οἱ προφῆται can refer to the whole of the Old Testament Scriptures (especially when it speaks of the specific Old Testament witness to the events connected with Christ's life, death, and resurrection, Luke 24:25-27). Arndt-Gingrich suggests that the reference in 6:45 is to the Scriptures viewed as a whole.⁶ On the other hand, οἱ προφῆται

⁵See: Rom. 9:27, 29; 10:16, 20; 15:12.

⁶William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian

often, and more precisely, indicates one of the three major divisions of the Jewish canon (see Luke 24:44). Since the formula here in John introduces a citation from Isaiah, the term no doubt indicates that the quotation comes from this specific unit within the Old Testament.

ἐν τῷ νόμῳ ὑμῶν (αὐτῶν)

The remaining phrase used to locate the source of an Old Testament quotation is ἐν τῷ νόμῳ ὑμῶν (αὐτῶν). It is used twice by Jesus when He cites from the Old Testament (10:34; 15:25). The term ὁ νόμος is commonly used in the New Testament of the Mosaic law. As a designation for Scripture, it is applied to the work of Moses, namely, the Pentateuch ('Torah'). In combination with οἱ προφῆται, or with οἱ προφῆται and οἱ ψαλμοί it indicates the Old Testament as a whole. In a wider sense, ὁ νόμος itself can stand for the entire Old Testament "on the principle that the most important part gives its name to the whole."⁷

We find these various usages also in the Fourth Gospel. We can note some examples. Ὁ νόμος is the 'law' given by Moses (1:17; 7:19, 23). It is the Pentateuch, that document in which God laid down the covenant guidelines (8:17). Ὁ νόμος and οἱ προφῆται constitute the source of the general Scriptural witness to the coming Messiah (1:45). The

Literature (Chicago: The University of Chicago Press, 1957), s.v. "γράφω ."

⁷Ibid., s.v. "νόμος ."

people use ὁ νόμος to indicate the Old Testament as a whole which speaks of the Christ's remaining for ever (12:34). In both instances where ὁ νόμος occurs in an introductory formula (10:34; 15:25) it is used by Jesus to locate a citation from the Psalms. Obviously, then, in these cases it has the wider meaning of the Scriptures in general.

Of particular interest is the fact that Jesus specifically identifies ὁ νόμος with the Jewish people. When He speaks to them He uses ὑμῶν ; when He speaks to His disciples about the Jews He uses αὐτῶν . Closely related to both quotations is the Jews's rejection of Jesus. Jesus is not rejecting the Old Testament as authoritative for His followers, but He is fastening upon the Jews their own acknowledged authority, ὁ νόμος , as that which testifies of Him. Several significant manuscripts (P⁴⁵ N* D Θ pc it sy^s) omit the ὑμῶν in 10:34. The difficulty is that a Jew (Jesus) presumably would not speak to other Jews of 'your law.' This difficulty speaks for the authenticity of ὑμῶν , as does also the use of αὐτῶν in 15:25, and particularly the uncontested ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ of 8:17.

Terms Which Indicate the Manner in Which the
Old Testament Communicates as a
Relevant Document

In the introductory formulae of the Fourth Gospel two verbs are used to express the manner in which the Old

Testament communicates, as a relevant and authoritative document, to people far removed in time from its origin. These verbs are λέγω and γράφω.

λέγω

Some form of λέγω is used on four occasions in an introductory formula, εἶπεν (the 2nd aorist), three times (1:23; 12:38, 39), and λέγει, once (19:37). Various forms of λέγω are used regularly in the New Testament with quotations from the Old.⁸ Each of the three occurrences of εἶπεν in an introductory formula in John has the prophet Isaiah as the speaker. The one instance where John uses λέγει, ἡ γραφή is the subject. It may well be significant that John uses the present tense with ἡ γραφή and the aorist when Isaiah is the subject. The words of Isaiah are relevant and authoritative because that which he once spoke he spoke as a prophet. The nature of Scripture makes it the continuing and present address of God to people.

γράφω

Abundantly attested as a legal expression,⁹ γέγραπται finds general usage in most New Testament writings as a

⁸For example, ὁ ῥηθεὶς διὰ τοῦ προφήτου λέγοντες typifies a fairly standardized formula for Matthew (3:3). Λέγω is used almost exclusively by the author of Hebrews and on occasion by Paul (Rom. 4:3; 9:17, 25). As will be noted later, γράφω is the regular term used both in the Mishnah and the Dead Sea Scrolls to cite from the Old Testament.

⁹Adolf Deissmann, Bibelstudien, n.p. (1895), p. 109-10.

standard formula introducing quotations from the Old. In the Greek world the formula καθὼς γέγραπται was used with reference to the terms of an unalterable agreement.¹⁰ For the Jew it signified the unalterable Word of God. Therefore both rabbinic Judaism and the Qumran community used the equivalent of γέγραπται when quoting the Scripture, although the preponderance of citations rely on the verb γινώσκω ('as it is said,' or, 'the Scripture says'). Paul's preference in citing the Old Testament is decidedly in favor of γέγραπται.

John's inclination to use periphrastic conjugations is evident in each of the formulae using γράφω : ἔστιν γεγραμμένον (6:31, 45; 10:34; 12:14; and 2:17 which reverses the word order). This construction with γράφω is seen elsewhere in the Gospel (12:16; 19:19, 20). In 20:31, γέγραπται is used in a sense parallel to the ἔστιν γεγραμμένα of the preceding verse. In 18:17 γέγραπται is used in connection with a reference to (but not a quotation of) the 'Law'; however, \aleph reads γεγραμμένον ἔστιν , reflecting his scribe's awareness of John's customary usage. Thus, in citing the Old Testament, John adapts to his own style this common term which emphasizes its authoritative character.

Πληρουν: The Unique New Testament Term

The most significant element of the introductory formulae used in the Fourth Gospel, indeed, in the entire New

¹⁰Gustave A. Deissmann, Paul, trans. William E. Wilson (New York: Harper and Brothers, 1957), p. 101.

Testament, is ἵνα πληρωθῇ (see the discussion of this under "Mishna" and "Dead Sea Scrolls" below). The word does not appear in an introductory formula until 12:38, but from that point on every Old Testament quotation is connected with the phrase ἵνα πληρωθῇ. The only two formulae where the explicit term is missing (12:39; 19:37) are nevertheless included in its significance by virtue of their immediate relationship to the formulae which immediately precede each. Thus just as the Isaiah who spoke in 12:40 was ὁ προφήτης, having been so designated in verse 38, so also what he spoke is involved in the ἵνα πληρωθῇ of verse 38 as evidenced by the πάλιν in verse 39. Likewise the ἑτέρα γραφή of 19:37 is associated with the ἵνα πληρωθῇ of verse 36 by πάλιν.

These 'fulfillment' quotations begin with Jesus' final rejection by the Jews (12:37-41) which follows His triumphal entry into Jerusalem and precedes His farewell discourses. The last five 'fulfillment' quotations all deal with some aspect of Christ's passion. The basic meaning of πληροῦν indicates that these Scriptures are divine predictions or promises which are now brought to completion or are 'fulfilled.' "God fulfills His Word by fully actualising it."¹¹ Such an understanding, of necessity, reads a forward look into the Old Testament and indelibly unites it with the New.

¹¹ Theological Dictionary of the New Testament, 1968, s.v. "πληρόω," by Gerhard Delling, trans. by Geoffrey W. Bromily.

The divine purpose is brought out by the fact that in these formula John always uses a ἵνα.¹² What is unique to John, then, is not the use of πληροῦν, but the limitation of its use to the passion material of his Gospel.

The Specific Formulae Used by Each of the
Individuals Who Quote the
Old Testament

John the Baptist

When we turn to the introductory formulae used by the different speakers within the Fourth Gospel, we note one attributed to John the Baptist. It identifies the quotation the Baptist cites to explain his person and ministry: καθὼς εἶπεν Ἡσαΐας ὁ προφήτης (1:23). The καθὼς is fairly common in formula quotations. It indicates that that which is stated or done is in keeping with and corresponds to what was previously contained in Scripture. In other words, Scripture is the norm. The noteworthy element is that this is the only formula in the Fourth Gospel which follows the quotation (this will be discussed below where the comparison

¹²In 19:28 τελειόω is used in a sense that appears to be synonymous with πληρῶ: Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει διψῶ. It should be noted that τελειόω is generally used in the Fourth Gospel in connection with Christ's accomplishing the work the Father has given Him to do (4:34; 5:36; 17:4). Here Christ said διψῶ and "accomplished" the Scripture. In the introductory formulae where πληρῶ occurs those things which fulfill the Scripture are done by others in relation to Jesus. Here, τελειόω refers to an act of Jesus which comes at the conclusion of His passion (πάντα τετέλεσται) and brings Scripture its fulfillment.

is made between this quotation in John and its use in the Synoptics).

The Jews

There is nothing distinctive about the καθώς ἐστὶν γεγραμμένον attributed to the Jews in their discussions with Jesus following the feeding of the 5,000 (6:31). The formula is identical with the one used by John in 12:14.

Jesus

The introductory formulae attributed to Jesus contain characteristics common to Johannine formulae in general, but also manifest certain unique features. Two of Jesus' formulae are cast in the periphrastic form: ἐστὶν γεγραμμένον (6:45; 10:34). The other two include the phrase ἵνα πληρωθῇ which characteristically occurs after 12:38, obviously a reflection of John's scheme.

There are other elements which give every indication of preserving the original usage of Jesus. Only the introductory formulae of Jesus (three of the four) use ἐν to locate the source of the citation: ἐν τῷ νόμῳ (10:34; 15:25), ἐν τοῖς προφήταις (6:45). The ἐν corresponds to 𐤍 and may well reflect the Semitic setting in which the quotation was originally given. The second feature which is unique to Jesus is the attempt (referred to previously) to rivet the Old Testament upon the Jews, thus ὑμῶν (10:34) and αὐτῶν (15:25).

The Evangelist

All of the key terms discussed previously (excluding those peculiar to Jesus) are present in those formulae which are exclusively the product of the evangelist (2:17; 12:14, 38, 39; 19:24, 36, 37). The term ὁ λόγος occurs once in a formula of Jesus (15:25) and once in one by John (12:38). The significant element is the preponderance of the ἵνα πληρωθῇ type formula. The evangelist accounts for seven of the thirteen quotations in his Gospel, but only two of the five ἔστιν γεγραμμένον type formulae are among these seven; the other five are of the ἵνα πληρωθῇ variety. Thus we see characteristics peculiar to the evangelist reflected throughout the Gospel, with an emphasis on πληροῦν. At the same time, in the case of John the Baptist and of Jesus, the individuality of the original speaker is evident.

A Comparison of Johannine Introductory Formulae
with Other New Testament Citations
of the Same Passage

John 1:23, Matt. 3:3, Mark 1:3, and
Luke 3:4 Cite Is. 40:3

Is. 40:3 is cited in all four Gospels and in every instance the specific identification with "Isaiah the prophet" is made. The introductory formulae of Mark and Luke are parallel to the extent that both use γέγραπται and both locate the citation with ἐν. Matthew and John use varying forms of λέγω in their formulae but other than that show no similarities.

The most interesting observation is that the introductory formulae of Matthew, Mark, and Luke all precede the quotation, which is cited by the respective evangelists as their own commentary on the ministry of the Baptist. In the Fourth Gospel the formula follows the quotation. It is the identification which the Baptist himself gives for that passage which he cites in answer to the question: "What do you say concerning yourself?" (1:22). The identification of John the Baptist with Isaiah's wilderness crier appears to be one he himself first made, and which was then taken over by the church, not one which the church in retrospect imposed upon him. This may account for the rather compressed nature of the quotation in the Fourth Gospel compared with the more accurate and uniform renderings in the Synoptics. In other words, John the Baptist first made the identification in his preaching; the later writers report this in a more formal way. The reminiscence of an eye-witness may be responsible for the preservation of the quotation by John the Baptist in its more primitive form.¹³ On the other hand,

¹³Various commentators have identified the evangelist John with one of the disciples of John the Baptist mentioned in 1:37. Thus, for example: "One of them is identified (v. 40) as Andrew; and the other was evidently the Evangelist. This appears from the absence of all further designation, and from the fact that the narrative bears the marks of having been written by an eye-witness for whom each least detail had a living memory." Brooke Foss Westcott, The Gospel According to St. John, reprint ed., 2 vols. published as 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1954), pp. 46-47. We note also that "J. A. T. Robinson finds 'little to set against the traditional view that the unnamed disciple of the pair was the actual source

this may simply reflect the evangelist's way of dealing with Hebrew parallelism in citations (for example, 12:14-15).

John 12:14 and Matt. 21:4 Cite Zech. 9:9

There is no relationship between the formula used by Matthew and that used by John to introduce the quotation from Zech. 9:9. Matthew uses his rather standard form and points to Jesus' Palm Sunday entry as something which had to happen to 'fulfill' the prophet's message. For John the event happened *καθὼς ἐστὶν γεγραμμένον*. No doubt John introduces this particular Old Testament passage at this point as something which Christ fulfilled that day. Yet within the structure of the Fourth Gospel the fulfillment formulae are reserved for citations in connection with Jesus' passion.

John 12:38 and Rom. 10:16 Cite Is. 53:1

Both John and Paul associate Is. 53:1 with Ἡσαΐας as the speaker. Beyond that, there is no similarity between the two introductory formulae. The quotation is used in two different but related contexts by the two authors.

John 12:39, Matt. 13:14-15, and
Acts 28:26-27 Cite Is. 6:9-10

The formula in John 12:39 which introduces Is. 6:9-10 cannot be separated from the one that precedes it (verse 38).

of this material (i.e. the material in this Gospel) - whether or not he was also the author of the Gospel.'" F. F. Bruce, gen. ed., The New International Commentary on the New Testament: The Gospel According to St. John, by Leon Morris (Grand Rapids: William B. Eerdmans Publishing Company, 1971), p. 155, n. 84.

Since this is the case, we note a number of similarities in comparing it with Matt. 13:14-15 and Acts 28:26-27. All three writers relate the quotation to Isaiah in his activity as a prophet. Matthew attributes the citation of this passage to Jesus Himself, while in John it is adduced by the evangelist. This may account for the fact that Matthew places the quotation at an earlier point in the ministry of Jesus. Both Matthew and John place it in the context of the unbelief of the Jews, and in each instance it is appropriate. For both of these writers there is the element of fulfillment (Matthew: ἀναπληρώω ; John: πληρώω).

Within their introductory formulae, both Matthew and Acts relate the quotation directly to the Jews of their time. In Matthew the prophecy is filled up 'for them' (αὐτοῖς); in Acts the Holy Spirit through the prophet spoke to 'your fathers' (τοὺς πατέρας ὑμῶν), with the obvious inference that "you are truly your fathers' children." There is no verbal parallel between any of these introductory formulae.

Contemporary Use of Introductory Formulae

John is by no means unique in the use of introductory formulae. It may be helpful, therefore, for the purpose of comparison, to offer a summary of the use of such formulae by others who are roughly contemporary with the author of the Fourth Gospel. Included in this brief overview are rabbinic (Mishnah) and sectarian (Dead Sea Scrolls) Judaism, Jesus, and two other New Testament writers, Matthew and Paul.

The Mishnah

The material on the introductory formulae in the Mishnah has been compiled by Metzger.¹⁴ He notes that the majority of quotations in the Mishnah are introduced by the verb לומר . Most frequent of all, is the expression לומר כן ('as it is said'), which occurs more than 300 times. The Mishnah employs כדכד in both nominal and verbal forms; thus לומר כדכד ('Scripture says'), and כדכד כדכד ('that which is written'). There are some formulae which refer more precisely to a particular part of the Scripture. On occasions, כדכד refers to the whole Scripture, but usually has the meaning of Pentateuch. Moses, Joshua, David, and Ezekiel are referred to by name.

Thus both the Mishnah and the New Testament contain similar or identical introductory formulae. In frequency, the Mishnah favours a formula involving a verb of saying while in the New Testament this type is more evenly balanced by the type containing a reference to the written record. Both recognize the instrumentality of human authors, and at the same time show the highest view of the inspiration of the Scripture which they quote.

The notable difference is the absence of 'fulfillment' formulae in the Mishnah. (When the pi'el of קבל is rarely used in the Mishnah, the Scripture which is quoted is said

¹⁴Bruce Metzger, "The Formulas Introducing Quotations of Scripture in the New Testament and the Mishnah," Journal of Biblical Literature 70 (December 1951):297-307.

to be fulfilled by anyone whenever he complies with a Mosaic precept.) The fact that the Mishnah does not use an introductory formula of this type is traced to a differing interpretation of history. Thus Metzger concludes that

the characteristically Christian view of the continuing activity of God in the historical events comprising the life, death, and resurrection of Jesus of Nazareth, fulfilling and completing the divine revelation recorded in the OT, is reflected even in the choice of formulas introducing quotations of Scripture in the NT.¹⁵

The Dead Sea Scrolls

When we turn to the Dead Sea Scrolls, we discover that there is no expression which corresponds to ἡ γραφή (or αἱ γραφαί) as a designation of the Old Testament.¹⁶ There are eight formulae which use the verb כתב. Some of those which parallel Johannine usage include: כתבן כן ('as it was written'; John 6:31; 12:14), . . . כן כתוב [אין] ('and is it not written that. . .?'; John 10:34, [אין] כן כתוב ('as it is written in the book of [Moses]'; John 6:45), כתב ('it was written': John 2:17).

The Qumran community looked upon the Old Testament not only as the written tradition, but also as a collection of what had once been 'said.' As a result the verb 'say' is more frequent than 'write' (אמר 16 times, כתב 3 times,

¹⁵Ibid., p. 307.

¹⁶The material on the Dead Sea Scrolls is taken from Joseph A. Fitzmyer, "The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament," New Testament Studies 7 (July 1961):297-333.

7^הל7 3 times). We note in this connection the similarity of 7^הל7 7^הל7 7^הל7 ('as Isaiah said') to John 1:23, καθὼς ἐστὶν Ἡσαΐας ὁ προφήτης.

As in the case of the Mishnah, the fulfillment formulae of the New Testament "have, practically speaking, no equivalent in the Qumran literature."¹⁷ Again, it is the difference in outlook which characterizes the two groups. Qumran theology was dominated by an expectation of what was to come about in the eschaton, the New Testament is characterized by looking back, seeing the culmination of all that preceded in the Advent of Christ. "The New Testament interpretation of the Old Testament is not only eschatological but Christological."¹⁸

Jesus

One recent study counts twenty-seven explicit Old Testament quotations with introductory formulae (not counting parallels) attributed to Jesus in the four Gospels.¹⁹ Although a wide variety of introductory formulae are used, the most common expression employs the verb γέγραπται (Mark 7:6; 11:17; 14:27; Matt. 4:4, 7, 10; 11:10), or the participle γεγραμμένος (Luke 4:18; 22:37; John 6:45; 10:34; 15:25).

¹⁷Ibid., p. 303.

¹⁸F. F. Bruce, Biblical Exegesis and Qumran Texts (Grand Rapids: William B. Eerdmans Publishing Company, 1959), p. 68.

¹⁹Richard Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids: William B. Eerdmans Publishing Company, 1975), pp. 57-60.

A number of times Jesus identifies a prophet as speaking: Isaiah (Mark 7:6; Matt. 13:14; Luke 4:18), Moses (Mark 7:10; 12:26), David (Mark 12:36), or Daniel (Mark 13:14). 'Have you not read. . .?' also serves to introduce an Old Testament quotation (Mark 12:10, 26; Matt. 21:16). On occasion He uses the term ἡ γραφή in the sense of an individual Scripture passage (Mark 12:10). In Matthew's account of the "Sermon on the Mount," Jesus uses the expression 'you have heard it has been said' (5:21, 31, 33, 38, 43) in a manner reminiscent of the Jewish usage of וְכֵן אָמַר to introduce quotations.

Four of these introductory formulae attributed to Jesus contain an explicit note of fulfillment. In Matt. (13:14) and John (13:18; 15:25) πληρώω is used; in Luke we find τελειόω (22:37). There are at least two other occasions, apart from direct quotations, when Jesus indicates the necessity for certain things to happen in order for the Scripture to be fulfilled (Matt. 26:24, 26 and John 17:12). The use of πληρώω, as has been noted, is strikingly original in the New Testament. Such originality stems from the understanding of Jesus who believed that in Him the Old Testament found its fulfillment. "The school in which the writers of the early church learned to use the Old Testament was that of Jesus."²⁰

²⁰R. T. France, Jesus and the Old Testament (London: Tyndale, 1971), p. 225. It ought also to be noted that there are two instances in John (18:9 and 32) where Jesus speaks of the necessity for certain events to transpire in order to 'fulfill' a previous word which He had spoken.

Matthew

Not only does Matthew record many formula quotations by Jesus, but he himself adduces numerous citations which he consistently introduces with his own distinctive formula (for example: 1:22; 2:15, 17; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9). Four elements of this formulae invariably occur, and in the same sequence: πληρωθῇ, τὸ ῥηθὲν, διὰ τοῦ προφήτου, and λέγοντες. In full, the formula reads: ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντες (12:17). The variations from this are minor: ὅπως may substitute for ἵνα (8:17); ὑπὸ κυρίου may be inserted to indicate the One who speaks through the instrumentality of the prophet (1:22); the name of the prophet may be omitted (2:15), but the term ὁ προφήτης remains even if the quotation is not from one of the prophetic books of the Old Testament (13:35).

Paul

Paul's use of introductory formulae has been brought together by Ellis.²¹ He points out that the basic purpose of an introductory formula in Paul is to show that the citation is either taken directly from the Old Testament, or at least has some reference to it. By far, the most common characteristic of Paul's formulae is the use of the term γέγραπται ,

²¹E. E. Ellis, Paul's Use of the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1960), pp. 20-5.

which occurs twenty-nine times; second in frequency is

ἡ γραφὴ λέγει which is found six times.

In conclusion, Paul's introductory formulae do give important insights into his attitude toward the Old Testament. The Scripture is adduced as a final authority and one divinely planned whole whose significance is bound up inseparably with the New Covenant Community of Christians.²²

²²Ibid., p. 25.

CHAPTER V

THE QUOTATIONS WITHIN THEIR OLD TESTAMENT CONTEXT

This chapter will attempt an explanation of those Old Testament passages cited by John in their original context. A detailed exegesis, including a full discussion of the various interpretive possibilities and critical problems, is beyond the scope of this paper. Rather, in each instance we will outline briefly the immediate context of the passage in question and then set forth what appears to be the intention of the original author in penning those lines which John later cites. This will serve as background for the subsequent discussion of these verses as incorporated by John in his Gospel.

Isaiah 40:3

The great announcement of chapter 40 is preceded and prepared for by chapter 39. Here the tragic news is announced: "Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon" (39:6). This announcement forms the immediate background for the prophetic message which follows, a message presented in language and imagery

shaped by the impending exile.¹ The prophet's message is not, therefore, directed to a people in exile, but to a people whose descendants would, as a result of God's judgment upon their sin, experience it.² Yet the news is good! Chapter 40 and the succeeding chapters hold up the hope not only of deliverance from this captivity, but from the greater bondage of sin and guilt. The focus is on the messianic era.³

Verses 1-11 are best understood as a prologue to the entire prophetic message of 40:12-66:24. These verses offer "the announcement of good news, and the good news is the coming of Yahweh."⁴ He is coming to deliver His people.

¹Various commentators have noted that the promised deliverance spoken of in these chapters is couched in the terms of a second Exodus. For example: The "terminology of the Exodus pervades these chapters, especially the thought that the Lord is on the march through the wilderness, guiding the destinies of his people." Herbert Carl Leupold, Exposition of Isaiah 2 vols. (Grand Rapids: Baker Book House, 1971), 2:7.

