

AN EXAMINATION OF SELECTED USES OF THE PSALMS OF DAVID IN JOHN
AND ACTS IN LIGHT OF TRADITIONAL TYPOLOGY

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Doctor of Philosophy

by
Donald Lee Schmidt Jr.

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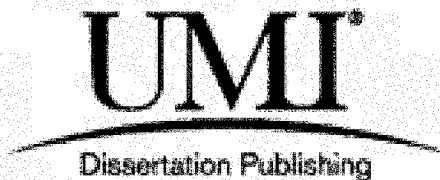
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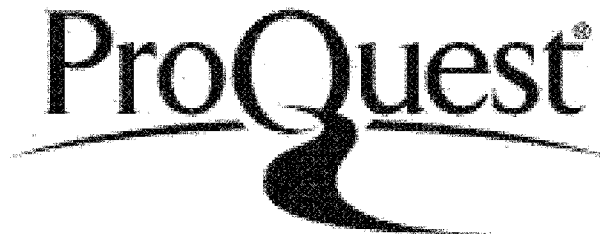


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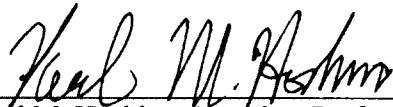
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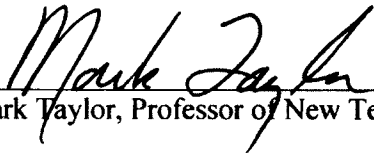
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**AN EXAMINATION OF SELECTED USES OF THE PSALMS OF DAVID IN JOHN
AND ACTS IN LIGHT OF TRADITIONAL TYPOLOGY**

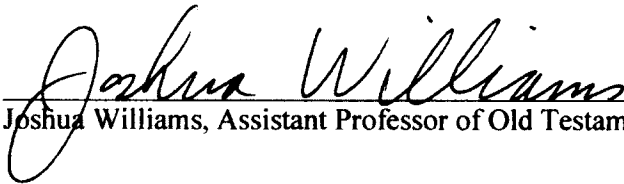
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To Melody,

my beautiful bride, my love

and in memory of my brother, Jonathan,

who sacrificed his life in the line of duty

ABSTRACT

AN EXAMINATION OF SELECTED USES OF THE PSALMS OF DAVID IN JOHN AND ACTS IN LIGHT OF TRADITIONAL TYPOLOGY

This dissertation argues that prophetic David typology best explains the application of the Psalms quotations to the specific events of Jesus' passion, resurrection, and exaltation in select passages in John and Acts. Collectively, Jesus (John 13:18/Ps 41:9; 15:25/Ps 69:4), John (John 19:24/Ps 22:18; 19:28/Ps 69:21), and Peter (Acts 1:20/Pss 69:25; 109:8; 2:25-28/Ps 16:8-11; 2:34-35/Ps 110:1; 4:25-26/Ps 2:1-2) show that OT Psalms texts relating events about David in their original contexts provide prophetic patterns, which predict corresponding but climactic NT realities fulfilled in Jesus and the events of his passion. As the one who fulfills the prophetic David typology, John and Luke each present portraits of Jesus as the promised Davidic King, the New and Greater David.

Chapter 1 introduces the thesis, surveys the relevant background literature, and explains the methodology for accomplishing the chapter goals.

Chapter 2 clarifies the traditional, prophetic view of typology over against the modern analogical view. This chapter also delineates the common principles used in the exegetical analysis of possible cases of NT typology.

Chapter 3 discusses some of the important biblical and historical evidences that support understanding biblical typology according to a prophetic sense.

Chapter 4 examines four passages in the FG where John appropriates

quotations from the Psalms of David in fulfillment formulae to provide the OT rationale for the specific events of Jesus' suffering and death. Analysis of these NT passages indicates that prophetic David typology accounts most accurately for the way John understands the Psalms in connection to Jesus.

Chapter 5 examines four passages in Acts where Luke appropriates quotations from the Psalms of David to provide the OT rationale for the specific events of Jesus' suffering, resurrection, and exaltation. Analysis of these NT passages indicates that prophetic David typology accounts most accurately for the way Luke uses the Psalms in connection to Jesus.

Chapter 6 summarizes the main points of chapters 1-5 and highlights the implications of this current project.

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LIST OF ABBREVIATIONS

AB	Anchor Bible
ACNT	Augsburg Commentary on the New Testament
<i>AGJU</i>	<i>Arbeiten zur Geschichte des antiken Judentums und des Urchristentums</i>
ANTC	Abingdon New Testament Commentaries
BBC	Broadman Bible Commentary
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BDAG	W. Bauer, F. W. Danker, W. F. Arndt, and F. W. Gingrich, <i>Greek-English Lexicon of the New Testament</i> , 3 rd ed.
BDB	F. Brown, S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i>
BDF	F. Blass, A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament</i>
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
BNTC	Black's New Testament Commentaries
<i>BR</i>	<i>Biblical Research</i>
BS	Biblical Series
<i>BSac</i>	<i>Bibliotheca sacra</i>
BTNT	Biblical Theology of the New Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
CBC	Cambridge Bible Commentary
CBET	Contributions to Biblical Exegesis and Theology

<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CNTUOT	Commentary on the New Testament Use of the Old Testament
<i>CQR</i>	<i>Church Quarterly Review</i>
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTM</i>	<i>Concordia Theological Monthly</i>
<i>DBI</i>	<i>Dictionary of Biblical Imagery</i>
<i>DJG</i>	<i>Dictionary of Jesus and the Gospels</i>
<i>DOTP</i>	<i>Dictionary of the Old Testament Prophets</i>
<i>DOTWPW</i>	<i>Dictionary of the Old Testament: Wisdom, Poetry, & Writings</i>
<i>DSD</i>	<i>Dead Sea Discoveries</i>
<i>DTIB</i>	<i>Dictionary for Theological Interpretation of the Bible</i>
EBC	The Expositor's Bible Commentary
ECB	The Evangelical Commentary on the Bible
<i>EDNT</i>	<i>Exegetical Dictionary of the New Testament</i>
<i>EJT</i>	<i>European Journal of Theology</i>
ESV	English Standard Version
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ExpTim</i>	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
FG	Fourth Gospel
GNT	Grundrisse zum Neuen Testament
GNTE	Guides to New Testament Exegesis
<i>GTJ</i>	<i>Grace Theological Journal</i>
<i>HALOT</i>	L. Koehler, W. Baumgartner, and J. J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i>

HCSB	Holman Christian Standard Bible
HNT	Handbuch zum Neuen Testament
ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
<i>ISBE</i>	<i>International Standard Bible Encyclopedia</i>
IVPNTCS	IVP New Testament Commentary Series
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KEL	Kregel Exegetical Library
LD	Lectio divina
Louw-Nida	J. P. Louw and E. A. Nida, <i>Greek-English Lexicon of the New Testament</i>
LXX	Septuagint
MNTC	Moffatt New Testament Commentary
MT	Masoretic Text
NAC	New American Commentary
NASB	New American Standard Bible
NCB	New Clarendon Bible
NCBC	New Century Bible Commentary
<i>NDT</i>	<i>New Dictionary of Theology</i>
NIBC	New International Biblical Commentary

NICNT	New International Commentary on the New Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i>
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NIVAC	NIV Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NTD	Das Neue Testament Deutsch
<i>NTS</i>	<i>New Testament Studies</i>
PNTC	Pillar New Testament Commentary
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevExp</i>	Review and Expositor
<i>RevScRel</i>	<i>Revue des sciences religieuses</i>
<i>RHPR</i>	<i>Revue d'histoire et de philosophie religieuses</i>
RSV	Revised Standard Version
<i>RTR</i>	<i>Reformed Theological Review</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBS	Stuttgarter Biblestudien
SBT	Studies in Biblical Theology
<i>ScEs</i>	<i>Science et esprit</i>
<i>SK</i>	<i>Skrif en kerk</i>
SNT	Studien zum Neuen Testament
SP	Sacra pagina
SPHS	Scholars Press Homage Series
SSEJC	Studies in Scripture in Early Judaism and Christianity

<i>SSEJC</i>	<i>Studies in Scripture in Early Judaism and Christianity</i>
<i>SubBi</i>	<i>Subsidia biblica</i>
<i>SwJT</i>	<i>Southwestern Journal of Theology</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
THOTC	Two Horizons Old Testament Commentary
<i>ThTo</i>	<i>Theology Today</i>
<i>TJ</i>	<i>Trinity Journal</i>
TKNT	Theologischer Kommentar zum Neuen Testament
<i>TLNT</i>	<i>Theological Lexicon of the New Testament</i>
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
<i>TWNT</i>	<i>Theologisches Wörterbuch zum Neuen Testament,</i>
<i>TWOT</i>	<i>Theological Wordbook of the Old Testament</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS ^{4th}	<i>The Greek New Testament.</i> United Bible Societies, 4 th rev. ed.
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>WW</i>	<i>Word & World</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
ZPBD	<i>Zondervan Pictorial Bible Dictionary</i>

PREFACE

This work is not something I could have accomplished by myself. So many people graciously invested into me to help me succeed in this academic calling. To those who helped me in this process, a deep gratitude resides in my heart for each of them.

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McArthur; my Pastor, Dr. Johnny Hunt; Greg and Stephanie Moss; Andrew and Corban Crain; Fred and Andra Evans; Charles and Linda Ince; Albert White; Brian and Karen Mills; Eric and Katie Fuller; Ryan Burgess; Carolyn Finch; Kim and Stacey Herrington; Walter and Pat Marvel; Donna Aycock; Robert and Pauline Johnson; Roy and Barbara Wilson; David and Loreen Fields; Derek and Jorjan Ruonovar; Billy and Mary Hardie; Wayne and Janet Schmidt; David Schmidt; John and Jodi Rutherford; Walter and Joann Vandiver; Norman and Peggy Williams; Southcliff Baptist Men's SS Class; Black Oak Baptist; Ron Jackson of Parson's Pantry, Inc.).

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Above all, my Lord and Savior, Jesus Christ, deserves the most recognition. All that I needed, His hands provided! His faithfulness has been great. Thank You, Lord, for calling me to this work, which has taught me how better to love you with all my heart and mind. May You continue to increase, while I decrease (John 3:30)!

Donald L. Schmidt Jr.
Woodstock, GA
December 2014

CHAPTER 1 INTRODUCTION

The New Testament (NT) use of the Old Testament (OT) is a subject that has received much attention in recent years within NT scholarship.¹ Amidst all the treatments in this subject area, a lack of clarity presently surrounds the particular discussion of the typological use of the OT in the NT. This lack of clarity stems in large part from a renewed interest in typology in recent years that has introduced "newer varieties of typology," which differ from the traditional, prophetic understanding of the concept.² Against these newer varieties of typology, however, the traditional, prophetic understanding of typology seems to be the hermeneutical axiom that explains best the use of various Psalms quotations in John and in Acts.

¹For example, see G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012); G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker Books, 1994); G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007); Kenneth Berding and Jonathan Lunde, eds., *Three Views on the New Testament Use of the Old Testament*, Counterpoints Series. Bible & Theology (Grand Rapids: Zondervan, 2008); D. A. Carson and H. G. M. Williamson, eds., *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars* (Cambridge: Cambridge University Press, 1988); James M. Efrd, ed., *The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring* (Durham: Duke University Press, 1972); E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research* (n.p.: J. C. B. Mohr [Paul Siebeck], 1991; reprint, Grand Rapids: Baker Book House, 1992); Craig A. Evans and W. Richard Stegner, eds., *The Gospels and the Scriptures of Israel*, JSNTSup 104. SSEJC 3 (Sheffield, England: Sheffield Academic Press, 1994); Stanley E. Porter, ed., *Hearing the Old Testament in the New Testament* (Grand Rapids: Eerdmans, 2006).

²G. P. Hugenberger, "Introductory Notes on Typology," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 331-33. For other works noting the differing kinds of typology, see also David L. Baker, *Two Testaments, One Bible: A Study of the Theological Relationships Between the Old & New Testaments*, rev. ed. (Downers Grove: InterVarsity Press, 1991), 180ff; Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John* (Eugene, OR: Wipf & Stock, 2006), 18-32.

Thesis

The purpose of this dissertation is to demonstrate that the application of Psalms quotations to Jesus and his passion in select chapters in John (i.e., 13:18; 15:25; 19:24, 28) and in Acts (i.e., 1:20; 2:25-28, 34-35; 4:25-26) can be best explained in terms of traditional typology, which is the classical view that takes seriously the element of prophecy.³ The Psalms references in each of these passages are Psalms of David, which establish clear points of connection between David and Jesus and, thus, suggest a typological relationship between them. Furthermore, prophetic language appears with each of these Psalms references, thus, suggesting that these Psalms texts were understood to be the fulfillments of prophecies. When all evidence is considered, the thesis of this dissertation argues that David typology in the traditional, prophetic sense accounts most precisely for Jesus' (John 13:18; 15:25), John's (John 19:24, 28), and Peter's (Acts 1:20; 2:25-28, 34-35; 4:25-26) application of these David Psalms to the various events of Jesus' passion in John and in Acts.

Essentially, then, this dissertation understands traditional typology to represent best the "appropriation technique"⁴ John and Luke employ in their use of the Psalms

³The Psalms references in the John passages include: (1) 13:18/Ps 41:9, (2) 15:25/Ps 69:4, (3) 19:24/Ps 22:18; (4) 19:28/Ps 69:21. Those in the Acts passages include: (1) 1:20/Ps 69:25; 109:8, (2) 2:25-28/Ps 16:8-11, (3) 2:34-35/Ps 110:1, (4) 4:25-26/Ps 2:1-2.

⁴Moo designates typology as a "direct appropriation technique" common to Jewish hermeneutics. Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield, Eng.: The Almond Press, 1983), 30-34, 76-78. By appropriation technique, Moo means the "exegesis and application" of OT texts, which are governed by core presuppositions or hermeneutical axioms. *Ibid.*, 8, 75-78. To be noted, Moo argues for typology as a "basic appropriation technique" in Jewish hermeneutics, and he contends that typology is the basic approach used in appropriating the lament Psalms to Jesus in the Gospels. *Ibid.*, 33, 298-300. Carson similarly states, "When we ask more narrowly what kind of hermeneutical axioms and appropriation techniques . . . John adopts when he cites the OT, the answers prove complex and the literature on each quotation legion. At the risk of oversimplification, the dominant approach is that of various forms of typology . . . The Davidic typology that surfaces repeatedly in the NT may well stand behind some of the Psalm quotations in the FG (2:17; 15:25; 19:24, 28)." D. A. Carson,

quotations in these focal passages. According to this typological hermeneutic, the Psalms quotations indicate that David and the experiences he describes bear theological significance in connection to Jesus, which justifies the application of David's Psalms to Jesus. That is, David and Jesus share a typological relationship. Consequently, these event-based Psalms texts show that David and his experiences prefigure in a predictive way the similar but climactic NT realities fulfilled in Jesus' life.

Exegesis is limited to these focal passages in John and in Acts for several reasons. First, they contain clear references to identifiable Psalms texts in the OT.⁵ Second, they possess prophetic language in their immediate contexts. The use of the verbs πληρώω (cf. John 13:18; 15:25; 19:24) and τελειόω (cf. John 19:28) appear to indicate clearly that John intends the Psalms references to be understood as prophetic fulfillments.⁶ Luke, likewise, uses the Psalms quotations in conjunction with language suggesting these texts bear a prophetic force.⁷ Based on the terminology, therefore, it

"John and the Johannine Epistles," in *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 249.

⁵These Psalms references are obvious in these NT contexts because (1) they all appear with some kind of scripture introductory formula and (2) they all constitute OT quotations, with the exception of an allusion in John 19:28. Even in the case of John 19:28, however, the immediate context suggests an obvious allusion to Ps 69:21.

⁶Both of these terms appear in BDAG with the possible meaning of "fulfilling" in the sense of divine prophecies and promises. See Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. and trans. William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker [BDAG], 3rd ed. (Chicago: The University of Chicago Press, 2000), s.v. "πληρώω" and "τελειόω." On πληρώω and τελειόω as likely synonyms in John, see Moo, *The Old Testament*, 383-87; C. F. D. Moule, "Fulfillment-Words in the New Testament: Use and Abuse," *NTS* 14 (1967-68): 314-15, 318.

⁷For example, Luke cites the Psalms quotations with the following prophetic language: (1) he combines πληρώω and προλέγω together in Acts 1:16, 20, (2) he speaks of τῇ ὀρισμένη βουλῇ καὶ προγνώσει τοῦ θεοῦ in Acts 2:23 (cf. 4:28), (3) he designates David as a προφήτης, who "foresaw" (προοράω) in Acts 2:30-31, and (4) he stresses that David spoke the words of the Psalms texts by the Holy Spirit (cf. Acts 1:16; 4:25).

seems that both John and Luke view these Psalms quotations as OT texts reaching prophetic fulfillments. Third, all of these Psalms quotations are referenced in connection to specific events of Jesus' passion: his betrayal (John 13:18; Acts 1:20), the world's hatred of him (John 15:25), his crucifixion and the division of his clothing (John 19:24), his thirst on the cross (John 19:28), his resurrection (Acts 2:25-28), his exaltation (Acts 2:34-35), and the conspiracy of the nations and their leaders against him (Acts 4:25-26).

Significance of this Dissertation to Scholarship

Researching the thesis of this dissertation stands to contribute to NT scholarship in several ways. First, this research offers a comparative study of John's use of the Psalms with Luke's use of the Psalms.⁸ Such a comparative study by its very nature provides more evidence to support the legitimacy of prophetic David typology as a key way the NT writers understand the Psalms of David to apply to Jesus and the realities of his gospel. Second, a typological, prophetic understanding of the Psalms in John and in Acts is not without representation in contemporary NT scholarship. The recent treatment by Yuzuru Miura on the use of the Psalms in Acts and the treatment by Douglas Moo on the use of the Psalms in the Gospels argue that a hermeneutic of prophetic David typology stands behind the application of the Psalms quotations to Jesus.⁹ Yet, their studies are marked by limitations,¹⁰ which, therefore, present an

⁸At least to this writer's knowledge, no preexisting study compares John's use of the Psalms with Luke's use of the Psalms in the focal passages being examined in this dissertation.

⁹Yuzuru Miura, *David in Luke-Acts: His Portrayal in the Light of Early Judaism*, WUNT 2. Reihe 232 (Tübingen: Mohr Siebeck, 2007); Moo, *The Old Testament*. A few commentaries understand the Psalms in a typological, prophetic way. For the Psalms in John, see e.g., D. A. Carson, *The Gospel According to John*, PNTC (Grand Rapids: Eerdmans, 1991), 470-71, 527, 611-13, 618-20. For the Psalms in Acts, see e.g., Darrell L. Bock, *Acts*, BECNT (Grand Rapids: Baker Academic 2007), 81-87, 123-38.

opportunity to substantiate further their initial claims. So, examining more closely the Psalms texts in John and in Acts will validate and also develop more clearly the prophetic David typology that both Miura and Moo see present in John's and Luke's uses of David's Psalms. Third, establishing prophetic David typology as the way in which John and Luke apply David's Psalms to Jesus will, in turn, bring to light the weaknesses of alternative explanations (e.g., direct verbal prophecy, pure analogical typology, etc.).