²"Isaiah, rather, through the spirit of prophecy sees the time when his people will suffer bondage, for the exhortations to patience and faith found in these chapters show that the final fulfillment of the promise was in the future." Or again: "What Isaiah refers to is the long period of bondage and misery brought on the nation by its sin and apostasy, and culminating in the period of wrath and indignation known as the exile." Edward J. Young, The Book of Isaiah 3 vols. (Grand Rapids: William B. Eerdmans Publishing Company, 1972), 3:17-18 and 22.

³These chapters "see the people of God in human bondage, yet they go far deeper and look to the people as being in bondage spiritually, subject to the taskmaster sin. From this bondage there is to be a deliverer, the Servant of the Lord." Ibid., p. 17.

⁴John L. McKenzie, Second Isaiah, in The Anchor Bible, (Garden City, New York: Doubleday and Company, Inc., 1968) p. 16. Matthew Henry's comments are apt: "As if it were designed for a prophetic summary of the New Testament, it

Three imperatives proclaim that God has a comforting message for His people ('comfort,' 'speak,' 'cry') and the content of that message is contained in the three clauses which follow. This prologue is in the form of dialogue, although only two of the speakers can be identified: God (verse 1) and the prophet himself (verse 6b).⁵ God commands that comfort be proclaimed to His people (verses 1-2). An undesignated voice calls for the preparation of a wilderness road (verses 3-5). Another voice calls the prophet to proclaim the transitoriness of human existence and the durability of God's Word (verses 6-8). Zion is summoned to herald the good tidings of God's mighty coming to rule and to shepherd His flock (verses 9-11).

There are two difficulties connected with verse 3: 1) the identity of the voice, and 2) whether קָרָא should be construed with the preceding וְיִקְרָא of the following

וְיִקְרָא . The fact that the voice is not identified focuses upon the message as of primary importance. The active participle indicates that the 'calling' is a continual and

begins with that which begins the gospels, 'The voice of one crying in the wilderness' (ch x1.3) and concludes with that which concludes the book of Revelation, 'The new heavens and the new earth', ch lxxv.22." Commentary on the Whole Bible (Grand Rapids: Zondervan Publishing House, 1976), p. 882.

⁵Leupold writes: "There is a certain vagueness and indefiniteness about these beautiful words as far as the possible speaker of them and as far as the recipient of them is concerned. Four significant voices of messages sound sweetly and meaningfully on the ear. . . there is no explicit indication as to who is to administer this comfort. Apparently this vagueness is intentional." Exposition of Isaiah, 2:19, 21.

uninterrupted activity.⁶ Therefore the judgment of Pieper is correct: "Der Prophet Jesaias selber. . . war diese Stimme. . . Jeremias, Hesekiel und andere waren diese Stimme für Israel."⁷ The 'voice' is the on-going activity of God's messengers urging preparation for His coming.

The Hebrew parallelism indicates that וְהָיָה הַדֶּבֶר signifies where the way is to be prepared rather than the location of the voice. On the other hand, Leupold states: "The phrase 'in the wilderness' can be joined with what precedes or what follows. Either makes good sense. It may be intentionally ambiguous and be construed both ways."⁸ The Septuagint translation indicates that the voice is in the wilderness. If the opening הִשְׁמַע were translated 'Hark', which is quite permissible,⁹ then the verse might read:

Hark! There is one calling in the
wilderness:
"Prepare the way of the Lord;
make straight in the desert a highway
for our God."

⁶Gesenius' Hebrew Grammar, ed. E. Kautzsch, 2nd Eng. ed. by A. E. Cowley (Oxford: Clarendon Press, 1957), p. 356.

⁷August Pieper, Jesaias II. (Milwaukee: Northwestern Publishing House, 1919), p. 17. He continues: "Ihre volle Erfüllung fand sie erst in Johannes dem Täufer, dem der Engel des Bundes, der Herr selbst, zur Offenbarung seiner Gnaden- und Gerichtsherrlichkeit zur Erlösung und zum Gericht der ganzen Völkerwelt unmittelbar auf dem Fusze folgte."

⁸Leupold, 2:39.

⁹Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1957), s.v. הִשְׁמַע , p. 877. See also Gen. 4:10; Is. 13:4; 52:8; Jer. 4:15; 10:22; 50:28.

The phrase 'in the wilderness' recalls Israel's journey through it from Egypt to Canaan at the Exodus, God leading them (Ps. 68:7). A new Exodus is now announced and a way is to be prepared. It is the way over which the Lord will travel as the Redeemer of His people. Inasmuch as succeeding chapters promise the return of the Babylonian exiles, it is probable that also this section is not without reference to this return as a type or adumbration of Christ's redemption, the "new exodus in which the glory of God will be revealed"¹⁰ (verse 5). As Young has noted: "Insofar as the return from exile marked a cessation of the period of bondage and disgrace, it may perhaps be regarded as the beginning or first stages of the new thing God would do for His people."¹¹

The picture is obvious. In typical Oriental fashion the people are to smooth the way over which the king is to travel. The term פָּרַק (in the piel, 'make free from obstacles') occurs elsewhere in Isaiah with reference to removing obstructions from the way of the Lord's people (57:14; 62:10). Malachi uses it to describe the activity of the messenger who is to precede the Lord's sudden coming to His temple (3:1); he is "to prepare the way before me," God says. In this instance "the terms are more theological than geographical."¹²

¹⁰Young, 3:30, n. 18.

¹¹Ibid., p. 156.

¹²Carroll Stuhlmueller, "Deutero-Isaiah," in The Jerome Biblical Commentary, ed. by Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968), p. 368.

The wilderness is a figure of the obstacles and impediments that had kept God from His people, namely their iniquity. The preparation called for is repentance.¹³

In later Judaism Is. 40:3 is included in a description of events in the messianic age.¹⁴ Its interpretation "lay at the roots of the Essene way of life. . . 'Clearing the way' and 'leveling the highway' meant the study and practice of God's will as revealed in the Holy Scriptures. The implication is that when this highway has been properly erected, God will manifest himself by bringing in the Messianic Age."¹⁵ New Testament writers present Is. 40:3 as pointing specifically to the ministry of John the Baptist (Matt. 3:3; John 1:23).

¹³Pieper, p. 14. "Der ungebahte wüstenweg ist ihm Bild des Herzenszustand des Volks. . . Es sind alles nur dichterische Ausmalungen für das eine Ding: Hindernisse für das Kommen des Herren, --Unbuszfertigkeit; und die Ermahnung hat nur den einen Sinn: Tut Busze!" So also Young: "They are to prepare the way for the Lord, and this they are to do by means of repentance. It was their iniquity that had kept God from them and had brought the bondage of Babylon and the termination of the theocracy. Hence, the exile came to be known as the period of indignation when the anger of the Lord blazed forth against His people. Now, however, He will come to His own again; but they must prepare the way." Isaiah, 3:28.

¹⁴See Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, 4 vols. (München: C. H. Beck'sche Verlagsbuchhandlung, 1954-56), 1 (1954):96-97.

¹⁵William Hugh Brownlee, The Meaning of the Qumran Scrolls for the Bible (New York: Oxford University Press, 1964), p. 84.

Psalm 69:9

Ps. 69 is one of the so-called 'Passion Psalms' and is the second most quoted psalm in the New Testament.¹⁶ There is no unanimity among commentators as to authorship. Delitzsch, for example, suggests that the life of Jeremiah offers a more satisfactory basis for the psalm than that of David.¹⁷ Briggs favours "the time of Nehemiah, against those unfaithful Jews who were treacherous to their own people and syncretistic in their tendencies."¹⁸ Nevertheless there is nothing either in the psalm itself or in the life of David which speaks decisively against the authorship indicated in the superscription, and in Leupold's view the suggestion 'of David' has the most to commend it.¹⁹

The psalm may be characterized as an individual lament ('Klagelied') which changes into a thanksgiving near the

¹⁶v. 9a(10), John 2:17; v. 4(5), John 15:25; v. 9b(10), Rom. 15:3; v. 12(13), Matt. 27:27-30; v. 21(22), Matt. 27:34 and John 19:28; v. 25(26), Ac. 1:20; vv. 22, 23(23, 24), Rom. 11:9, 10. This listing is from J. J. Stewart Perowne, The Book of Psalms 2 vols. complete in 1, (Grand Rapids: Zondervan Publishing House, 1976), 1:543.

¹⁷Franz Delitzsch, Biblical Commentary on the Psalms, vol. 12 in the Biblical Commentary on the Old Testament, ed. by C. F. Keil and F. Delitzsch (Edinburgh: T. and T. Clark, 1889), p. 277.

¹⁸Charles Augustus Briggs and Emilie Grace Briggs, A Critical Exegetical Commentary on the Book of Psalms, 2 vols., in The International Critical Commentary (Edinburgh: T. and T. Clark), 2:118.

¹⁹Herbert Carl Leupold, Exposition of the Psalms (Grand Rapids: Baker Book House, 1975), p. 500.

end.²⁰ The general tenor of the psalm indicates it was written by one whose suffering was incurred because he championed the cause of the Lord and His house in the face of those who were inimical to such interests. For the Lord's sake the author has taken upon himself "estrangement from his own brothers and public disgrace."²¹ Although this abuse from his contemporaries is unmerited, nonetheless the psalmist is conscious of his own guilt before God and confesses his folly and the wrongs he has done. Nor does he break into his song of praise until he has invoked God's righteous judgment upon his foes (verses 22-29).

The זֶלַע introduces the reason for the psalmist's reproach. He has been, literally, 'eaten up' ($\text{אֶכְלָה־נִי$) by zeal (זֶלַע) for God's house (בֵּית־יְהוָה). A similar use of זֶלַע to indicate man's zeal for God may be noted in Num. 25:11 and 2 Kings 10:16. The term אֶכְלָה may have the more figurative sense of 'consume' or devour,' as of fire (Lev. 6:3; 1 Kings 18:38; Is. 5:24). A parallel use of

זֶלַע , but with an even more intense verb is found in Ps. 119:130: "My zeal consumes me (literally 'has put an end to me,' אֶכְלָה־נִי) because my foes forget Thy words."

The only problematic element in this verse is בֵּית־יְהוָה . It explains more concretely the 'for Thy sake' of verse 8,

²⁰"There is too much of vivid experience involved to allow for the colorless abstraction of the 'collective I' in this psalm." Ibid.

²¹Arthur Weiser, The Psalms, trans. Herbert Hartwell (Philadelphia: The Westminster Press, 1962), p. 494.

but is the zeal primarily for the physical structure of God's house?²² Had it been neglected or profaned in some way? Or is it rather "zeal for God's service and worship"?²³ zeal for "all that the covenant religion stood for"?²⁴ Most likely both are involved. As a result of such zeal the psalmist became offensive to his contemporaries and was subject to their insults.

Although New Testament usage marks this psalm as "Messianic," it appears to reflect rather concretely the life situation of its author. Therefore its Messianic character is to be sought in other than a directly predictive sense.

Exodus 16:4, 15 and Psalm 78:24

Exodus 16:4, 15

The food that the Israelites took with them from Egypt at the time of the Exodus was soon depleted. In their vexation they express the wish that they had died in Egypt in the midst of plenty and by the last plague which the Lord sent, rather than by slow starvation in the desert. At this point the Lord promises help. "He would rain bread from

²²'God's house,' of course, at this time would have been the tabernacle which bore this appellation as well as the later temple (Joshua 6:24; Judg. 18:31; 1 Sam. 1:7). The psalmist's love for 'God's house' is brought out in several psalms that are attributed to David (26:8; 27:4; 65:4).

²³Perowne, p. 547.

²⁴Leupold, Psalms, p. 503.

heaven, which the Israelites should gather every day for their daily need, to try the people, whether they would walk in His law or not."²⁵

"If bread is to be taken in its old sense of 'food' as lehem seems to have originally meant), then this promise could cover both the quails and the manna."²⁶ 'I will rain' is metaphorical of the manner of God's giving, but also alludes to His goodness in the giving of manna.²⁷ 'That I may prove them' may have to do with the need for daily dependence on God for food; hence it is a test of their trust. It seems more likely that it relates to the command not to gather food and thus is a test of the people's obedience.

In verse 15 Moses identifies the manna as the 'bread' which the Lord had promised to give. We note simply that it came from the Lord; it was the means by which He creatively interposed to nourish and sustain His people.

²⁵C. F. Keil and F. Delitzsch, The Pentateuch, 3 vols., in Biblical Commentary on the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1956) 2:64.

²⁶R. Alan Cole, Exodus, An Introduction and Commentary (Downers Grove, Illinois: Inter-varsity Press, 1974), p. 130.

²⁷In Deut. 11:13, 14, for instance, God's giving of rain is a token of His goodness in providing sustenance for His people in response to their obedience of His commandments. "And if you will obey my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, he (Heb. 'I') will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil."

Beginning in Ex. 16, then, and throughout the Bible, 'manna' becomes "a metaphor for God's grace and providence."²⁸ In later Judaism the giving of manna at the time of Moses is associated with the coming Messiah: "Wie der erste Erlöser das Manna herabkommen liesz, Ex 16, 4: Siehe, ich will auf euch Brot vom Himmel regnen lassen, so wird auch der letzte Erlöser das Manna herabkommen lassen."²⁹

Psalm 78:24

This psalm has been aptly termed "a didactic ballad."³⁰ Titled 'A Maskil of Asaph,' the psalm rehearses the history of Israel from the Exodus to the reign of David and "develops a kind of philosophy of history in a plain and practical form of instruction that can be passed on by parents to children."³¹ Kidner has put it well:

it is meant to search the conscience: it is history that must not repeat itself. At the same time, it is meant to warm the heart, for it tells of great miracles, of a grace that persists through all the judgments, and of the promise that displays its tokens in the chosen city and chosen king.³²

Verses 21-23 deal basically with the historic episode of the giving of manna. "The total impact of the section is

²⁸George A. Buttrick, gen. ed., The Interpreter's Bible 12 vols. (Nashville: Abingdon Press, 1955) 1:953.

²⁹Strack-Billerbeck, Kommentar aus Talmud und Midrasch, 2:481.

³⁰Interpreter's Bible, 4:414.

³¹Leupold, Psalms, p. 561.

³²Derek Kidner, Psalms 73-150 in the Tyndale Old Testament Commentaries (Downers Grove: Inter-varsity Press, 1975), p. 280.

quite clear: God was very kind; Israel was most ungrateful."³³ Verses 24, 25a rehearse specifically the giving of manna. Couched in rich figurative language every expression emphasizes the miraculous and gracious nature of God's giving of manna. Notwithstanding Israel's unbelief, God remained faithful and caused His manna to rain down. The fact that 'he rained down' stands parallel to 'opened the doors of heaven' emphasizes the divine source of the food.³⁴ This is the only mention of manna in the Psalter. It is paralleled by the expressions 'the grain of heaven' (לֶחֶם שָׁמַיִם, a phrase found only here) and 'bread of angels' (literally 'mighty ones,' לֶחֶם אֲנֹכִימוֹת, manna is so described only here). The parallel use of these two phrases leads to the conclusion that the manna came "from heaven where angels dwell."³⁵ It came from God, and 'man ate' of it. Man, the earth-bound and faithless grumbler, was the beneficiary of such divine beneficence.

Isaiah 54:13

Chapter 54 is not in such sharp contrast with what precedes as might first appear and is related to the Lord's Servant spoken of previously by the prophet. Thus in 49:12-21

³³Leupold, Psalms, p. 567.

³⁴See also Gen 7:11; 2 Kings 7:2; Mal. 3:10.

³⁵Perowne, 2:64. The suggestion of Leupold that 'bread of angels' means "bread good enough for angels" is therefore not acceptable. Psalms, p. 567.

Zion, though a forsaken wife, shall have countless children. This is largely because the Servant of God is given as a 'light' to the Gentiles (verse 6). The fourth Servant Poem (52:13-53:12) begins with the statement, 'Behold, my servant shall prosper'; it concludes with a statement of the Servant's success. As a result of the Servant's vicarious suffering Zion "shall be made happy by a wonderful blessing of children, and that by reason of the righteousness of the Servant being imparted to men far beyond the limits of natural Israel."³⁶

We should note, however, that the term 'Zion' does not actually occur in this chapter. Originally the fortified hill of pre-Israelite Jerusalem, 'Zion' came to designate the temple area; it was also used as the equivalent of 'Jerusalem' or as a synonym for the people. It last occurred in chapter 52 (4 times) where it was used along with 'Jerusalem' (4 times), 'My people' (3 times), and 'His people' (once) as a designation for the people of God who are promised 'salvation' (52:7-10). Its next occurrence is 59:20 where it depicts 'those in Jacob who turn from transgression,' that is, God's true people. In the present context the promises to the 'barren one' are best understood as referring to the Church which results from the Servant's atoning work. It is in this sense that we understand 'Zion.'

³⁶Carl Wilhelm Eduard Nagelsbach, The Prophet Isaiah, vol. 11 of the Commentary on the Holy Scriptures by John Peter Lange, new ed. in 12 double vols. (Grand Rapids: Zondervan Publishing House, 1960) p. 586.

In chapter 54, then, God addresses Zion as a wife who has been received back again and promises her the blessing of many children (verses 1-5). He pledges her His everlasting love and unceasing faithfulness (verses 6-10). He promises that Zion shall rise again in great splendor, filled with spiritual knowledge, and shall stand secure under the Lord's protection (verses 11-17). The comments of McKenzie deserve note.

The promises to Zion now reach a point of magnificence that goes beyond any mere historical reality of the restoration of Jerusalem. The point of the imagery is that Yahweh is founding a lasting city, one that will not again suffer the fate of the Jerusalem of the monarchy. . . .the lasting city of Yahweh's good pleasure is not a material reality of walls and buildings located at a definite point of longitude and latitude; it is the community of the redeemed, of all those who are 'instructed of Yahweh' and are 'established in righteousness.' . . . This is the indestructible Jerusalem which no enemy can harm.³⁷

In verse 13 the prophet turns from the physical splendor of Zion to her inward glory. In marked contrast to the disobedient sons of the old city (see 1:2, 3), the inhabitants of this city (called 'your sons' both at the beginning and at the end of the verse) will be 'disciples of the Lord.' They will learn (as disciples, see 8:16; 50:4) directly from the Lord Himself without human intermediary, "knowledge which it shall be eternal life to have."³⁸ Young indicates that in addition to the proclamation of the truth, "there

³⁷McKenzie, p. 140.

³⁸Leupold, Exposition of Isaiah, 2:245.

must be the internal work of the Spirit."³⁹ This is what is promised here. Delitzsch observes that "essentially the same promise is given in Joel 3:1, 2, and Jer. 31:34."⁴⁰

Rabbinic Judaism found in this passage the assurance "dasz Gott selbst dereist sein Volk die Tora lehren werde."⁴¹

Psalm 82:6

The crux of the interpretation of this psalm is the meaning of $\square^{\nu}\square^{\nu}\square^{\nu}$. Various solutions have been proposed.

1) Heathen deities. It is suggested that "the psalmist depicts a heavenly court scene in which God calls to account the gods who are subordinate to him, because they have not fulfilled their duty of executing justice among men."⁴² Such a proposal has little to commend it in the face of the consistent abhorrence of the Old Testament of all heathen gods. It would be "very dubious to have the Lord assign places of authority over nations to the heathen deities."⁴³

³⁹Young, 3:370.

⁴⁰Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, 2 vols., in Biblical Commentary on the Old Testament, Keil and Delitzsch (Grand Rapids: William B. Eerdmans Publishing Company, 1954), 2:350.

⁴¹Strack-Billerbeck, 2:484.

⁴²Weiser, p. 556.

⁴³Leupold, Psalms, p. 593.

2) Principalities and powers. This is the suggestion, for example, of Kidner. He asserts that 'like men' of verse 7 "seems fatal to the view that these are human judges."⁴⁴ Although he refers to several passages in support of his view that $\square^{\wedge}\bar{\square}^{\wedge}\bar{\square}^{\wedge}$ can signify 'angels,'⁴⁵ there is little evidence that God has given them the duty of executing justice among men on earth, and that some of them have failed. Kidner points to the use of 'sons of God' for angelic beings in Job 1:6 and 38:7 and also holds that $\square^{\wedge}\bar{\square}^{\wedge}\bar{\square}^{\wedge}$ in Ps. 8:6 refers to angels. In this connection, however, Leupold observes that "all instances cited even by BDB for the meaning 'angels' are more than dubious," and rightly concludes: ". . . there is little to commend the rendering 'angels' from any point of view."⁴⁶

3) Human judges as God's representatives. The basic argument, ably set forth by Leupold,⁴⁷ is that man is made in the image of God. There are persons who take God's place on earth with respect to certain others, for example, parents, governments, and more particularly, judges.⁴⁸ Leupold

⁴⁴Kidner, p. 299.

⁴⁵For example: Eph. 6:12; Is. 24:21; Dan. 10:13, 20-21; 12:1; Rev. 12:7.

⁴⁶Leupold, Psalms, p. 107.

⁴⁷Ibid., p. 594.

⁴⁸Deut. 1:17: "You shall not be partial in judgment; you shall hear the small and the great alike; you shall not be afraid of the face of man, for the judgment is God's; and the case that is too hard for you, you shall bring me,

concludes that "it is most proper that the term Elohim be used in place of those who represent Him in courts of law."⁴⁹ The psalm therefore "presents a judgment pronounced by the Lord on the judges or rulers of Israel."⁵⁰

Briggs concurs that $\square^{\prime} \pi^{\prime} \gamma^{\prime} \aleph$ refers to rulers and judges because "they reflect the divine majesty of Law and order in government"; however, he holds that instead of judges in Israel they are "the wicked governors of the nations holding Israel in subjection."⁵¹ Two factors speak against this suggestion. First, it is much more probable that Israelite rulers would be addressed as 'sons of the Most High' than the pagan ones.⁵² Secondly, this view would posit an exilic date for the psalm which seems unlikely.

and I will hear it." 2 Chron. 19:6, 7: "...and said to the judges, 'Consider what you do, for you judge not for man, but for the Lord; he is with you in giving judgment. Now then, let the fear of the Lord be upon you; take heed what you do, for there is no perversion of justice with the Lord our God, or partiality, or taking bribes.'" Note also: Ex. 7:1 (where Moses is called 'god' in relation to Pharaoh); 22:28; Deut. 19:17.

⁴⁹Leupold, Psalms, p. 594.

⁵⁰Ibid., p. 592.

⁵¹Briggs, 2:215.

⁵²The observation is apt, that if in addition to addressing the judges as 'gods,' He also called them 'son of the Most High,' this "indicates that they stood in a relation of personal love to Him: He had treated them as being dear to Him." Leupold, Psalms, p. 596.

The psalm is attributed to Asaph, a contemporary of David, and is placed among a series of psalms (73-83) attributed to him. Further, "it is characteristic of certain of the psalms of Asaph to depict judgment scenes."⁵³

The objection that 'like men' (verse 7) is "fatal to the view that these are human judges"⁵⁴ ignores the point of the argument. The parallel phrase 'fall like any prince' puts it in the proper perspective. The penalty is not that they shall be made partakers of human mortality as something alien to their nature. Rather they shall fall like other mortals who in the course of history have been cast down by God's judgment. "Their divine office will not protect them."⁵⁵

Although highly unlikely, some have taken 'all of you' (verse 6) to refer not simply to all of the judges, but to all Israelites as sons of God, responsible to Him. Thus: "Die Gottes - (nicht 'Götter' -) Versammlung ist . . . wohl nichts anderes als die israelitische Volks - bzw. Religions-gemeinde, in deren Rahmen oder wenigsten in deren Namen und Auftrag Recht gesprochen wird (Spr. 5:14; 26:26)."⁵⁶

⁵³Ibid., p. 594. See, example, Ps. 50, 75, and 81.

⁵⁴Kidner, p. 299.

⁵⁵Delitzsch, Psalms, 2:404.

⁵⁶Friedrich Nötscher, Die Psalmen, in Das Alte Testament, (Würzburg: Echterverlag, 1962), p. 167.

Such an application to all the people is reflected in rabbinic Judaism. "(Gott sprach:) Wenn der Todesengel kommt u. zu mir sagt: Warum bin ich erschaffen worden (da die Israeliten nach der Annahme der Tora am Sinai vom Tode befreit worden sind), so werde ich ihm sagen: Wenn ich dich erschaffen habe, so habe ich dich wegen der Völker der Welt erschaffen, aber nicht wegen meiner Kinder; denn sie habe ich zu Göttern gemacht, s. Ps 82, 6: Ich selber habe gesprochen: 'Götter seid ihr u. Söhne des Höchsten ihr alle!'"⁵⁷

Zechariah 9:9

Chapters 9-14 of Zechariah are the most quoted section of the prophets in the passion narratives of the Gospels.⁵⁸ A most helpful analysis of its structure is that which Baldwin has taken over from Lamarche.⁵⁹ It offers a chiastic

⁵⁷Strack-Billerbeck, 2:543. Note also: "R Jose (um 150) sage: Die Israeliten haben die Tora nur empfangen, damit der Todesengel keine Gewalt über sie habe. s. Ps. 82,6: 'Ich selber habe gesprochen: Götter seid ihr u. Söhne des Höchsten ihr alle!' Ihr habt eure Taten verderbt: 'Fürwahr, wie Menschen sollt ihr sterben' Ps. 82,7."

⁵⁸The main units of the book are clear enough. Following the introduction (1:1-6) there are three blocks of material: visions (1:7-6:15); oracles connected with fasting (7:1-8:23); and eschatological writings which fall into two sections (9-11; 12-14).

⁵⁹Joyce Gertrude Baldwin, Haggai, Zechariah, Malachi; an Introduction and Commentary (Downers Grove: Inter-varsity Press, 1972), pp. 74-81. She summarizes: "Chiasmus is a stylistic device particularly well suited to the prophet's theme when he deals with the justice of retribution and the miracle of God's grace. It is capable of expressing exact equivalents or startling contrasts. Used as a pattern for the framework of the book it also welds together the prophet's own day and the end of time. The connecting links

arrangement; the pertinent chapters may be analyzed as follows:

The introductory subject, judgment and salvation of neighbouring peoples (9:1-8) a, is balanced by the conclusion, in which the theme includes all nations (14:16-21) a¹. In the remaining material . . . three themes may be distinguished: b the king, the shepherd and the Lord's representative, all of whom are identified as one and the same person:⁶⁰ c Israel's war and victory: d judgment on idols.

The significant point is the identification of the king of 9:9 with the shepherd and the pierced one.

The prophet Zephaniah calls upon the 'daughter of Zion' to shout and rejoice because 'the King of Israel, the Lord,' is in her midst (3:14, 15). Similarly in Zech. 2:10 there is a call to the 'daughter of Zion' to sing and rejoice because the Lord promises to dwell in the midst of Jerusalem.

are the need of repentance, the certainty of judgment, the continuing mercy of God and the Messianic figure who accomplishes His purposes." p. 81.

⁶⁰Outline given by Baldwin for Zechariah 9-14.

- I. TRIUMPHANT INTERVENTION OF THE LORD: HIS SHEPHERD REJECTED (9:1-11:17)
 - a. The Lord triumphs from the north (9:1-8)
 - b. Arrival of the king (9:9, 10)
 - c. Jubilation and prosperity (9:11-10:1)
 - d. Rebuke for sham leaders (10:2, 3a)
 - c¹. Jubilation and restoration (10:3b-11:3)
 - b¹. The fate of the good shepherd (11:4-17)
- II. FINAL INTERVENTION OF THE LORD AND SUFFERING INVOLVED (12:1-14:21)
 - c². Jubilation in Jerusalem (12:1-9)
 - b². Mourning for the pierced one (12:10-13:1)
 - d¹. Rejection of sham leaders (13:2-6)
 - b³. The shepherd slaughtered, the people scattered (13:7-9)
 - c³. Cataclysm in Jerusalem (14:1-15)
 - a¹. The Lord worshipped as King over all (14:16-21)

Zech. 9:9 announces the coming of this king and summons the people to rejoice. "Most commentators agree that the Messianic king is foreshadowed here."⁶¹

The summons is to the people (inhabitants) of Jerusalem⁶² to welcome the coming king. The description of this king links him with the Servant of Isaiah. He is 'just' (יָדָר). The word includes "the idea of God's vindication of the helpless."⁶³ This is the vindication promised the Servant (Is. 50:8; 53:11). This link with the Servant gives a clue regarding the interpretation of the second adjective, 'victorious' (יְשׁוּעָה). The Septuagint translation understands an active sense "of the king's saving others"⁶⁴ ($\sigma\omega\zeta\omega\nu$). However, the form is a niphal participle, 'saved,' 'delivered.' The indication is that "the king has

⁶¹Baldwin, p. 163. For example, Karl Elliger: "Vor allem liegt der Unterschied im Inhalt: es ist messianische Weissagung im engeren Sinne." Alte Testament Deutsch, (Göttingen: Vandenhoeck and Ruprecht, 1967), 25:139. Nötscher speaks of him as "Der messianische Friedenskönig." Kleine Propheten in Das Alte Testament (Würzburg: Echter-Verlag, 1955).

⁶²C. F. Keil identifies the 'daughter of Zion' with "the personified population of Jerusalem as a representative of the nation of Israel, namely the believing members of the covenant nation." Commentary on the Old Testament, ed., C. F. Keil and F. Delitzsch, Minor Prophets, vol. 10, 2 vols. in 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1975 reprint), 2:333.

⁶³Alan Richardson, ed., A Theological Word Book of the Bible, s.v. "Righteous," by N. H. Snaith (New York: Macmillan Company, 1950).

⁶⁴Carroll Stuhlmueller, "Haggai, Zechariah, Malachi," in The Jerome Biblical Commentary, ed. by Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968), p. 395.

been through some ordeal in which he has experienced the Lord's deliverance, and so is victorious."⁶⁵ The messianic king, therefore, "is victorious and has been given the victory."⁶⁶

The humble nature of the king is clearly indicated by the ^{נִיָּצַח}; he comes without the majestic pomp of royalty. The beast he rides upon, ^{בְּחֵמֶל}, was a common beast of burden (for example: Ex. 4:20; 23:5, 12; Judg. 5:10). The question is whether this humility is further emphasized by his mount, or whether the ass signifies a further characteristic of the king, namely, peaceableness.⁶⁷ Without discounting the former the latter significance seems included.

⁶⁵Baldwin, p. 165. Elliger is right when he states: "Lässt man den masoretischen Text, wie er ist, so handelt es sich um einen König, dem selbst erst 'geholfen worden' ist, wie das oben mit 'heiligvoll' wiedergegebene Wort wörtlich zu übersetzen wäre." Alte Testament Deutsch, 25:139. Delitzsch takes a more middle position in indicating that the niphal, while not active, should not be taken merely as a passive, but in a more general sense, "endowed with נָּחַם , salvation, help, from God. . . or furnished with the assistance of God requisite for carrying on his government." Minor Prophets, 2:334-35.

⁶⁶ A Theological Word Book of the Bible, s.v. "Righteous," by Snaith.

67 Thus for example the Interpreter's Bible indicates that the king rides upon a beast which symbolizes a nation at peace (6:1096), while Delitzsch states that the ass is an emblem not of peace but of lowliness (Minor Prophets, 2:235). To what extent an ass might be considered a royal mount is difficult to determine. Solomon, of course, rode his father's mule (but this is not the same as an ass) on one important occasion (1 Kings 1:33, 38), and when David fled from Jerusalem asses were provided for him (II Sam. 16:2). Baldwin writes that "E. Lipinski goes so far as to claim that the ass was the royal mount par excellence in the Near East, and this may have been so, though the evidence on which he draws belongs to the second millennium BC from Ur and Mari." Haggai, Zechariah, Malachi, p. 166.

The prophets often associate horses with war (see verse 10; Is. 2:7; 31:1; Micah 5:10; Hag. 2:22) and therefore the ass would be "an appropriate mount for one who came on a mission of peace."⁶⁸ The parallelism of the verse, which may deliberately reflect Genesis 49:11,⁶⁹ no doubt intends to signify only one animal.

Strack-Billerbeck give various examples which indicate that rabbinic Judaism identified the king spoken of in Zechariah 9 with the Messiah.⁷⁰

Isaiah 53:1

This passage is set in the midst of the fourth Servant Poem (52:13-53:12). The prophecy is presented as a dialogue in which various speakers are heard, and although commentators are not agreed the following arrangement seems probable.⁷¹

⁶⁸Ibid.

⁶⁹In this death bed pronouncement of Jacob to Judah, the patriarch indicates that the ruler to come from Judah will bind "his foal to the vine and his ass's colt to the choice vine."

⁷⁰For example: "Der König Schabor (I.) sagte zu Sch^emuel(+254): Ihr sagt, der Messias werde auf einem Esel kommen; ich will ihm ein schimmerndes Pferd (Schimmel) senden, wie ich es besitze. Er antwortete ihm: Hast du denn eins von tausend Farben (wie sein Esel tausendfarbig sein wird)?" Or again: "'Abraham machte sich früh am Morgen auf u. machte seinen Esel zurecht' Gn 22,3. Das war der Esel, auf welchem Mose ritt, als er nach Agypten kam, s. Ex 4,20, u. dieser Esel wird es sein, auf welchem dereinst der Sohn Davids (=Messias) reiten wird, s. Sach 9,9." Strack-Billerbeck, 1:483-84.

⁷¹It is basically the one offered by Joseph Ziegler, Isaias, in Das Alte Testament (Würzburg: Echter-Verlag, 1948 p. 155. The only difference is that he does not restrict

In the opening stanza (52:13-15) the Lord Himself speaks and introduces His Servant by announcing both His humiliation and His success and exaltation. The second stanza (53:1-6) calls "attention to the paucity of true believers in the world and especially among the Jews."⁷² We hear the remnant in Israel lament that no one has believed the incredible report concerning this Servant and confess that this man of sorrows was even despised among them. In the third unit (53:7-10) the prophet explains that the Servant's undeserved punishments, which ended in death, are vicarious in nature and that ultimately he is delivered from death. At the conclusion (53:11, 12) the Lord speaks again and tells of the blessings which shall result from the death of this Servant.

Without embarking upon a discussion of the multitude of suggestions and hypotheses that have been put forth, let it be simply stated that the entire song is to be regarded as genuinely predictive in nature and, hence, messianic.

The scope both of the Servant's atoning suffering and of his vindication go beyond any historical persons or events of ancient Israel known to us. The prophet's utterances are concerned with a saving act that lies in the future; the saving act

'the people' in vv. 1-6 to 'the remnant.' The slightly more detailed proposal of Pieper is also worthy of note: 1) 52:13-15, der Herr; 2) 53:1, der Prophet selbst, im Plural der Zukunft; 3) 53:2-7, das Volk; 4) 53:8, plötzlich wieder der Herr; 5) 53:9-10, wieder das Volk oder der Prophet; 6) 53:11-12, wieder der Herr, wie zu Anfang. Jesaias II, p. 397. Young understands the plurals in these verses as referring to the prophet who speaks "as the representative of his people." Isaiah, 3:340.

⁷²Ibid.

is often illustrated from the past, most frequently from the Exodus, but there is no past event that can be recognized here.⁷³

StuhlmueLLer refers to Hegermann and notes that "early, pre-Christian tradition among the Jews interpreted this song messianically." He also notes that the "DSS seldom if ever make use of this song. . . and the Targums turned the one who suffers into an enemy of God."⁷⁴

The specific verse in question presents a number of interpretive possibilities, most of which revolve around two questions: 1) who is speaking? and 2) whether $\overline{\text{נִשְׁמָע}}$ is to be taken as something proclaimed or something heard.

In view of the 'we' of verse 1, which continues through verse 6, it is best to take the entire section as something spoken by a group, namely Israel.⁷⁵ They confess their own initial blindness; because of his lowliness they had regarded the Servant as of no account. The fact that these words are spoken as a lament indicates that it is the 'remnant' speaking, the repentant few (unbelievers do not usually lament the fact) and not the whole nation.⁷⁶

⁷³McKenzie, p. 136.

⁷⁴StuhlmueLLer, "Deutro-Isaiah," p. 378.

⁷⁵"Whenever we find a 'we' introduced abruptly in the midst of a prophecy, it is always Israel that speaks, including the prophet himself." Delitzsch, Isaiah, 2:310. See, for example: 16:6; 24:16; 42:24; 64:5.

⁷⁶It is the remnant "which had eventually come to its senses, that here inquires, Who hath believed our preaching, i.e. the preaching that was common among us?" Delitzsch, Isaiah, 2:311. Leupold suggests that the Emmaus disciples

Are these Israelites remarking on the incredibility of what they have heard, or are they conscious of having said something incredible to the world? The term $\pi\gamma\gamma\omega\psi$ admits either possibility. The fundamental meaning is that of 'a thing heard,' but, like the Greek $\alpha\kappa\omicron\eta'$, it can signify 'announcement,' or 'preaching.' If the subject were understood to be the prophet, then the meaning would no doubt be: who has believed what we proclaimed? If the subject were Israel as a whole, then it might well be: who has believed (among us) what we have heard? Perhaps in this case the distinction ought not to be pressed. The incredible report which the faithful few (remnant) has heard (and believed) they have likewise reported to others, only to be greeted with unbelief.

In any event, the emphasis of the verse is on the great unbelief that has greeted the announcement of the exaltation of the Lord's Servant from a state of deep disgrace. "The character of the saving act is such that it should astonish nations and close the mouth of kings."⁷⁷ The saving act of the Lord, described in 52:13-15, is the topic of the tidings. The nature of this act is reinforced by the parallel phrase,

(Luke 24:13-35) present a good parallel to what is depicted here. In Isaiah "we seem to overhear the believing portion of the nation as they discuss the tragic death that occurred in their midst, the death of the Servant of the Lord." Likewise the disciples on the Emmaus road "express especially their amazement at the complete misunderstanding they were guilty of in regard to the remarkable figure that appeared as the great Sufferer in their midst. Who believed what reliable witnesses told about him especially his claims to divine sonship?" Isaiah, 2:225-26.

⁷⁷ McKenzie, p. 133.

'the arm of the Lord.' God's 'arm' is "the exhibition of His saving power," and has been mentioned in 52:10 "as the agent of salvation; and the echo of the phrase here can scarcely be coincidental."⁷⁸

Isaiah 6:9, 10

Chapter 6 in Isaiah stands at a point of major change in the affairs of the nation. Hitherto the people had been relatively prosperous. Judah's growth and influence during the period of Uzziah's reign were second only to that experienced in the days of David and Solomon.⁷⁹ But from this point on the tendency, slowly but relentlessly, was toward collapse and ruin. "Uzziah's death, so to speak, marked the significant turn."⁸⁰ On the horizon loomed the growing threat of cruel Assyria, whose policies of vassaldom, and then conquest and exile would usher in a new and traumatic era.

It was in the year in which the old order ended that God appeared to the prophet with the vision and message which marked Isaiah's call to his ministry.⁸¹

⁷⁸Ibid.

⁷⁹Samuel J. Schultz, The Old Testament Speaks (New York: Harper and Brothers, Publishers, 1960), p. 207.

⁸⁰Leupold, Isaiah, 1:127.

⁸¹With respect to the account being given in the 6th chapter of his book rather than at the beginning, Young states: "Isaiah's purpose apparently is first to present the heart of his message, and only then to relate the account of his own prophetic call. . . an account which reinforces what he has already proclaimed." Young, 1:233.

It is in verse 8 that the thrice-holy Lord, whose seraph has touched the prophet's lips with the cleansing coal from the altar, first speaks. He asks a rhetorical question which summons Isaiah to his office. The affirmative response is immediate and the command follows: "Go and say to this people."⁸² Then the summary of what is to be the prophet's proclamation is given. That God refers to the covenant people as 'this' people is significant. In 1:3 He calls them 'My people,' yet they were rebellious sons and a people who no longer cared for the Lord. The word 'this,' therefore, is a word of judgment, it "puts a distance between the people and God."⁸³ The people's sins have caused the separation.

Israel had persistently refused to listen to God. It is therefore an act of God's righteous judgment upon a people who had hardened their hearts toward Him that God now commands of 'this people' a continual hearing of His word, and at the same time forbids their understanding of it.⁸⁴

⁸²To whom does the prophet speak? "To the entire nation, to Israel alone, or to Judah alone? These questions may be difficult to answer, but primarily at least Judah is in view." Leupold, Isaiah, 1:256.

⁸³Ibid., p. 137. Note a similar usage elsewhere: 8:6, 12; 28:11, 14; 29:13, 14. "Dieses Volk. . . die im Gegensatz zur herzlichen Anrede 'mein Volk' andeutet, dass das Band zwischen Gott und Volk bereits zerschnitten ist." Ziegler, p. 29.

⁸⁴Young observes in this connection that "after a finite verb the inf. abs. expresses continued, intensive action. Thus, 'hear ye continually.'" Isaiah, 1:256, n. 42.

He demands the futile observing of His wondrous works of providence and deliverance.⁸⁵ It is the process that is to take place rather than the precise words that Isaiah is to use that is described. "The effect is stressed. Repeated hearing will not lead to understanding. Repeated seeing will not increase godly perception."⁸⁶

The Lord now directs a command to the prophet himself. "He is charged to work in such a manner that his labors will bring about a hardening of heart and sensibility upon the part of the nation, so that there will be no possibility of its being saved."⁸⁷ The chiastic arrangement is obviously deliberate. The first half expresses the imperative to the prophet, the negative purpose clause which follows expresses the consequence.

Heart⁸⁸ ears eyes - eyes ears heart

⁸⁵The comparison with a previous generation is interesting. "And Moses summoned all Israel and said to them: 'You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials which your eyes saw, and those great wonders; but to this day the Lord has not given you a mind to understand, or eyes to see, or ears to hear' (Deut. 29:2-4).

⁸⁶Leupold, Isaiah, 1:138. We might also note that 'hardening,' as a judgment of God upon the persistent and wilful refusal of man to hear and obey Him, was not, and is not, limited to the people of Isaiah's day. We see such a judgment visited upon Pharaoh (see: Ex. 7:13, 22-23; 8:15, 19, 32; 9:7, 12, 35; 10:20; 11:10). So also our Lord, in the words of Isaiah, bespeaks a similar judgment upon His disobedient contemporaries (Matt. 13:13-15; Mark 4:11-12; Luke 8:10).

⁸⁷Young, 1:257.

⁸⁸The 'heart' is primary; it is the seat of mental or spiritual powers and capacities. 7 comprises the whole man with his inner being and willing.

Through the prophet's preaching the heart is to be made so callous that it cannot perceive nor understand the divine message. The external organs through which God's revelation is apprehended by the heart are to be made inoperative. And thus the ultimate result: they cannot and will not 'turn and be healed.' This is what God intends in the case of the impenitent hearers.

Therefore, with the preaching of the prophet Isaiah, the "doom of the people is inevitably fixed; there is to be no further healing of their sick state (cp. 1:5-6); let them now persist in their insensitivity (cp. 1:3) to the voice and will of God: even the prophet's preaching is but to render them blinder, deafer, and more insensitive."⁸⁹ The inevitable and inexorable working out of the judgment of God upon His rebellious people would alter forever their status as a monarchy under Him.⁹⁰

It is understandable that Judaism would find such an understanding difficult to accept. One is not surprised

⁸⁹George Buchanan Gray, A Critical and Exegetical Commentary on the Book of Isaiah I-XXXIX (Edinburgh: T. and T. Clark, 1956), p. 109.

⁹⁰Young writes: "But if the theocracy must come to an end, it must be a theocracy which will have no concern for God, that is, it must in actual fact no longer be a theocracy. Isaiah's ministry was to preach to stoney soil, so that it might be apparent that the people were no longer the theocracy, and that they were rightfully ripe for banishment from their land. God's work of hardening therefore attests the fact that the time for the banishment from Palestine was at hand." Isaiah, 1:259.

when Strack-Billerbeck notes "dasz die alte Synagoge Jes 6,10 nicht von einem Gottesgericht zur Verstockung Israels verstanden hat."⁹¹

Psalm 41:9

The superscription attributes this psalm to David. There is nothing within the psalm which militates against this view; rather, its contents fit exceptionally well into the time of the rebellion of Absalom (2 Sam. 15-17).⁹² The psalmist expresses thanks to the Lord for recovery from illness and for deliverance from enemies, in particular the treachery of a bosom companion. Verses 1-3 serve as a prologue in which the psalmist "reflects on the blessedness that comes in times of need to those who themselves practice kindness toward their fellows."⁹³ Verses 4-10 contain the lament addressed by David to the Lord in his distress. The epilogue,

⁹¹Strack-Billerbeck, 1:663. "Dementsprechend wird der mit seinem אֲדָמָה an u. für sich zweideutige Targum zu Jes 6, 10 so wiederzugeben sein: Mache stumpf das Herz dieses Volkes u. schwer seine Ohren u. dunkel seine Augen, ob sie nicht vielleicht אֲדָמָה mit ihren Augen sehen u. mit ihren Ohren hören u. mit ihrem Herzen aufmerken u. umkehren möchten, dasz ihnen bergeben werden könnte."

⁹²Briggs notes that the psalm is "doubtless early" which accords with Davidic authorship. However his suggestion that "the Ps. is national, and the false friend is a treacherous neighbour who violated treaties of alliance and friendship" has little merit in view of the highly personal nature of the Psalm. Book of Psalms, 1:361.

⁹³Interpreter's Bible, 4:215.

verses 11 and 12, celebrates the psalmist's vindication, and verse 13 contains the doxology which closes the first book of the Psalter.⁹⁴

The false companion of verse 10 has traditionally been referred to Ahithophel, David's counselor who conspired with Absalom (2 Sam. 15:12, 31). The psalm indeed makes clear that the treachery was not that of an acquaintance but of an intimate friend, a 'companion' in the basic meaning of the term. To eat bread at the king's table was to offer a pledge of loyalty (2 Sam. 9:7, 14; 1 Kings 18:19; 2 Kings 25:29). The lament is that "even the most trusted counselor, the most honoured guest, had treacherously turned against him."⁹⁵

The troublesome phrase is $\text{לָקַח אֶת עֶקְלִי בְּעִדּוֹתַי}$, literally, 'had made great his heel against me.'⁹⁶ The metaphor is apparently derived from the lifting up of the hoof of a beast of burden preparatory to kicking. The sudden violence and the perfidy of the action seem to be connoted. "The phrase is the epitome of vile dealing."⁹⁷

⁹⁴"It is an open question whether the doxology was attached to the psalm only when the compilation of the whole Psalter, or at least the Davidic Psalter. . . , had been completed or whether it belonged to the original text of the psalm. In the latter case the psalm would probably have been placed at the end of the collection in view of its doxological conclusion." Weiser, p. 345.

⁹⁵Perowne, 1:341.

⁹⁶The LXX rendering, 'has magnified his supplanting of me' fits in with the conjecture that the victim is a king or governor with palace enemies. Interpreter's Bible, 4:218.