Fourth, Jesus taught the disciples that the Psalms predicted things about him that had to be fulfilled (cf. Luke 24:44-47). The study of the Psalms texts in John and in Acts, therefore, will help to clarify how the Psalms exactly are prophetic of him (i.e., typologically).¹¹ Fifth, several OT texts substantiate an expectation of a future David.¹² If prophetic *David* typology is the way John and Luke apply David's Psalms to Jesus, the Psalms of David, then, provide a Davidic portrait of Jesus. Thus, this research will show that in fulfilling David's Psalms, John and Luke present Jesus as the promised New David of OT expectation. Finally and importantly, this research will demonstrate that the understanding of typology in these specific NT passages bears a prophetic force. Thus, it will provide evidence that typology and prophecy coalesce, which agrees with the traditional understanding of typology that defines it as a form of biblical prophecy.

¹⁰The study by Moo is too brief to be definitive, and the study by Miura provides only a partial examination of the relevant texts. Neither study, however, develops at length the David typology in the focal passages in John and Acts.

¹¹In other words, this dissertation will show that John and Luke understood the Psalms of the focal passages to be typologically prophetic of Jesus and the events of his passion.

¹²Cf. 2 Sam 7:12-16; Pss 89:3-4, 20-21, 29, 35-37; 132:11, 17; Isa 9:7; 55:3-4; Jer 23:5-6; 30:9; Ezek 34:23-24; 37:24-25; Hosea 3:4-5.

Survey of Literature on the Psalms in the New Testament

A survey of the literature on the use of the Psalms in John and in Acts reveals the research gap that this dissertation aims potentially to fill. To establish the background for this dissertation, this survey summarizes a sample of literature on the use of the Psalms as they appear in the focal passages of John 13; 15; 19 and Acts 1; 2; 4. First, this survey discusses those works that do not advocate traditional, prophetic typology in John's and Luke's uses of the Psalms. Then, this survey evaluates those works that do argue specifically for prophetic David typology, but stand in need of further development.

Non-Typological Hermeneutical Conclusions

In 1932, Edgar McKown researched the use of the Psalms in the NT to discern the extent of their influence in the NT and upon NT ideas.¹³ McKown asserts that the hermeneutical method behind the appropriation of the Psalms in the NT is multidimensional.¹⁴ McKown explains the appeal to the Psalms in John and Acts as proof from prophecy in their appropriation to the events of Jesus' suffering and death.¹⁵

Published in 1961, Barnabas Lindars's *New Testament Apologetic* suggests several possibilities for the hermeneutic behind the Psalms in the NT.¹⁶ The Psalms as

¹³Edgar Monroe McKown, "The Influence of the Psalms upon the Ideas of the New Testament" (Ph.D. diss., Boston University, 1932), 12.

¹⁴McKown attributes the diversity of the NT writers' hermeneutical uses of the Psalms to rabbinic exegetical practices, to the need to prophetically verify gospel events, and to Jesus' unique use of the Psalms. *Ibid.*, 113-22, 263.

¹⁵*Ibid.*, 182-191, 264.

¹⁶Lindars concludes that the Psalms were used primarily for apologetic purposes, namely for "scriptural argument" and "scriptural warrant" for Jesus' identity as the Messiah. Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: The

found in the Acts 2 speech (i.e., 16, 68, and 110) concerning Jesus' resurrection and those utilized elsewhere in the NT in connection with Jesus' passion (i.e., 22, 31, 34, 41, 69, and 109) apply to him because of either a messianic prophecy, eschatological, or righteous sufferer understanding.¹⁷ Lindars clearly rejects a Davidic typological understanding of Psalms 16 and 110 in the Acts 2 speech, claiming these are instead "literal fulfillment" and not true of David.¹⁸ Typology is not considered in his discussion of the passion Psalms, nor is a Davidic connection mentioned with those Psalms.

In the updated publication of his doctoral thesis, Darrell Bock examines Luke's use of the OT in both the Gospel of Luke and Acts in order to determine its overall implications for Luke's Christology.¹⁹ One specific question Bock seeks to answer in his examination of the OT in Luke-Acts centers on Luke's hermeneutical method.²⁰ Bock's study of Luke leads him to suggest Luke's use of the OT encompasses both a prophetic and typological-prophetic hermeneutic. He does not, however, conclude that a typological-prophetic hermeneutic describes the use of the Psalms in Acts 2 and 4 (the Psalms quotations in Acts 1 are not included in the examination).²¹ Bock maintains that

Westminster Press, 1961), 33, 110.

¹⁷Ibid., 32-59, 77, 88-110.

¹⁸Ibid., 33; for comments on David, see 40-41, 45.

¹⁹Darrell L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSNTSup 12 (Sheffield: JSOT Press, 1987), 7, 11-12, 46-47.

²⁰Ibid., 46, 49-52.

²¹Ibid., 149, 155. Bock prefers to describe Luke's use of the OT as "proclamation from prophecy and pattern," arguing the term "pattern" to be more "clearly descriptive than typology, which can have various nuances which we wish to avoid." Ibid., 49-50, 149. Bock distinguishes between a typological-prophetic (i.e., pattern) usage and direct prophecy as follows: "This [typology/pattern] is a category of prophetic classification, along with direct prophecy . . . but is distinct from the latter in that the OT text does not look exclusively to a future event or figure. Rather it looks to a pattern within events that

Psalms 2, 16, and 110 are not typological fulfillments but direct prophecy fulfillments. Prophecy, as opposed to typology, better represents the hermeneutic behind the use of Psalms 16 and 110 primarily because David ultimately speaks as a prophet and speaks about Christ and not himself.²²

Donald Juel provides a section in his book, *Messianic Exegesis*, which discusses the role of the Psalms in the passion tradition. In this section, Juel does not consider typology in the connection of the Psalms to Jesus and his passion.²³ Juel argues that Messianic exegesis best explains the connection of the Psalms to Jesus' passion. Certain Psalms could be appropriated to Jesus because "from the outset the psalms were part of a tradition that narrated the death of the King of the Jews. The psalms were read as messianic—that is, as referring to the anointed King from the line of David expected at the end of the days."²⁴

Jerry Eugene Shepherd argues for a "Christo-canonical" hermeneutic as the appropriate paradigm for understanding the relationship of the Psalms to Jesus in the NT.²⁵ The implications a Christo-canonical hermeneutic has for Psalms, according to

is to culminate in a final fulfillment in light of the passage's and the OT's context of hope and deliverance." *Ibid.* 50; see also 49; 274-76.

²²*Ibid.*, 177, 179-81; 186-87; 212. Though he does not explain his change in reasoning, Bock classifies the use of Ps 16 in Acts 2 as typological-prophetic in his recent commentary on Acts. He appears to indicate that Psalm 110 functions similarly but is less clear on the issue. He also designates Psalms 69 and 109 in Acts 1 as being typological-prophetic. Bock, *Acts*, 81-87, 123-38, and 133n16.

²³He also rejects the paradigm of the righteous sufferer as sufficient because (1) Jesus is not presented in such a light in the NT and (2) this paradigm is too general to be applied to the specifics of Israel's suffering King and Christ. Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress Press, 1988), 102-03.

²⁴*Ibid.*, 116.

²⁵According to this "Christo-canonical" hermeneutic, "Christ is the Canon above the canon" so that he is both its ultimate author and Lord. Jerry Eugene Shepherd, "The Book of Psalms as the Book of

Shepherd, is that "the Psalter should be seen as a messianic reservoir."²⁶ Consequently, this means "anything in the Psalter was 'fair game' to use in reference to the person of Christ" by the NT authors.²⁷ Typological exegesis may be relevant at times according to the Christo-canonical approach, but a canonical rather than a typological hermeneutic reflects the biblical paradigm for applying the Psalms to Christ.²⁸

In his dissertation, Mark Hoffman attempts to answer the question, "How did the early Christians find Ps 22 to be meaningful in understanding the crucifixion of Jesus?"²⁹ In his review of modern scholarship, Hoffman makes clear that he rejects proposals for understanding the interpretation of Psalm 22 in the NT along the lines of messianic prophecy, typological fulfillment, or the Righteous Sufferer motif.³⁰ Concerning typology specifically, Hoffman states, "I, however, am not convinced that any typological interpretation is sufficient to account for the early Christian application of Ps 22 to Jesus."³¹ Psalm 22, according to Hoffman, was most likely read as a Messianic Psalm and applied to Jesus on this basis.³²

David in the Fourth Gospel provides one of the most detailed analyses on the

Christ: A Christo-Canonical Approach to the Book of Psalms" (Ph.D. diss., Westminster Theological Seminary, 1995), 275-76, 376-77, 384-85.

²⁶Ibid., 593.

²⁷Ibid., 593.

²⁸Ibid., 378-81.

²⁹Mark George Vitalis Hoffman, "Psalm 22 (LXX 21) and the Crucifixion of Jesus" (Ph.D. diss., Yale University, 1996), 2.

³⁰Ibid., 12-28.

³¹Ibid., 24.

³²Ibid., 322-23, 438-47.

use of the Psalms in the Gospel of John. In this work, Daly-Denton concentrates specifically on the Psalms in John to show that there is a Davidic-motif applied to Jesus in this Gospel.³³ Daly-Denton concludes that the Psalms of David in both citations and allusions along with other biblical material in John work together to present David functioning paradigmatically of Jesus.³⁴ Daly-Denton classifies the Psalms in John as either functioning prophetically of Jesus' passion circumstances or in a revelatory way of His true identity.³⁵ Typology and corresponding language do appear throughout the book at various points in her argument for specific David/Jesus connections. One of the glaring weaknesses of this project, however, centers on Daly-Denton's failure to clarify what she understands typology really to be. In her conclusion, she states that David is "an important paradigm for the Johannine portrayal of Jesus."³⁶ She further concludes, "The genre of the psalms formally cited as fulfilled in the events of 'the hour,' Pss [68]69, [40]41, 21[22] and [33]34 . . . allows the Evangelist to present passages from them as prophetic anticipations of what would actually happen to Jesus . . ."³⁷ Even though Daly-Denton uses the language of "prophetic anticipations" concerning the way David's Psalms apply to Jesus' passion events, this does not appear to equate to a traditional, prophetic view of typology. Daly-Denton appears to indicate that the use of the Psalms in John is

³³Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000), 5-8.

³⁴*Ibid.*, 289, 314-15, 319.

³⁵*Ibid.*, 188, 241-42, 321-22.

³⁶*Ibid.*, 319. She adds that in the FG John presents Jesus as "the fulfillment of so many different scriptural 'types' or motifs." *Ibid.* The fact that typology is not given more attention in the conclusion raises questions on how important it is to John's underlying hermeneutic.

³⁷*Ibid.*, 321.

mostly a literary device because John employs them in the "re-working of Jesus," whereby the compilation produces a "purely literary construct."³⁸

The key to John's use of the Psalms, according to Steven Nash, rests upon the work of J. H. Eaton, who argues for a royal interpretation of the Psalms.³⁹ According to this notion, the NT writers understood the Psalms to be "royal" (i.e., centrally concerned with Israel's king), which allowed for an eventual messianic interpretation of the Psalms in their application to Jesus.⁴⁰ Nash concludes, therefore, that John follows this line of messianic interpretation, quoting and alluding to the Psalms in order to show the sufferings of the Messiah to be in accordance with the OT Scriptures.⁴¹

In sum, the above survey of literature yields a diverse group of hermeneutical conclusions on the use of the Psalms in the passages relevant to this dissertation. Notably, the possibility of a typological, prophetic hermeneutic is discussed minimally and does not factor into the hermeneutical conclusions in any determinative manner.

Typological Hermeneutical Conclusions

Douglas Moo gives significant consideration to the use of the Psalms in the NT in his work, *The Old Testament in the Gospel Passion Narratives*.⁴² He restricts his

³⁸Ibid., 320. For more discussion of literary considerations, see pages 8-9, 110-12, and 317-18. Indeed, much of Daly-Denton's background research is useful for further studies of the Psalms in John and their Davidic connections to Jesus. Her final analysis, however, does not contend for a traditional typological framework in understanding the application of the Psalms to Jesus.

³⁹Steven Boyd Nash, "Kingship and the Psalms in the Fourth Gospel" (Ph.D. diss., Westminster Theological Seminary, 2000), 45-52.

⁴⁰Ibid., 41, 46, 52.

⁴¹Ibid., 206-07.

⁴²In addition to the Psalms texts, Moo also considers the NT's use of texts from Isaiah, Zechariah, and other miscellaneous OT passages.

overall study to the four Gospels and is primarily concerned with answering the hermeneutical question behind OT texts that are connected to Jesus' passion.⁴³ His chapter on the lament Psalms is approximately 76 pages in length, and the hermeneutical conclusion he reaches is beneficial for this dissertation's interest in the use of the Psalms quotations in John. Specifically, Moo contends that David typology, rather than messianic prophecy, is the most "probable" explanation of the relationship the Gospel writers made of the lament Psalms to Jesus' sufferings.⁴⁴

He suggests that typological correspondence with David's sufferings is what "legitimizes the transfer of language" from the Psalms to Jesus.⁴⁵ Most notably, Moo puts forth that this Davidic typology possesses some element of predictiveness.⁴⁶ According to Moo, the Psalms references were in some way "anticipatory of the sufferings of Christ," and in some of the texts David "looks beyond his immediate circumstances to the promised Son."⁴⁷ While Moo advocates an approach of prophetic

⁴³Moo, *The Old Testament*, 3-4.

⁴⁴*Ibid.*, 289-300.

⁴⁵*Ibid.*, 300. Moo suggests the David/Jesus typology based on the following reasons: (1) the comparison of Jesus' life with the psalmist's life, (2) David's authorship of the Psalms, (3) David's betrayal situation by Ahithophel, which corresponds to Judas' betrayal, (4) Jesus' title as "Son of David" and its Christological understanding, and (5) reoccurring Davidic motifs throughout the Gospels. *Ibid.*, 298-300.

⁴⁶*Ibid.*, 298-99. Just exactly how "prophetic" Moo holds typology to be is not always clear. For example, in chapter one on "The Hermeneutics of Late Judaism," Moo discusses typology in general, stating, "Typology is fundamentally retrospective; there is no attempt to assert that the original text had any forward-looking element at all." *Ibid.*, 31; also see, 30-34. Yet, in his discussion of the Psalms, Moo relates that typology "is construed with an eschatological, forward-looking time line," so that past events point forward the events of the last days. *Ibid.*, 299. He further adds that an eschatological dimension of certain Psalms leaves them "possessing semi-predictive elements." *Ibid.*, 299. By these two statements, Moo affirms that the David typology of the Psalms in the Gospels is to some degree predictive of the events of Jesus' passion. Admittedly, there appears to be some inconsistency in Moo's presentation of typology. But, his argument still implies that the David/Jesus typology is prophetic in some sense.

⁴⁷*Ibid.*, 300.

David typology, his assertions are not without certain limitations in regards to this research project.

First, the Psalms quotations in John are not given the adequate attention they deserve. Only about 13 total pages concentrate on the Psalms quotations of John 13, 15, and 19.⁴⁸ So, before more definitive claims can be made about the use of these Psalms quotations in John, they need to be examined in more detail. Second, David typology receives minimal treatment within the overall chapter (about two pages at the most). The reader is left wondering what correlations are being made exactly in the typology between David and Jesus. These correlations can be presented more clearly to substantiate further the Davidic typology Moo sees present in these Johannine contexts. Finally, Moo does not emphasize adequately in his discussion of the texts the role πληρώω and τελειώω play in the introductory formulas to John's Psalms quotations.⁴⁹ These terms are significant because they denote the idea of prophetic fulfillment for the David Psalms texts, which describe events in their original contexts. This fulfillment terminology, thus, identifies a prophetic force to the David typology. Consequently, this prophetic fulfillment language needs to be considered more closely in the assessment of how the Psalms texts function in John to indicate a prophetic force to the David typology.

Yuzuru Miura reaches a hermeneutical conclusion similar to that of Moo in the revised version of his doctoral thesis, *David in Luke-Acts: His Portrayal in the Light of*

⁴⁸This brevity of treatment stems from the broader focus of Moo's study on the allusions and quotations of the Psalms as they appear not only in John but in all four Gospels.

⁴⁹Moo does provide some helpful information on πληρώω in the concluding chapter of his study. *Ibid.*, 383-87. What is lacking, however, is a more integrated understanding of what this prophetic language means for the David typology in the FG.

Early Judaism. Miura maintains that the Psalms quotations in Acts are best explained in terms of prophetic David typology. His analysis of the Psalms quotations in Acts 1, 2, and 4 is of most relevance to this project.

Miura recognizes a shortfall in previous studies of David in the Lukan corpus. These previous studies have centered so much on the Davidic Messiah theme that the fuller portrayal of the David and Jesus relationship has been neglected in Luke's writings.⁵⁰ Miura argues, therefore, that the relationship between David and Jesus needs to be explored not only from the genealogical aspect (as in previous studies) but also from the possibility of the typological as well. His major research objective, then, is to examine all of Luke's references to David in order to see if legitimate evidence establishes a David/Jesus typology in Luke-Acts.⁵¹ This research effort requires two main divisions for Miura's thesis. In the first division, he studies the portraits of David in the OT and early Judaism, trying to discover if there was a first century precedent for a Messianic-Davidic typology.⁵² In the second division, Miura begins his NT study of David in Acts and then transitions to the Gospel of Luke.⁵³ He primarily investigates the typological relationship between David and Jesus in Luke and Acts, but he also gives some attention to the genealogical relationship.

What is the fruit of Miura's labor? First, Miura discovers that Davidic

⁵⁰Miura, *David in Luke-Acts*, 2-6.

⁵¹*Ibid.*, 5-6.

⁵²*Ibid.*, 6-10. This is an important first step, because his findings will allow him to compare the perception of David in first-century Jewish literature with the findings in his second division.

⁵³The reasoning behind this order of study is Miura's contention that the David-Jesus typology finds clearer expression in Acts. Consequently, beginning the study with Acts will illuminate better the picture of David in the Gospel. *Ibid.*, 10-11.

messianism "is well attested in the Jewish writings in the first centuries BCE and CE."⁵⁴ Second, Miura establishes not only a genealogical but also a clear emphasis upon the typological relationship between David and Jesus in Luke-Acts.⁵⁵ How Miura characterizes the function of the Psalms quotations in Acts 1, 2, and 4 supports the contention of this present thesis. Miura writes, "We insist that early Christian use of the psalms in Acts 1; 2; and 4 is *consistently* [emphasis original] typological-prophetic."⁵⁶ Concerning what typological-prophetic means, Miura explains, "The point is to recognize patterns in events between David and Jesus so that the former figure is prophetic of the latter in early Christian interpretation of the Psalms."⁵⁷

If Miura has already made a case that the Psalms quotations in Acts 1, 2, and 4 function in terms of prophetic David typology, why examine them again in this present dissertation? Further examination is necessary because Miura's research contains a few weaknesses. One weakness concerns his brief explanation of the typological-prophetic method of interpretation that is so central to his thesis.⁵⁸ Such brevity leaves the reader unclear on the exact nature of prophetic typology and, thus, the significance of David and

⁵⁴Ibid., 137. Davidic messianism depicted both the genealogical and typological relationships between David and the future Messiah. Thus, there was the expectation that the coming Messiah would be a David-like figure, an eschatological David because the historical David was believed to be paradigmatic of a greater David to come. Ibid., 132-37. This discovery is relevant because it shows the typological relationship between David and the Messiah was already present in the NT era. Miura, therefore, sees reason to find Jesus being presented in Luke-Acts not only in genealogical but also typological relation to David.