⁹⁷Leupold, Psalms, p. 333. E. F. F. Bishop narrates his experience in Palestine whereby he discovered that to

In view of the use made of this verse in the New Testament, it is important to note that when Ahithophel's advice was later rejected by Absalom, "he set his house in order, and hanged himself; and he died, and was buried in the tomb of his father" (2 Sam. 17:23).

Ps. 41 is probably not to be viewed as directly Messianic in terms of rectilinear prophecy. The psalmist's acknowledgment of his own sin (verse 4) speaks against it. Furthermore, it finds a natural and ready setting in the life of David.

Psalms 35:19 and 69:4

Psalm 35:19

The superscription attributes this psalm to David. It is difficult to become too specific, although both the time of Saul's persecution and the days of Absalom's rebellion have been suggested.⁹⁸ In any event, it "is the appeal of an individual to the Lord for deliverance from false charges, evil plots, and relentless hatred of his enemies."⁹⁹ Former friends have disappointed him and attack him so that he

point the sole of one's foot in another's direction is the height of discourtesy. See "Jn 13:18 (Ps. 41:9)," Expository Times 70:331-33. An intriguing suggestion is that of Martin Scharlemann who indicates that to 'lift up the heel' means to desert or run away from someone. "The Passion of Our Lord," video-tape, session 5, part 1-A, in the possession of the library of Concordia Seminary, St. Louis, Missouri.

⁹⁸See, for example, Keil-Delitzsch, Psalms, 1:417; also Leupold, Psalms, p. 284.

⁹⁹Interpreter's Bible, 4:181.

appeals to the Lord to vindicate him against their false accusations and to deliver him from those who now threaten his life. Psalm 35 forms a pair with Psalm 34.¹⁰⁰ The psalm divides into three sections, each of which contains a plea for help and closes, confident in God's deliverance, with "a vow of thanksgiving":¹⁰¹ 1) 1-10; 2) 11-18; 3) 19-28. The psalm contains numerous affinities with other individual laments attributed to David (Psalms 22, 40, 69).

In verses 19-21 the psalmist, for the third time, launches into prayer and lamentation. The key words in verse 19, $\square \int \pi$ $\sim \text{N} \int \text{U}$, stand at the heart of the problem and point to why his suffering is so unjust and why God is summoned to vindicate him. He has done nothing to merit this hatred.¹⁰² Nor is he alone as the object of such hostility

¹⁰⁰"Whether or not this psalm was written as a companion to Psalm 34, it is well placed next to it, not only because of some verbal affinities and contrasts (notably 'the angel of the Lord', 34:7; 35:5, 6, found nowhere else in the Psalter), but because it speaks out of the kind of darkness which has just been dispelled in the former psalm." Derek Kidner, Psalms 1-72, in the Tyndale Old Testament Commentaries (Downers Grove: Inter-varsity Press, 1975), p. 142.

¹⁰¹Keil-Delitzsch, Psalms, 1:417.

¹⁰²Mitchell Dahood translates 'my stealthy enemies' instead of 'without cause.' He argues that the "consonantal hnm should perhaps be dissociated from hinnām, 'without cause.'" As a basis for this assertion he points to Prov. 1:17 where he translates, "For stealthily (. . . $\square \int \pi \sim \text{C}$) is the net spread out. . ." and to "a very cryptic Ugaritic letter." Psalms I, vol. 16 in The Anchor Bible, gen. eds., William Foxwell Albright and David Noel Freedman (Garden City: Doubleday and Company, Inc., 1966), p. 211. Dahood's argument is neither convincing nor necessary. The traditional understanding of $\square \int \pi$ is quite appropriate both in Proverbs and in Psalms.

(verse 20). The same groundless nature of the opposition is brought out by the double use of $\square\text{ז}\Pi$ in verse 7.

Psalm 69:4

The basic material relating to Psalm 69 has already been discussed. The text of the phrase in question, $\text{ז}\text{ז}\text{ז}\text{ז}$ $\square\text{ז}\Pi$, is identical with that of Ps. 35:19 discussed above.¹⁰³ Once again, the enemies, whose nature and character are not clearly defined in the psalm, are without justification in their hostility. "They make false accusations and demand restitution where no wrong has been done."¹⁰⁴

Psalm 22:18

Ps. 22 "is a supreme example of an individual lament."¹⁰⁵ Structurally it falls into two main divisions.¹⁰⁶ The first, verses 1-21, presents the cries of anguish and the prayers

¹⁰³Here, too, Dahood reads 'my stealthy enemies' for the reasons cited above. Psalms II, vol 17 in The Anchor Bible, p. 157.

¹⁰⁴Leupold, Psalms, p. 502. Kidner writes: "In Hebrew the question must I now restore? (e.g. transl. of the R.S.V.) is on the face of it a statement, as in the older translations. It is better taken so, for it has in interrogatory prefix and makes good sense as it stands, showing the pressure that David's enemies can put upon him." Psalms 1-72, p. 246.

¹⁰⁵Interpreter's Bible, 4:115. In keeping with his penchant for 'collectivizing' the psalms, Briggs holds that the "description is too varied for any individual experience" and hence the sufferer is "the ideal community." Psalms, 1:190 and 192.

¹⁰⁶"Die beiden Teile, obwohl jeder für sich verständlich, gehören doch innerlich zusammen und sind nicht als zwei selbständige Lieder von einander zu trennen." Nötscher, Psalmen, p. 39.

of the afflicted. At verse 22 the pleas for help give way to praise and thanksgiving to the Lord and to "a vision of world-wide results, which spring from the deliverance of the sufferer."¹⁰⁷ In the words of Kinder: "The psalm which began with the cry of dereliction ends with the word he has wrought it, an announcement not far removed from our Lord's great cry, 'It is finished.'"¹⁰⁸

The psalm is attributed to David. Delitzsch indicates that the psalm belongs to the time of the persecution by Saul;¹⁰⁹ however, although there is no reason to deny the psalm to David, it must be noted that there are no recorded incidents in the life of David that can provide a suitable Sitz im Leben. True, there are similarities to other individual laments ascribed to David, for example, Psalms 35, 41, and 69, yet the differences mark it unique. For example, the incidents described in verses 16-18 never happened to David as far as we know; note particularly the piercing of his hands and feet and the dividing of his garments.¹¹⁰

¹⁰⁷Keil Delitzsch, Psalms, 1:303.

¹⁰⁸Kidner, Psalms, 1-72, p. 105.

¹⁰⁹Keil-Delitzsch, Psalms, 1:303.

¹¹⁰'Piercing' is the best translation of the Hebrew term. We note that the LXX two centuries prior to the crucifixion of Jesus understood it so. The chief alternatives ('bound' or 'hacked off') "solve no linguistic difficulties which 'pierced' does not solve, but avoid the apprent (sic) prediction of the cross by exchanging a common Hebrew verb (dig, bore, pierce) for hypothetical ones, attested only in Akkadian, Syriac and Arabic, not in Biblical Hebrew." Kidner, Psalms 1-72, pp. 107-8.

Appropriately Bentzen points out that what we have depicted is "not a description of illness, but of an execution."¹¹¹

Whereas in the other laments imprecation is often mingled with the complaints of the innocent sufferer (for example, Ps. 35:4-6; 41:10b; 69:22-28) we find not a syllable of this here. The righteous sufferer in other laments is not without sin against God (41:4), folly, and wrongs, (69:5) which are confessed. Yet here "there is no trace of compunction or remorse. This distinguishes the psalm, quite unequivocally, not only from ordinary psalms of complaint, but from those in which Christ speaks in the person of David his type."¹¹² Finally, "the results expected from the deliverance of the sufferer involved are far in excess of what any human sufferer dared claim as the outcome of his experience,"¹¹³ nothing less than a world-wide ingathering of the Gentiles. In this respect the resemblance of Psalm 22 to the Suffering Servant of Isaiah is striking. The psalmist, like the prophet, "gives his sufferer a mediatorial relation to the nations."¹¹⁴

¹¹¹Quoted by Kidner, *ibid.*, p. 105.

¹¹²Perowne, who is quoting a certain Dr. Binnie. The quotation concludes: "If David, or any other ancient saint, had written the 22nd Psalm, as the expression of his own griefs and hopes, there would certainly have been audible in it some note of penitence." Book of Psalms, 1:237-38.

¹¹³Leupold, Psalms, p. 208.

¹¹⁴Briggs, Book of Psalms, 1:192. He also notes that the ideal of the psalm is so closely related to the suffering servant of Isaiah "that there must be literary dependence of the one upon the other" and gives several examples. *Ibid.*, p. 190.

These observations lead to the conclusion that Psalm 22 is to be understood as being Messianic in the sense of predictive prophecy; its forward thrust is not primarily typological as is the case with several other psalms. There is nothing to preclude a psalmist from functioning as a prophet, as indeed the Apostle Peter has affirmed.¹¹⁵

There is no evidence, at least not until very late, in rabbinic Judaism that the psalm was ever understood or interpreted in a messianic sense. The psalm was applied to David, to Israel as a people, and to Esther, but not to the Messiah.¹¹⁶

Turning specifically to verse 18, we have a poetic depiction of certain activity going on about the one whom 'they have pierced' (verse 16). The enemies, "like executioners laying hold on their perquisites," treat the sufferer as if he were already dead.¹¹⁷ In the poetic structure 'they

¹¹⁵In speaking of what David had written in another psalm, he says: "Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption." (Acts 2:30-31).

¹¹⁶Strack-Billerbeck, 2:574-79.

¹¹⁷Interpreter's Bible, 4:120. The imagery of an execution is more in keeping with the text and hence to be preferred to the suggestion of Weiser that the image pictures "robbers who, eager for plunder, seize upon his garments." Psalms, p. 224.

divide' parallels 'cast lots,' and 'garment' parallels 'clothing.' They have stripped him of his wearing apparel which they divide as their spoil in the usual way, by lots. By partitioning his clothing and casting lots over it they indicate that in their view this man is completely done for. It is doubtful whether the parallelism of the verse intends to do more than to state this thought with emphasis. This action is the final indignity to which the sufferer in the psalm is subjected and gives rise to his final pleas for deliverance.

Exodus 12:46 and Psalm 34:20

Exodus 12:46

The Passover "was the festival of Israel's birth as the people of God."¹¹⁸ The basic directives regarding its observance are given in 12:3-11. Among other things, in this meal "Israel was to preserve and celebrate its unity and fellowship with Jehovah."¹¹⁹ Consequently verses 43-50 bring together supplementary regulations concerning the participants in the Passover meal. Those who stood in a purely external relationship to Israel were excluded, while non-Israelites who were spiritually incorporated into the

¹¹⁸Keil-Delitzsch, Pentateuch, 2:31.

¹¹⁹Ibid., p. 32.

people of God through circumcision were included. It is within this context that we must understand verse 46.¹²⁰

One lamb is to be eaten in one house, and no bone of it is to be broken. We remember that none of the participants was to 'go out of the door of his house' (verse 22). Cole observes that the prohibition against breaking a bone was "presumably to prevent part of the lamb being carried out."¹²¹ Such an action would break the unity and fellowship and, in the case of the original Passover observance, remove the individual from the security of the house which was protected by the lamb's blood on the lintel and on the two doorposts (verse 23).

Perhaps even more to the point is the explanation offered by Keil-Delitzsch: "By avoiding the breaking of the bones, the animal was preserved in complete integrity, undisturbed and entire. . . There was no other reason for this, than that all who took part in this one animal . . . should look upon themselves as one whole, one community, like those who eat the New Testament Passover, the body of Christ."¹²²

¹²⁰Suggestions such as those contained in the Interpreter's Bible, namely, that the prohibition against breaking a bone of the lamb was to uproot ancient superstition (bits of meat and marrow may have been used in magic rites to insure fertility in field and flock) are based upon faulty premises and do not do justice to the intent of the text. 1:921-22.

¹²¹Cole, p. 114.

¹²²Keil-Delitzsch, Pentateuch, 2:15, n. 1.

Psalm 34:20

The psalm is in the form of an acrostic and is attributed to David.¹²³ Because of the strictures imposed by its literary form, "the psalm offers a sequence of sentiments whose logical connections are not always immediately evident."¹²⁴ The general intent of the psalmist, who has been saved 'out of all his troubles' (verse 6), "is to summon all men to join with him in words of gratitude to the Lord and to set forth the Lord's special care of the righteous."¹²⁵ In the closing verses of the psalm the author groups together several aphorisms dealing with the Lord's deliverance of the 'righteous' from all their troubles.

Verse 20, then, offers a picturesque phrase which affirms that God preserves the 'righteous man' completely: 'He keeps all his bones; not one of them is broken.' "The bones are the basis of a man's structure; and they will be kept sound."¹²⁶

¹²³"The psalm heading alludes to an episode of David with Achish, the king of Gath (1 Sam. xxi 11-16). Instead of Achish the psalm heading reads Abimelech, which many commentators consider an historical inaccuracy on the part of the psalmist or psalm editor, but it is quite possible that Abimelech was the Semitic name of the king of Gath. The author of Gen xxvi 1 mentions an Abimelech 'king of the Philistines' in Gerar." Dahood, Psalms I, p. 205.

¹²⁴Ibid.

¹²⁵Interpreter's Bible, 4:177.

¹²⁶Ibid., p. 181.

Previously we had occasion to consider together texts from both Exodus and Psalms. In that instance, however, both passages were speaking of the same subject, namely, God's giving of manna. Here, although the unbroken bones connote a wholeness that is desirable in both instances, the similarity is primarily verbal.

Zechariah 12:10

The basic introductory material relating to Zechariah has already been given. Suffice it to note that the themes dealt with in chapters 9-11 recur in chapters 12-14, "but with increasing intensity as they progress towards 'that day.'" ¹²⁷ This latter expression is repeated sixteen times in the last three chapters, climaxing in chapter 14 when the events of 'that day' "lead up to the establishment of God's universal kingdom, when all nations will worship Him." ¹²⁸ Verses 12:10-13:1 stand in sharp contrast to the preceding section; the jubilation of victory gives way to mourning. The house of David and the inhabitants of Jerusalem are promised a new spirit (12:10) and a new cleansing (13:1) connected with a profound mourning for a man, identified with Lord, put to death in the city and for whose death they were responsible. ¹²⁹

¹²⁷Baldwin, p. 187.

¹²⁸Ibid.

¹²⁹As was indicated previously, this 'pierced one' should in all probability be identified with the 'king' and the 'shepherd' of Zechariah.

Specifically, the house of David and the inhabitants of Jerusalem have been responsible for a death: ¹³⁰ לְפָנַי נִסְּרָה וְנִסְּרָה לְפָנַי . The word in its normal sense means to 'pierce' or 'thrust-through' with a sword or spear (1 Sam. 31:4; Num. 25:8). The difficulty is with the identity of the one so 'pierced!'. The אֲנִי refers to the speaker, identified in verse 1 as 'the Lord, who stretched out the heavens and founded the earth.' The variants which this has occasioned speak for its authenticity.¹³¹

As the text reads, therefore, the Lord says that He is the one 'pierced through' by the residents of Jerusalem, and that this event is the occasion for Him to pour out on them a spirit of repentance which shall lead to profound mourning.¹³² Since this shall take place 'on that day,' that era that marks God's final intervention with His judgment and redemption, we are here looking to a future event.

¹³⁰ "To pierce is generally to put to death." Hinckley G. Mitchell, Haggai, Zechariah, Malachi and Jonah in The International Critical Commentary (Edinburgh: T. and T. Clark, 1912, latest impression, 1971), p. 330.

¹³¹ "On him is the reading in some Hebrew MSS, but they are not the most reliable. . . Evidently some early copyist(s) felt that the prophet could not have intended to put into the mouth of the Lord the apparent contradiction that He had been put to death, and therefore changed the pronoun." Baldwin, p. 190. The same sort of reasoning probably moved the translators of the LXX who retained the πρὸς με , to read 'insulted,' or, more literally, 'dance in triumph over me' (κατωρχήσαντο), for 'pierced.'

¹³² Keil-Delitzsch comment: "As Zechariah repeatedly represents the coming of the Messiah as a coming of Jehovah in His Maleach to His people, he could, according to this view, also describe the slaying of the Maleach as the slaying of Jehovah." Minor Prophets, 2:388.

"Brief as the picture is, the points of contact with Isaiah 53 are obvious"¹³³ (and, we might add, also with Psalm 22). Though the word for 'pierced' ($\text{לָּךְ} \text{פָּ}$) in Is. 53:5 is a different one from that used here, it is significant that both prophets connect the forgiveness of sins with one who is pierced.

In general, rabbinic Judaism interpreted this verse in the sense conveyed by the Septuagint translation: "sie das $\text{לָּךְ} \text{פָּ}$ (sie durchbohrten) verändert haben in $\text{לָּךְ} \text{פָּ}$ = 'sie tanzen' (nämlich zum Hohne)." ¹³⁴ There is evidence that some later Jews saw a messianic figure in this verse; however, he was represented as being only the forerunner of the greater son of David.¹³⁵

¹³³Interpreter's Bible, 6:1108.

¹³⁴Mitchell, p. 331. Crawford Howell Toy writes: "The Jewish commentators Rashi and Kimchi state that the passage was regarded as Messianic by some Jews; and in the tract Sukka 51a, it is mentioned, that, by some, it was 'evil desire' that was pierced; while others interpreted the 'him' of Messiah ben Joseph, who according to the later Jewish view, was to be slain." Quotations in the New Testament (New York: Charles Scribner's Sons, 1884), p. 93. Thus Strack-Billerbeck record: "In diesem Fall würde der Targumist den Messias b. Ephraim im Auge haben, nach dessen Tod die Israeliten Jerusalem werden verlassen müssen, um in die Wüste zu ziehen. Hierüber s. . . . Sukka 52^a, wo Sach 12,10 ausdrücklich auf den Messias b. Ephraim gedeutet wird." Kommentar aus Talmud und Midrasch, 2:584.

¹³⁵Ibid., p. 583.

CHAPTER VI

THE OLD TESTAMENT QUOTATIONS WITHIN THE STRUCTURE OF THE GOSPEL

At this point we are ready for a discussion of the Old Testament quotations as they are used within the structure of the Fourth Gospel. Prior to the study of each individual passage we shall list a number of points briefly summarizing previously discussed material relative to the quotation. These summary points will include: 1) the individual responsible for adducing the quotation, 2) its location within the framework of the Gospel, 3) the text of the quotation, 4) the significance of the introductory formula, and 5) the significance of the passage in its original Old Testament context. The primary discussion will then concern the meaning and use of the Old Testament quotation in its Johannine context.

John 1:23 (Isaiah 40:3)

1. The quotation is offered by John the Baptist in explanation of his person and ministry.
2. This is the first quotation in the Gospel and is incorporated in the first narrative event of the Gospel.

3. John prefaces the quotation with $\acute{\epsilon}\gamma\acute{\omega}$, omits the second member of the parallel, and substitutes $\epsilon\upsilon\theta\acute{\upsilon}\nu\alpha\tau\epsilon$ for the $\acute{\epsilon}\tau\omicron\iota\mu\acute{\alpha}\sigma\alpha\tau\epsilon$ of the Septuagint (or he combines the two lines into one, reading $\epsilon\upsilon\theta\acute{\upsilon}\nu\alpha\tau\epsilon$ for the $\epsilon\upsilon\theta\epsilon\acute{\iota}\alpha\varsigma\ \pi\omicron\iota\epsilon\acute{\iota}\tau\epsilon$ of the second line).

4. Here only does the identifying formula follow the citation which relates something spoken by Isaiah the prophet and to which the activity of John the Baptist corresponds ($\kappa\alpha\theta\acute{\omega}\varsigma$).

5. An unidentified 'voice' commands God's people to repent and thus prepare the way for the Lord who is coming to deliver His people.

The Prologue of the Gospel introduces a man by the name of John, sent from God, who came $\epsilon\acute{\iota}\varsigma\ \mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha\nu$.¹ The opening of the narrative proper chronicles this witness ($\kappa\alpha\iota\ \alpha\acute{\upsilon}\tau\eta\ \acute{\epsilon}\sigma\tau\acute{\iota}\nu\ \eta\ \mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha\ \tau\omicron\upsilon\ \text{Ἰωάννου}$ verse 19). This first activity which the evangelist recounts is of an official group of questioners who came from the Sanhedrin in Jerusalem to interrogate John the Baptist concerning his person and activity (verses 19-28). That such a delegation should come to John the Baptist is not surprising. His activity had stirred a great deal of interest and therefore it behooved "this authoritative body to investigate and then to

¹" $\epsilon\acute{\iota}\varsigma\ \mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha\nu$ signifies 'for witness', not 'to be a witness.' It is the activity rather than the man that receives the stress." Leon Morris, The Gospel According to John in The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1971), p. 89, n. 50.

investigate and then to take such action as the case might warrant."² The Baptist responds negatively to their questions, denying that he is the Messiah or either of two other figures connected in popular thought to the advent of the Messianic age, 'Elijah' or 'the prophet.'³ After these three denials, the envoys press John for a positive statement about himself. He answers with the quotation from Is. 40:3.

True to his function as a witness, John the Baptist disclaims all personal authority. Rather, his mission "possesses the only authority that can be recognized within Judaism, the authority of Scripture."⁴ He identifies himself with the 'voice' spoken of by Isaiah and indicates that "he himself is this voice."⁵ As this 'voice,' the Baptist is heralding the great and gracious advent of the Lord who is coming to deliver His people. His great task as the messianic forerunner was to summons all people to 'Repent!' The rabbis, too, called for repentance as preparation for

²R. C. H. Lenski, The Interpretation of St. John's Gospel (Columbus, Ohio: Lutheran Book Concern, 1942), p. 106.

³"The increasing curtness of John's successive utterances should not be missed. It appears to stem from a dislike for answering questions about himself. He had come to witness to Another." Morris, p. 136. Furthermore, each of these identifications was loaded with wrong views which reflected the intense Jewish messianic expectations of the time. This, too, was most likely a decisive factor in John's curt denials.

⁴C. K. Barrett, The Gospel According to St. John (London: S.P.C.K., 1955), p. 145.

⁵Lenski, p. 109.

the Messiah's coming. They said: "If Israel repent but for one day the Messiah will come."⁶ Unfortunately, for them it too often meant only Israel's external keeping of the Law. John's call to repentance was absolute; it was a matter of the heart, which was then to be manifest in life. It included both Jew and Gentile.⁷ And the Messiah to whom John points is Jesus. He is the One for whom the people are to prepare, He is 'the Lamb of God who takes away the sin of the world' (1:29), and He is none other than 'the Son of God' (1:34)!⁸

Lenski notes that the "Baptist evidently understands Isaiah to mean that both the voice and the highway are 'in the desert,' and surely the fact of the fulfillment shows that this is correct."⁹ He may be right. At least it is 'in the wilderness' where John bears his witness, and it is

⁶Quoted by G. H. C. MacGregor, The Gospel of John, Moffatt NT Commentary (New York: Harper and Brothers Publishers, 1929), p. 24.

⁷"Bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our father'" (Luke 3:8).

⁸With respect to John's activity, Raymond E. Brown writes: "But John the Baptist is to prepare a road, not for God's people to return to the promised land, but for God to come to His people. His baptizing and preaching in the desert was opening up the hearts of men, leveling their pride, filling their emptiness, and thus preparing them for God's intervention." The Gospel According to John (I-XII), Vol. 29 of The Anchor Bible, 2nd ed. (Garden City, New York: Doubleday and Company, Inc., 1966), p. 50.

⁹Lenski, p. 109.

to the wilderness that he summons men to receive his baptism of repentance.