⁵⁵Ibid., 239-41.

⁵⁶Ibid., 150; see also 154, 160, 174.

⁵⁷Ibid., 149-50.

⁵⁸Miura briefly defines the label typological-prophetic, referring his readers to Bock for a more developed definition of the concept. Ibid., 149-50, 149n40.

Jesus' typological relationship. A second weakness is that Miura's examination of the focal passages is too partial at points. That is, he does not give a detailed explanation on the typological parallels between David and Jesus nor does he highlight adequately all the textual evidence that supports a prophetic understanding of the David typology in each NT context. By addressing these foregoing weaknesses in Miura's work, this dissertation will clarify better the hermeneutic of prophetic David typology that stands behind Luke's use of David's Psalms and, thus, strengthen Miura's initial thesis.

In sum, the works by Moo and Miura lay an invaluable foundation for this research project. Specifically, they argue that David typology in a prophetic sense is the most probable way John (Moo) and Luke (Miura) apply David's Psalms to Jesus in the FG and in Acts, respectively. Since their works are marked by certain limitations, however, there is warrant to reexamine the use of the Psalms quotations in John 13, 15, and 19 and Acts 1, 2, and 4 in order to present a clearer and stronger case that prophetic David typology best explains how these originally Davidic Psalms texts can legitimately provide the biblical rationale for specific events in Jesus' passion.

Methodology

The method of this dissertation does not depend on the employment of a specific, critical method for the study of the NT. Rather, the method of this dissertation basically involves several steps that will accomplish the goals for chapters 2-5. The collective aim of all the steps will be to show that traditional prophetic typology that is specifically Davidic in focus is the hermeneutic with the most explanatory power behind the use of the Psalms quotations in John 13, 15, and 19 and Acts 1, 2, and 4.

Steps for Chapters 2-3

Chapter two clarifies the understanding of the traditional view of typology by (1) defining, describing, and illustrating the concept in detail, (2) distinguishing it from the modern analogical view of typology, and (3) delineating common principles for its exegetical controls.⁵⁹ Chapter three considers two categories of evidence to show why the traditional, prophetic view of typology seems to accord more faithfully with the biblical concept. The first kind of evidence is biblical in nature and includes (1) Jesus' teachings and examples, (2) typology in the Epistle of Hebrews, (3) NT "fulfillment" language, (4) hermeneutical τύπος language,⁶⁰ and (5) the OT basis of typology. The second kind of evidence is historical in nature. Here, the focus concerns the pre-critical understanding of typology espoused by several of the Church Fathers and by the Reformers, John Calvin and Martin Luther. Historical evidence from pre-critical times serves to demonstrate that typology was recognized in earlier eras as a form of prophecy.

Steps for Chapters 4-5

Chapters four and five constitute the heart of this dissertation, analyzing the Psalms quotations in John and Acts, respectively. They follow a similar approach in the exegetical analysis of each Psalm quotation.⁶¹ For each quotation, a short discussion will

⁵⁹Concerning this last item, a point of clarification is necessary. This dissertation is not attempting to delineate a typological methodology for the NT. It only identifies and summarizes core principles that scholarship has previously recognized as helpful for evaluating whether a possible typological use of the OT is present in the NT.

⁶⁰The meaning of τύπος and other relevant language for understanding NT typology will be limited and restricted to an examination of these terms as they are found only in the NT.

⁶¹The exegetical analysis of each Psalm quotation incorporates the principles for discerning typology, which are identified below in chapter 2.

be given to establishing its proper OT reference. Second, the broader and immediate literary contexts where each Psalm quotation appears in John and in Acts will be summarized. Third, each Psalm quotation will be examined to demonstrate that it is a Davidic, event-based Psalm text (i.e., a Psalm written by David, which describes an event specific to him in its original context).⁶² Fourth, the typological relationship the Psalm text establishes between David and Jesus will be discussed in detail, highlighting the notable correspondences between them and their similar life events. Fifth, the textual evidence indicating a prophetic force to the David typology in each context will be examined.⁶³

Plan for the Study

The next chapter lays the foundation for a proper understanding of traditional, prophetic typology. Chapter three presents a brief overview of the relevant biblical and historical evidence that supports the prophetic understanding of typology. Chapters four and five are the crux of the research and exegetical analysis. Chapter four analyzes the Psalms quotations in John 13, 15, and 19, and chapter five analyzes those in Acts 1, 2, and 4. These two chapters demonstrate why a traditional, prophetic view of David typology has the most explanatory power in John's and Luke's uses of the Psalms. Chapter six summarizes the prior chapters and highlights the significance of the research findings.

⁶²A full exegesis, however, of the various Psalms quoted is unnecessary for the purposes of this study. Instead, exegesis will be limited specifically to the quotations, while the larger contexts of the various Psalms will only be summarized as needed.

⁶³Concerning specific "fulfillment" terminology (i.e., πληρόω and τελειόω) and other NT language appearing to indicate prophetic fulfillment, analysis of these terms will be restricted to the meanings as derived from the NT.

CHAPTER 2 A CLARIFICATION OF THE TRADITIONAL VIEW OF TYPOLOGY

This chapter aims to present a clear understanding of the traditional view of typology. Three main sections structure this chapter in this aim. In the first section, discussion focuses initially upon defining traditional typology and describing its major tenets. Then, a NT example of typology follows to help illustrate the concept. In the second section, a brief summary of the modern analogical view of typology is given in order to show how it diverges from the traditional view. In the last section, discussion centers on the principles commonly used for discerning instances of NT typological interpretation.

Traditional Typology: Definition, Description, and Illustration

Interest in typology has fluctuated from the Patristic to the modern era.¹ The

¹For a detailed survey of the historical figures and their works which shaped the understanding and direction of typological studies from the Patristic era up to the latter part of the twentieth century, see Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Τύπος Structures*, Andrews University Seminary Doctoral Dissertation Series, vol. 2 (Berrien Springs, MI: Andrews University Press, 1981), 15-92; Patrick Fairbairn, *Typology of Scripture: Two Volumes in One* (New York: Funk & Wagnalls, 1900; reprint, Grand Rapids: Kregel, 1989), 1:1-41. No single factor is responsible for the ebb and flow of attention which has characterized typology studies in academic literature throughout the years. Lampe, however, identifies the emergence of historical critical study as the predominate factor, which led to the typological method of interpretation having "very little importance or significance for the modern reader" in comparison to the importance it held for medieval and early Christian interpreters. G. W. H. Lampe, "The Reasonableness of Typology," in *Essays on Typology*, Studies in Biblical Typology (Naperville, IL: Alec R. Allenson 1957), 16; see 14-17. Because historical criticism undermined the conception of the unity of Scripture, Lampe says that this ultimately resulted in the "consequent discrediting of the typological and prophetic exegesis familiar to so many generations of Christians." *Ibid.*, 17. See also G. R. Osborne, "Type; Typology," in *ISBE*, ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1988), 4:930-32; Gerhard Von Rad, "Typological Interpretation of the Old Testament," in *Essays on Old Testament Hermeneutics*, ed. Claus Westermann (Richmond: John Knox, 1963), 22.

current state of affairs evidences ongoing interest in the subject in NT scholarship.² The publications by Hoskins, Le Donne, and Ostmeyer are a few examples of recent monographs evidencing this interest.³ But, when reading some of the more recent literature on typology, one often observes a use of the term without clear explanation and a use of the term with differing meanings. The following section, therefore, attempts to circumvent any misunderstanding in this dissertation by supplying a clear definition and description of the typology central to this thesis: traditional typology.

Definition and Description of Traditional Typology

The problems arising from varied and vague definitions of typology have not gone unnoticed in scholarship.⁴ Glenny states, "Part of the problem in coming to a unified view on the subject of typology is the lack of definition that is acceptable to all."⁵ Hoskins likewise observes how an absence of a uniform definition for typology and its

²W. Edward Glenny, "Typology: A Summary of the Present Evangelical Discussion," *JETS* 40 (1997): 627. Glenny briefly explains that the "revival of interest" in typology may be attributed to (1) renewed interest in both biblical theology and the NT's use of the OT, (2) OT scholarship's effort to interpret the OT in a more relevant way for Gentile believers, and (3) the recognition of the phenomenon in the OT corpus. *Ibid.*, 627-28.

³Hoskins, *Jesus as the Fulfillment*; Anthony Le Donne, *The Historiographical Jesus: Memory, Typology, and the Son of David* (Waco, TX: Baylor University Press, 2009); Karl-Heinrich Ostmeyer, *Taufe und Typos: Elemente und Theologie der Tauftypologien in 1. Korinther 10 und 1. Petrus 3*, WUNT, 2nd series, no. 118 (Tübingen: Mohr Siebeck, 2000). See also, Paul M. Hoskins, *That Scripture Might Be Fulfilled: Typology and the Death of Christ* (Longwood, FL: Xulon 2009). For a recent dissertation on typology in Revelation, see Barbara Ann Isbell, "The Past is Yet to Come: Typology in the Apocalypse" (Ph.D. diss., Southwestern Baptist Theological Seminary, 2013).

⁴See e.g., Baker, *Two Testaments*, 180. Baker recognizes the diversity of modern definitions of typology and classifies them into two general categories. According to Baker, typology definitions of the first part of the twentieth century focus on "prefiguration." Those definitions of the latter part of the century focus on "correspondence." *Ibid.* Baker's category of "prefiguration" should not be misunderstood as a strictly modern category. As will be shown in chapter three of this dissertation, the prefiguration (or prophetic) sense can be traced back to the Reformation and Patristic eras.

⁵Glenny, "Typology," 628.

related terminology has "complicated" the field of study and created "ambiguity" in discussion.⁶

Various modern conceptions of typology currently exist, each of which define the concept differently.⁷ The view of typology central to this dissertation is "traditional" typology.⁸ The adjective "traditional" designates the classical conception of typology that was prevalent in pre-critical exegesis: a prophetic typology. *Traditional* typology, thus, stands distinct from the *modern* views of typology, which surfaced after the rise of modern critical scholarship.⁹

Both Davidson and Hoskins provide clear definitions of traditional typology.

Davidson defines typology as follows:

⁶Hoskins, *Jesus as the Fulfillment*, 18.

⁷Some of these modern definitions of typology categorize according to the following labels: (1) Analogical typology: This view defines typology primarily in terms of analogies (i.e., comparisons) and correspondences between the testaments in their similar historical events, which is based upon God's similar ways of acting in salvation history. See e.g., Baker, *Two Testaments*, 179-99. (2) Literary typology: This view defines typology primarily as a method of writing in the NT, which means the NT authors provide "the description of an event, person or thing in the New Testament in terms borrowed from the description of its prototypical counterpart in the OT." K. J. Woolcombe, "The Biblical Origins and Patristic Development of Typology," in *Essays on Typology* SBT (Naperville, IL: Alec R. Allenson, 1957), 39-40. See also, M. D. Goulder, *Type and History in Acts* (London: S. P. C. K., 1964), 1-13, 179-205. (3) Allegorical typology: This view defines typology as being without distinction from allegory. See e.g., James Barr, *Old and New in Interpretation: A Study of the Two Testaments* (New York: Harper & Row, 1966), 103-148; especially pp. 105, 107, 111, 113, 147. (4) Cyclical typology: This view defines typology in terms of the idea of cyclical repetition in history, which is a secular view of history that stands separate from salvation history. See Rudolph Bultmann, "Ursprung und Sinn Der Typologie als hermeneutische Methode," *TLZ* (1950): 205-12. (5) Mnemonical Typology: This view defines typology primarily as a "means of remembering" (i.e., a mnemonic tool) and maintains that "it is a particular manifestation of memory refraction and that it provides an apt example of how memories are propelled forward by certain patterns of interpretation that evolve over time and (re)consideration." Le Donne, *The Historiographical Jesus*, 14, 59, 77, 93.

⁸The modifying adjective "traditional" follows the label Hoskins utilizes in his discussion of typology. The adjective "traditional" differentiates the view of typology that was common before more modern views arose to accommodate historical-critical principles in biblical studies. Hoskins, *Jesus as the Fulfillment*, 18-32. See also Davidson, *Typology in Scripture*, 111-12; 409-10.

⁹See Davidson, *Typology in Scripture*, 111-12; 409-10.

The traditional understanding—as articulated in previous centuries and still advocated in certain conservative circles—views biblical typology as the study of specific OT realities which were divinely ordained to be prospective/predictive prefigurations of Jesus Christ and/or the Gospel realities brought about by him.¹⁰

Hoskins similarly explains typology, stating:

Typology is the aspect of biblical interpretation that treats the significance of Old Testament types for prefiguring corresponding New Testament antitypes or fulfillments. . . . This definition brings together three related characteristics of the relationship between a type and its antitype. First, an Old Testament type prefigures its New Testament antitype. Second, in order to prefigure its antitype, a type possesses certain significant correspondences or similarities to its antitype. Third, as the fulfillment or goal of the imperfect type, the antitype will be greater than the type that anticipated it.¹¹

The foregoing definitions highlight two elements of traditional typology that need to be considered in more detail: (1) the prophetic element and (2) the correspondence element. Before discussing these two elements, an explanation of the key terms of NT typology is necessary.

Typology Terminology. Characteristic to the discussion of typology are the NT terms τύπος (Rom 5:14; 1 Cor 10:6) and ἀντίτυπος (1 Pet 3:21).¹² In typological interpretation, τύπος designates the OT "type," while ἀντίτυπος designates the NT "antitype." A "type" is an OT person, event, or institution, which prefigures and

¹⁰Ibid., 409; see also 111. For a similar definition, see Walther Eichrodt, "Is Typological Exegesis an Appropriate Method?," in *Essays on Old Testament Hermeneutics*, ed. Claus Westermann (Richmond: John Knox 1963), 224-25. Cf. Gerhard F. Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978), 190.

¹¹Hoskins, *That Scripture Might Be Fulfilled*, 20.

¹²The traditional view of typology understands these terms to function in a technical, hermeneutical manner in these NT passages, designating a typological interpretation of the OT. See Leonhard Goppelt, "τύπος κτλ.," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1972), 8:246-59.

corresponds to a NT person, event, or institution that is called the "antitype."¹³ As seen in the definitions above by Davidson and Hoskins, proponents of traditional typology refer to the OT "type" as the "prefiguration" and the NT "antitype" as the "fulfillment" or "goal."¹⁴

Some rather obvious inferences about typology come to light in view of the explanation of the terms "type" and "antitype." First, the relationship between the two terms highlights a relationship between the OT and NT.¹⁵ Second, the OT type stands chronologically as the original event in relation to the NT antitype, the future event. Third, the type and antitype share some kind of meaningful correspondence or analogy.¹⁶

Typology As Prospective/Predictive Prophecy. Traditional typology values a prospective or predictive element in the understanding of the biblical concept.

Accordingly, OT historical events that are typical in nature serve a prophetic function,

¹³Milton S. Terry, *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments* (Eugene, OR: Wipf & Stock, 1999), 246. Sometimes the general classification of events and institutions are further enumerated into OT offices, things, or actions. Cf. Bernard Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics*, 3rd rev., ed. (Grand Rapids: Baker Book House, 1970), 231-32; Milton S. Terry, *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments* (n.p.: Hunt & Eaton, 1890; reprint, Eugene, OR: Wipf & Stock, 1999), 246; Henry A. Virkler and Karelynn Gerber Ayayo, *Hermeneutics: Principles and Processes of Biblical Interpretation*, 2nd ed. (Grand Rapids: Baker Academic, 1981), 184-85. Throughout this chapter, "event" will be the term used most often in discussion of OT types and NT antitypes.

¹⁴See also E. Earle Ellis, *Paul's Use of the Old Testament* (Eugene: Wipf and Stock, 1981), 126-28.

¹⁵Typology is, thus, primarily horizontal in scope and concerned with historical realities involving both testaments. This statement deserves qualification, since NT typology is not only horizontal but also vertical in scope. Whereas horizontal typology is concerned with the historical realities between the OT and NT, vertical typology is concerned with the relationship between the earthly and heavenly realities. An example of such vertical typology can be found in Hebrews 8:1-6 and 9:23-24. For a brief discussion of vertical typology, especially as it occurs in Hebrews, see Davidson, *Typology in Scripture*, 99-100; 336-67; Peter V. Legarth, "Typology and its Theological Basis," *EuroJTh* 5 (1996): 146.

¹⁶Hoskins explains, "The basic point is that *antitypon* is consistently associated with correspondence to a *typos*." Hoskins, *That Scripture Might Be Fulfilled*, 28.

prefiguring and predicting corresponding NT fulfillments. Typology, therefore, is a kind of biblical prophecy. While typology deserves distinction from direct prophecy (i.e., verbal prophecy), the two constructs are the same in *essence* and only different in *form*.

Ramm explains their relatedness, stating:

The form of prophecy may be either verbally predictive or typically predictive. The former are those prophecies which in poetry or prose speak of the age to come . . . ; the latter are those typical persons, things, or events, which forecast the age to come. Thus a type is a species of prophecy and should be included under prophetic studies. Typological interpretation is thereby justified because it is part of prophecy, the very nature of which establishes the nexus between the two Testaments.¹⁷

Fritsch supports this same understanding of relationship, explaining that prophecy and typology are only different "means" of the same act.¹⁸ "Prophecy predicts mainly by means of the word," according to Fritsch, "whereas typology predicts by institution, act or person."¹⁹ Similarly, Terry writes that "typology constitutes a specific form of prophetic revelation."²⁰ Likewise, Beale argues, "Both [direct prophecy and typological prophecy] ultimately prophesy about the future but do so in a different manner: one by words and the other by events."²¹

A twofold basis justifies the prophetic nature of typology according to the traditional understanding. As Hoskins explains, "[T]ypology rests upon a basic

¹⁷Ramm, *Protestant Biblical Interpretation*, 216.

¹⁸Charles T. Fritsch, "Biblical Typology," *BSac* 104 (Jan-Mar 1947): 215.

¹⁹*Ibid.*

²⁰Terry, *Biblical Hermeneutics*, 248.

²¹Beale, *Handbook on the New Testament*, 58. Typology, Beale adds, can be thought of as "event prophecy." *Ibid.* See also Bock, who writes, "This [typology] is a category of prophetic classification, along with direct prophecy . . . but it is distinct from the latter in that the OT text does not look *exclusively* to a future event or figure. Rather it looks to a pattern within events that is to culminate in a final fulfillment in light of the passages and the OT's context of hope and deliverance." Bock, *Proclamation*, 50; see also 49-51.

understanding of God's work in history and of the inspiration of the Scriptures."²² Put simply, typology takes into account "Divine intent" in both salvation history (i.e., *Heilsgeschichte*) and the Scriptures.²³ Concerning the element of divine intent in salvation history, it is significant for a prophetic understanding of typology, because salvation history theology emphasizes the notion of "a divine economy or plan of history from the beginning to the end of all things."²⁴ Such a framework of salvation history highlights a unity between the Old and New Testaments that is "teleological" in orientation, progressing according to God's redemptive plan from inception towards a "single goal": Christ and his gospel.²⁵ The teleological character of salvation history ensures that "the gospel is determinative of the Old Testament events that make up

²²Hoskins, *That Scripture Might Be Fulfilled*, 20-21.

²³Ellis, *Paul's Use of the Old Testament*, 127. See also Hoskins, *Jesus as the Fulfillment*, 21.