The Fourth Gospel is the only account that definitely states that it is John the Baptist who applies this Isaiah passage to himself. A subtle witness to the fact that it was indeed John who first made the identification may be the "introductory formula" which here follows the citation. Nowhere else in this Gospel does this occur. In the Synoptics, although each uses a different formula, it always precedes the quotation and is always adduced by the evangelist in explanation of John the Baptist.¹⁰

Although the source and content of the quotation come from John the Baptist, it is quite possible that we are indebted to the evangelist for the particular text form as we have it in the Gospel. The fact, for example, that the original Hebrew parallel is combined into a single line appears characteristic of the writer of the Gospel. Therefore the choice of εὐθύνατε may well be John's. The term is rare in the New Testament, occurring only here in James 3:4. It is possible that he has made his own translation of the Hebrew (7J9), "but this cannot be inferred

¹⁰With respect to Matt. 3:3, John J. O'Rourke notes that οὗτος begins the sentence in which ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου λέγοντες occurs. He suggests that this may indicate that the evangelist proffers these words as spoken by the Baptist, since all other 3rd person pronominal references to him in 3:1-17 are made with αὐτός. "The Fulfillment Texts in Matthew," Catholic Biblical Quarterly, 24 (October 1962):395.

with certainty."¹¹ It is also possible that John was influenced by the εὐθείας ποιῆτε of the second line of the parallel and used εὐθύνατε as a means of compressing the thought into a single line.

Or, and this third possibility does not eliminate one or the other of the above, John may deliberately have chosen εὐθύνατε to emphasize the spiritual dimension involved in the preparation.¹² The choice of εὐθύνατε may be a way of applying the meaning of the text: ἑτοιμάσατε should be understood not with respect to the surface of a road, but of the heart and life. The heart of the Baptist's preaching, repentance, is strengthened by the use of this term.

The insertion of the ἔγω at the beginning of the quotation is a marked feature of John the Baptist's speech in this chapter. "He uses it constantly, and each time he

¹¹Barrett, p. 145.

¹²"... εὐθύνω or a word derived from the same stem is used to translate ἑω in a majority of passages where the ethical and moral element prevails. If one includes its use in Sirach, the fact is the more striking." Edwin D. Freed, Old Testament Quotations in the Gospel of John, vol. 11, supplements to Novum Testamentum (Leiden: E. J. Brill, 1965), p. 5. In Sirach εὐθύνω occurs with ὁδός at least three times: 2:6; 37:15; 49:9. Thus, for example: πιστεύον αὐτῷ καὶ ἀντιλήμψεται σου· εὐθύνων τὰς ὁδοὺς σου καὶ ἔλπισου ἐπ' αὐτόν (2:6). In this connection Morris notes: "εὐθύνω was used not only in the literal sense, 'to straighten', but also with the derived meaning, 'to correct'." Gospel According to John, p. 137, n. 26.

contrasts himself with Jesus and takes the lower place."¹³
(See verses 20, 23, 26, 27, 30, 31, 33, and 34.)

John 2:17 (Psalm 69:9)

1. The Old Testament quotation is here introduced by the evangelist.
2. The citation occurs in the second major unit of the Gospel, 'From Cana to Cana' (2:1-4:54).
3. John has the future, *καταφάγεται*, along with the Septuagint B' and in contrast to the perfect of the Masoretic Text. Septuagint B' may be a late assimilation to John.
4. The introductory formula is the typical Johannine *γεγραμμενον ἐστίν*.
5. The psalmist, David, indicates that because of his consuming zeal for God's service and worship he has become offensive to his contemporaries and subject to their insults.

The section (2:13-25) within which this quotation is embedded occupies a position of some importance in the Gospel. It marks the first public appearance in Jerusalem of Jesus that is recorded by John. Moreover it takes place at the time of the Passover.¹⁴ It involves a dramatic action in the temple (which may well symbolize "the abrogation

¹³Ibid., p. 133.

¹⁴"Here we have the first item in the Johannine 'Calendar of Feasts,'" Rudolf Schnackenburg, The Gospel According to St. John, vol 1, trans. by Kevin Smyth (New York: Herder and Herder, 1968), p. 345.

of the Jewish cult by Jesus" and its replacement by Himself and the church¹⁵), and is coupled with words of Jesus which point to Himself, first destroyed and then raised from the dead, as the true Temple, the place of God's presence among His people. After His resurrection, the remembrance of what Jesus had said confirmed His disciples' faith in the Scripture and Jesus' word.

Specifically, the citation was one, John tells us, which an act of Jesus brought to the mind of the disciples. Their Lord had gone up to Jerusalem with the other pilgrims for the Passover. There he found the "altar of Mammon had been erected in the court of the temple of God."¹⁶ Whip in hand, He promptly interrupted the usual commercial activity taking place in the temple court and cleared the area of traders and money-changers. The effect on the disciples, John tells us, is to remind them of a verse from Psalms 69.

Commentators are divided as to whether the disciples came to this realization at that time or at some point after the resurrection. Brown observes that John "probably means that the disciples came to understand the cleansing in

¹⁵Schnackenburg goes on to list a number of points which may indicate that such an understanding was John's intention: "the similar allusion to Jewish ritual customs at the marriage-feast of Cana, . . . the reference to the various animals for sacrifice in the episode itself (v. 14ff.), but above all Jesus' dialogue with the Samaritan woman about the place for the true worship of God (4:20-24,)" Ibid., p. 356.

¹⁶Edwin Clement Hoskyns, The Fourth Gospel, edited by F. M. Davey (London: Faber and Faber Limited, 1947), p. 187.

terms of Ps lxix 9 after the resurrection."¹⁷ On the other hand, Westcott notes that the "disciples remembered at the time" these words from the psalm.¹⁸ This latter perception is probably correct in view of the contrast with verse 22 and a later notation in 12:16. In both of these instances the evangelist specifically mentions that the disciples' remembering was subsequent to Jesus' resurrection. (With respect to these latter we remember Jesus' promise to His disciples: '. . . the Holy Spirit . . . will teach you all things, and bring to your remembrance all that I have said to you,' 14:26.)

In what way did the disciples relate the action of Jesus to the psalm verse? Were they simply struck by the parallelism of the two situations? Do "they see no more than that a consuming zeal for the purity of the temple has prophetic sanction"?¹⁹ Perhaps the recollection caused the disciples to become frightened for Jesus, "remembering what

¹⁷Brown, p. 123. Thus also Rudolf Bultmann, The Gospel of John, translated by G. R. Beasley-Murray, general editors, R. W. N. Hoare and J. K. Riches (Philadelphia: The Westminster Press, 1971), p. 124: "Clearly what is meant here is the same as in v. 22 and in 12:16: they later realized that this event was the fulfillment of the saying in the psalm."

¹⁸Brooke Foss Westcott, The Gospel According to St. John, 2 vols. in 1, reprint ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1954), p. 92. Edwin Clement Hoskyns, The Fourth Gospel, ed. F. M. Davey (London: Faber and Faber Limited, 1947), p. 194, states: "The perception of the disciples at the time. . . is contrasted with their later insight." Barnabas Lindars, New Testament Apologetic (London: SCM Press, 1961), p. 104 and Schnackenburg, p. 347, concur.

¹⁹Hoskyns, p. 194.

once happened to David."²⁰ On the other hand, Bernard holds "that Psalm 69 was regarded as prophetic of Messiah, and the disciples, as they watched Jesus, seem to have regarded His Cleansing of the Temple as a Messianic action (See Mal. 3:1-5)."²¹

We remember that the incident took place early in the public ministry of Jesus. In general it was after the resurrection that the disciples came to a clear understanding of the significance of the Old Testament for the ministry of Jesus. However, whether or not the disciples at that time "recognized in their Master's reforming zeal a trait of the Messiah,"²² it is evident that the New Testament treats Psalm 69 as messianic and there is little doubt but that John includes the quotation here for that reason.²³ What David experienced in his zeal for the Lord's house, in keeping with God's redemptive purposes, becomes the lot of

²⁰Lenski, p. 204. He also suggests that since Ps. 69 expresses David's suffering as a result of his zeal for the Lord, the "fear comes into the heart of Jesus' disciples that the same thing will happen to Jesus." Ibid., p. 203.

²¹J. H. A. Bernard, A Critical and Exegetical Commentary on the Gospel According to St. John, 2 vols. in The International Critical Commentary (New York: Charles Scribner's Sons, 1929), 1:92.

²²G. H. C. MacGregor, The Gospel of John in Moffat New Testament Commentary (New York: Harper and Brothers Publishers, 1929), p. 58.

²³"It is one of John's great themes that in Jesus God is working His purposes out. Every critical moment see the fulfilment (sic) of Scripture in which those purposes are set forth." Morris, p. 196.

Jesus, David's greater Counterpart. It is messianic in a typological sense.

Whether John reads the future, καταφάγεται, on the basis of an existing Greek text or not is impossible to determine. The reading is important, however, in that it reflects this messianic intent and represents a valid application of the passage to the life of Jesus.²⁴ We note that καταφάγεται often has the connotation of destruction (for example Num. 26:10; Ps. 78:63; Jer. 2:30; Rev. 11:5; 20:9). The future import of the word may, therefore, particularly in the context of John's Gospel, point beyond Jesus' action of cleansing the temple to the consequences of that action: "his zeal for the house of God 'will cost him his life.'"²⁵ We remember that the zeal which consumed the original psalmist incurred the abuse of his contemporaries. Here Jesus first encounters that opposition from His contemporaries, 'the Jews,' which leads ultimately to His death.

The inclusion of the quotation at this point in the Gospel characterizes the nature of Jesus' commitment to God's

²⁴ Franklin Johnson writes that the change of the verb to the future tense is "to express the real meaning of the quotation, which, like many other parts of the psalm, are plainly Messianic and hence predictive." The Quotation of the New Testament from the Old Considered in the Light of General Literature (Philadelphia: American Baptist Publication Society, 1896), pp. 77-78.

²⁵ Schnackenburg, p. 347. Again, Bultmann, p. 124: ". . . the Evangelist . . . is looking forward to what is to come-- or alternatively at the whole of Jesus' ministry--and he means that Jesus' zeal will lead him to his death."

service and worship.²⁶ It places the opposition which results from it in a messianic perspective.²⁷

John 6:31 (Ps. 78:24, 25a; Ex. 16:4)

1. The quotation is brought forward by the Jews in their discussion with Jesus following the feeding of the five thousand.

2. This is the first citation incorporated by John in the section of his Gospel focussing on Jesus and the feasts of the Jews (5:1-10:42). This narrative takes place during the season of Passover.

3. The citation is not an exact quotation, but probably is drawn from Psalm 78, although Exodus 16 may also be in the mind of the people. The significant content of the citation would be the same from either source.

4. The quotation is introduced with the typical 'as it is written.'

5. God, through Moses, promises the grumbling Israelites that He will rain down bread from heaven for them (Ex. 16:4), which promise He keeps (Ex. 16:15). Psalm 78

²⁶It is not unlike the 'I must be in My Father's house' which the boy Jesus speaks in the temple as recorded by Luke (2:49).

²⁷"St. John, by his citation at 2:17 of words from Ps. 69, which is quoted in all the gospels and in other parts of the New Testament in reference to the passion, has already brought the Lord's cleansing of the temple into connection with His death." R. H. Lightfoot, St. John's Gospel, edited by C. F. Evans (Oxford: The Clarendon Press, 1956), p. 114.

rehearses the miraculous and gracious episode of God's giving of manna and emphasizes His continued faithfulness in spite of Israel's unbelief and rebellion.

The discourse and dialogue of Jesus with the people, which forms the bulk of chapter 6 of John, takes place in a synagogue in Capernaum (verse 59) on the day following the miraculous feeding of the five thousand. Jesus, who is addressed by the people as 'Rabbi' (verse 25), has called upon them to believe in Him as the One whom God has sent (verse 29).²⁸ The people, however, demand "a sign from heaven which would justify them believing in Him as the giver of eternal life. . . and as entrusted with the final authority of God."²⁹

This demand for validation is made against the background of Jewish messianic expectation which had no doubt been awakened by the feeding miracle: when the Messiah came He would renew the miracle of manna.³⁰

²⁸ H. Odeberg, The Fourth Gospel (Uppsala och Stockholm: Alqvist & Wiksells Boktryckeri -A. -B., 1929), p. 256: "The Jews understood this statement by Jesus: he demands to be acknowledged as a possessor of authority and Divine commission like those possessed by Moses, the first saviour, and expected from the last saviour. . . Hence they, from their point of view, ask Jesus for the tokens of his legitimacy."

²⁹ Hoskyns, p. 293.

³⁰ "And it shall come to pass at that self-same time, that the treasury of manna shall again descend from on high, and they shall eat of it in those years, because these are they who have come to the consummation of time." Quoted from 2 Baruch (late 1st century A.D.) by Barrett, p. 240.

"The provision of manna. . . was counted by the Jews as the greatest achievement of Moses."³¹ It is to this, then, that they refer when they say: 'Our fathers ate manna in the wilderness' (verse 31). This claim is substantiated by the citation from Scripture, with the implication that Moses had effected the provision of the heavenly bread.³² Jesus, if indeed He is the Messiah, is challenged to do something more wonderful than feeding the five thousand. He had only multiplied some existing barley loaves, but Moses had given the 'fathers' bread ἐκ τοῦ οὐρανοῦ.

The quotation is the focal point of the chapter: "The whole of ch. vi is a homily on v. 31b, 'He gave them bread from heaven to eat.'"³³ This citation provides the occasion for, and indeed the text upon which Jesus delivered a major discourse: The manna was not given by Moses, but came from God; nor was it the 'true' bread from heaven. This bread is

³¹Bernard, p. 194.

³²"They artfully suppress the nominative." A. Plummer, The Gospel According to St. John, in The Cambridge Bible for Schools and Colleges (Cambridge: The University Press, 1892), p. 148. Bernard comments: "The objectors had not named Moses, but Jesus knew what was in their minds, and that they were disparaging Him in comparison with Moses." Gospel According to John, p. 195.

³³A. M. Farrar, quoted by Morris, p. 362.

Jesus, the Bread of Life who is received by faith.³⁴ Jesus shows that the reality spoken of in the Old Testament quotation has been fulfilled and superceded in Himself. Peder Borgen has rather persuasively attempted to demonstrate that the discourse is atypical rabbinic midrash based upon the quotation which is then paraphrased and interpreted in verses 32-58.³⁵ Borgen's theory reinforces the authenticity of the situation depicted in the Gospel where we are told that Jesus, the Rabbi (verse 25), spoke these words 'in the synagogue, as He taught at Capernaum' (verse 59).

A number of scholars have noted that in rabbinic thought manna was a symbol of the Torah. This has caused some to parallel Moses and the Torah (manna) with Jesus and his teaching (the true bread).³⁶ This however, may well be reading too much into the text. Jesus does not set up a contrast between Moses and the Law and Himself and His teaching. Rather, it is not Moses who gave the manna, but

³⁴It is interesting to note that ἀρτός, which is used both of material and spiritual 'bread,' is "not used with its material meaning after the announcement by Jesus that he is the bread of life." Arthur Homer Maynard, : "The Function of Apparent Synonyms and Ambiguous Words in the Fourth Gospel" (Dissertation, University of Southern California, 1950), p. 296.

³⁵Peder Borgen, "The Unity of the Discourse in John 6," Zeitschrift für die Neutestamentliche Wissenschaft 50, (3-4, 1959):277-8; and also "Observations on the Midrashic Character of John 6," ZNW, 54 (3-4, 1963):232-40.

³⁶For example, Brown, p. 262.

the Father who now gives the true bread and this bread is not Jesus' teaching but Jesus Himself.³⁷

John 6:45 (Is. 54:13)

1. The Old Testament quotation cited in this verse is attributed to Jesus.
2. This is one of three quotations included in John 5:1-10:42: Jesus and the Principle Feasts of the Jews. The context here is still that of the Passover (6:4).
3. The quotation in John stands as an independent clause, as in the Masoretic Text; however, he reads the *θεός* of the Septuagint which is not usual rendering of the Masoretic Text. *יְיָ אֱלֹהֵינוּ*. John omits the *τοὺς υἱοὺς σου* of the original and retains only the *πάντες*.
4. The designation of the source of the quotation in the introductory formula, *ἐν τοῖς προφήταις*, is found only here in John. It denotes the second major division of the Hebrew canon.
5. The quotation is from a section of Isaiah where God promises that Zion shall rise again in splendor and that its inhabitants ('all your sons') will learn directly from God without human intermediary.

This section continues the discourse and dialogue of Jesus based on the Old Testament citation quoted by the

³⁷ This does not mean that there is no valid Moses/Jesus typology in the Gospel, only that Jesus' teaching is not the counterpart of manna; Jesus Himself is.

people subsequent to the feeding of the five thousand. At this point the Jews were complaining about Jesus' claim to be 'the bread which came down from heaven' (verse 41). His assertion was not compatible with their own estimate of His earthly origin: 'Is not this Jesus, the son of Joseph, whose father and mother we know?' (verse 42). The people were under the illusion that they had the option of debating and evaluating the merits and claims of Jesus, that they were at liberty to accept or reject Him at will. Jesus responds that no one can come to Him (that is, believe in Him, follow Him as a disciple) unless the Father who sent Him 'draws' him (verse 44).³⁸ Conversely, everyone who has heard and learned from the Father does come to Him (verse 45).

The quotation is introduced in explanation of God's drawing of people to Jesus.³⁹ These words of Jesus and His use of the Old Testament citation are a strong attestation of what dogmaticians later came to call 'monergism' in the area of the conversion of man. Thus the coming to Jesus is the result of the special action of God, the inward teaching which He gives to those whom He chooses and so directs

³⁸The basic meaning is to 'tug,' 'drag,' or 'draw.' "In the OT: $\epsilon\lambda\alpha\kappa\epsilon\upsilon$ is used of powerful impulse." Oepke, Theological Workbook of the New Testament, 1964, Vol. II, p. 503.

³⁹"The 'drawing' of the Father is illustrated by a prophetic promise." Westcott, p. 235.

to Jesus.⁴⁰ "For every one who has heard (ἀκούσας) what the Father says, and learnt (μαθών) from it, comes to Jesus."⁴¹ The term διδάκτοί, a good translation of מְלִמְדֵי, "describes not only one divine communication, but a divine relationship. Believers are lifelong pupils in the school of God."⁴²

The most notable difference in John from both the Septuagint and Masoretic Text is the omission of τοὺς υἱοὺς σου (בְּנֵי יְהוָה). John reads only the πάντες. The effect is to remove the passage from the 'prophetic' to the 'fulfilled.' That which was anticipated for the descendants of those whom Isaiah originally addressed, is now happening. This is now that future messianic age, and those people who are "sharers in the knowledge of God" are the ones "drawn nearer to Jesus."⁴³

The way in which Jesus designates the source of the quotation, ἐν τοῖς προφήταις may be a further indication that the discourses of Jesus reflects a first-century Palestinian homiletical pattern that would be quite natural

⁴⁰"To be διδάκτοί is to be 'drawn' by God." Bernard, p. 205.

⁴¹Barrett, p. 245. Morris comments: "Only those who are taught in this fashion come to Jesus. But He makes it quite clear that all those who are taught in this way, who hear God, and learn what they hear, do come to Him." Gospel According to John, p. 372.

⁴²Westcott, p. 236.

⁴³Brown, p. 271.

in a synagogue setting (verse 59).⁴⁴ If this is so, the ἐν τοῖς προφήταις "may represent the notation that the subordinate citation from the prophets is being introduced."⁴⁵

John 10:34 (Ps. 82:6)

1. The Old Testament quotation cited in this verse is attributed to Jesus.
2. This is the last of the three quotations in that section of the Gospel dealing with Jesus and the Feasts of the Jews. The context here is that of the Feast of Dedication (10:22).
3. The text of the quotation in John is identical with that of the Septuagint which accurately reproduces the Masoretic Text.
4. Jesus located the citation ἐν τῷ νόμῳ ὑμῶν . Here νόμος has the wider meaning of the Old Testament Scriptures in general. The ὑμῶν fastens upon the Jews

⁴⁴"The pattern is to begin with a citation of Scripture (usually the Pentateuch) which is sometimes paraphrased. The body of the homily comments on the Scripture text almost word by word, although a careful scrutiny will often show that the comments presuppose not only the main verse that has been cited but also other verses within the context. Usually, the statement that opens the homily is repeated at the end of the homily, perhaps not verbatim but at least by recalling its principal words. In the Palestinian midrashim the Scripture citation is repeated at the end of the homily. Commonly, within the homily there is a subordinate citation (often from the Writings or the Prophets) to which a few lines of commentary are devoted. This subordinate quotation helps to develop the main commentary." Ibid., pp. 277-78.

⁴⁵Ibid., p. 271.

their own acknowledged authority as that which testifies of Jesus.

5. The 'gods' referred to in the psalm are human judges who represent God in their judicial function. The rabbis applied the term to all the people of Israel.

This quotation has its setting at the Feast of Dedication in Jerusalem (10:22-39). Two Christological concerns raised by the Jews are discussed: the question of Jesus' Messiahship (verse 24), and His apparent claim to be God, which involves the charge of 'blasphemy' (verse 33). Each receives an answer of about the same length. At the end of each answer Jesus speaks of His unity with the Father, and in each instance He provokes a hostile reaction, first an attempt to stone Him, then an attempt to arrest Him. From the perspective of the Jews, the charge of blasphemy was correct for Jesus was claiming to be divine. He, however, counters with His citation of the Old Testament.

The argumentation of Jesus is rabbinic (but for that reason no less valid); He meets His contemporaries on their own terms.⁴⁶ Therefore when He refers to 'your law' Jesus is in no way disassociating Himself from the Old Testament Scriptures. Rather, He draws the Jews' attention to that law on which (presumably) they have based their judgment against Him (verse 33). "The Jews therefore cannot escape

⁴⁶"The argument is thoroughly Jewish." Bernard, p. 367. ". . . Jesus presents a rabbinic type of Scripture proof 'a minori ad maius', and the same procedure of the schools is behind 7:23." Schnackenburg, p. 127.

from a particular passage written in their own Scriptures,"⁴⁷ the authority of which remains permanent and binding.⁴⁸ It is not a question of the fulfillment of prophecy, but of the abiding validity of Scripture which makes it applicable to the present situation.⁴⁹

Jesus' approach is what any first century rabbi would have recognized as "gal wahomer: what applies in a less important case will certainly apply in a more important case."⁵⁰ Psalm 82 contains a passage in which God addresses men, who were "called by the 'word of God' to carry out

⁴⁷Hoskyns, p. 391. Barrett: "The Jews are not to be allowed to escape the consequences of their own canonized literature." Gospel According to John, p. 320.

⁴⁸"ὁ λόγος τ. θ." does not refer to God's word in general, but, to his saying in Ps. 82:6. . . On the other hand ἡ γραφή refers not to the Scriptural reference but to the Scriptures as a whole." Bultmann, p. 389, n. 4.

⁴⁹This is contra A. Hanson and R. Jungkuntz, both of whom, see Ps. 82 as in some way prophetic and for whom the phrase οὐ δύναται λυθῆναι ἡ γραφή = 'Scripture cannot be kept from fulfillment.' Thus, for example, Jungkuntz's suggestion that the judges referred to in Ps. 82 are 'typical' of Christ is not acceptable. "An Approach to the Exegesis of John 10:34-36," Concordia Theological Monthly, 35:556-65. The kind of judges being denounced in the psalm can hardly foreshadow, even in an imperfect sense, the Messiah. Hanson makes the interpretation of Ps. 82 to be that of the evangelist rather than Jesus and holds that the method of interpretation differed from contemporary Judaism. "John's Citation of Psalm LXXXII," New Testament Studies, 11:158-62. Both men, therefore, fail to take seriously what the psalm itself is saying and ignore the nature and force of Jesus' argument with His contemporaries.