²⁴Charles T. Fritsch, "Biblical Typology," *BSac* 103 (Oct-Dec 1946): 420. Fritsch adds that the special significance of redemptive history is that it is "history through which God was revealing Himself to man in an ever ongoing process." *Ibid.*, 418. Thus, salvation history is progressive, consisting of "a series of divine acts which are purposefully connected and which grow in meaning and clarity until they are fulfilled in Christ." *Ibid.*, 421. According to Cullmann, typology "presupposes a salvation-historical background" oriented towards a consummation. Oscar Cullmann, *Salvation in History*, trans., Sidney G. Sowers (Tübingen: J. C. B. (Paul Siebeck), 1965), 133. He explains, "Scripture as such wishes to invite us to perceive a divine plan in the way events correspond with one another and develop further. . . . Finally, we note that in the genesis of New Testament salvation history, all events, the past, the present, and the ones expected in the future, are summed up in the one event as their high-point and mid-point: the crucifixion of Christ and the subsequent resurrection." *Ibid.*, 86. The NT conception of salvation history, according to Cullman, acknowledges an overarching divine plan of redemption, marked by progression and correspondence that climaxes in an epochal goal, Christ and his redemptive work. *Ibid.*, 103, 122ff, 154, 158 166, 232.

²⁵Fritsch, "Biblical Typology," (1946): 420-21. Hoffmann writes, "The history recorded in the Old Testament is the history of salvation as proceeding towards its full realization. Hence the things recorded therein are to be interpreted teleologically, i.e., as aiming at their final goal." J. C. K. von Hofmann, *Interpreting the Bible*, trans., Christian Preus (Minneapolis: Augsburg Publishing House, 1959), 135. See also Francis Foulkes, *The Acts of God: A Study of the Basis of Typology in the Old Testament* (London: The Tyndale Press, 1958), 32-35; John H. Stek, "Biblical Typology Yesterday and Today," *CTJ* 5 (1970): 162.

salvation history.²⁶ Implications wise, as salvation history unfolds various OT events purposefully prefigure future NT realities or goals specific to Christ and his gospel.²⁷

Accordingly, traditional typology recognizes God's "Lordship in moulding and using history to reveal and illumine His purpose."²⁸ Hoskins summarize this point well, explaining:

God worked it out such that certain Old Testament events, persons, and institutions would prefigure New Testament events, persons, and institutions. As a result, one aspect of the significance of these Old Testament types is their ability to be used by God to predict their New Testament antitypes.²⁹

Traditional typology, then, understands Scripture to present God as the Lord of history.³⁰

As the Lord of history, God ultimately shaped and used various OT events within his telic-directed, redemptive plan to serve as prophetic prefigurements of climactic NT realities that would find their fulfillments in Christ.³¹ Thus, as Fritsch maintains, "Type

²⁶Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids: Eerdmans, 2000), 90. Goldsworthy also states that "the gospel is God's ultimate plan that all other aspects of history must serve." *Ibid.*, 89.

²⁷On this, Hoffmann argues, "Since the course of the events of that history [salvation history] are determined by their goal, this goal will manifest itself in all important stages of its progress in a way which, though preliminary, prefigures it." Hofmann, *Interpreting the Bible*, 135. Similarly, as Fritsch clarifies, OT events resemble corresponding NT events in Christ "because of an underlying, teleological connection" between the testaments. Fritsch, "Biblical Typology," (1946): 420.

²⁸Ellis, *Paul's Use of the Old Testament*, 128.

²⁹Hoskins, *Jesus as the Fulfillment*, 21.

³⁰God's Lordship over history entails his acting through both "ordinary" events and "supernatural" events in human history. George Eldon Ladd, *A Theology of the New Testament*, ed. Donald A. Hagner, revised ed. (Grand Rapids: Eerdmans, 1974; reprint, 1993), 23-25. Admittedly, traditional typology accepts a real notion of transcendence in salvation history that is incompatible with a purely historical-critical investigation of Scripture. A purely historical investigation of Scripture that does not allow for transcendence or the theological, as Adolf Schlatter pointed out, results in an "atheistic" dogma and ethic. Adolf Schlatter, "Atheistische Methoden in der Theologie," in *Zur Theologie des Neuen Testaments und zur Dogmatik*, ed. Ulrich Luck (Munich: C. Kaiser, 1969), 139.

³¹On Christ as the one who fulfills OT expectations, see Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 196. See also David E. Aune, "Early Christian Biblical Interpretation,"

and antitype not only resemble each other, but are inextricably bound together by a divine purpose and plan.³² There is, therefore, an economic or organic relationship between an OT type and its NT antitype in the divine economy.³³ That organic relationship means that OT types were initially planned by God with a view towards their NT antitypes.³⁴ Ultimately, then, OT types constitute prospective patterns, which were pointing forward to future fulfillments God would bring about in Christ. Since the antitype is the goal to which the type was pointing, the antitype fulfills the type and, thus, stands as the greater and more important event in the scheme of God's redemptive plan.³⁵

As for the element of divine intent in relation to the Scriptures, it is significant to the prophetic understanding of typology, because it takes seriously the divine inspiration of the Scripture. The same God who was shaping OT history to prefigure his

EvQ 41 (1969): 92-93; Cullmann, *Salvation in History*, 86; Goldsworthy, *Preaching the Whole Bible*, 88-91; Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 1999), 48-50; H. Dale Hughes, "Salvation-History as Hermeneutic," *EvQ* 48 (1976): 89.

³²Fritsch, "Biblical Typology," (1946): 421. Cf. Ellis, *Paul's Use of the Old Testament*, 128; Fairbairn, *Typology of Scripture*, 1:46-48; Terry, *Biblical Hermeneutics*, 248.

³³Ellis, *Paul's Use of the Old Testament*, 128; Fritsch, "Biblical Typology," (1947): 214-15.

³⁴As Fairbairn explains, "It [the relation between type and antitype] implies, first, that the realities of the Gospel, which constitute the antitypes, are the ultimate objects which were contemplated by the mind of God, when planning the economy of His successive dispensations. And it implies, secondly, that to prepare the way for the introduction of these ultimate objects, He placed the Church under a course of training, which included instruction by types, or designed and fitting resemblances of what was to come." Fairbairn, *Typology of Scripture*, 1:47. Cf. Barrois, who concludes, "Thus do the Old Testament types prepare the revelation of the New, and the Gospel illumines the mysterious events of the past. Typology, therefore, appears to be an integral part of the divine economy, essentially linked with the progression of Sacred History toward its τέλος, its ultimate goal, the kingdom that is to come." Georges A. Barrois, *The Face of Christ in the Old Testament* (Crestwood, NY: St. Vladimir's Seminary Press, 1974), 43.

³⁵Cf. E. Earle Ellis, *The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research* (Grand Rapids: Baker Book House, 1992), 106; Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans., Donald H. Madvig (Eugene, OR: Wipf and Stock, 2002), 200-01.

redemptive plan in Christ, Hoskins explains, "was also inspiring the Scriptures to be written in a way that would preserve a record of Old Testament types and anticipate their predictive significance."³⁶ In other words, God providentially superintended what was written down in Scripture to the end that "the past was recorded with a view to the future."³⁷ Traditional typology, therefore, sees God as the ultimate author and unifier of Scripture.³⁸ As such, God caused the various OT events to be written down in Scripture, intending for these event-based texts to possess a typological import for his future purposes in NT salvation.³⁹

In sum, the traditional view of typology defines the concept as essentially prospective in nature. The twofold framework of God superintending both salvation history and the Scriptures for his redemptive and revelatory purposes undergirds this specific prospective understanding. Traditional typology, therefore, highlights that "the Old Testament type prefigures and predicts its goal, the New Testament antitype."⁴⁰ Put simply, God uses OT typical events to give advance notice of future, climactic NT events that become real in Christ and his gospel. Ultimately, the OT type and NT antitype relate as prophecy and fulfillment,⁴¹ thus, delineating typology as a form of biblical prophecy.

³⁶Hoskins, *That Scripture Might Be Fulfilled*, 21. Osborne similarly states that typology is "built upon the belief that God is in control and has unified His Word and the events in redemptive history." *ISBE*, s.v. "Type; Typology," by G. R. Osborne.

³⁷David E. Garland, *1 Corinthians*, BECNT (Grand Rapids: Baker Academic, 2003), 464; see also 465. Garland says this with reference to the record of the Exodus events in 1 Cor 10:11.

³⁸Hoskins, *Jesus as the Fulfillment*, 24-26.

³⁹*Ibid.*, 21-26. Cf. Ellis, *Paul's Use of the Old Testament*, 127.

⁴⁰Hoskins, *Jesus as the Fulfillment*, 22.

⁴¹Goppelt, *Typos*, 199.

Before moving on to the next section, a point needs brief clarification.

Specifically, the typical character of an OT event may not always be apparent from its original context. It is possible an OT author wrote at times with no perception of an event's typical significance. Consequently, the traditional proponent admits that, although OT types are prospectively oriented, they can be retrospective in a sense.⁴² This admission refers to their *detection* rather than their *design*. That is, OT types may sometimes only be recognizable retrospectively in light of final NT revelation.⁴³ Retrospective recognition of an OT type follows suit with the nature of progressive revelation that climaxes in Christ and, consequently, makes clearer previous OT revelation (cf. 2 Cor 3:14-16; Heb 1:1-2).⁴⁴ Accordingly, the full meaning of the OT type naturally surfaces because the NT antitype sheds light on its typical function. The retrospective identification of an OT type does not conflict with original, authorial intent in the OT. Rather, typological import, as Hoskins explains, is compatible with original

⁴²According to Moo, "It appears, then, that typology does have a 'prospective' element, but the 'prospective' nature of specific Old Testament incidents could often be recognized only retrospectively. . . . [A]nd the prospective element in many Old Testament types, though intended by God in a general sense, would not have been recognized at the time by the Old Testament authors or the original audience. . . . [I]t is nevertheless true that we would not know of some types had the New Testament not revealed them to us. . ." Moo, "The Problem of *Sensus Plenior*," 197.

⁴³G. K. Beale, "Positive Answer to the Question: Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of Jesus' and the Apostles' Exegetical Method," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 394; Ellis, *The Old Testament in Early Christianity*, 151; Moo, "The Problem of *Sensus Plenior*," 197.

⁴⁴Cf. Moo, who explains that "the new, climactic revelation of God in Christ" is the fulfillment of the OT revelation which was "preparatory" and "incomplete." Moo, "The Problem of *Sensus Plenior*," 191. The progressive nature of revelation, according to Stek, naturally leads to the clarity of God's prior providential initiatives in OT types because, Christ who is the climax and consummation of salvation history, makes them "ever more distinct." Stek, "Biblical Typology," 162. Similarly, Fritsch avers that "the type becomes more clear and understandable as the time for its fulfillment in the antitype draws near." Fritsch, "Biblical Typology," (1947):220.

authorial intent when allowance is made for a canonical approach to interpretation.⁴⁵ A canonical approach takes seriously the divine authorship of Scripture. Thus, it recognizes that the NT reveals that God ultimately intended for various OT texts to have a future significance within the total canon that the original author may not have fully comprehended.⁴⁶

Typology As Correspondence. Traditional typology also emphasizes the element of correspondence.⁴⁷ Correspondence (i.e., resemblance or analogy) between the type and antitype stems from the prophetic nature of typology.⁴⁸ Put simply, the prophecy and fulfillment relationship the type shares with its antitype determines some

⁴⁵Hoskins, *Jesus as the Fulfillment*, 23-26. Hoskins appeals primarily to Moo on this "canonical approach," but also lists J. I. Packer, Beale, and Poythress as advocating a similar interpretive approach. Ibid., 25n119. The kind of canonical approach Hoskins has in mind is one that acknowledges God as the ultimate author and unifier of Scripture. Ibid., 25. On this premise, God determines various OT events to not only serve their present time but also to "anticipate" later fulfillments that find their ultimate clarification in NT revelation. Ibid., 25-26. The canonical approach Hoskins advocates has two advantages. First, it keeps one from appealing to the controversial explanation of a fuller meaning of Scripture typically known as *sensus plenior*. Typically, *sensus plenior* meaning conceives of interpretation that cannot be textually substantiated, since it is a hidden, mystical sense. Ibid., 25n118. Hoskins explains that with a canonical approach, however, typological interpretation is "open to verification, since the texts relevant to each type and antitype are found within the canon." Ibid., 26. Second, a canonical approach places proper weight upon the doctrine of inspiration. Regardless of what the inspired human author was or was not aware of in the typological import of certain OT events, the divine inspiration of the Bible reminds the interpreter that "divine intention is also important and relevant." Ibid., 24. See also Beale's excellent discussion on the role divine authorship and canonical interpretation play in the recognition of typological meaning. Beale, *Handbook on the New Testament*, 22-25.

⁴⁶Moo, "The Problem of *Sensus Plenior*," 209-11. Wenham adds the following insight: "But New Testament principles of interpretation do not end with a discovery of what the Old Testament writer meant. Each writer was author of a segment of Scripture, not comprehending the whole. But the inspiring Spirit who directed their pens was author of the whole and comprehended the whole. . . . The Holy Spirit knew beforehand the course of history with its consummation in Christ, and so in guiding the writers he intended a deeper meaning than they understood." John Wenham, *Christ and the Bible* (Eugene, OR: Wipf & Stock, 1994), 107.

⁴⁷Davidson, *Typology in Scripture*, 95-96; Ellis, *The Old Testament*, 106.

⁴⁸Terry, *Biblical Hermeneutics*, 247.

measure of real resemblance between the two.⁴⁹ Since God uses the type to point forward to its antitype, the type by design embodies characteristics of likeness to its NT counterpart. To better grasp the element of typological correspondence, it is helpful to frame the discussion along the following four points.

First, typological correspondence is textual. Typological correspondence fundamentally refers to correspondence between texts that describe historical events.⁵⁰ Rather than being "event" centered, then, typology is really "text" centered. That is, NT texts use OT texts to accentuate a relationship between the historical events they relay (i.e., type and antitype). There is still real historical correspondence in typology relationships, but that historical correspondence is justified through the texts that juxtapose OT and NT events.⁵¹ The fact that typological correspondence is textual or text-centered means that typology (1) relies upon NT and OT texts for its verification,⁵² (2) affirms the historicity of the events the texts describe,⁵³ (3) and seeks the literal

⁴⁹This point accords with Hoskins's definition of typology above, where he states that "in order to prefigure its antitype, a type possesses certain significant correspondences or similarities to its antitype." See also Fairbairn, *Typology of Scripture*, 1:46.

⁵⁰I owe this clarification to my advisor Paul Hoskins, who brought to my awareness how typology has long struggled with the "text" versus "event" in explaining correspondence.

⁵¹Contra Dunn, who argues that typology is not textual but historical correspondence. He states that "the correspondence with the past is not found within the written text but *within the historical event* [emphasis original]." James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*, 3rd ed. (London: SCM Press, 2006), 93.

⁵²The textual nature of typological correspondence is important, because it means "this [typological] import is open to verification, since the texts relevant to each type and antitype are found within the canon." Hoskins, *Jesus as the Fulfillment*, 26. Thus, the biblical texts provide the evidence to substantiate typological relationships. *Ibid.*, 26n124.

⁵³Traditional typology takes seriously the historical events described in the biblical texts, affirming their actual historicity. Davidson, *Typology in Scripture*, 96. So, the OT and NT texts describe real historical events, which make up typological relationships. Cf. Ellis, *Paul's Use of the Old Testament*, 127n1.

interpretation (i.e., original, authorial meaning) of the biblical texts.⁵⁴

Second, typological correspondence is Christological in focus.⁵⁵ In other words, typology concerns connections between OT events that relate to NT events specific to Jesus and the realities his redemptive work brought into being. The Christological focus of typological correspondence stems from Christ and his gospel being the teleological goal of redemptive history and typical events being construed by God to anticipate and point forward to that consummation. Third, typological correspondence is always notable in form. Typology does not attend to "superficial" connections between type and antitype but to "real and substantial" connections.⁵⁶

Lastly, typological correspondence involves escalation.⁵⁷ That is, "the antitype

⁵⁴That is, typological interpretation involves serious exegesis of the relevant texts in their literary and historical contexts to establish original, authorial meaning or "literal" meaning. R. A. Markus, "Presuppositions to the Typological Approach to Scripture," *Church Quarterly Review* 158 (October-December 1957): 445-46. Here, the way typology approaches the "literal" sense of the text sharply contrasts it with allegorical interpretation. As Torm explains, "Der Unterschied zwischen der typologischen Auslegung (oder Betrachtungsweise) und der allegorischen ist m. a. W. der: Die allegorische Auslegung geht neben der buchstäblichen Erklärung ihren eignen Weg (ist von ihr unabhängig, ja kann sie sogar ausschließen), während die typologische Auslegung (Betrachtungsweise) gerade von der buchstäblichen Erklärung ausgeht." F. Torm, *Hermeneutik des Neuen Testaments* (Göttingen: Vandenhoeck and Ruprecht, 1930), 223n2. Cf. Kevin J. Vanhoozer, ed., *DTIB* (Grand Rapids: Baker Academic, 2005), s.v. "Allegory," by Gerald Bray. Thus, as Goppelt avers, "The typical meaning is not really a different or higher meaning, but a different or higher use of the same meaning that is comprehended in type and antitype." Goppelt, *Typos*, 13. So also Fairbairn, *Typology of Scripture*, 1:3. Importantly, then, typological interpretation adheres to the literal, historical sense of the biblical texts to highlight meaning that "rises naturally" between the testaments. Ramm, *Protestant Biblical Interpretation*, 223.

⁵⁵Davidson, *Typology in Scripture*, 111, 417-18; Fairbairn, *Typology of Scripture*, 1:46-48; Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans., Donald H. Madvig (Grand Rapids: Eerdmans, 1982; reprint, Eugene, OR: Wipf and Stock, 2002), 202; Gerhard Maier, *Biblical Hermeneutics*, trans., Robert W. Yarbrough (Wheaton, IL: Crossway Books, 1994), 87.

⁵⁶Ramm, *Protestant Biblical Interpretation*, 228. See also Beale, "Positive Answer to the Question," 400; A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids: Eerdmans, 1963), 245-46; Terry, *Biblical Hermeneutics*, 247, 250-52.

⁵⁷Types and antitypes do not mirror each other in a "'one-to-one' equation." Instead, there is always escalation from type to antitype, so that the latter complements but transcends the former. E. Earle Ellis, foreword to Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Eugene, OR: Wipf and Stock Publishers, 2002), x.

(the NT correspondence) is heightened in some way in relation to the OT type.⁵⁸

Because the OT type foreshadows its NT fulfillment or goal, there must always be clear progress in the movement from the shadow to the substance.⁵⁹ This progress or heightening signals that the antitype, in relation to the type, is the greater and more important event in God's redemptive plan.⁶⁰ In that the antitype fulfills the type and surpasses it in significance, such escalation highlights not only how the two compare but also ultimately how they contrast. Thus, to some degree points of contrast or dissimilarity always factor into typological relationships.⁶¹

Illustration of Traditional Typology

The foregoing definition and description of traditional typology can be better comprehended by a biblical example. One clear case of typology appears in John 3:14-15.⁶² In this passage Jesus makes reference to Moses and the bronze snake in the

⁵⁸Beale, *Handbook on the New Testament*, 14.

⁵⁹Cf. Terry, who relays that "the type from its very nature must be inferior to the antitype, for we cannot expect the shadow to equal the substance." Terry, *Biblical Hermeneutics*, 252. Cf. Fairbairn, *Typology of Scripture*, 1:51.

⁶⁰Goppelt, *Typos*, 200-01. Similarly, Torm notes, "Der neutestamentliche Verfasser findet aber im Inhalte des alttestamentlichen Textes - gerade durch die buchstäbliche Meinung des Textes - einen Hinweis auf etwas Kommendes, das gleicher Art, aber von noch größerer Bedeutung und Tragweite [emphasis added] ist." Torm, *Hermeneutik des Neuen Testaments*, 223. See also Bock, *Proclamation*, 49-50.

⁶¹Eichrodt, "Is Typological Exegesis an Appropriate Method?," 225-26; Terry, *Biblical Hermeneutics*, 247, 250-51. Cf. Wolff's remarks on NT correspondence having "antithesis in some details" with the OT because "God's previous action and speaking have reached a new stage of their history—they have attained their goal." Hans Walter Wolff, "The Hermeneutics of the Old Testament," *Int* 15 (1961): 453.

⁶²See e.g., John Calvin, *The Four Last Books of Moses*, trans., Charles W. Bingham, Calvin's Commentaries, vol. 4 (Grand Rapids: Baker Book House, 1981), 155-57; Fairbairn, *Typology of Scripture*, 1:65-66; Goppelt, *Typos*, 180, 183, 218n37; James L. Kugel and Rowan A. Greer, *Early Biblical Interpretation* (Philadelphia: Westminster, 1986), 133-34; M.-J. Lagrange, *Évangile selon Saint Jean*, 5th ed. (Paris: J. Gabalda, 1936), 81-87; R. C. H. Lenski, *The Interpretation of St. John's Gospel* (Columbus, OH: Lutheran Book Concern, 1942), 254-58; Martin Luther *Sermons on the Gospel of St. John: Chapters*

wilderness, which is an obvious allusion to Numbers 21:6-9. The typological relationship in this instance rests upon a NT text's use of an OT text, which juxtaposes two historical situations in order to highlight their connections. In this instance, then, the OT event is typical of Christ and his cross and its saving efficacy. Jesus establishes two notable points of connection between the OT event (i.e., the type) and himself (i.e., the antitype): (1) the lifting up of the serpent on the pole corresponds with the lifting up of Jesus on the cross and (2) the promise of life to the Israelites who looked up to the serpent corresponds with the promise of life to whoever believes in Jesus.⁶³ These two correspondences are not superficial or incidental but primary and significant to both Scriptural contexts.

In relating the OT event to himself and his redemptive work, the transition from the type to the antitype shows a clear increase or climax. There is movement from the lesser event to the greater and more important event in redemptive history. The Son of God being "lifted up" on the cross transcends the bronze serpent being "lifted up" on a pole, and the spiritual/eternal life granted to whoever looks to Jesus in faith surpasses the physical/temporal life given to the Israelite who looked up to the serpent.⁶⁴ That Jesus

1-4, trans. Martin H. Bertram, *Luther's Works*, vol. 22 (Saint Louis: Concordia Publishing House, 1957), 339-45; Mickelsen, *Interpreting the Bible*, 237; Terry, *Biblical Hermeneutics*, 250-51; Virkler and Ayayo, *Hermeneutics*, 182; Bernhard Weiss, *Das Johannes-Evangelium*, 9th ed., KEK 2 (Göttingen: Vandenhoeck und Ruprecht, 1902), 118-20.

⁶³Weiss observes these two points of comparison, writing, "Das Num 21s erzählte Ereignis bietet nach der Auffassung des Evangelisten offenbar einen doppelten Vergleichungspunkt, sowohl das Emporgerichtetwerden (der bekannten ehernen Schlange an der Stange und Jesu am Kreuze), als das Gerettetwerden (zur Genesung durch den Hinblick auf die Schlange und zur ewigen ζωή durch den Glauben an den Gekreuzigten)." Weiss, *Johannes-Evangelium*, 118. See also Carson, *John*, 201-02; Mickelsen, *Interpreting the Bible*, 237.

⁶⁴The escalation or heightening from the type to the antitype naturally brings to the forefront how the former contrasts with the latter and greater event. Both events resemble each other in the notions of "lifting up" and "life." But, the meaning of these ideas rises to a new level of truth with regards to the

understands this event to be more than a mere analogy appears plain from his use of the verb δεῖ ("it is necessary/must"). As Weiss argues, "Zu dem δεῖ von der Notwendigkeit des göttlichen Ratschlusses, welcher in der ATlichen Geschichte typisch geweissagt, vgl. Mk 8:31."⁶⁵ Thus, the divine plan of God for Jesus' death on the cross and salvation through him was anticipated in advance by means of the OT prefiguration, whose typological import becomes clear in light of NT revelation. Ultimately, Jesus teaches in this passage that the OT event was a prefiguration "planned by the foreseeing eye of God with special respect to the coming realities of the Gospel."⁶⁶ Jesus and his cross and the salvation it provides, then, are the perfect fulfillment of what the imperfect OT type was anticipating and, thus, ultimately predicting.⁶⁷

Traditional Typology: Comparison with the Modern View

The previous pages provide a definition and explanation of traditional

Christ-event. First, the verb "lifted up" (ὑψώω) carries a double meaning here in the FG in connection to Jesus, referring both to his crucifixion and his resurrection-exaltation. Carson, *John*, 201-02. Second, the gift of "life" promised is spiritual and eternal in nature, rather than solely physical as in the OT context. Third, the scope of salvation extends to all people who believe in Jesus (i.e., "whoever") and not only to believing Israelites who were in focus in the original event. Andreas J. Köstenberger, *John*, BECNT (Grand Rapids: Baker Academic, 2004), 128.

⁶⁵Weiss, *Johannes-Evangelium*, 118. Other evidence in the FG supports understanding this OT text as providing a prophetic pattern in connection to Jesus his death. This evidence includes the statements (1) that Moses wrote about Jesus specifically in the Law (John 1:45), (2) that the *Scriptures* testify about him (John 5:39), and (3) that Moses wrote about him in his *writings* (John 5:46).

⁶⁶Fairbairn, *Typology of Scripture*, 65. According to Calvin, "[W]hen Christ compares Himself to this serpent which Moses lifted up in the wilderness, (John iii. 14) it was not a mere common similitude which He employs, but He teaches us, that what had been shewn forth in this dark shadow, was completed in Himself." Calvin, *The Four Last Books of Moses*, 156. On the predictive sense of this typological relationship, see also Martin Luther *Sermons*, 339-45; Terry, *Biblical Hermeneutics*, 250-51.

⁶⁷Jesus' clear allusion to Num 21:6-9 in John 3:14-15 is revelatory in function, revealing the OT basis for the divine necessity of Jesus' suffering to fulfill God's redemptive plan. Goppelt, *Typos*, 180. Consequently, for this passage to function in a revelatory manner means that a text describing an OT historical event provides a predictive pattern for a future, similar but greater NT event, the death of Jesus.

typology, the classical view which values a prophetic element. In NT scholarship, various modern definitions of typology exist, each of which differ from the traditional explanation of typology.⁶⁸ Of these various modern views, analogical typology is the most common way of understanding the biblical concept. In fact, contemporary NT scholarship identifies analogical typology along with traditional typology as the two primary views in biblical scholarship.⁶⁹ Since analogical typology is one of the primary conceptions of the subject, it is necessary to summarize this view briefly to show how it compares and contrasts with traditional typology.

Analogical View of Typology

The analogical view of typology agrees with the traditional view on certain points.⁷⁰ Hoskins identifies three basic points of common ground between the two views.⁷¹ Both views tend to stress the element of correspondence between OT and NT events. Both views emphasize escalation in the transition from the type to the antitype, which identifies the latter as the greater redemptive reality. Both views also understand a framework of salvation history to be central to the biblical concept.⁷²

⁶⁸See p. 21n7 above in this chapter.

⁶⁹Baker, *Two Testaments*, 180-81; Beale, *Handbook on the New Testament*, 13-14; Davidson, *Typology in Scripture*, 94; Hoskins, *Jesus as the Fulfillment*, 18-19.

⁷⁰The label "analogical" fits with Evans's classification of typology as a form of "analogical interpretation," which denotes the NT's use of the OT for purposes of establishing simple comparisons. Typology, as analogical interpretation, stands separate from prophetic interpretation. C. A. Evans, "Old Testament in the Gospels," in *DJG*, ed. Joel B. Green and Scot McKnight (Downers Grove: InterVarsity Press, 1992), 579, 582-83.

⁷¹Hoskins, *Jesus as the Fulfillment*, 18-21.

⁷²This framework of salvation history includes a few basic points of agreement as well as specific differences in the total understanding of what salvation history truly entails.

Even with these points of similarity, analogical typology differs from traditional typology in several significant ways.⁷³ The first difference is that the analogical view of typology is not necessarily tied to the biblical text in the same way traditional typology is. Admittedly, most proponents of the analogical view take seriously the biblical text and the events recorded therein, agreeing that typology involves connections between actual historical referents in the Old and New Testaments.⁷⁴ Yet, not all proponents of the analogical view insist upon the historicity of the events in typology.⁷⁵ If the events in typology possess no real historical basis and prove artificial, then this essentially relegates typology to a purely literary or theological phenomenon in Scripture.⁷⁶ The traditional view of typology sets itself apart from the analogical view in that it always interprets the biblical texts to be relating actual historical events that correspond in salvation history.

⁷³Hoskins, in his discussion of the analogical conception, links these issues of concern directly to the influence of the historical-critical hermeneutic. Hoskins, *Jesus as the Fulfillment*, 27-31. Cf. Davidson, *Typology in Scripture*, 74, 88-93, 111-12; Von Rad, "Typological Interpretation of the Old Testament," 22-25.

⁷⁴E.g., see comments by Baker, *Two Testaments*, 195; Dunn, *Unity and Diversity*, 93; R. T. France, *Jesus and the Old Testament: His Application of the Old Testament Passages to Himself and His Mission* (Vancouver, British Columbia: Regent College Publishing, 1998), 39-41; Donald Guthrie, *New Testament Theology* (Downers Grove: InterVarsity, 1981), 956-57; Christopher J. H. Wright, *Knowing Jesus Through the Old Testament* (Downers Grove: InterVarsity Press, 1992), 114-16.

⁷⁵Davidson, *Typology in Scripture*, 96. Gerhard von Rad exemplified well this tendency. Von Rad described OT typology primarily as a theological construct, consisting of confessional tradition rather than actual history. Von Rad, "Typological Interpretation of the Old Testament," 20. The problem with von Rad's understanding of history in typology is that the correspondences/analogies between the two testaments are not based upon *actual* history but upon *theologized* history. Consequently, typology in both the OT and NT is not grounded in an authentic history. Instead, typology rests upon an artificial history, because the OT and NT writers impose a theological interpretation upon actual events to the end that what is recorded and remains is exaggeration and inflation. *Ibid.*, 20, 32-39. On the relationship between tradition history and salvation history in von Rad's theology, see Cullmann, *Salvation in History*, 54, 88. For a summary and critical analysis of von Rad's construal of typology, see Stek, "Biblical Typology," 142-59.

⁷⁶Cf. Hoskins, *Jesus as the Fulfillment*, 29-31.

A second concern with the analogical view of typology is that some of its proponents limit textual meaning solely to the human author's intention.⁷⁷ This principle of biblical study means that NT typology does not involve interpretation of the OT but only its application.⁷⁸ Since the text can only mean what the OT author had in mind when recording historical narratives, those texts cannot possess a future reference. The traditional proponent of typology finds this problematic, for it does not give proper place to the doctrine of inspiration and a canonical approach to biblical interpretation.⁷⁹ Consequently, God's intent as the ultimate author and unifier of the Scriptures is not considered in the interpretive process, and final NT revelation is not allowed to interpret and clarify God's previous revelation in the OT. In the analogical view of typology, therefore, there appears to be no allowance for OT types to point beyond themselves to future NT events, since human authorial intent (rather than divine intent within the unity of the total canon) determines the ultimate meaning of the biblical text.

The exclusion of the predictive significance of types is the third concern with the analogical conception of typology. In fact, analogical typology's omission of a prophetic element is frequently singled out as what sets it apart from the traditional view. Beale brings this issue to light: "One major question at issue here is whether typology essentially indicates an analogy between the OT and NT or whether it also includes some

⁷⁷See e.g., France, *Jesus and the Old Testament*, 41-42. This principle reflects "one of the norms of historical critical hermeneutics." Hoskins, *Jesus as the Fulfillment*, 23.

⁷⁸So France, *Jesus and the Old Testament*, 41-42. Cf. Baker, *Two Testaments*, 190.

⁷⁹Osborne explains, "A canonical approach . . . states that any biblical text can be explicated in terms of its total canonical context." *ISBE*, "Type; Typology," by G. R. Osborne. For a good explanation of inspiration and the canonical approach to interpretation in connection to typology, see Hoskins, *Jesus as the Fulfillment*, 23-27.

kind of forward-looking element or foreshadowing."⁸⁰ For the proponent of the analogical view, typology does not possess any kind of prophetic thrust. For example, Guthrie says, "The use of type must be distinguished from the use of prediction, in that type carries with it no necessary reference to the future."⁸¹ In the same way, France argues, "A type is not a prediction; in itself it is simply a person, event, *etc.* recorded as historical fact, with no intrinsic reference to the future. Nor is an antitype the fulfillment of a prediction."⁸² So, as the label "analogical" signifies, typology stands separate from prediction. Type and antitype relate not as prophecy and fulfillment, but simply as mere analogies or comparisons between the OT and NT.

God's consistent activity in salvation history supplies the basis for the analogical view of the type and antitype relationship being only comparative in nature. That is, OT and NT events correspond with each other because "there is a consistency in God's dealings with men. Thus his acts in the Old Testament will present a pattern which can be seen to be repeated in the New Testaments events."⁸³ Baker maintains this very point:

The fundamental conviction which underlies typology is that God is consistently active in the history of the world—especially in the history of his chosen people—and that as a consequence the events in this history tend to follow a consistent

⁸⁰Beale, *Handbook on the New Testament*, 13-14. Cf. Greidanus: "The basic issue in this discussion, therefore, is the question: Is an Old Testament type predictive as prophecy is or is it discovered retrospectively?" Greidanus, *Preaching Christ*, 251.

⁸¹Guthrie, *New Testament Theology*, 956.

⁸²France, *Jesus and the Old Testament*, 39-40. See also R. T. France, "Relationship between the Testaments," in *DTIB*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 669. Baker argues against a prophetic view of typology, stating that "typology is retrospective whereas prophecy is prospective." Baker, *Two Testaments*, 190. Cf. Dunn, *Unity and Diversity*, 93.

⁸³France, *Jesus and the Old Testament*, 39; see also 39-43.

pattern. One event may therefore be chosen as typical of another, or of many others.⁸⁴

Wright provides the same line of argument, concluding:

Typology, then, to sum up, properly handled is a way of understanding Christ and the various events and experiences surrounding him in the New Testament by analogy and correspondence with the historical realities of the Old Testament seen as patterns and models. It is based on the consistency of God in salvation-history.⁸⁵

Proponents of the analogical view, then, stress that typology concerns mere analogy, a comparison between a former historical event and a later one. Davidson rightly observes, "This is far different from the traditional understanding of typology in which God not only acts consistently but also has ordained and superintended specific persons/events/institutions to mutely predict the coming of Christ."⁸⁶

Davidson goes on to explain why the analogical view lacks a predictive understanding of types in comparison with traditional typology:

Throughout the latter nineteenth and early twentieth centuries typology was considered by most critical scholars as a relic of the past, no longer acceptable or relevant within the modern world view. But in recent decades an amazing instauration of interest in typology has occurred among noted advocates of the historical-critical method within the Biblical Theology Movement. The 'post-critical neo-typology' is not, however, a return to the traditional views. It is based upon a different understanding of history and revelation which has little room for the predictive element. Typology is viewed as a common way of thinking in terms of concrete analogies which in Scripture (and in modern typological interpretation) involves the retrospective recognition of God's consistent 'revelation in history.'⁸⁷

What Davidson underscores is that analogical typology developed initially

⁸⁴Baker, *Two Testaments*, 195; see also 188, 197-98.

⁸⁵Wright, *Knowing Jesus Through the Old Testament*, 116.

⁸⁶Davidson, *Typology in Scripture*, 95.

⁸⁷Ibid., 111-12. Davidson defines "revelation in history" as the concept that "God's revelation is not in ideas, conceptions, statements or propositions, but in historical acts. The Bible is a history book in that it witnesses to these divine acts. But the history presented in Scripture is theologically informed and

from a rationalistic explanation of biblical history and divine revelation to accommodate modern critical scholarship.⁸⁸ Rationalistic philosophy "completely changed" the view of biblical history, which undergirded typology in pre-critical interpretation.⁸⁹ So, when typology reemerged as a viable method of interpretation in the mid-twentieth century, a transcendent view of God in biblical history and revelation was no longer tenable to those who rejected pre-critical presuppositions but embraced a more scientific interpretive method.⁹⁰ Instead, analogical thinking was offered as the explanation for the correspondences between OT and NT history. In the final outcome, human reflection on the consistent activity of God (rather than the actual intervention of God) in history became the explanation for why later events are comparable to prior ones in salvation history.

Proponents of traditional typology, consequently, have reservations with the analogical view of typology because this understanding originated from the post-Enlightenment need to reinterpret the Bible in conjunction with the skeptical

not intended to be historically accurate or objective." *Ibid.*, 73n2.

⁸⁸Von Rad admits that the more traditional understanding of typology "came to a sudden end in rationalism" and that "our present theological point of view concerning the Old Testament still exhibits throughout the character imparted to it by the revolution brought about by rationalism." Von Rad, "Typological Interpretation of the Old Testament," 22.

⁸⁹Fritsch, "Biblical Typology," (1946):419. The pre-critical view of biblical history acknowledged the transcendence of God in revelation and history. See Fritsch, "Biblical Typology," (1946):293-305.

⁹⁰Lampe captures this modern-critical attitude when he states, "The unity of the Bible ought never to mean the same thing for us as for the precritical generations. It must be sought in a collection of literature recognized to belong to very diverse times and circumstances, not in a single harmonious body of revealed truth expressing its complex pattern of interlocking themes, typological, allegorical, parabolic and prophetic, the one vast theme of the divine plan of creation and redemption." Lampe, "The Reasonableness of Typology," 17-18. Pre-critical interpretation acknowledged a biblical unity based upon the Holy Spirit's inspiration of the Scriptures and God's divine plan of redemption in Christ. *Ibid.*, 14-15. These foundational presuppositions were rejected by modern-critical scholarship. Consequently, the traditional understandings of prophecy and typological were no longer suitable either. *Ibid.*, 14-18.

presuppositions of historical-criticism. Critical scholarship's skepticism of biblical history and of divine revelation is what started the movement for a purely analogical view of typology. Admittedly, the skepticism that started this new understanding of typology does not appear to be what is driving it in contemporary conservative scholarship. It appears that many supporters of the analogical view "[seem] to have generally accepted the understanding of typology elucidated by advocates of historical criticism in the 1950s" without challenging its "presuppositional shifts from the traditional understanding of typology."⁹¹

These presuppositional shifts resulted in a view of typology that designates typological relationships as simple analogies between biblical events.⁹² Proponents of the analogical view, therefore, see no prospective nature in types. Furthermore, "fulfillment" language, since it makes typology sound more like prophecy, is usually excluded in the presentation of typology from the analogical perspective.⁹³ Since types are only retrospectively discerned and not prospective in nature, they do not really exist as types in their OT contexts and, consequently, have no fulfillment. France, however, is one analogical proponent who attempts to deal with the concept of fulfillment, which he identifies as "inherent in New Testament typology."⁹⁴ His treatment recognizes the

⁹¹Davidson, *Typology in Scripture*, 92.