⁵⁰Richard Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids: William B. Eerdmans Publishing Company, 1975), p. 34.

divine functions for Him," as 'gods.'⁵¹ If these judges, who showed themselves unworthy of the designation, still bore the title, "then it follows--a *minori ad maius*--that Jesus is all the more entitled to call himself God's Son."⁵² For, after all, the Father has consecrated Him and sent Him into the world and He is now doing the works of His Father.

It is possible that the Jews of Jesus' day understood the 'gods' of Psalm 82 as referring to Israel and hence to themselves.⁵³ The force of Jesus' argument does not depend on the 'gods' being judges, but upon their being men. If the people did understand the 'gods' as applying to themselves, then, of course, they could not deny the title to Jesus.

Several commentators have seen the phrase $\delta \lambda \acute{o} \gamma o s \tau \omicron \upsilon \theta \epsilon \omicron \upsilon$ as in some way referring, if indirectly, to Jesus because in the Prologue to the Gospel He is identified as $\delta \lambda \acute{o} \gamma o s$.⁵⁴ One cannot deny the possibility that John made

⁵¹Lightfoot, p. 209.

⁵²Bultmann, p. 389.

⁵³See the discussion of Ps. 82:6 in chapter V.

⁵⁴For example: "The Evangelist has so phrased the contrast that the readers of the gospel recognize the distinction between those unto whom the word of God came and the Son of God sanctified and sent into the world, a delicate reference to the Prologue, according to which Jesus is Himself the Word become Flesh." Hoskyns, p. 392. Or: "This phrase [$\delta \lambda \acute{o} \gamma o s \tau \omicron \upsilon \theta \epsilon \omicron \upsilon$], which is used of the divine communication under the old covenant, cannot be without reference to the Word before the Incarnation, through whom God held converse with his people and made His will known." Westcott, p. 70.

such a connection in his own mind when he wrote the Gospel. However, this is not the basis of Jesus' argument, nor did the Jews to whom the words were addressed have the benefit of the Prologue penned many years later.

The reference by Jesus to the effect that He was consecrated (ἡγιάσεν) by the Father may have particular significance in the context of the Feast of Dedication which recalled "the Maccabean dedication or consecration of the temple altar."⁵⁵ One cannot deny the possibility that by his inclusion of this entire episode John intends to point to Jesus as "the new Tabernacle (i 14) and the new temple (ii 21)"; that "He is the one who has truly been consecrated by God."⁵⁶

John 12:14b-15 (Zech. 9:9)

1. The evangelist introduces the quotation as an explanation or interpretation of Jesus' action on Palm Sunday.

2. This happens just prior to Jesus' final Passover, even as the chief priests are plotting His death and that of Lazarus as well (12:1, 10-11).

3. John reads *μη φοβου* which is not found in Zech. 9:9, where we read *χαίρε σφόδρα*. He is unique in his use of *καθήμενος* instead of *ἐπιβεβηκώς*. John combines

⁵⁵Brown, p. 411. (N.B. It would be more correct historically to say "re-dedication or re-consecration of the temple altar.")

⁵⁶Ibid.

the members of the Hebrew parallel into a single statement and, in addition to omitting those characteristics of the king which Matthew omits, also leaves out the word $\pi\rho\alpha\upsilon\varsigma$.

4. John's introductory formula indicates the correspondence between Jesus' action and the words of the prophet.

5. The prophet announces to the people of Jerusalem the coming of the righteous, victorious, and humble king on a mission of peace.

The narrative of Jesus' triumphal entry into Jerusalem is found in all four Gospels. John however, has some touches of his own. He alone, for example, mentions the 'palms' that have given this Sunday, its name. The phrase, $\tau\acute{\alpha} \beta\alpha\iota\alpha \tau\acute{\omega}\nu \phi\omicron\iota\nu\acute{\iota}\kappa\omega\nu$, is unique. The word for palms ($\phi\omicron\iota\nu\acute{\iota}\kappa\epsilon\varsigma$) also occurs in Rev. 7:9 and is peculiar to these two passages. John's word for branches ($\beta\alpha\iota\alpha$) is found only here in the New Testament.⁵⁷ "To carry palms was a mark of triumphant homage to a victor or a king."⁵⁸ The palms possibly represent the nationalist sentiments of some within the crowd.⁵⁹

⁵⁷Both terms are used in significant Maccabean contexts. Palms ($\phi\omicron\iota\nu\acute{\iota}\kappa\epsilon\varsigma$) were used in the procession of Judas as the re-dedication of the temple (2 Macc. 10:1-9) and branches ($\beta\alpha\iota\alpha$) were also used during the procession of Simon on the occasion of the cleansing of the citadel from its defilement by the Syrian troops (1 Macc. 13:51). John combines both terms.

⁵⁸Lightfoot, p. 250.

⁵⁹William R. Farmer has written an interesting article where he argues that the presence of palm branches indicates that many in the crowd looked to Jesus as one who, following

Reinforcing the depiction of Jesus being welcomed as a triumphant monarch is a second Johannine peculiarity. John alone records, as part of the crowd's acclaim, the phrase καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ ('namely, the King of Israel'). Nor can one ignore the influence of the recent raising of Lazarus on the crowd: ". . . the crowd carry palm branches as those who are greeting One who is already Conqueror of death" (verses 9 and 17; also Rev. 7:9, 16).⁶⁰

The original passage in Zechariah contains six lines, three sets of parallels. The citation in John consists of three lines, each of which (with variations which we shall note) represents the first line of each original couplet. John presents the sense of the passage quoted but makes no attempt for verbal accuracy.

In his first line John reads μὴ φοβοῦ for the χαῖρε σφόδρα of the Septuagint. The words μὴ φοβοῦ (or μὴ φοβεῖσθε) occur frequently for the corresponding Hebrew term יִרָא with לֹא (Is. 35:4; 40:9; 41:10, 13; 43:1, 5; 44:2; 51:7; 54:4; Jer. 46:27, 28). But the four words, μὴ φοβοῦ, θυγατὴρ Σιών, are not found in the same context in the Septuagint. They do occur in the

in the footsteps of the Maccabees, would lead the nation to victory in its struggle to throw off the 'yoke of the heathen' and reassert God's sovereignty over Israel. "The Palm Branches in John 12:13," Journal of Theological Studies, Vol. 3 (New Series), (April 1952):62-66.

⁶⁰R. H. Strachen, The Fourth Gospel: Its Significance and Environment (London: Student Christian Movement Press Limited, 1955), pp. 249-50.

Masoretic Text of Zeph. 3:14-17. There, however, the

יִשְׂרָאֵל יִשְׂרָאֵל (verse 16) is rendered in the Septuagint with θάρσει and is roughly parallel in meaning to the χαίρε σφόδρα of verse 14. Furthermore, verse 14a (Septuagint) of Zeph. 3 (there are differences in the Masoretic Text) is verbally identical with the first couplet of Zech 9:9 (Septuagint).

There are perhaps three possibilities to consider as to why John reads μὴ φοβῶ . The first is that he simply quoted loosely and from memory and was possibly (subconsciously) influenced by other Old Testament texts with which he was familiar (for example, Is. 40:9; 44:2; Zeph. 3:14-17).⁶¹ In this case no particular significance ought to be attached to the specific Johannine wording. The citation intends merely to point to Jesus' Entry as in keeping with the revealed purposes of God.

A second approach is to view μὴ φοβῶ as a Johannine substitution for χαίρε σφόδρα . Perhaps in John's mind (and this would be on the basis of the Masoretic Text) the two phrases are equivalent to one another. We note that יִשְׂרָאֵל יִשְׂרָאֵל (Septuagint θάρσει, θαρσεῖτε) and יִשְׂרָאֵל (χαίρε, χαίρετε) are parallel twice in Joel 2:21, 23, as well as what has been noted with respect to Zeph. 3:14-17.

⁶¹"No better explanation is at hand than that John quoted loosely from memory." Barrett, p. 348.

John chooses $\mu\eta\ \phiοβο\upsilon$ simply as being more appropriate. This is Strachan's view:

Fear not is an expression often on Jesus' lips, and is used in His message of encouragement to the 'little flock' of disciples who are the 'church in miniature' (Hort) and are promised 'the Kingdom' (Luke xii 32). In the early Triumphal Entry, the 'King' is about to end His earthly mission, which He conceived as the evangelization of Israel (Matt. xv.24). That mission in the eyes of men, is about to end in failure through death at the hands of 'his own' (i.11). It is as though God Himself, by the mouth of His prophet, said 'Fear not' to the Church just coming into being, as it faces with Christ the sombre and disabling event of the Crucifixion of the King.⁶²

The third possibility is that John is conflating two different Old Testament texts. Two passages present themselves for consideration. One is Is. 40:9-10 where we have the phrase $\mu\eta\ \phiοβ\epsilon\iota\sigma\theta\epsilon$ in conjunction with the coming of the Lord: $\text{\textit{\text{ἴδου ὁ θεὸς ὑμῶν. ἴδου κύριος μετὰ ἰσχύος ἔρχεται . . .}}$ The second passage is Zeph. 3:14-17 (referred to previously), which in many ways is complementary to Zech. 9:9. Freed writes: "Perhaps Jn translated the Heb. of Zeph and either condensed it as a sort of introduction to the main quotation for Zech or quoted bits of it from memory."⁶³ There is one factor in the context of the quotation in the Gospel which lends weight to this possibility.

⁶²Strachan, p. 252. Freed interprets John's motive as literary: "The coming of the messianic king is a time for rejoicing without fear. . . The words, 'do not fear,' in the sense of 'rejoice,' used with $\omega\sigma\alpha\upsilon\alpha$ in vs. 13 give excellent balance and variation to Jn's style." Old Testament Quotations in John, p. 79.

⁶³Ibid., p. 78.

As noted above, John alone records, as part of the crowd's acclamation, the phrase καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ. This very much resembles Zeph. 3:15 where the 'daughter of Zion' (verse 14) is assured that 'the King of Israel, the Lord' is in her midst. It is on that day, the prophet writes, that it shall be said to Jerusalem, 'Fear not.'

It is impossible to be dogmatic in a situation like this; however, allowing John a fair degree of sophistication, this latter possibility commends itself.

John's second line is virtually identical with the Septuagint. Characteristically he omits the second member of the couplet. A possible motive may be that the omitted portion does not add substantially to the basic idea of Jesus as 'King,' a theme which may be more prominent in John than in the Synoptics.

The third line of John's citation is again uniquely his. Although there is some evidence for the use of κάθηναι in the sense of 'mounted' upon a beast of burden, it is by no means the usual term.⁶⁴ 'Sitting' is, however, "a mark of particular distinction,"⁶⁵ and denotes the sitting of a king upon a throne (for example, 1 Kings 1:17, 35, 46; 8:25;

⁶⁴A Greek-English Lexicon of the New Testament, edited by William Arndt and F. W. Gingrich (Chicago: University of Chicago Press, 1957) includes this reference: "Pel.-Leg. p. 4, 4 καθήμενη εἰς βαδιστήν = 'sitting on a donkey'; see also Musonius 43, 18H καθῆσθαι εἰς Σινώπην." s.v. κάθηναι, p. 390.

⁶⁵Carl Schneider, "κάθηναι" in Theological Wordbook of the New Testament, edited by R. Kittel, p. 441.

Ps. 110:1) or the 'Son of man' at the right hand of power (Matt. 26:64). As noted previously, John's quotation combines the parallel reference to the 'ass' into a single one.⁶⁶ The significance of the animal lies not only in its lowliness, but also its connotation of a mission of peace.

John's quotation, therefore, is concerned more with sense than verbal accuracy. "John sees accordingly not only a fulfilment (sic) of prophecy, but such a fulfilment (sic) of prophecy as indicates a special kind of king."⁶⁷ Jesus came as the Prince of Peace. In each instance of a Johanne peculiarity, the emphasis on 'kingship' can be seen as a very likely motivating factor.

John 12:38 (Is. 53:1)

1. The quotation is adduced by John in explanation of why many of the people did not believe in Jesus.

2. The quotation is one of two incorporated in the concluding unit of the first half of the Gospel (12:37-50).

3. John reads with the Septuagint which, with the addition of κύριε, reproduces the Masoretic Text.

⁶⁶Freed argues that ἐπὶ πᾶσι ὄνους is intelligible as a condensation of Matthew. "The Entry Into Jerusalem in the Gospel of John," Journal of Biblical Literature, 80:329-338. On the other hand, D. Moody Smith counters that neither the similarities or differences are such as to compel one to conclude that John must have been using Matthew as his source. "Jn 12:12ff. and the Question of Jn's Use of the Synoptics," Journal of Biblical Literature, 82:58-64.

⁶⁷Morris, p. 587.

4. The introductory formula is rather full. It is one of two instances where $\delta \lambda\acute{o}\gamma\omicron\varsigma$ is used to denote a specific unit of Scripture, in this instance one spoken by the prophet Isaiah. This is the first of the 'fulfillment' quotations.

5. The quotation is from the midst of the fourth Servant Poem of Isaiah. We hear the prophet's lament that the incredible message concerning the Servant and the exhibition of God's saving power has been met with unbelief on the part of Israel.

'He came to His own home, and His own people received Him not' (1:11). The tracing out of this rejection of the Christ by the Jewish nation as a whole has been a recurring theme of the Gospel. Now that unbelief is fully and finally declared (and also the few partial exceptions to it, 12:42-43), the public ministry of Jesus comes to its close.⁶⁸ There will be no more words or signs to arouse hostility and provoke further unbelief. From this point on Jesus "holds only private intercourse with his disciples."⁶⁹

Verses 36b-50, therefore, are "a comment on the unbelief of Judaism. This unbelief was not fortuitous; it had been foretold in the very Scripture upon which the Jews had set

⁶⁸Barrett, "The Old Testament in the Fourth Gospel," Journal of Theological Studies, 48:167: "The story has been one of division, and the whole narrative turns upon the rejection of Israel--Israel's rejection of the truth, and God's rejection of Israel."

⁶⁹Barrett, Gospel According to John, p. 358.

their hope."⁷⁰ Beginning at this point, John's Gospel includes four consecutive Scripture quotations, all of which speak in some way to Jesus' rejection by His own people: the enigma of the unbelief (12:38 and 40), the betrayal of Judas (13:18), and the inexplicable hatred of the Jews (15:25).

The first of the two passage which John quotes at this juncture is Is. 53:1.⁷¹ The verse describes succinctly the whole ministry of Jesus: His words ('what we have heard') and His signs (that which has been accomplished by the Lord's 'arm').⁷² In other words, "neither the truth which Jesus proclaimed nor the miracles which He wrought moved the Jews to faith."⁷³ The 'fulfillment' is rather literal and straight forward and speaks to the unbelief and rejection which marks the end of Jesus' ministry. This quotation

⁷⁰Ibid.

⁷¹There is a certain similarity between the latter half of John's Gospel and the Servant Poem of Isaiah (one may note it without suggesting that it is a deliberate literary device on John's part). The Servant Poem begins with a brief statement of the 'success' of the Servant (Jesus' triumphal entry); then follows the lament over the unbelief of Israel (as here in John). The suffering of the Servant is related (John's passion narrative) which ends on a triumphant note (the resurrection of Jesus).

⁷²"The message was not believed; the signs were not interpreted." Westcott, p. 133. N.B. 'Arm' is used in Deut. 5:15 to describe God's power at work in the 'signs' of the Exodus.

⁷³Hoskyns, p. 428.

laments the fact of Jewish unbelief, the following quotation comments on the why.

It is in conjunction with this citation that John uses for the first time ἵνα . . . πληρωθῇ . This formula occurs in connection with every quotation from this point on. Such usage must be deliberate. The key appears to lie in John's use of 'hour.' Brown observes: "The Johannine fulfillment texts are all in the context of 'the hour,' i.e., of the passion."⁷⁴

In 2:4, at the occasion of His first 'sign,' Jesus indicated that His 'hour' had not yet come. In chapter 7 Jesus delays going to Jerusalem for the feast of Tabernacles because the Jews there sought to kill Him and His 'time' (καῖρος) had not yet fully come (πεπλήρωται; v. 7). Later at the feast no one laid hands on Jesus 'because His hour had not yet come' (verse 30). The same thing is true in 8:20. But in chapter 12 this changes. Jesus had performed His last sign. He had royally entered the city as the King on a mission of peace and to observe His final Passover. Now He can say: 'The hour has come for the Son of man to be glorified' (verse 23).⁷⁵ From this

⁷⁴Raymond E. Brown, The Gospel According to John XIII-XXI, vol. 29A in The Anchor Bible (Garden City, New York: Doubleday and Company, Inc., 1970) p. 554.

⁷⁵The coming of the Greeks to Jesus occasions the statement. At this point Jesus is now ready to be 'lifted up' and draw 'all men' to Himself (v. 32).

point on we are constantly told that the 'hour' has come. And from this point on every Scripture passage is cited ἵνα πληρωθῇ.

The sole purpose for Jesus' coming into the world was to die and rise again for men. Therefore His 'hour' comes when it is the right time for this to happen. This 'hour' is set in accord with the eternal purposes of God revealed in Holy Scripture. This Scripture is 'fulfilled'--it reaches its goal--when the 'hour' comes for Jesus to die and rise again.

John 12:39-40 (Is. 6:9-10)

1. As is the case with the quotation immediately preceding, John introduces this Old Testament passage in explanation of the unbelief of the majority of Jesus' contemporaries.

2. The quotation is the second of the two included in the final section of the first half of the Gospel.

3. John's form of the quotation is distinct from both the Masoretic Text and Septuagint as well as from other New Testament citations of the passage. John omits the references to 'ears' and 'hearing' and has a different progression of the terms used in the verse. Although it does not violate the sense of the Masoretic Text, John's vocabulary is largely different from the Septuagint; he agrees only in the verbs ἰδῶσιν and ἰάσομαι. His first two verbs attribute the action directly to God ('He hardened,' 'He

blinded'), while in the Masoretic Text these are imperatives directed to the prophet ('make dull,' 'shut their eyes'), and in the Septuagint they are passives descriptive of the people ('have become dull,' 'have shut their eyes').

4. The brief phrase ὅτι πάλιν εἶπεν Ἡσαΐας relates this quotation to the introductory formula of the preceding citation.

5. The words addressed to Isaiah by God at a critical point in Israel's history charge him, through his preaching, to render the people more blind, more deaf, and even more insensitive to the will and word of God so that their ultimate repentance and 'healing' becomes impossible. It is an act of God's judgment upon His rebellious people which forever alters their status as a monarchy under Him.

This is "the classical OT passage used in the NT to explain Israel's failure to believe in Jesus."⁷⁶ The use of the passage as something which is fulfilled in the Jews' rejection of Jesus goes back to Jesus Himself (Matt. 13:14-15; Mark 4:12; Luke 8:10). It is also cited by St. Paul (Acts 28:26-27). Here the evangelist has recorded that although Jesus 'had done so many signs before them, yet they did not believe in Him' (verse 37). This fact is noted as the fulfillment of the lament of Isa. 53:1. Now John traces

⁷⁶Brown, John I-XII, p. 485. Barrett notes: "The importance in the New Testament of the quotation from Isa. 6 can hardly be exaggerated." Gospel According to John, p. 360.

out the reason (διὰ τούτο) for such rejection: "the hardening of Israel was intended by God."⁷⁷ He

is explicit that they were not able to believe because of another Scripture. . . /John/ does not mean that the blinding takes place without the will or against the will of these people. So with the hardening of their heart. These men chose evil. It was their own deliberate choice, their own fault. . . What he is now saying is that the hand of God is in the consequences of their choice. . . John makes it clear that the hand of God is in the whole process, even though this means that men do not 'see' nor 'perceive' nor 'turn' nor are they 'healed.'⁷⁸

The form of the citation in John serves to emphasize that the judgment upon the Jews is the action of God.⁷⁹ Just as coming to Jesus is solely the result of divine action (and this truth was undergirded by an explicit Old Testament citation, 6:45), so too is unbelief a working out of divine judgment. The rendition of the Masoretic Text in the Septuagint (hence also in Matthew and Acts) has softened the first imperative to a less offensive passive. John reproduces the sense of the Hebrew,⁸⁰ but in a way

⁷⁷Ibid., p. 359.

⁷⁸Morris, p. 604.

⁷⁹"If the deviations are his own, St. John's purpose seems to be to emphasize the divine action in producing the disbelief of the Jews, and his quotation is therefore in form the sternest of them all. He wishes the reader to discern the divine activity not only in the belief of disciples (6:44), but also in the disbelief of the Jews." Lightfoot, p. 253.

⁸⁰C. F. Burney says that John's reading is a reasonably accurate rendering of the Hebrew, and is nearer to it than the LXX in reading the singular τετύφλωκεν in place of

that makes clear that what God commanded the prophet was indeed God's action and that it has now taken place.

Hendriksen states it rather well: "In adapting this passage to present circumstances, the evangelist changes the imperatives of Isaiah to past indicatives. . . because the prophecy has now reached its fulfilment (sic) in the Messianic Age."⁸¹

John further adapts the quotation to his own context by omitting the references to 'ears' and 'hearing.' This is most easily explained by noting that he was at this point speaking especially of the signs done by Jesus and seen by the Jews, and in spite of which they did not believe (verse 37). Again, John's terms $\tau\epsilon\tau\acute{\upsilon}\phi\lambda\omega\kappa\epsilon\nu$ and $\acute{\epsilon}\pi\acute{\omega}\rho\omega\sigma\epsilon\gamma$ are unique to him⁸² but are nonetheless accurate renderings of the intent of the Masoretic Text.⁸³

the plural $\acute{\epsilon}\kappa\acute{\alpha}\mu\mu\upsilon\sigma\alpha\gamma$ which makes the people the subject. The Aramaic Origin of the Fourth Gospel (Oxford: Clarendon Press, 1922), p. 121.

⁸¹W. Hendriksen, Exposition of the Gospel According to John, 2 vols., New Testament Commentary (Grand Rapids: Baker Book House, 1953), p. 212.

⁸²Freed suggests that perhaps John's vocabulary here is reflecting the wisdom writings. Old Testament Quotations in John, pp. 87-8.

⁸³In a study of $\pi\acute{\omega}\rho\omega\sigma\iota\varsigma$, J. Armitage Robinson makes a number of observations that are pertinent to our discussion. In respect to John 12:40 he writes: " $\pi\omega\rho\rho\acute{\upsilon}\nu$ here denotes the obscuration of the intellect as $\tau\upsilon\phi\lambda\omicron\upsilon\nu$ denotes the obscuration of the sight. . . [With respect to $\pi\acute{\omega}\rho\omega\sigma\iota\varsigma$,] obtuseness, or a dulling of the faculty of perception equivalent to moral blindness, always gives an appropriate sense." St. Paul's Epistle to the Ephesians, Second edition, (London: James Clarke and Company, Limited, n.d.), p. 267.

Although this is the only occurrence in John, the term *πωρόω* is used elsewhere in the New Testament in a sense similar to the usage here (Mark 6:52; 8:17; Rom. 11:7; 2 Cor. 3:14). John uses the verb *τυφλόω* only here, but *τύφλος* occurs frequently in chapter 9, which chapter is an excellent commentary on this verse (see especially verses 35-41).

In the last phrase John has the same reading as the Septuagint: *ἰάσομαι αὐτούς* (Masoretic Text: *יְלֵאֵם אֹתָם*); however, it appears that in John the healing is ascribed to Jesus.⁸⁴ This may be "an allusion to the inner meaning of Jesus' miracles of healing."⁸⁵ In Is. 6 the subject of the healing is God.⁸⁶

This identity of Jesus with the Lord of the Old Testament is brought out also in the verse which follows the quotation: "Isaiah said this because he saw His [Jesus'] glory and spoke of Him" (verse 41).⁸⁷ In Jesus men saw

⁸⁴"Since the imperatives of the Hebrew text are changed into past indicatives, God. . . appears as the one who effects the obduracy, and Jesus becomes the subject of *ἰάσομαι* ." Bultmann, p. 453.