⁹²One finds such language as correspondences, patterns, consistencies, models, illustrations, paradigms, and rhythms in the discussion of analogical typology. Baker, *Two Testaments*, 179-99; France, *Jesus and the Old Testament*, 38-43, 76; Wright, *Knowing Jesus Through the Old Testament*, 110-16. Whatever language appears, the analogical view intends typological links to be understood as simple analogies between biblical events.

⁹³For example, neither Baker (*Two Testaments*, 190) nor Wright (*Knowing Jesus Through the Old Testament*, 110-16) discuss typology and its relationship to the concept of "fulfillment" in the NT.

⁹⁴France, *Jesus and the Old Testament*, 40.

importance of the concept to NT typology, but it is not without its struggles. France states clearly that antitypes are not fulfillments in the predictive sense.⁹⁵ He, then, qualifies what fulfillment means in typology. Fulfillment in typology denotes imperfect OT patterns viewed from the life of Jesus as "more perfectly re-embodied, and thus brought to completion."⁹⁶ Even with this qualification, exactly how simple analogies and the concept of fulfillment can be brought together remains unclear. How can something that is simply an analogy be fulfilled? NT typology, therefore, must involve something more than purely analogous events, when considering the notion of NT fulfillment. The fact that France sees the idea of "completion" as a part of typology argues against types being mere analogies. Analogical typology, unlike traditional typology, fails to account sufficiently for the NT concept of fulfillment.⁹⁷

In sum, proponents of traditional typology find analogical typology lacking in its explanation of the concept.⁹⁸ Specifically, the traditional view defines the concept in

⁹⁵Ibid. Types "have no intrinsic reference to the future," they do not "point forward to an antitype," and they do not have any initial "forward reference." France, *Jesus and the Old Testament*, 39-42. Cf., however, Beale, who supports a traditional view of typology and discusses the use of πληρώω formulas in the Gospels and how they indicate historical events in NT typology as being prophetically fulfilled. Beale, "Positive Answer to the Question," 396n27, 397.

⁹⁶France, *Jesus and the Old Testament*, 40; Richard N. Longenecker, "Negative Answer to the Question "Who is the Prophet Talking About?" Some Reflections on the New Testament's Use of the Old," in *The Right Doctrine from the Wrong Texts: Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 378-79.

⁹⁷I appreciate my advisor, Paul Hoskins, directing my attention to the inability of the analogical view to treat adequately the concept of fulfillment in the NT. See also Beale, who notes the concept of NT fulfillment leads many scholars to "conclude that typology is more than mere analogy but includes some kind of prophetic sense, as viewed from the NT perspective." Beale, *Handbook on the New Testament*, 17.

⁹⁸Bock writes, "Analogy compares; typology escalates. It is often the case in other studies in this area that this second classification is not sufficiently distinguished from the first classification of typology. It is, however, *misleading* [emphasis added] to call both types of texts typological Typology is prophetic while analogy is not." Bock, *Proclamation*, 50.

terms of prophecy, while the analogical view defines it strictly in terms of analogy. Marshall's evaluation of traditional typology and analogical typology underscores this distinction. The center of the discussion concerns whether OT types were "deliberately planned" in relation to their antitypes, or whether they exist "merely because God works consistently in OT and NT times."⁹⁹ The former understands types to be predictive of their future fulfillments. The latter understands types only to form comparisons with later events. Thus, the proponent of the traditional view of typology maintains an understanding quite distinct from the proponent of analogical typology.

Traditional Typology: Principles for Exegetical Control

This section delineates the principles commonly used to discern cases of NT typological interpretation.¹⁰⁰ These principles do not represent a fixed methodology for typology in the NT per se.¹⁰¹ Rather, these principles denote guidelines for analyzing possible instances of NT typology.¹⁰² There are four key principles to consider.¹⁰³

⁹⁹Howard Marshall, "An Assessment of Recent Developments," in *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 16.

¹⁰⁰Delineating these principles serves two purposes. First, these principles demonstrate that typology is not without exegetical controls—a negative assessment sometimes leveled against typology by its critics. Hugenberger, "Introductory Notes on Typology," 333-36. Second, these principles reflect those which will be used in the exegesis of the Psalms quotations in John and Acts (i.e., chapters 4 and 5).

¹⁰¹Typology actually has no formal methodology. A few reasons that help explain the absence of a formal typological methodology include: (1) the NT itself does not delineate a prescriptive formula in a type of systematic presentation and (2) there has not been enough thorough exegetical study of typology in both the OT and NT. Cf. Davidson, *Typology in Scripture*, 423-24; Fairbairn, *Typology of Scripture*, 1:140-41. Even though no formal typological methodology exists presently in biblical scholarship, guiding principles have been identified, which aid in evaluating the possibility or probability of cases of typology in the NT. On this point, Beale rightly concludes: "Whether an interpreter has made a legitimate typological connection is a matter of interpretive possibility or probability. . . . We must also remember that the conclusions of all biblical interpretation are a matter of degrees of possibility and probability; the conclusions of typology must be viewed in the same way." Beale, *Handbook on the New Testament*, 23-24.

¹⁰²One could make the case that these principles are a *working method* for detecting typology.

Principle 1: Identify the NT's Use of an OT Text

This first principle of typological interpretation is an obvious one. NT typology concerns typological relationships that the NT authors had in mind.¹⁰⁴ Thus, a real connection to the OT must be identified in the NT passage that is under evaluation.¹⁰⁵ The NT varies its mode of referencing the OT, appealing to it sometimes formally (i.e., quotations) and sometimes informally (i.e., allusions).¹⁰⁶ Importantly, then, the first step to substantiating a legitimate case of NT typology is the identification a real appeal to the

Farrer cautions against the establishment of a set of rules in typology that appears to guarantee correct interpretive analysis. Yet, he is comfortable speaking of "a method of looking for 'typical' meaning, to see whether it is there, or not" and "a method of judging whether a piece of typology we think we have detected was in the sacred author's mind when he wrote, or merely in ours when we read him." Austin Farrer, "Important Hypothesis Reconsidered," *ExpTim* 67 (May 1956): 228.

¹⁰³For a discussion on principles in typological interpretation, see John D. Currid, "Recognition and Use of Typology in Preaching," *RTR* 53 (1994): 121; Fairbairn, *Typology of Scripture*, 1:140-67; G. R. Osborne, "Type; Typology," in *ISBE*, ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1988); Ramm, *Protestant Biblical Interpretation*, 229-31; Terry, *Biblical Hermeneutics*, 250-56; Virkler and Ayayo, *Hermeneutics*, 185-87. See also Beale, who suggests a ninefold approach for interpreting the OT in the NT. Beale, *Handbook on the New Testament*, 42-43. He also lists several helpful guidelines for finding indicators of OT and NT typology. Beale, *Handbook on the New Testament*, 14-23, 57, 70-71.

¹⁰⁴Proponents of typology are ultimately interested in the NT author's intent in his use of the OT text. Thus, the proponent of typological interpretation readily agrees with Bock's statement: "The key in thinking through interpretations related to the use of the OT in the New is understanding *how* [emphasis original] the NT text is reading the OT text." Darrel L. Bock, "Use of the Old Testament in the New," in *Foundations for Biblical Interpretation: A Complete Library of Tools and Resources* ed. D. S. Dockery, K. A. Mathews, and R. B. Sloan (Nashville: Broadman & Holman, 1994), 109. As Osborne instructs, "Do not seek types where the context does not allow them." *ISBE*, s.v. "Type; Typology," by G. R. Osborne.

¹⁰⁵Hoskins makes this point, when he states that "this [typological] import is open to verification, since the texts relevant to each type and antitype are found within the canon." Hoskins, *Jesus as the Fulfillment*, 26.

¹⁰⁶For a very informative and practical article on the criteria to consider when attempting to identify allusions to the OT in the NT, see Jon Paulien, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *BR* 33 (1988): 37-48. For further discussion on suggested principles for evaluating OT quotations and allusions in the NT, see Beale, *Handbook on the New Testament*, 29-40; Roger Nicole, "The New Testament Use of the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 18-25; Stanely E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, JSNTSup 148. SSEJC 5 (Sheffield: Sheffield Academic Press, 1997), 94-95.

OT in the given NT passage.

Principle 2: Conduct Thorough Exegesis

This second principle concerns a serious exegetical study of the NT passage along with its OT reference. As with all biblical interpretation, the exegetical process of typological interpretation should examine both passages in their historical, literary, grammatical/syntactical, and theological contexts to discern the original, authorial intent of both texts.¹⁰⁷ Careful exegesis, therefore, should inform the overall interpretive conclusions about possible cases of NT typology.¹⁰⁸

Principle 3: Identify the Element of Correspondence

This third principle looks for the characteristics of typological correspondence, which were explained in detail above. Does the NT author appeal to an OT text that describes an historical person, event, or institution in order to juxtapose it with a person, event, or institution in the present context. What notable parallels are being made between the NT and OT persons, events, or institutions? Does the NT event in focus relate to the *telos* or goal of redemptive history: Christ and the realities of his gospel?¹⁰⁹ Finally, is there clear escalation or heightening from the OT event to the NT event, signaling that the NT event represents the fulfillment and, thus, the greater and more

¹⁰⁷Cf. Virkler and Ayayo, *Hermeneutics*, 185-87. Any text-critical questions should also be dealt with in the exegesis, as well as any questions pertaining to the textual source of the OT quotation or allusion (particularly the MT and LXX).

¹⁰⁸Markus explains: "It [typological exegesis] presupposes scrupulous care and attention to the literal meaning of the text and historical background: to whatever is relevant and capable of throwing light on what its writers had in mind in writing it." Markus, "Presuppositions," 445.

¹⁰⁹If not, the OT reference probably functions for simple analogy purposes and not as an indicator of typology.

important reality belonging to salvation history?

Principle 4: Identify Indications of Prophetic Fulfillment

This fourth principle looks for evidence that indicates a prophetic fulfillment attached to an OT historical narrative in the NT passage. Several OT and NT textual features serve as pointers to the prophetic significance of OT types. One, look for specific fulfillment formulas or similar kinds of formulas the NT authors may use to introduce an OT quotation or allusion that references a historical person, event, or institution.¹¹⁰ Introductory formulas, especially those with "fulfillment" language, are one way the NT authors reveal the fulfillment of both direct (i.e., verbal) and indirect (i.e., typological) prophecy.¹¹¹ Two, look for other language in the immediate context of the NT passage that conveys the ideas of prediction or fulfillment between the events in focus. Three, look for evidence in the broader context of the NT that may shed light on whether an OT event was viewed as a type that was forward pointing.¹¹² When Scripture is allowed to interpret Scripture in this way, the less distinct parts benefit from the clarification the wider NT canonical context provides.

Four, look for foreshadowing indications in the immediate OT context from which the NT author draws the quotation/allusion.¹¹³ Also, investigate the broader OT

¹¹⁰Beale, *Handbook on the New Testament*, 17.

¹¹¹On "fulfillment" language in typology, see chapter 3 below.

¹¹²Beale, *Handbook on the New Testament*, 19-20; Ramm, *Protestant Biblical Interpretation*, 229-30.

¹¹³Beale, *Handbook on the New Testament*, 19-20, 23. In the immediate context, the OT author may indicate that he perceives the event to be a pattern anticipating a later fulfillment. The NT author, in turn, would have been aware of such contextual features in his use of the OT text.

corpus as a whole. In the broader context of the OT, the typological nature of an OT event is often already pre-expressed.¹¹⁴ That is, one observes clear statements or strong clues in the OT that certain figures, events, and institutions anticipate a greater, future fulfillment.¹¹⁵

Summary

To recap, this chapter clarifies the understanding of typology central to the thesis: traditional typology. To clarify traditional typology, this chapter, first, provides a clear definition, description, and illustration of the biblical concept. Then, it compares traditional typology with the other primary conception (i.e., analogical typology) to show how the two views differ. Finally, it delineates guidelines for discerning possible instances of NT typological interpretation.

As explained above, traditional typology involves the study of various OT persons, events, or institutions in salvation history that serve ultimately as predictive prefigurations of various NT goals fulfilled in Christ and the realities of his gospel. According to the traditional understanding, then, OT types and NT antitypes share an organic relationship in salvation history, relating to each other as a prophecy and

¹¹⁴Beale advises one to consider the following criteria when dealing with the broader OT context to discern if OT events may have been forward-looking in nature: (1) the clustered narratives that find only temporary fulfillments and continue to repeat [e.g., installation of prophets, priests, and kings], (2) OT figures that appear to be patterns of prior OT figures that are clearly types [e.g., Adam and Noah; Moses and Joshua], (3) the replication of major redemptive-historical events [e.g., new creation, new exodus, new temple], (4) the key theological message of a narrative, and (5) OT prophecies that model what is yet to come because they are only partially fulfilled [e.g., the Day of the Lord]. *Ibid.*, 23; 19-22.

¹¹⁵For example, the OT looks forward to a second and greater David (cf. Isa 9:6ff; Jer 23:5ff; 30:9; 33:14ff; Ezek 34:23-24; 37:24ff), a new Moses (cf. Deut 18:15-19), an eschatological Exodus (cf. Isa 40-55), a new Temple (cf. Ezek 40-48), etc. On the OT basis for typology, see Foulkes, *The Acts of God*, 9-32; Greidanus, *Preaching Christ*, 215-16; Horace D. Hummel, "The Old Testament Basis of Typological Interpretation," *BR* 9 (1964): 38-50.

fulfillment. Traditional typology, therefore, is a kind of biblical prophecy, where the prophecy takes the form of OT texts which describe events that the NT writers interpret as predictive patterns or models for corresponding NT counterparts. The value traditional typology places upon the prophetic relationship between types and antitypes distinguishes it from analogical typology, which defines the concept in terms of mere analogies or comparisons between the testaments.

CHAPTER 3 BIBLICAL AND HISTORICAL EVIDENCE IN SUPPORT OF TRADITIONAL TYPOLOGY

Traditional typology, as defined in the previous chapter, recognizes that various OT persons/events/institutions act as prefigurations in the progress of God's redemptive plan, whereby God uses them to point forward to and, thus, predict corresponding NT goals fulfilled in Jesus Christ and the realities of his gospel. As also noted in chapter two, the emphasis upon a prophetic significance of types in salvation history sets traditional typology apart from modern analogical typology. Considering the distinctive notion of prediction essential to traditional typology, this chapter presents a brief overview of two kinds of evidence that support understanding biblical typology in a prophetic sense and not as simple analogy: biblical and historical evidence.

Biblical Evidence in Support of Traditional Typology

The proponent of the traditional view of typology appeals foremost to Scripture, especially the NT, to justify its prophetic sense. The NT clearly substantiates that Jesus and the apostles understood the OT to be prophetic.¹ To be noted is the fact that Jesus' and the NT writers' concept of OT prophecy appears to take the form of both verbal statements (i.e., direct prophecy) and also historical situations (i.e., typological

¹For Jesus' prophetic understanding of the OT, see e.g., Matt 3:15; 5:17-18; 13:14; 11:13; 26:54, 56; Mark 1:15; 14:49; Luke 4:21; 22:44; 24:25-27, 44-47; John 5:39-47; 17:12. For the NT writers' prophetic understanding of the OT, see e.g., Matt 1:22; 4:14; 8:17; 12:17-21; 13:35; 21:4-5; Acts 3:17-24; 10:43; 13:27; 17:2-3; 28:23; Rom 1:2; 16:26; 2 Cor 1:20; 1 Pet 1:10-12; 2 Pet 1:19-21.

prophecy). In fact, the NT presents both prophecy and typology without sharp distinction.² The biblical evidence that supports a prophetic understanding of NT typology includes: (1) Jesus' teachings and examples, (2) typology in the Epistle of Hebrews, (3) "fulfillment" language, (4), hermeneutical τύπος language, and (5) the OT basis of typology.

Jesus' Teachings and Examples

The influence of the OT in the NT by way of quotations, allusions, and themes along with the NT's consistent application of the OT to the gospel points to it as the "substructure of all Christian theology."³ Thus, the NT makes plain the OT's status as the primary background for its study. As equally plain in the NT is Jesus' status as the normative authority on interpreting the OT. The NT identifies Jesus as the "source" and "paradigm" for the proper application and understanding of the OT.⁴ Concerning how the early disciples learned to interpret the OT, Dodd contended:

We are precluded from proposing any one of them for the honour of having

²Gerhard Friedrich, "προφήτης κτλ," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1968), 6:834. In this entry, the term "typology" does not appear, but it is clear from the context that this is the concept Friedrich is comparing with prophecy. He writes, "The words of the prophets do not usually take the form of open predictions (→ 857, 25ff.) but often contain descriptions of existing situations or even deal with past events which the NT relates to the present, so that more is seen of *advance depiction* [emphasis added] than of true prophecy. . . . The NT sees no distinction between *depiction* [emphasis added] and prophecy." Ibid., 6:834. In the original, "advance depiction" is the translation of the German "Vorausdarstellungen." That "Vorausdarstellungen" refers to the concept of typology is certain because in the following sentence, Friedrich explains, "So werden zB die geschichtliche Aussage . . . für Weissagungen angesehen." The NT examples he identifies (Matt 2:15, 17f.; 13:35; Mark 7:6; John 12:38) reference OT historical statements noted to be predictions by the NT authors. Gerhard Friedrich, "προφήτης κτλ," in *TWNT*, ed. Gerhard Kittel and Gerhard Friedrich (Stuttgart: W. Kohlhammer, 1965), 835.

³C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (London: Harper Collins, 1953; reprint, Eugene, OR: Wipf & Stock, n.d.), 127.

⁴Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period*, 2nd ed. (Grand Rapids: Eerdmans, 1999), 36, 61-62, 187-88.

originated the process But the New Testament itself avers that it was Jesus Christ himself who first directed the minds of His followers to certain parts of the scriptures as those in which they might find illumination upon the meaning of His mission and destiny.⁵

The role of Jesus, then, as the source and paradigm for applying and understanding the OT cannot be overemphasized in importance.

So, when attention is given to the distinctiveness of Jesus' teachings and examples on how to understand the OT, one observes a key interpretive axiom that sheds light on the proper way to understand NT typology. Specifically, Jesus taught the disciples in Luke 24:25-27, 44-47 to read the whole OT as pointing forward to his person and mission.⁶ In this passage, Jesus referred the disciples to the whole of the OT (i.e., the Law, the Prophets, and the Psalms),⁷ which he claimed was predictive of himself and the realities of his gospel.⁸ One of the primary implications of Luke 24, as Poythress notes,

⁵Dodd, *According to the Scriptures*, 110.

⁶On this "Christocentric" hermeneutic, see Vern S. Poythress, *The Shadow of Christ in the Law of Moses* (New Jersey: P&R Publishing, 1991), 284-86.

⁷The plural οἱ προφῆται in Luke 24:25 is most likely a reference to all Scripture. See BDAG, s.v. "προφήτης." The references Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν and πάσαις ταῖς γραφαῖς in Luke 24:27 appear to be synonymous with οἱ προφῆται. Jesus expands "Moses and all the Prophets" even further in Luke 24:44 to "the Law of Moses and the Prophets and the Psalms." These various labels indicate that there is no single or uniform way the NT refers to the whole of the OT. The characteristic threefold division of the OT into the Law, the Prophets, and the Writings finds the closest parallel with Jesus' delineation of the OT into the Law of Moses, the Prophets, and the Psalms (Luke 24:44).

⁸Several features in these two texts support the claim that Jesus understood the OT to be predictive of him. First, the rhetorical question in Luke 24:26 begins with the emphatic οὐχὶ. This expects an affirmative answer to the necessity that Jesus had to suffer and enter into his glory in accordance with what had been written about him in the OT. Second, the verb ἔδει (Luke 24:26) indicates the prophetic quality of the OT. Cosgrove notes that Luke ties δεῖ to explicit prophecy in four instances (Luke 22:37; 24:26, 44; Acts 26:22-23). Charles H. Cosgrove, "The Divine ΔΕΙ in Luke-Acts: Investigations into the Lukan Understanding of God's Providence," *NovT* 26 (1984): 174. One of the important functions of δεῖ in Lukan theology is "to express the rootedness of the kerygmatic history . . . in God's plan. The hard core of that plan is the Old Testament's prophecies of the divinely-sanctioned events of this history." *Ibid.*, 183; see also 189. The divine δεῖ, therefore, links Jesus' passion to the fulfillment of OT prophecy and grounds it in Scripture. Finally, διερμήνευσεν in Luke 24:27 means to "explain" or "interpret" the meaning of prophecies. BDAG, s.v. "διερμηνεύω." As for Luke 24:44-47, the prophetic quality of the whole OT to Jesus is

is that the whole OT points forward to Jesus, speaks of him, and prefigures him.⁹ What this implies for NT typology, then, is that the OT texts relaying historical incidents that apply to Jesus must in some sense bear a prophetic function in connection to him.¹⁰

In John 5:39-47, John records another instance of Jesus' teachings that complements what he taught in Luke 24. This passage offers insight that is also helpful for understanding typology. Jesus teaches in John 5:39 that the primary witness of the OT Scriptures concerns him. Jesus states that τὰς γραφάς μαρτυροῦσαι περὶ ἐμοῦ.¹¹ He, then, indicts the unbelieving Jews with the charge that Moses accuses them before the Father (John 5:45). The reason Moses accuses them is περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν (John 5:46). So, Moses' writings bear witness to Jesus because Moses wrote specifically about Jesus. Importantly, that Jesus has in mind more than a single instance in which Moses wrote about him is clear from the plural γράμμασιν (John 5:47). Moses' writings testify to Jesus. While Deuteronomy 18:15 (cf. John 1:21; 4:19; 6:14; 7:40) was likely a reference Jesus had in mind, a careful reading of John's Gospel weighs against a single passage and suggests a "certain way of reading the books of Moses."¹² The way Jesus understands the writings of Moses to testify to him is by means of various historical

demonstrated by (1) πάντα τὰ γεγραμμένα . . . περὶ ἐμοῦ in 24:44, (2) the repeat use of the verb δεῖ in 24:44, (3) and the "fulfillment" language (πληρωθῆναι) in 24:44, which notes the realization of divine prophecies (BDAG, s.v. "πληρώω").

⁹Poythress, *The Shadow of Christ*, 5.

¹⁰That is, OT history that points to Jesus and prefigures him is rightly understood as functioning to predict him in some way.

¹¹Τὰς γραφάς "designates collectively all the parts of Scripture." BDAG, s.v. "γραφή."

¹²Concerning John 5:46, Carson comments, "If a particular one [i.e., specific passage] is in view, perhaps it is Dt. 18:15 (. . .). But it is perhaps more likely that this verse is referring to a certain way [emphasis original] of reading the books of Moses (cf. notes on 1:51; 2:19) than to a specific passage."

situations Moses recorded.

For example, Jesus alludes to the incident of Jacob and his vision at Bethel (John 1:51/Gen 28:12) and applies it to himself. It appears the OT event functions as a pattern that anticipates Jesus. Jesus, then, replaces and fulfills the ladder in Jacob's vision, thus, identifying him as the true and eternal means of revelation between God and man.¹³ In his encounter with Nicodemus, Jesus alludes clearly to the historical narrative recorded in Numbers 21:6-9 (John 3:14-15).¹⁴ Just as the serpent was lifted up, according to Jesus, so must (δεῖ) the Son of man be lifted up. Jesus' language communicates that his imminent death and its saving efficacy recapitulates and fulfills what was prefigured in the OT event.¹⁵ A few chapters later in John, Jesus describes himself as the τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (John 6:32). In contrast with the manna that God gave to Israel in the wilderness (Exod 16:4, 15), Jesus claims that he is the "true" (ἀληθινόν) bread from heaven. The term ἀληθινόν identifies Jesus as the perfect and greater reality, which was anticipated in advance by the imperfect shadow, the manna.¹⁶ In light of the fact that

Carson, *John*, 266.

¹³Hoskins, *Jesus as the Fulfillment*, 125-35. Cf. C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: The Westminster Press, 1978), 187.

¹⁴On the typology of John 3:14-15, see pp. 33-35 in chapter 2 above.

¹⁵The comparative conjunctions καθὼς and οὕτως in John 3:14 connect the episode of the lifting up of the serpent in the wilderness with Jesus' imminent lifting up on the cross. Jesus' use of δεῖ suggests that he intends more than a simple illustration or comparison. Throughout the NT, especially in Luke-Acts, δεῖ emphasizes the necessity of the events that must transpire in Jesus' life according to God's divine purpose. See Cosgrove, "The Divine ΔΕΙ in Luke-Acts," 173-74; Walter Grundmann, "δεῖ," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 2:21-25. The verb links the events of Jesus' life to the fulfillment of the Scriptures. It functions this way in John 3:14 (cf. John 20:9, where John uses δεῖ to stress the necessity of Jesus' resurrection according to the Scriptures). Grundmann, "δεῖ," 2:24.

Jesus taught that Moses' writings testify specifically about him, it seems correct to view these OT historical narratives as bearing a predictive thrust towards Jesus. Thus, these OT texts to which Jesus alludes provide prophetic patterns, which he interpreted as pointing forward to their fulfillments in him. These various OT types, therefore, possess a prophetic force, prefiguring and predicting similar but greater realities that climax in Christ.

Typology in the Epistle of Hebrews

Of the various ways the writer of Hebrews interprets the OT, "perhaps no other element of biblical interpretation has been as often identified with the Book of Hebrews as typology."¹⁷ Vos points out that typology in Hebrews concentrates on the relationship between the Old and New covenants. Specifically, Hebrews shows that the "old prefigures the new" in the sense of "shadow" to "image."¹⁸ The author's use of the shadow/image language portrays the OT Law as pointing forward to Christ (Heb 10:1ff). The Law itself and its sacrifices were merely a "shadow/foreshadowing" (σκιά) but not the very "form/image/appearance" (εἰκὼν) of what was to come.¹⁹ This foreshadowing

¹⁶See BDAG, s.v. "ἀληθινός," where the term has the possible meaning of stressing the reality of something in contrast to its copy (cf. John 15:1; Heb 8:2; 9:24). Hoskins informs, "The second term commonly used to differentiate types from antitypes is 'true.' 'True' (*alēthinos*) is sometimes used in the Gospel of John and in Hebrews to differentiate the true or complete realities from their imperfect, anticipatory shadows in the Old Testament. . . . This is probably applicable in the case of the true light (John 1:9), the true worshipers (4:23), the true bread from heaven (6:32), and the true vine (15:1)." Hoskins, *That Scripture Might Be Fulfilled*, 29; see 29-30.

¹⁷Andrew W. Trotter, Jr., *Interpreting the Epistle to the Hebrews*, GNTE (Grand Rapids: Baker Books, 1997), 196.

¹⁸Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1956), 55.

¹⁹BDAG, s.v. "σκια" and "εἰκὼν." See also Davidson, *Typology in Scripture*, 352.

aspect means that the Law along with its sacrifices prefigured, and, thus, predicted future realities fulfilled in Christ.²⁰

The author of Hebrews also draws attention to the regulations of priestly worship associated with the OT tabernacle (9:1-10). The tabernacle served a typological function in that it was a παραβολή εἰς τὸν καιρὸν τὸν ἐνεσθηκότα (9:9). As a "type" or "figure" of the present time,²¹ the tabernacle and its regulations were only meant to be temporary until Christ, the great high priest, ushered in the corresponding New Covenant realities (9:10-11). Especially significant is the author's claim that the Holy Spirit was indicating (δηλοῦντος) future fulfillments associated with the tabernacle (9:8).²²

There are several other instances where Hebrews uses and interprets the OT as containing prophetic prefigurations, even though the passages are not explicit predictions. Melchizedek pointed forward to Christ's high priesthood (5:6, 10; 6:20; 7:1-28), the rest of Israel prefigured a NT rest (3:7-4:13), and Isaiah and his children were predictive of Christ and his children (2:13).²³ In light of these examples and the clear statement on the foreshadowing function of the Law and its sacrifices, it is clear that the author of Hebrews understood the OT and NT to relate typologically in certain places. He regards

²⁰The prophetic anticipation can be seen in (1) the natural relationship the OT "foreshadowing" shares with the NT "form" and (2) in the participle τῶν μελλόντων in Heb 10:1, whose root characteristically means "future/to come" or denotes some necessary future action that must take place. BDAG, s.v. "μέλλω." Paul uses the participle in a synonymous manner in Col 2:16-17. There, he instructs that the OT regulations, festivals, and holy days were in essence σκιά τῶν μελλόντων. Christ, however, is the substance or reality (τὸ σῶμα), which these OT institutions prefigured.

²¹BDAG, s.v. "παραβολή." Cf. Heb 11:19, where Isaac is designated as a παραβολή of Christ's death and resurrection. Ibid. Hoskins discusses παραβολή as a NT term associated with typology. Hoskins, *That Scripture Might Be Fulfilled*, 30.

²²Vos, *Epistle to the Hebrews*, 59. The verb δηλόω means to reveal, make clear, show, indicate, or report something. BDAG, s.v. "δηλόω."

the typologies as inherent relationships, where the OT types were prefiguring NT realities that were to come.

Fulfillment Language

One item of textual evidence which proves significant for a prophetic understanding of NT typology is Jesus' and the NT writers' use of πληρώ language. BDAG lists six primary senses for πληρώ in the NT.²⁴ Helpful to understanding typology is the meaning πληρώ conveys in the "fulfillment" of the OT Scriptures. In the Gospels and in Acts, πληρώ appears in numerous citation formulas.²⁵ One of the basic and established senses of πληρώ, when used to cite passages from the OT, is its emphasis upon prophetic fulfillment.²⁶ Πληρώ naturally signals the realization of a predictive notion in the OT references it introduces. This natural underscoring of the fulfillment of a prophetic notion by πληρώ, according to Beale, offers clarity in the conversation about typology and its predictive quality. Beale explains:

²³Vos, *Epistle to the Hebrews*, 59-61.

²⁴BDAG defines these six senses as follows: (1) to make full, *fill (full)*, (2) to complete a period of time, *fill (up)*, *complete*, (3) to bring to completion that which was already begun, *complete*, *finish*, (4) to bring to a designed end, *fulfill* a prophecy, an obligation, a promise, a law, a purpose, a desire, a hope, a duty, a fate, a destiny, etc., (5) to bring to completion an activity in which one has been involved from its beginning, *complete*, *finish*, and (6) *complete* a number, pass. *have the number made complete*. BDAG, s.v. "πληρώ." Poythress points out that BDAG really only provides three distinct senses, since four of the six listed in BDAG are "virtually indistinguishable from one another." Poythress, *The Shadow of Christ*, 368. Accordingly to Poythress, entries two, three, five, and six represent one meaning, while entries one and four represent the other distinct meanings.

²⁵Cf. Matt 1:22; 2:15, 17, 23; 4:14; 5:17; 8:17; 12:17; 13:35; 21:4; 26:54, 56; 27:9; Mark 14:49; Luke 4:21; 24:44; John 12:38; 13:18; 15:25; 17:12; 18:32; 19:24, 36; Acts 1:16; 3:18; 13:27, 33 (here ἐκπληρώ).

²⁶See entry four in BDAG, s.v. "πληρώ." See also Joseph H. Thayer. *A Greek-English Lexicon of the New Testament* [Thayer's] (New York: American Book Company, 1989), s.v. "πληρώ." John also uses πληρώ in two instances to note the fulfillment of Jesus' own words (John 18:9, 32).

The *ultimate* [emphasis original] equation of direct verbal prophecy and indirect typological prophecy is illustrated by the observation that introductory fulfillment formulas are attached to both. . . . Some scholars try to argue that "fulfill" has a different meaning when used of OT direct verbal predictions than when "fulfill" is used of OT persons, events, and institutions. But "fulfill" in both sets of uses appears naturally to refer to fulfillment of OT prophecy, whether that is a direct prophecy through a prophet's direct words or an indirect prophecy through a person, event, or institution that points forward to a greater person, event, or institution.²⁷

According to Beale's explanation, πληρώ identifies typology as a category of biblical prophecy, seeing that it is used to denote the fulfillment of both direct prophecy (i.e., OT texts that relay words) and typological prophecy (i.e., OT texts that relay events).

Where some scholars diverge with Beale, as he points out, is that they find it necessary to define πληρώ differently, depending upon the kind of OT text it introduces in NT formula citations. Particularly, scholars resort to a non-prophetic meaning for πληρώ, when it is used in the citation of OT texts that relay historical events. Why do scholars opt for a non-prophetic sense of πληρώ in these cases? One of the more obvious answers is that they find a problem reconciling how πληρώ can denote prophetic fulfillment of seemingly non-predictive OT passages (i.e., texts describing events).²⁸

So, the primary question that must be answered is: "Can πληρώ legitimately indicate the fulfillment of prophecy in OT texts that are event-based?" There is evidence to suggest it can. According to Carson, "The verb 'to fulfill' has a broader significance than mere one-to-one prediction Not only in Matthew but elsewhere in the NT, the

²⁷Beale, *Handbook on the New Testament*, 58. For a list of Scripture references Beale uses to support this claim, see *Ibid.* Cf. Beale's statement that "the πληρώ formulas prefixed to citations from formally non-prophetic OT passages in the gospels *decisively* [emphasis added] argue against" those who claim that typology has no predictive quality. Beale, "Positive Answer to the Question," 396n27.

²⁸See e.g., J. R. Daniel Kirk, "Conceptualising Fulfilment in Matthew." *TynBul* 59 (2008): 80.

history and laws of the OT are perceived to have a prophetic significance" in connection to Christ.²⁹ Fulfillment, then, must be understood in light of OT history that *points* to Christ.³⁰ Moo also says that πληρώω in introductory formulas does not always indicate the fulfillment of direct prophecy. Moo explains:

But, in fact, *plēroō* cannot be confined to so narrow a compass. The word is used in the New Testament to indicate the broad redemptive-historical relationship of the new, climactic revelation of God in Christ to the preparatory, incomplete revelation to and through Israel. . . . What needs to be emphasized, then, is that the use of *plēroō* in an introductory formula need not mean that the author regards the Old Testament text he quotes as a direct prophecy.³¹

Just because direct prophecy is not in view with the use of πληρώω, this does not mean a prophetic force is altogether absent in connection to the relevant OT text. The explanation Moo gives of πληρώω actually elucidates that the broader sense of the verb witnesses to a prophetic character in the relationship OT revelation shares with NT revelation. Put simply, πληρώω highlights the climax of revelation in Christ, which indicates that OT revelation was preparing the way for him, anticipating, and, thus, predicting him.

The study by Moule adds further insight on how πληρώω can be used to signify that OT texts describing events bear prophetic import to corresponding NT events. First, Moule notes that the NT writers clearly use πληρώω to mark the realization of straightforward predictions.³² In addition to this sense, there is a deeper meaning to

²⁹D. A. Carson, *Matthew*, in vol. 8 of *EBC*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1984), 92; see also, 142-45. See also, Moo, *The Old Testament*, 383-87; Moule, "Fulfillment-Words," 293-320.

³⁰Carson, *Matthew*, 92.

³¹Moo, "The Problem of *Sensus Plenior*," 191.

³²Moule, "Fulfillment-Words," 297-98, 301-02, 317-18.

πληρώω. The deeper meaning of πληρώω, according to Moule, portrays "the 'Christ-event' in its relation to the entire design of God."³³ Basically, what Moule is saying is that the broader sense of πληρώω is teleological,³⁴ so that "Jesus is seen as the goal, the convergence-point, of God's plan for Israel, his covenant promise."³⁵ Associated with πληρώω, then, is the idea that salvation history contains a pattern that moves in the direction of a climax, namely, Jesus' life, death, and resurrection.³⁶ Moule explains this principle as follows:

Those who are sensitive can recognize God's pattern of relationship as it shapes itself out of the different materials of successive generations, particularly in God's covenant-relation with Israel, and they can see that the pattern has a purpose and is developing 'teleologically' towards a goal.³⁷

The implication of this understanding of πληρώω sheds light on NT typology. Essentially, πληρώω implies some kind of prediction-fulfillment notion for typology (i.e., OT texts that relay events), for the wider scope of the term recognizes a teleological force to OT history.³⁸ So, in addition to verifying explicit OT prophecies, πληρώω language also recognizes instances where OT events (i.e., OT types) serve as prophetic paradigms that

³³Ibid.: 295.

³⁴Ibid., 298-99.

³⁵Ibid., 301

³⁶Moule, "Fulfillment-Words," 298-301.

³⁷Ibid.: 298.

³⁸Carson claims, "Most NT uses of *plēroō* in connection with Scripture, however, require some teleological force . . . and even the ambiguous uses presuppose a typology that in its broadest dimensions is teleological, even if not in every detail . . ." Carson, *Matthew*, 143. This teleological force accords with the definition BDAG provides for πληρώω in relation to the fulfillment of divine prophecies: "to bring to a designed end." BDAG, s.v. "πληρώω."

anticipate respective NT goals or fulfillments (i.e., NT antitypes).³⁹ These OT paradigms are considered predictive in force, because they are pointing to climactic NT goals.

Carson summarizes this point well:

But when it [πληρώω] refers to the fulfilling of Scripture, it does not lose all teleological force except in rare and well-defined situations. But opinion varies as to exactly how these OT scriptures point forward. Sometimes the OT passages cited are plainly or at least plausibly messianic. Often the relation between prophecy and fulfillment is typological: . . . Yet the perception remains constant that the OT was preparing the way for Christ, anticipating him, pointing to him, leading up to him.⁴⁰

Πληρώω, therefore, brings to light that typology amounts to more than mere analogy.⁴¹

Such "fulfillment" language shows that OT texts relating events are interpreted as pointing forward to Christ and his gospel, which means they ultimately predict him and have a prophetic quality.

Looking at some NT examples of πληρώω will help illustrate how it shows OT events as pointing forward or predicting NT events. In his Gospel, Matthew combines πληρώω language with OT Scripture to signal the fulfillment of direct verbal prophecies (cf. 1:22; 4:14; 8:17; 12:17; 21:4-5). In addition, he also employs the verb to highlight typological prophecy, when he cites OT passages that describe events and have no apparent predictive quality on the surface level.⁴² On Matthew's fulfillment formulae, Schreiner observes:

³⁹Cf. Moule's brief discussion of typology as an important concept in the NT that witnesses to Jesus as the climactic goal of salvation history. Moule, "Fulfillment-Words," 298-99.