⁸⁵Barrett, Gospel According to John, p. 360.

⁸⁶"St. John transfers to God what is represented by Isaiah as the mission of the prophet (Isa. vi.10); while the healing, on the other hand, is ascribed to Christ. . . The Targum renders the original words of Isaiah, I saw the Lord, by I saw the Lord's glory." Westcott, p. 135.

⁸⁷There is one more example of the way in which John has made this quotation his own. The LXX has *μήποτε ἰδῶσιν*; John has *ἵνα μὴ* . Bernard observes: "Now Jn. (and it is one of the notable features of his style) and never uses *μήποτε* .

God's glory and this revelation could harden hearts as well as awaken faith. The rejection of the Lord's glory in Jesus Christ spelled the final and irrevocable judgment of God upon 'the Jews' as His special people. From this point on in John's Gospel, Jesus devotes Himself only to His disciples. From the others He 'hid Himself' (verse 36). It is after quoting these words that St. Paul declares: "Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen" (Acts 28:28).

John 13:18 (Ps. 41:10)

1. The Old Testament quotation cited in this verse is spoken by Jesus.

2. It is spoken during the last Passover meal that Jesus has with His disciples.

3. On the basis of strong manuscript evidence, the reading within John should probably be μετ' ἐμοῦ. John is unique in reading τρώγω in contrast to the Septuagint ἐσθίω, which is the regular translation of the Masoretic Text לֶחֶם. In this citation John appears to follow the Masoretic Text rather than the Septuagint.

4. This is the first occurrence of ἡ γραφή in an introductory formula; however, it is found in every formula but one (15:25) from this point on.

Instead, he has ἵνα μὴ here and elsewhere." Gospel Accord-
ing to St. John, 1:450.

5. The psalm relates the treachery of an intimate friend, probably Ahithophel, who conspired against King David.

The theme of Judas, the betrayer, is more prominent in John's Gospel than in the Synoptics. In the latter Judas is not mentioned prior to the section dealing with the betrayal except in the lists of the apostles. In John 6 Jesus tells 'many of His disciples' that 'there are some of you that do not believe' (verse 64). Then the evangelist comments: 'For Jesus knew from the first who those were that did not believe, and who it was that should betray Him.' Later in the same chapter, speaking to the twelve, Jesus asks: 'Did I not choose you, the twelve, and one of you is a devil?' (verse 70). And again John comments that 'He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was to betray Him' (verse 71). The feature of the betrayal comes to the fore in numerous points in chapter 13. In addition to the specific Old Testament citation, verses 2, 10-11, and 21-30 all speak of the betrayal and of Judas. "With the departure of Judas the faithful remnant is finally selected out of the unbelieving world."⁸⁸ At this point

⁸⁸ C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: The University Press, 1960), p. 402. Or as Barrett comments: "At the end of this section [13:1-30] Judas goes out into the darkness; from this point Jesus is alone with the faithful. They are slow of heart, and their loyalty is about to be shaken to the foundations, but to them the mystery of God may be unfolded." Gospel According to John, p. 364.

Jesus declares: 'Now is the Son of man glorified, and in Him God is glorified' (verse 31). Finally, in His High Priestly Prayer, Jesus again refers to Judas, and in terms which speak of the fulfillment of Scripture: 'I have guarded them, and none of them is lost but the son of perdition, that the Scripture might be fulfilled' (17:12).

We turn to the citation passage itself. Jesus had just indicated that His remarks explaining the foot-washing incident did not include all present. Why? 'I know whom I have chosen.' The phrase presents two options: 1) 'I know whom I have chosen, and I have not really chosen Judas'; or 2) 'I know the sort of men whom I have chosen,⁸⁹ and therefore I know that Judas will betray me.'⁹⁰ The Old Testament citation weighs in favour of the latter. Lightfoot puts it well:

. . . when Judas was chosen as one of the twelve, the Lord was aware what the result would be. He now reveals that the reason for His choice was the fulfillment of Scripture. . . And this fact of the Lord's foreknowledge, which He now discloses, so far from weakening the disciples' faith in Him, should strengthen it.⁹¹

⁸⁹See John 2:24-25.

⁹⁰Barrett, p. 370.

⁹¹Lightfoot, p. 274. Barrett voices a similar thought: "Yet Jesus has not blundered in admitting him [Judas] to the circle of the Twelve; he has rather acted in such a way as to fulfill Scripture and thus promote rather than weaken faith." Gospel According to John, p. 370. Although the probable correct reading in the Gospel is μετ' ἐμοῦ, Bultmann is wrong when he states that the emphasis is not "that the dreadful event had been foreseen or pre-determined by

Jesus states that His betrayal by Judas is necessary to fulfill the scriptural reference cited from the psalm.⁹² The fulfillment is typological. There is a divinely intended correspondence between what King David experienced and what came to be in the life of the Messianic King: the treacherous betrayal to his enemies by an intimate friend and table companion.⁹³

A few comments with respect to the text of the quotation in John may still be in order. As has been noted, his ἔπῃρεν τὴν πτέρναν is both clear in sense and a much better translation of the Hebrew than the Septuagint.⁹⁴ Since the citation is not made on the basis of the Septuagint,

God," but rather on "the incredible fact that the betrayer eats at the same table as Jesus, and belongs to the circle of his friends." Gospel of John, p. 478. Both emphases are present, but the prior one is primary.

⁹² refers to a Scripture passage. See Chapter IV. Lenski is incorrect when he says that "the Scripture in general must be fulfilled regarding himself, not the Scripture in regard to Judas." Interpretation of St. John's Gospel, p. 909.

⁹³ The words from the psalm passage, 'my bosom friend in whom I trusted,' are omitted in the citation since they do not apply; Jesus did not trust Judas. On the other hand, Brown observes: "In the psalm the next verse continues: 'But you, O Lord, be gracious to me and raise me up.' . . . The foretelling of the betrayal by Judas, which is the action that initiates the process of death and resurrection, will help to bring the disciples to believe in the Jesus who has been lifted up to his Father." John XIII-XXI, p. 571. Unfortunately Brown omits the last five words of the verse he quotes: '. . . that I may requite them!' This gives a different cast to the spirit of the verse.

⁹⁴ Burney notes that John renders the Hebrew text accurately and is independent of the LXX. Aramaic Origin, p. 121.

not too much emphasis can be placed on John's ἄρτον (perhaps a slightly more accurate rendering of $\Pi\pi\lambda$ which has no plural, but can be used collectively) in place of the Septuagint ἄρτους. Thus Barrett is probably trying to prove too much when he says that ἄρτον "also suggests the eucharistic loaf of which, it may be presumed, Judas had unworthily partaken."⁹⁵

John's use of τρώγω has occasioned varying opinions.⁹⁶ The term occurs several times in chapter 6 (verses 54, 56, 57 and 58) along with the aorist of ἐσθίω. Some commentators maintain that John always uses τρώγω eucharistically, whereas ἐσθίω may indicate either spiritual (that is, by faith) eating or physical eating. Therefore τρώγω ought to be taken eucharistically here also.⁹⁷ This assumes, of course, that chapter 6 is John's 'Lord's Supper account,' a theory which cannot be supported by a careful study of the text and therefore must be rejected.

On the other hand, in late Greek τρώγω was often used "instead of ἐσθίειν as a suppletive to φαγεῖν in

⁹⁵Barrett, p. 371.

⁹⁶On the assumption that Jesus originally spoke these words in Aramaic, we hold John responsible for the choice of wording in the Greek. Τρώγω "applies to somewhat noisy feeding (like 'munch' or 'crunch'). There is often the notion of eating with enjoyment (so in Matt. 24:38)." Morris, p. 379.

⁹⁷For example: "Τρώγω is probably best understood as indicating always the eating of the Eucharist, without necessarily carrying spiritual overtones." Maynard, p. 303. See also Brown, John I-XII, p. 283.

the present tense."⁹⁸ Furthermore we see that John never uses ἐσθίω in the present tense, but always τρώγω ; he uses φαγῆν as the aorist and βεβρώκειναι as the perfect.⁹⁹ The simplest explanation, therefore, is that John, who for the sake of clarity is casting the Hebrew into Greek (rather than accepting the less clear Septuagint), simply does so on the basis of his own usage and style.

John 15:25 (Ps. 35:19; 69:5)

1. The Old Testament citation in this passage is spoken by Jesus.
2. It is incorporated in Jesus' final discourse with His disciples.
3. There are two phrases, identical in both the Masoretic Text and Septuagint, either of which could be the source of the quotation. The construction of these two phrases is participial; John uses a finite verb.
4. The introductory formula is the longest in the Gospel and uses the term ὁ λόγος to indicate a Scripture passage which must be fulfilled. This passage is located in the 'Law' which is particularly identified with the Jews.

⁹⁸W. F. Howard, Christianity According to St. John (Philadelphia: The Westminster Press, 1946), p. 209.

⁹⁹For a discussion of this see John J. O'Rourke, "Two Notes On St. John's Gospel," Catholic Biblical Quarterly, 25:124-8; and also C. H. Dodd, Historical Tradition in the Fourth Gospel (Cambridge: The University Press, 1963), p. 37, n. 1.

5. In both Ps. 35 and 69 David laments the relentless and unjust hostility he is experiencing.

Earlier in chapter 15 (verses 9-17) Jesus stresses His love for His disciples. Beginning at verse 18 Jesus stresses, by way of sharp contrast, and as a necessary consequence of discipleship, the world's hatred for these disciples: "To the love which flourishes within the circle of believers corresponds the hatred of the world, which first hated Jesus and naturally continues to hate those who are his, since the world can only love its own."¹⁰⁰

The inexcusable nature of such hatred is emphasized: it is in spite of both the words and works which Jesus had done (verse 22, 24). Furthermore, such groundless hatred fulfills an Old Testament passage which Jesus quotes as applying to Himself. It also marks the 'Jews' as being 'world' since it is 'their law' which is fulfilled in the world's hating of Jesus and His disciples.¹⁰¹

No other New Testament writer has cited this phrase. Nor can it be determined with certainty whether Jesus had in mind Ps. 35 or Ps. 69. Both psalms are attributed to David and both "speak of hatred which lacks any reasonable foundation."¹⁰² Ps. 69 has been cited elsewhere in the

¹⁰⁰Barrett, p. 399.

¹⁰¹Note also 16:1-3.

¹⁰²Morris, p. 682. "Δωρεάν does not=gratis (Mt. 10.8; Rom. 3.24) or frustra (Gal. 2.21), but immerito." Bultmann, p. 551, n. 8.

Gospel (2:17). On the other hand, Ps. 35 is "certainly in the vein of the 'Passion' psalms."¹⁰³ Furthermore, in Ps. 35 the emphasis on 'without cause' is a more prominent theme (verses 7, 12-16) and we note that others, in addition to the psalmist, are the objects of attack, (verse 20). This parallels the situation of both Jesus and His disciples being hated by the world.

It is not essential to make a final determination. Perhaps both psalms were in the mind of Jesus. The fulfillment is typological: the experience of David is recapitulated in a more decisive way in the life of the Messiah.¹⁰⁴

John 19:24 (Ps. 22:18)

1. The evangelist introduces the citation in explanation of the action of the soldiers at the cross.
2. The citation is the first of three incorporated into that part of the passion narrative which deals with the crucifixion itself.
3. John reproduces the Septuagint exactly. In this instance he retains both members of the Hebrew parallel.
4. The quotation is introduced as a Scripture passage which had to be 'fulfilled' by the action of the soldiers.

¹⁰³Dodd, Historical Tradition in the Fourth Gospel, p. 38.

¹⁰⁴"It could not but be that the divine type, foreshadowed in the history of king and prophet, should be completely realized." Westcott, p. 213. "The words that fit David in his suffering, fit Jesus even more perfectly." Lenski, p. 1043.

5. This passage, from a Psalm that is uniquely Messianic in intent, depicts certain activity with respect to one whom 'they have pierced.' He has been stripped of his wearing apparel which is now divided by lots. The action is described in a couplet of Hebrew poetic parallelism.

Jesus, now delivered over to death, carries his own cross to Golgotha and is there crucified between two others, his cross bearing the legend, Jesus of Nazareth the king of the Jews. . . with the declaration that the work of God is completed, he dies.¹⁰⁵

It is within this context that John explicitly refers at four points to the Scripture being fulfilled by some action taking place on Golgotha (19:24, 28, 36, 37), and in three of the instances he offers the precise text from the Old Testament. Such explicit citations are absent in the Synoptics at this point. The passage in question is the first of these.¹⁰⁶

The normal clothing at the time comprised of a loin cloth, a χιτών (the long under-garment), a ἱμάτιον (which, strictly speaking denoted the outer garment), a belt, a head covering and sandals.¹⁰⁷ In the Septuagint text the plural τὰ ἱμάτια probably signifies 'clothing'

¹⁰⁵Barrett, p. 455.

¹⁰⁶"Although the Synoptics do not explicitly cite the psalm in reference to this incident. . . their wording of the incident is influenced by the psalm. It has been suggested that John's explicit citation is an attempt to improve on the implicit citation in the Synoptics." Brown, John XIII-XXI, p. 903.

¹⁰⁷Morris, p. 809.

in general. In this respect it reflects the Masoretic Text $\text{כִּתְּלָת} (\text{כִּתְּלָת})$ can signify a robe of any kind, from the filthy clothing of a leper to the holy robes of the high priest¹⁰⁸). Both the Septuagint and the Masoretic Text have a plural term in the first line of the couplet against a singular in the second. The $\chi\iota\tau\acute{\omega}\nu$ to which John refers is a more specific designation than the general 'garment' or 'apparel' of the Masoretic Text and Septuagint.¹⁰⁹ In any event, John makes clear that the "soldiers cast lots to determine which article [of the various articles of clothing worn by Jesus] belonged to each soldier. The seamless $\chi\iota\tau\acute{\omega}\nu$ remained over when each had something. So, rather than divide it, they cast lots again."¹¹⁰

A number of commentators have suggested that in his application of the passage John has overlooked the synonymous parallelism of the verse which indicates "one action pertaining to one set of apparel."¹¹¹ The evangelist has

¹⁰⁸ A Hebrew and English Lexicon of the Old Testament, based on the Lexicon of William Gesenius as transl. by Edward Robinson/ edited by Francis Brown, S. R. Driver and Charles A. Briggs (Oxford: Clarendon Press, 1907; reprinted with corrections 1953, 1957) s.v. כִּתְּלָת , כִּתְּלָת , p. 94.

¹⁰⁹ Freed notes: "The words for 'garments' in the Targum of Ps 22:19, כִּתְּלָת , 'garment,' and כִּתְּלָת , 'cloak' (Marcus Jastrow, A Dictionary of the Targumim, 1926), do seem to be more distinct than the words of the Heb. text which are synonyms and so translated by the LXX. It may show affinity to the Targum." Old Testament Quotations in John, p. 103.

¹¹⁰ Morris, p. 809.

¹¹¹ Brown, John XIII-XXI, p. 920.

been charged, therefore, with "accidious misunderstanding of the Septuagint text, which is a reproduction of the Hebrew synonymous parallelism," and "is analogous to Mt's misunderstanding of his text of Zech. 9:9. This misunderstanding led to his embellishment with respect to the story of the ἱμάτια and χιτῶν."¹¹² To suggest, however, that first-century Jews (such as Matthew and John) would be so ignorant of the basic poetic form of the Psalter is naive. In view of John's practice of combining the members of Hebrew parallels into a single statement, the fact that he retains the full parallel here must be taken seriously. Parallelism, obviously, does not mandate that in prophetic passages both members must have a specific fulfillment. On the other hand, there is no reason to rule out the possibility.

With the addition of the statement, 'So then, the soldiers did these things' (verse 25), John stresses that the Old Testament citation is the reason for the soldiers' action and implies that their action is significant.¹¹³ Wherein does this significance lie? One suggestion is that "the symbolism of the Johannine episode seems to be centered

¹¹²Freed, Old Testament Quotations in John, p. 103. He does admit "the possibility, however slight, that Jn is recording a historical detail which he then understands as the fulfillment of an O.T. prophecy," Ibid.

¹¹³"μεν οὖν is found in John only here and in 20:30. In the New Testament it is usually resumptive and many hold that that is its significance here." Morris, p. 810, n. 58.

on the seamless tunic, a garment not mentioned by the Synoptics."¹¹⁴ Although various suggestions have been made,¹¹⁵ perhaps one deserving of note is that the seamless tunic is meant to remind the reader of the clothing of the priest (Ex. 28:4; 39:27; Lev. 16:4; 21:10). "Jesus is not only a king but also a priest whose death is an action offered for others. In Jesus' own words: 'It is for them that I consecrate myself' (xvii 19)."¹¹⁶

If this appears a bit fanciful, perhaps John's insistence on the literal fulfillment of the prophecy is simply to indicate "that even such details of the crucifixion were entirely within the horizon of God's eternal purpose."¹¹⁷ With this citation of John we once again

¹¹⁴Brown, John XIII-XXI, p. 915.

¹¹⁵Bultmann draws attention to many of these. For example: Philo develops the thought of the High Priest of the Logos and his garment of the homogeneous structure of the universe. The rabbis had a tradition in which Adam received an unstitched coat from God, and likewise Moses after him. It has been suggested that the unsewn garment corresponds to the coat of Joseph who might be considered a type of Jesus. A tradition going back to Cyprian sees in the seamless robe a symbol of the unity of the church. Bultmann's evaluation: "It does not seem to me at all possible that the High Priest's coat is in mind." Gospel of John, p. 671, n. 2.

¹¹⁶Brown, John XIII-XXI, pp. 912-13. He also comments: "The theme that Jesus was priest and king seems to appear in Rev. i 13 where he wears the garments of the two offices. . . Certainly the idea of Jesus' going to his death as a priest was known in NT times. It is particularly prominent in Hebrews, a work with many Johannine affinities." *Ibid.*, pp. 920-21.

¹¹⁷Strachan, p. 319.

see his master-thought that God was over all that was done, so directing things that His will was accomplished, and not that of puny man. It was because of this that the soldiers acted as they did.¹¹⁸

The straightforward rendering of the Septuagint was more than adequate to demonstrate this truth; hence John quotes it verbatim.

John 19:36 (Ex. 12:46; Ps. 34:20)

1. John introduces the quotation as a comment and interpretation of the fact that the soldiers did not break Jesus' legs as they did of the other two men crucified with Him.

2. The citation is the second of the three included in the account of the crucifixion itself.

3. The text of the quotation in John more nearly duplicates that of Ex. 12:46, except that John reads συντριβήσεται in common with Ps. 34:20.

4. The passage is introduced as a Scripture that is 'fulfilled' in that the soldiers did not break Jesus' legs.

5. The Exodus passage contains the directive that no bone of the Passover lamb is to be broken. The psalm verse describes God's preservation of the 'righteous man' by assuring that not one of his bones shall be broken.

Verses 31-37 record an incident that is peculiar to John's Gospel: the breaking of the legs of the two men

¹¹⁸Morris, p. 810.

crucified with Jesus but, since He was already dead, not the legs of Jesus; and the consequent piercing of Jesus' side, from which immediately flowed blood and water. John makes very clear that this is what actually happened and the recording of it is intended to promote faith.¹¹⁹

He then offers the last two explicit Old Testament quotations included in his Gospel. The reason (γάρ) these things happened was in order to fulfill the Scripture.

The first of these deals with the fact that Jesus' legs were not broken. There are two possible sources for the citation. One is Ps. 34. John has the same verb as the psalm where the future passive makes the sentence a prediction or promise (in Ex. it is an injunction.) In the case of the psalm, then, the significance would lie in a typological correspondence between David, as a 'righteous sufferer,' and Jesus.

Beyond that, some have suggested the possibility of an adumbration of the resurrection. Daube writes that "in popular belief at least, the bones played a particular part: a person whose skeleton was damaged might not be able to

¹¹⁹"He is not manufacturing an edifying piece of symbolism, but describing an event. . . But this does not exclude the possibility that John saw spiritual significance in what he records." Morris, p. 818. So Barrett: "This section is for the most part simple narrative; but John means to bring out that Jesus truly died, that his death was in accordance with the will of God revealed in Scripture and was the source of life and cleansing for men." Gospel According to John, p. 461.

rise at all."¹²⁰ The fact that God does not allow Jesus' bones to be broken assures that He is not deprived of the victory of the resurrection. This citation, therefore, "might well suggest to a Christian reader familiar with rabbinic exegesis a promise of the resurrection of Christ, as the Righteous Sufferer."¹²¹

It is more probable, however, that the reference is to the Passover sacrifice. Even though His legs were not broken, Jesus had not been preserved from death, which would seem to be the original intent of the psalm. On the other hand, the theme of the Passover is a significant one in this Gospel. Jesus has been identified as 'the Lamb of God' (1:29, 36), and he dies during the time of Passover.¹²² The fact that not a bone of Him was broken points to Jesus "as the perfect Passover offering."¹²³ The verb form which

¹²⁰D. Daube, The New Testament and Rabbinic Judaism (University of London: The Athlone Press, 1956), p. 303.

¹²¹Dodd, Historical Tradition in the Fourth Gospel, p. 44.

¹²²The identification of Jesus with the Passover lamb is by no means dependent upon a chronology which has the crucifixion take place at the exact time in which the lambs were being slaughtered at the temple. There is no discrepancy between John and the Synoptics in this matter: Jesus and His disciples (along with the rest of the population of Jerusalem) ate the Passover on Thursday evening; He was crucified on Friday morning. The suggestion that, according to John, Jesus died on Thursday comes from a mis-reading of the chronological references.

¹²³Morris, p. 823. Westcott writes: "That which was offered to God might not be arbitrarily mutilated. It was fitting that it should be brought to Him in its full strength. Gospel According to St. John, p. 321. Or Bultmann: "Jesus is the true Passover lamb. . . The end of the Jewish cultus,

John uses serves to underscore the genuine typological significance of the original Passover which pointed forward to this event. This is another example in which he, without violating the original significance of a text, quotes it in such a way as to apply it to the current situation.

If further symbolism is to be sought, perhaps it lies in the fact that the integrity of the skeleton of the lamb could help preserve the unity and fellowship of the Passover meal. No one could break off a piece of the lamb and go and eat it elsewhere. Thus this perfect Sacrifice, of whom not a bone was broken, was lifted up to draw all men unto Himself (12:32) and 'to gather into one the children of God who are scattered abroad' (11:52).

John 19:37 (Zech. 12:10)

1. John introduces the quotation in connection with the piercing of Jesus' side by the soldier, an act which led to the effusion of blood and water.

or the uselessness of its further observance, is thereby affirmed." Gospel of John, p. 677. Again, Daube: "When we consider that a verse like 'The Lord keepeth all the bones of the righteous, not one of them is broken' occurs in an ancient Jewish prayer for the dead, or that Ezekiel's vision of the revival of the dried up bones forms the prophetic lesson on the mid-festival Sabbath of Passover, it appears probable that, even before John, the inviolability of the bones of the Passover lamb was widely regarded as symbolizing the individual's hope of resurrection as well as the nation's of a glorious future." New Testament and Rabbinic Judaism, p. 309.

2. The citation is the last included in the crucifixion narrative and the final quotation incorporated in the Gospel itself.

3. It is probable that in this instance John is giving an independent rendering of the Masoretic Text, one more faithful to the original as well as more suited to the context of the Gospel than the Septuagint.

4. The passage is related to the fulfillment formula of the preceding verse by the phrase καὶ πάλιν ἑτέρα γραφή.

5. In Zechariah the Lord, speaking of an event that will take place at the time of His final intervention with His judgment and redemption, says that He has been 'pierced through' by the residents of Jerusalem and that this is the occasion for Him to pour out on them a spirit of repentance.

The text of the quotation which John cites is unique at three points: 1) ἔκκεντέω (used for the sake of accuracy), 2) ὁράω (reflects familiar usage), and 3) εἰς ὄν (applies the text to the current situation).

The ἐξεκέντησον which John uses not only renders the Masoretic Text much more faithfully than the Septuagint, but also describes the scene relating to Jesus' death. In the New Testament the term occurs only here and in Rev. 1:7 where the same Old Testament passage is cited. However, it is used elsewhere in the Old Testament to translate קָטַח in the sense of 'thrust through' (that is, 'with a sword'; Judg. 9:54; 1 Chron. 10:4). Interestingly enough, John

uses $\nuύσσω$ in his narrative to describe the action of the soldier.¹²⁴ This could indicate John's reliance upon a non-Septuagint version for the $\acute{\epsilon}\kappa\kappa\epsilon\nu\tau\acute{\epsilon}\omega$.¹²⁵ It is more probable that $\nuύσσω$ represents "another example of John's love for slight variation" in that "the verb differs from that used in the citation of Scripture which he sees fulfilled in the incident."¹²⁶

The fact that John uses $\acute{\omicron}\rho\acute{\alpha}\omega$ rather than $\acute{\epsilon}\pi\iota\beta\lambda\acute{\epsilon}\pi\omega$ (Septuagint) is probably more a matter of current usage than anything else. $\acute{\epsilon}\pi\iota\beta\lambda\acute{\epsilon}\pi\omega$ occurs only three times in the New Testament (James 2:3; Luke 1:48; 9:38), while

¹²⁴Arndt-Gingrich, Greek-English Lexicon, notes that " $\nuύσσειν$ w. a dagger serves to determine whether a person is dead" (Plut. Cleom, 37, 16), p. 549.

¹²⁵"Clearly John is not dependent upon the LXX, but whether he himself translated the Hebrew or used some existing version. . . is impossible to say." Barrett, p. 464. "The most natural understanding of it, however, is that John knew and used the Hebrew." Morris, p. 823, n. 105. Freed notes that " $\acute{\epsilon}\kappa\kappa\epsilon\nu\tau\acute{\epsilon}\omega$ (or some closely related form) is the reading not only of both Jn and Rev but also in places where Zech 12:10 is cited among early Christian writers." He suggests that "one may tentatively conclude that the reading of Jn and Rev., including the verb , was of Christian origin. . . and that the reading was derived from a translation of some Heb. text and originated with Jn himself (or the writer of Rev, if a different person)." Old Testament Quotations in John, p. 114. An example of early Christian usage is quoted by Bernard: "(Justin, Tryph. 32, who distinguishes the two advents): $\delta\upsilon\omicron$ παρουσίας αὐτοῦ γενήσεσθαι $\acute{\epsilon}\xi\eta\gamma\eta\sigma\acute{\alpha}\mu\eta\nu$ μίαν μὲν ἐν ᾗ $\acute{\epsilon}\xi\epsilon\kappa\epsilon\nu\tau\acute{\eta}\theta\eta$ ὑφ' ὑμῶν, δευτέραν δὲ ὅτε ἐπιγνώσεσθε ᾗ εἰς $\acute{\omicron}\nu$ $\acute{\epsilon}\xi\epsilon\kappa\epsilon\nu\tau\acute{\eta}\sigmaατε$. Gospel According to St. John, 2:651-52.

¹²⁶Morris, p. 818, n. 86. Note: It is obvious that if verbal exactness were important for John, and he had a text before him that read $\acute{\epsilon}\kappa\kappa\epsilon\nu\tau\acute{\epsilon}\omega$, he could easily have used that verb in his narrative. The choice of both verbs is best attributed to John.

ὁράω is used frequently. John in translating the Hebrew simply uses the more familiar term. The use of ὄψονται in Matt. 24:30 (and parallels) in a context of Jesus' return in glory for judgment, and the citation of Zech. 12:10 in Rev. 1:7 in a similar context, of course suggest that "John alludes to the parousia. . . The verse then becomes a threat of judgment upon those who pierced Jesus."¹²⁷ Nevertheless we cannot (in rabbinic fashion) automatically bring to a second passage all the freight of another one simply because the same term occurs in both.¹²⁸

John's εἰς ὅν, for the Masoretic Text γ'לל (Septuagint, πρὸς μέ), is another example of what we might term 'exegetical paraphrase.' The change from 'Me' to 'Him' applies the passage specifically to Jesus. Nor do we have any reason to doubt that, since in the Masoretic

¹²⁷Brown, John XIII-XXI, p. 954. MacGregor writes in the same vein: "See also Rev. 1:7, where the passage is alluded to in the sense that one day the crucified will triumph over his executioners--an idea which is doubtless present in the Evangelist's mind also." Gospel of John, p. 352.

¹²⁸Brown suggests, "with some hesitation," that two groups are intended by the 'they' who look upon the pierced one: Jesus' enemies, the Jews, and those who, in the person of the 'Beloved Disciple,' have faith in Jesus. "The former look upon the pierced Jesus to be condemned; the latter look upon him to be saved." John XIII-XXI, pp. 954-5. Bultmann is quite specific. He notes that "only the fact of the piercing is of importance." The subject of ὄψονται was the Jews, and "there is no thought of the sight of the Christ returning at the parousia, as in Rev. 1.7. . . /which/ does not refer to the lance thrust but to the crucifixion generally, or to the piercing of the hands and feet of Jesus." Gospel of John, p. 677, n. 3.

Text it is Yahweh Himself who is pierced, John intends to imply the divinity of Jesus.¹²⁹

"This short episode is for the evangelist undoubtedly a climax,"¹³⁰ as evidenced by his insistence upon eye-witness testimony for its veracity (verse 34). Commentators have placed a good deal of symbolic emphasis on what is associated with the piercing, namely that blood and water flowed from the wound. One understanding sees the two sacraments represented here, for example Bultmann: "It can scarcely be other than that in the death of Jesus on the cross the sacraments of baptism and the Lord's Supper have their foundation."¹³¹ Another approach puts special emphasis on

¹²⁹"It was God who spoke through the prophet, declaring that the Jews had pierced him, and John would teach us by his change of the pronoun that it was the same God whom they pierced on the cross. . . He expresses thus his identification of the Jehovah of the Old Testament with the Christ of the New." Johnson, p. 78.

¹³⁰Oscar Cullmann, Early Christian Worship (Chicago: Henry Regnery Company, 1953), p. 115.

¹³¹Bultmann, p. 678. Cullmann develops this in detail: "This connection /the sacraments with the death of Christ/ is to be understood first in the sense that Christ gives to his Church in the two sacraments the atonement accomplished in his death. It is also to be understood chronologically, however; scarcely is the historical Jesus dead--his body still hangs upon the Cross--when he shows in what form he will from now on be present upon earth, in the sacraments, in Baptism and Lord's Supper, and we know from chapter 6 that this presence is just as real as the humanity of the historical Jesus was real, just as real as the water and blood from his wounds were real." Early Christian Worship, p. 115.

the fact that Jesus died as a sacrificial victim.¹³² Brown says that the key to the symbolism lies in John 7:38-39 where the Spirit, who is to be given when Jesus is glorified, is promised. The spear wound marks the fulfillment of Jesus' own prophecy because "there flows forth, along with his life blood, a stream of life-giving water," which typifies the Spirit.¹³³

The dubious merits of the above viewpoints remain to be debated. With greater certainty we can affirm that for John, the narrative of verses 31-34 and the subsequent citations of Scriptures that have now been fulfilled (verses 36, 37), are part of his Gospel so 'that you also may believe' (verse 35). The piercing of Jesus indicates that He

¹³²"One of the strict requirements of Jewish sacrificial law was that the blood of the victim should not be congealed but should flow forth at the moment of death so that it could be sprinkled (Mishnah Pesahim 5:3, 5). . . and the insistence of Jewish law that the priest should slit the heart of the victim and make the blood come forth (Mishnah Tamid 4:2). Thus, the final episode on the cross may have been meant to emphasize the theme that Jesus died as a sacrificial victim." Brown, John XIII-XXI, p. 951. Or: "The new covenant by which the old is fulfilled is thus inaugurated. The author of the Epistle to the Hebrews reminds his readers that the first covenant was inaugurated with blood and water and hyssop (Heb. ix.19)" Hoskyns, p. 533.

¹³³"In Zech xii 10, just before the words cited by John, Yahweh says, 'I shall pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion.' A few verses later (xiii 1) Zechariah tells us of God's promise to open a fountain for the house of David and for Jerusalem to cleanse them of their sins. All the italicized themes have figured in our interpretation of John xix 34b as the fulfillment of John vii 38-39." Brown, John XIII-XXI, p. 955.

is the One spoken of by the prophet Zechariah.¹³⁴ He died as a result of the action of the people of Jerusalem.

Yet His death provides the occasion for repentance for the people and opens a fountain 'to cleanse them from sin and uncleanness' (Zech. 13:1). It is this latter that is probably indicated by the flow of blood and water subsequent to the piercing.

¹³⁴Who is also to be identified with the Righteous Sufferer of Ps. 22 (note v. 16, but here the piercing is of the hands and feet) and the Suffering Servant of Is. 53 (note v. 5).

CHAPTER VII

SUMMARY OBSERVATIONS

We are now prepared to make certain observations, based upon the preceding material, which will conveniently summarize some of the significant aspects of this study. These observations are the following:

1. John accepts the Old Testament as the authoritative revelation of God which points to the coming Messiah, Jesus.

2. The formula quotations of the Old Testament are carefully incorporated by the evangelist at key points throughout the Fourth Gospel. In the majority of instances they serve to explicate the theme of Jesus' rejection by His contemporaries.

3. While the text form of these various citations does not consistently reflect a single Old Testament text tradition, nonetheless the form is always appropriate to the context in which it is used in the Gospel.

4. The study of the citations incorporated by John leads to the conclusion that the evangelist has faithfully preserved authentic material.

5. There is no evidence that the form or use of these quotations is to be attributed to a 'Johannine school' rather than to the evangelist himself.

Authoritative and Messianic

First, then, the way in which the citations are used, particularly with their introductory formulae, gives evidence of an attitude which accepts the Old Testament as the abiding and authoritative Word of God. It can, therefore, be used by Jesus as the irrefutable basis for theological argument (10:34), or cited by the Jews in demonstration of their demands (6:31).

But there is another fundamentally important aspect to the way in which John views and uses the Old Testament: it is a book oriented towards the future and has a genuine messianic intent which is realized with the coming of Jesus Christ. This messianic intent is seen in the use of quotations which directly predict incidents related to the coming of the Messiah and which find fulfillment in Jesus. Such passages may be introduced in connection with 'fulfillment' formula (19:24, 37), or they may not (1:23; 2:17; 6:45; 12:14-15).

This messianic intent of the Old Testament is also evident in the citation of passages which are messianic in a typological sense. The Old Testament type may be a person like the psalmist, David (2:17; 13:18; 15:25), or an object such as the Passover lamb (19:36). Once again, these passages may be introduced in connection with a 'fulfillment' formula (13:18; 15:25; 19:36), or not (2:17).

Careful Selection and Incorporation

Our second major observation is that the Old Testament quotations in John's Gospel do not occur in a haphazard or random manner. Rather they give every evidence of a deliberate and careful selection and incorporation into the overall structure of the Gospel.¹ These quotations may be introduced into the text by the evangelist himself as he explains or comments on some action (2:17; 12:14-15, 38, 39-40; 19:24, 36, 37), or they may be originally adduced by someone else, John the Baptist (1:23), the Jews (6:31), or Jesus (6:45; 10:34; 13:18; 15:25), and then included in the narrative by the evangelist. In either case they are found regularly at key points throughout the Gospel. We further note that the majority of these quotations occur in contexts where Jesus is engaged in controversy with the Jews or they otherwise serve to explicate the theme of His

¹Richard Morgan writes that the "author makes sure that the Old Testament is present at every crucial moment in the Gospel. This explains the significance of the Johannine quotations from the Old Testament. Their significance does not lie in the frequency of their occurrence, but rather in their presence at every vital moment in the Messiah's life. It is striking that at every crisis in this moving drama of redemption, the Old Testament is there." 'Fulfillment in the Fourth Gospel,' Interpretation, 11:156-7. In this same connection Edwin D. Freed also writes: "But in no other writer are the O.T. quotations so carefully woven into the context and the whole plan of composition as in Jn," Old Testament Quotations in the Gospel of John, vol. 11, Supplements to Novum Testamentum (Leiden: E. J. Brill, 1965), p. 129.

rejection by His contemporaries, a theme first enunciated in the Prologue (1:11).² We will trace these observations briefly.

The first activity narrated in the Gospel is the testimony of John the Baptist when he is called upon to account for his activity by Jewish officialdom. Here the first citation occurs. Shortly thereafter we have Jesus' first official visit to Jerusalem after the commencement of His public ministry. This takes place at the Passover time and is marked by the cleansing of the Temple. This controversial action placed Him on the collision course with the Jews which climaxed with His crucifixion. The Scripture citation at this point is both appropriate and significant to the development of the Gospel.

The Old Testament Scripture cited by the Jews in chapter 6 is the focal point around which Jesus delivers a major discourse, but one to which the Jews take exception and after which even many of His disciples 'drew back and no longer went about with Him' (verse 66). The second citation in the discourse is adduced by Jesus and serves to explain the murmuring of the people against Him.

²This observation is not quite the same as that of Rudolf Schnackenburg: "The decisive element in the choice and formulation is how useful and significant the texts may be in Christology." The Gospel According to St. John, vol. 1, trans. Kevin Smyth (New York: Herder and Herder, 1968), p. 122.

Chapter 10 finds Jesus again in the temple area, this time at the Feast of Dedication. The Jews are about to stone Him for blasphemy and Jesus introduces the quotation in defense of His right to call Himself the 'Son of God.' Later, in chapter 12, just as Jesus' first official visit to Jerusalem was illuminated by the use of an Old Testament quotation, so His final visit is understood in the light of a specific Old Testament text.

Beginning in chapter 12 there follow in succession four citations, each of which deals specifically with the rejection of Jesus. The two in chapter 12 are introduced into the narrative by the evangelist and comment with finality on the unbelief of the Jews and serve to bring the first half of the Gospel to a close. The treachery of Judas is explained by Jesus on the basis of an Old Testament citation (13:18) as well as the unmerited nature of His rejection by the Jews (15:25).

The final three quotations pertain to the crucifixion of Jesus and serve to relate various details of the event to the fulfillment of Scripture. They thus serve to confirm that what happened at the climax of Jesus' rejection was part and parcel of God's redemptive will and plan.

Finally, we have seen that the introductory formulae give particular evidence of the careful incorporation of these quotations into the Gospel by the evangelist. The fact that the term ἡ γραφή is preponderantly associated with the quotations in the latter half of the Gospel, and

the uniform use of ἵνα πληρωθῇ with every quotation from 12:38 onward, but never prior, must be deliberate and imposes a certain schema upon the Gospel. (Prior to 12:38 the phrase ἐστὶν γεγραμμένον is included in every introductory formulae except 1:23.) John's emphasis is that Jesus' 'hour' to die and rise again is determined by the redemptive purpose of God revealed in Scripture. Thus the individual Scripture passages which point to such a Messianic mission are 'fulfilled'--reach their goal--when the 'hour' comes for Jesus to die and rise again.

Form Appropriate to Context

In the third place, while there is no single text tradition which John quotes consistently, nonetheless there is a certain thread of consistency: the form of the quotation is appropriate to the context in which it is used. This may be variously demonstrated.

It would be difficult to charge John with ever violating the intent of the Masoretic Text and we can perhaps accord this text a certain priority. Thus in two places where the Septuagint does not accurately convey the meaning of the Masoretic Text, yet where the significance of the citation for its Johannine context demands it, John apparently renders directly from the Hebrew using his own vocabulary (13:18; 19:37). There is one significant case where John appears to read the Septuagint B' against the Masoretic Text (2:17). But, as noted, the Greek future is a possible

rendering of the Hebrew perfect; there is also a question as to whether the Septuagint B' may not reflect a later text which has been edited in the interest of Christian apologetic. The significant factor is that John's reading, from whatever source, does not violate the meaning of the Masoretic Text and best fits the context of his Gospel.

Again we note that John is concerned for verbal exactness largely where it is required by his context. Therefore in 19:24 he quotes the Septuagint verbatim and includes both members of the Hebrew parallelism. Yet in two other instances, where the significance lay in the content of the citation and not in the specific words, John combines the parallel into a single phrase (1:23; 12:15). In the latter, however, he conflates the citation with another Old Testament reference and/or otherwise adapts its form to his literary emphasis.

In those instances where the form of the quotation has no precedent in an existing text but is unique to John, there are several factors which may serve to account for the form used and in each case they mark it as 'Johannine.' For example, the evangelist's application of the quotation to the situation portrayed in the Gospel may be indicated by the text form that he uses. Thus the way in which Is. 54:13 is cited in 6:45 indicates that that which was prophesied by Isaiah is now happening. Again, in 12:15 the Johannine emphasis on Jesus' kingship may very well have motivated the textual peculiarities. The verb form which John uses in

19:36 is a further example of the way in which he cites a text so as to apply it to the current situation.³

The form of a citation may also be dictated by the context of the Gospel. John simply quotes that part of the text which is suitable for his needs. This would account for the omission of the references to 'ears' and 'hearing' from the citation in 12:40. This same passage also exhibits clearly the factor previously mentioned. John cites interpretively; that is, he reproduces the sense of the Hebrew but in a way that makes clear that what God commanded the prophet has now most decisively taken place. Then there are other unique readings which may simply be the result of the evangelist's literary style and vocabulary. This, for example, is the most natural explanation of the enigmatic $\tau\rho\acute{\omega}\gamma\omega$ of 13:18.

Authentic Material

Fourthly, this study of the Old Testament citations in the Gospel according to John has, in a number of ways, served to reinforce confidence in the historical reliability of the Gospel. As Dodd has pointed out, the use of a citation is a rather certain indication that the incident to which it refers has indeed happened. The citations are adduced in explanation of attested facts which of themselves appear to

³2:17 may also be an example of this.

run contrary to normal expectation or understanding.⁴ A specific example from John might be the rejection of Jesus, the Messiah, by the Jews and His betrayal by one of the Twelve. This can only be explained on the basis of Old Testament Scripture. Or again, the use of quotations in chapter 19 undergirds the historical veracity of the incidents mentioned in connection with them.

This would be true, however, of citations connected with events in any one of the four Gospels. More specifically, this study has provided several indications pointing to the fact that the evangelist has faithfully preserved authentic material coming from Jesus.⁵

The way in which John records the quotations attributed to Jesus gives subtle but clear indication of this. We note

⁴Thus C. H. Dodd notes that New Testament writers turn to Old Testament citations "to find an explanation for attested facts, many of which appeared to run counter to their inherited beliefs and even counter to the scriptures as they were currently understood. The facts themselves exerted pressure upon their understanding of prophecy and fulfillment, and dictated the selection of testimonies. . . . The important thing for our present purpose is this: where the narrative is intimately related to testimonies from the Old Testament. . . .there we may be fairly sure that we are in touch with the common tradition of the Church, and not with the theological construction of some individual." Historical Tradition in the Fourth Gospel (Cambridge: The University Press, 1963), p. 49.

⁵This would argue against Freed's implication that for the Gospel to be a theological and literary composition, it is thereby somehow unhistorical. He has written: "The evidence from this study lends weight to the view that the gospel of Jn is primarily a theological and literary composition rather than a historical document." Old Testament Quotations in John, p. 129.

that the citations included in the Fourth Gospel are generally drawn from those larger units of the Old Testament which provide the bulk of quotations in the New Testament. All seven quotations introduced directly by the evangelist are among these as well as the one attributed to John the Baptist. But the quotations ascribed to Jesus do not fit the pattern. As we have seen there is a certain uniqueness to these citations. Again, only the introductory formulae of Jesus (three of the four) use $\epsilon\upsilon$ to locate the source of the citation, perhaps a reflection of the Semitic ל .

Two of the quotations occur in contexts where the dialogue of Jesus with the Jews is quite 'rabbinic' in character. The rabbinic 'midrash' of chapter 6, and the method of argumentation employed in chapter 10 are very natural and in keeping with a genuine, and not contrived, historical situation. And on two occasions Jesus alone introduces citations in such a way as to rivet the Old Testament upon the Jews as 'their' Law.

The fact that only in John's Gospel does John the Baptist himself quote from Is. 40 to explain his mission, and that only in this one instance does the identifying formula follow the citation, may be one more subtle indication of John's fidelity in transmitting his material. The facts, therefore, indicate that the usage and citations attributed to others in the Fourth Gospel are not the free creations of the evangelist. They are authentic and have been incorporated by the evangelist into the framework of his Gospel.

No 'School'

Finally, this study has found no evidence of any Johannine 'school' of Biblical exegesis.⁶ Great literature is never the creation of a committee or a 'school,' and the Fourth Gospel is great literature. Furthermore, as has been clearly demonstrated, the Old Testament quotations are integral to the Gospel. The deliberate selection and incorporation of these quotations into the Gospel can only be the work of the author. The use of these citations as well as their form serve his literary purposes and bear the stamp of his individuality and style throughout. These quotations may indeed be "the fruit of scholarly treatment of written O.T. texts,"⁷ but the treatment is that of John, not of a hypothetical 'school.'

⁶This is contrary to Krister Stendahl, among others. We note his comments: "On the whole John's way of quoting the O.T. is consistent in its inconsistency. . . This is exactly what might be expected in a gospel which developed in the School of St. John, a school where the Scriptures were studied and meditated upon in the light of the preaching, teaching and debating in which the church was involved. Compared with the formula quotations of Matthew, those in the Fourth Gospel are less elaborate; but the Ephesian school possessed and used the authority to produce a translation of their own. To them this was more natural than the use of the text in which the synoptic tradition took refuge as a matter of course." The School of St. Matthew and Its Use of the Old Testament (Lund: C. W. K. Gleerup, 1954), p. 163.

⁷Ibid.

APPENDIX

1 Heart

MT

הַיָּהּ מִיְּהִי בְּלִי גִבּוֹרִים

LXX ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου

3' Eyes

MT

גִּבּוֹרִים מִיְּהִי בְּלִי

LXX μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς

4 Turn

MT

וְשִׁבְּ

LXX καὶ ἐπιστρέψωσιν

3 Eyes

John τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς

3' Eyes
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς

4 Turn

καὶ στραφῶσιν

2 Ears

וְשָׁמְעוּ בְּאָזְנוֹתָם

καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν

2' Ears

וְשָׁמְעוּ בְּאָזְנוֹתָם

καὶ τοῖς ὠσὶν ἀκούσωσιν

5 Heal

וְשָׁמְעוּ בְּאָזְנוֹתָם

καὶ ἰάσομαι αὐτούς

1 Heart

καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν

1' Heart

καὶ νοήσωσιν τῇ καρδίᾳ

5 Heal

καὶ ἰάσομαι αὐτούς

3 Eyes

וְשָׁמְעוּ בְּאָזְנוֹתָם

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν

1' Heart

וְשָׁמְעוּ בְּאָזְנוֹתָם

καὶ τῇ καρδίᾳ συνῶσιν

Pattern: 1 2 3 3' 2' 1' 4 5

Pattern: 3 1 3' 1' 4 5

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