⁴⁰Carson, *Matthew*, 28.

⁴¹Beale, *Handbook on the New Testament*, 17.

⁴²Cf. Matt 2:15, 17; 13:34-35; 27:9-10. Matthew 1:22 may also be typology (see Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Academic, 2008), 73-75.), but Carson thinks it is more likely direct prophecy. Carson, *Matthew*, 76-81.

In some instances prophecy and fulfillment appear to be rather direct. . . . Other texts in Matthew conceive of the fulfillment of prophecy differently. The OT event functions as a model or type of that which is fulfilled in Jesus. Hence, the OT text is fulfilled in a typological fashion.⁴³

For example, in Matthew 2:15 Matthew states ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Quoting from Hosea 11:1, the passage in its original context recalls God's love for Israel and the deliverance he brought about in the Exodus from Egypt (cf. Exod 4:22-23; 12:40-41). Matthew, however, sees some kind of meaningful connection between this event and Jesus' departure from Egypt after the death of Herod (Matt 2:13-23). In fact, he states that Jesus' calling out of Egypt "fulfills" this OT text. How does Jesus fulfill a seemingly non-prophetic text, a historical statement about Israel, though? What appears to be going on is that Matthew sees typological correspondences between Israel and Jesus and their similar situations. Thus, he interprets Israel's Exodus from Egypt as pointing forward to Jesus' exodus from Egypt.⁴⁴ This typology is not simply analogy in Matthew's assessment. His use of πληρῶ reveals that the former event possessed significance beyond itself. The initial exodus of Israel was anticipating or predicting the climactic new exodus of Jesus, the true Israel and Son of God who fulfills God's promise of salvation.⁴⁵ So, since Jesus recapitulates and fulfills the OT event, he is signaled as the

⁴³Schreiner, *New Testament Theology*, 70-71.

⁴⁴Cf. Morris, who contends that Matthew can apply Israel's experiences to Jesus on certain occasions because "the divine purpose runs through the whole of Scripture, and it all *points* [emphasis added] in some way to the climax, the coming of Christ." Leon Morris, *The Gospel according to Matthew*, PNTC (Grand Rapids: Eerdmans, 1992), 44.

⁴⁵On the prophetic nature of this typology, Schreiner writes, "We still wonder, though, how Matthew seizes upon Hosea 11:1 as prophetic, since the text refers to a historical event. . . . The exodus from Egypt functions as a type for what God will now do in Hosea's day. Just as he freed Israel from Egyptian bondage, so he will liberate them in a new exodus from Assyria. Hosea 11:1, therefore, is not

goal to which the OT event was pointing. Matthew's use of πληρώω in this citation, therefore, demonstrates in this example (and others, cf. Matt 2:17; 27:9) that he sees OT historical situations as patterns recapitulated and prophetically fulfilled in the life of Christ. In that he uses πληρώω with OT Scriptures to denote the fulfillment of direct prophecy and typology, Matthew appears to view typology as a form of OT prophecy.

John also uses πληρώω in the passion narrative of his Gospel in a way that suggests typology possesses a prophetic element. What makes John 19:36-37 such a compelling argument for prophetic typology is the double duty πληρώω serves in these two verses. Contextually, the preceding verses recount the facts that (1) Jesus' legs were not broken and (2) his side was pierced with a spear (19:31-35). After recounting these details, John writes in 19:36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῆ. Two OT quotations follow this πληρώω formula, one in the latter part of 19:36 and the other in 19:37.⁴⁶

John 19:37 contains a quotation from Zechariah 12:10 (cf. also Rev 1:7). In Zechariah 12:10, God announces beforehand that his Shepherd-Messiah (cf. Zech 13:7)

merely a historical remembrance of God's work in the past; it points forward to God's promise for Hosea's day, to a new liberating work of God. Hosea himself, then, views Israel's history typologically. If what I have suggested is correct, then Matthew used typology just as Hosea did. Matthew believed that the return from exile promised in Hosea ultimately became a reality with the true son of Israel, Jesus Christ. In calling Jesus out of Egypt—in replicating the history of Israel—we see that Jesus is the true Israel, the true son of the promise, the fulfillment of God's saving purposes." Schreiner, *New Testament Theology*, 74-75; see also 73. See also Beale, *Handbook on the New Testament*, 60-64; Carson, *Matthew*, 90-93; C. F. Keil, "Minor Prophets," in *Commentary on the Old Testament*, vol. 10, ed. C. F. Keil and F. Delitzsch (Grand Rapids: Eerdmans, 1977), 1:137.

⁴⁶Though the πληρώω formula appears in John 19:36 and not in 19:37, it is clear that the formula governs both Scripture citations. Evans explains that the adverb πάλιν in 19:37 links back to the citation formula. Craig A. Evans, "Obduracy and the Lord's Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring, SPHS 10 (Atlanta: Scholars Press, 1987), 225n20.

will be pierced. Zechariah 12:10 appears as a prophetic statement in its original OT context, and the πληρώ language calls attention to the completion of this direct prophecy in the piercing of Jesus' side. The quotation in John 19:36, however, does not reflect a scriptural passage with an obvious predictive force. Most likely, the quotation is taken from either Exodus 12:46 or Numbers 9:12.⁴⁷ Both passages are found in the Law and pertain to the prescription that no bone of the Passover lamb was to be broken in observance of the Passover. Apparently, John sees a typological connection. He looks back to the Passover lamb and understands it to function as an advance presentation of Jesus, the perfect and final Passover sacrifice (cf. 1 Cor 5:7). In effect, then, the OT Passover is seen to be pointing forward to and predicting its goal, Jesus.

In sum, the single πληρώ formula of John 19:36 governs both OT quotations. Consequently, it appears exegetically sound to conclude, then, that John sees prophecies being fulfilled with both kinds of texts. The Zechariah quotation is a case of direct prophetic fulfillment. The Exodus/Numbers quotation, since it relays a historical narrative, is a case of typological prophetic fulfillment. The use of πληρώ with both quotations presents the OT Passover event as possessing a predicative quality in John's thinking.⁴⁸

Hermeneutical Τύπος Language

Some scholars argue that the NT designates explicit cases of typology by use

⁴⁷Leon Morris, *The Gospel according to John*, revised ed., NICNT (Grand Rapids: Eerdmans, 1995), 727n108.

⁴⁸Beale argues, "Since these OT references [i.e., Exod 12:46/Num 9:12] are not prophecies but historical narratives and John sees them as *prophecy* [emphasis added] being fulfilled, it would appear best to say that this is an *indirect fulfillment* [emphasis original] of what John considered to be foreshadowed by the historical event involving the Passover lamb." Beale, *Handbook on the New Testament*, 17.

of the term τύπος (Rom 5:14; 1 Cor 10:6) and its cognates τυπικῶς (1 Cor 10:11) and ἀντίτυπος (1 Pet 3:21).⁴⁹ While the NT writers do not consistently designate typology by a special terminology,⁵⁰ Paul and Peter seem to employ τύπος language in this specific way. Τύπος in general refers to a mark, form, or pattern, resulting from a strike or blow of some sort.⁵¹ What distinguishes the three passages noted above is the conjoining of τύπος terminology and the author's reference to and seeming interpretation of an OT historical reality in view a present NT reality (i.e., Adam/Christ in Rom 5:12-21; Israel/the Church in 1 Cor 10:1-13; the Flood/Christian baptism in 1 Pet 3:18-22).

Goppelt noted, in his detailed treatment of the term, a technical, hermeneutical function of τύπος in Romans 5:14 and 1 Corinthians 10:6 and the same parallel meaning in its cognates in 1 Corinthians 10:11 and 1 Peter 3:21.⁵² By technical, hermeneutical, Goppelt meant that Paul and Peter used τύπος terminology in a special way to signal the interpretation of OT events in light of corresponding NT realities. Essentially, then, Paul and Peter interpret the OT events they reference as "advance

⁴⁹Τύπος appears a total of fifteen times in the NT (John 20:25 [twice]; Acts 7:43, 44; 23:25; Rom 5:14; 6:17; 1 Cor 10:6; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; Titus 2:7; Heb 8:5; 1 Pet 5:3). The adverb τυπικῶς is a hapax, appearing in the NT only in 1 Cor 10:11. Ἀντίτυπος occurs only twice in the NT (1 Pet 3:21; Heb 9:24).

⁵⁰Fairbairn, *Typology of Scripture*, 1:30.

⁵¹Cf. BDAG, s.v. "τύπος;" Goppelt, "τύπος," 8:246-59; Davidson, *Typology in Scripture*, 115-90. Its use throughout the NT varies but is generally clear in the given contexts. In the NT τύπος designates the following: (1) the *mark* or *imprint* left on Jesus' hands by the nails that pierced them—John 20:25, (2) *figures* which are *images* or *idols* of false worship—Acts 7:43, (3) a *pattern* or *model* to be followed in construction—Acts 7:44; Heb 8:5 (4) the *style*, *contents*, or *form* of a letter—Acts 23:25 and possibly Rom 6:17, (5) a *mold* which shapes something, specifically in the case of Christian doctrine which shapes or molds the believer—Rom 6:17, (6) a *model* to be imitated in the sense of an ethical *example*—Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; 1 Pet 5:3. For further discussion of the uses of τύπος in these contexts, see Goppelt, "τύπος" 8:146-59; E. Kenneth Lee, "Words Denoting 'Pattern' in the New Testament," *NTS* 8, no. 2 (1962): 169-71; Davidson, *Typology in Scripture*, 141-90.

⁵²Goppelt, "τύπος κτλ," 8:248-49, 251-56.

presentation[s]' intimating eschatological events."⁵³ Müller also observes τύπος serving as a "hermeneutical concept in the interpretation of OT tradition" in the instances noted above.⁵⁴ Davidson's in-depth examination of NT τύπος terminology agrees with Goppelt's and Müller's initial contentions.⁵⁵

Even with arguments in defense of a technical/hermeneutical sense of τύπος, this specific sense is still highly debated within NT scholarship.⁵⁶ Heinrich Ostmeier represents one of the more recent challenges to Goppelt's hermeneutical understanding of τύπος. After examining Romans 5:14, 1 Corinthians 10:6, 11, and 1 Peter 3:21, Ostmeier concludes:

Ein besonderes „hermeneutisches Verständnis“ des Terminus begegnet weder im Neuen Testament noch in der frühchristlichen Literatur. Eine Typologiedefinition wie die von L. Goppelt, die ein solches Verständnis des Begriffes τύπος voraussetzt, und eine sich darauf gründende Hermeneutik finden keinen Anhalt an den Quellen.⁵⁷

Ostmeier denies any hermeneutical sense of τύπος in these passages and in the NT for that matter.⁵⁸ Even so, his final analysis still recognizes the presence of typology. Most

⁵³Goppelt, "τύπος," 8:251-52.

⁵⁴Colin Brown, ed., *NIDNTT*, (Grand Rapids: Zondervan, 1978), s.v. "Type, Pattern," by H. Müller.

⁵⁵Davidson, *Typology in Scripture*. A technical, hermeneutical sense can also be found in some of the primary Greek lexicons, for these various passages above. See BDAG, s.v. "τύπος" and s.v. "ἀντίτυπος;" Thayer's, s.v. "τύπος" and s.v. "ἀντίτυπος;" J. P. Louw and E. A. Nida, eds., *Louw-Nida Greek-English Lexicon of the New Testament* [Louw-Nida] (New York: United Bible Societies, 1988), in Bible Works 6 [CD-Rom], s.v. "τύπος" and s.v. "ἀντίτυπος."

⁵⁶Not a few scholars deny any special, interpretive significance of the term and its cognates in the NT. Cf. e.g., Baker, *Two Testaments*, 185-87; Wright, *Knowing Jesus Through the Old Testament*, 111. Yet, others contend it functions this way in some but not in all the instances noted above. See e.g., Horst Balz and Gerhard Schneider, eds., *EDNT*, (Grand Rapids: Eerdmans, 1993), s.v. "τύπος," by G. Schunack.

⁵⁷Ostmeier, *Taufe und Typos*, 199-200; cf. 52.

⁵⁸Ostmeier states that "Typos ist Funktionsbegriff" and is "situationsbezogen." Ibid., 199.

notably, he points to Paul's and Peter's typology as signifying God's "new creation."⁵⁹

Ostmeyer, then, actually falls in line with Goppelt's understanding of τύπος more so than he thinks. He sees typology connected with NT fulfillment. This element accords with Goppelt's hermeneutical explanation of τύπος and is also central to the prophetic thrust typology has in the traditional view.

The key question to ask concerning these three debated passages is whether a convincing case can be made exegetically for a hermeneutical understanding of τύπος. Do the texts themselves lend support for understanding these typologies with some kind of prophetic thrust? Davidson's semasiological study of τύπος (along with its cognates) and his exegesis of these three passages attempts to substantiate such textual support. If not definitively, at the very least Davidson makes a compelling argument that Paul and Peter use τύπος language to indicate typology, where they interpret OT events as predictive prefigurations fulfilled in Christ.⁶⁰

One must be cautious not to overweight the contributions hermeneutical τύπος terminology makes for a prophetic understanding of NT typology, especially in light of the debate surrounding the term. At the same time, however, it should not be altogether

Contra Ostmeyer, Davidson's extensive exegesis of these passages in his monograph supports a hermeneutical understanding of τύπος in the NT. Davidson, *Typology in Scripture*, 193-336. Ostmeyer, however, makes no reference to the exegesis or conclusions reached by Davidson.

⁵⁹Ostmeyer, *Taufe und Typos*, 200.

⁶⁰Davidson, *Typology in Scripture*, 193-336. In his exegesis, Davidson notes the following: (1) τύπος in Romans 5:14 presents Adam as a prefigurement of Christ. Ibid., 307-10. (2) τύποι and τυπικῶς in 1 Corinthians 10:6, 11 identify Israel's Exodus salvation and judgments as pre-presentations of the church's salvation and potential judgments in the eschatological age. Ibid. 246-48, 250-55, 267-68, 280-97. (3) ἀντίτυπον in 1 Peter 3:21 identifies Christian baptism as the fulfillment of the OT flood event, which prospectively looked forward to the ultimate salvation in Christ and final judgment that baptism pictures. Ibid., 326-36.

ignored. Davidson presents textual evidence that agrees with both Goppelt's and Müller's earlier treatments on NT τύπος terminology. He finds that τύπος terminology is hermeneutical in function. Thus, it designates the interpretation of OT types that were pointing beyond themselves to NT truths fulfilled in Christ and his church. If Davidson's conclusions are correct in these cases, then the technical, hermeneutical sense of τύπος can be seen as additional NT support for the traditional, prophetic view of typology.

The OT Basis of Typology

The OT basis for typology suggests a prophetic understanding of the concept. One notices when reading the OT that an eschatological expectation adheres to certain parts of its history.⁶¹ There are indications in the OT, at times, that Israel and the prophets theologically interpreted their history as moving towards a teleological end.⁶² Furthermore, there are indications that this theological interpretation looked upon various acts of God as demonstrations of climactic forthcoming acts.⁶³ Recognizing God's sovereign control over history, God's former acts were viewed as prophecy of future events that would be similar to but greater than the past.⁶⁴ In its essence, the OT "moves forward to the New" and its original context possesses a "witnessing intent" that is "a forward direction."⁶⁵

⁶¹Aune, "Early Christian Biblical Interpretation," 90-92; Hummel, "The Old Testament Basis of Typological Interpretation," 42-50.

⁶²Aune, "Early Christian Biblical Interpretation," 90-92; Foulkes, *The Acts of God*, 32-35.

⁶³Foulkes, *The Acts of God*, 7-40.

⁶⁴Ibid. Cf. especially pp. 20, 23, 32-40.

⁶⁵Wolff, "The Hermeneutics of the Old Testament," 456-57, 459-60.

For example, the OT anticipates a new but greater David (cf. Isa 9:6ff; Jer 23:5ff; 30:9; 33:14ff; Ezek 34:23-24; 37:24ff), a new but greater Moses (cf. Deut 18:15-19), an eschatological Exodus (cf. Isa 40-55), a new Temple (cf. Ezek 40-48), etc.⁶⁶ How the OT signals the forward-projecting nature of OT events varies.⁶⁷ Whatever the manner of expression, specific historical figures and events are depicted by the OT itself to be forward pointing. Not to be missed is the fact that there is some level of OT consciousness of the foreshadowing function of historical events. The OT's future anticipation of corresponding but more consummative acts in the future corroborates traditional typology's claim that the NT interprets instances OT history to be prophetic in force towards NT counterparts.

Historical Evidence in Support of Traditional Typology

Evidence from the history of pre-critical interpretation supplements the foregoing biblical evidence that typology was understood to be forward pointing and, thus, prophetic in nature. Specifically, analysis of some of the Church Fathers and of the reformers Martin Luther and John Calvin brings to light how typology was conceived of in these periods preceding modern critical scholarship. Clear indicators are present that typology was recognized during these eras to be a form of biblical prophecy.

⁶⁶For a more detailed discussion of these and other OT expectations, see Foulkes, *The Acts of God*, 9-33.

⁶⁷Beale discusses six key ways the OT makes known an historical event's prophetic function. See Beale, *Handbook on the New Testament*, 19-23. Sometimes, the OT signals such future expectations clearly in the immediate context of the passage. Sometimes, the OT signals such future expectations by repeating key episodes belonging to redemptive history (e.g., new exodus, new creation). Sometimes, the OT signals such future expectations in the sequences of institutions or offices that find only temporary fulfillments (e.g., sacrifices, priests, kings). Sometimes, the OT signals such future expectations in key figures patterned after prior key figures (e.g., Adam, Noah, David).

Patristic Era

Usually, the Patristic Era designates the time frame from the close of the first century and extends up to the fifth or even eighth century.⁶⁸ One of the values in patristic studies derives from what Christopher Hall designates as "hermeneutical proximity."⁶⁹ Hermeneutical proximity describes the nearness of the Fathers to the early church from a temporal standpoint. Due to their closeness with the early church, the Fathers offer a vantage point to see some of the initial hermeneutical praxes at the close of the NT period.⁷⁰ The Church Fathers hermeneutical proximity, therefore, offers insights on an understanding of typology from a very early time in interpretive history.⁷¹

Typology was so much a part of the Fathers' interpretation of Scripture that O'Keefe and Reno posit that "without typology it is difficult to imagine patristic theology and the concept of Christian orthodoxy it defined and supported as existing at all."⁷² For the Fathers, typological interpretation was a focal hermeneutic because they found its origins in the Scriptures. Patristic typology followed suit with the NT's explicit identification of "types," which they considered "*a priori* evidence included in the primal

⁶⁸Gerald Bray, *Biblical Interpretation: Past & Present* (Downers Grove: InterVarsity Press, 1996), 77-79; Christopher Hall, *Reading Scripture with the Church Fathers* (Downers Grove, IL: InterVarsity, 1998), 51; Mickelsen, *Interpreting the Bible*, 30; Frances M. Young, "Patristic Biblical Interpretation," in *DTIB*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker Academic, 2005), 566.

⁶⁹Hall, *Reading Scripture*, 38-41, 54. Hall cites Michael Casey as listing this factor among one of the important reasons for studying the Fathers. Casey explains, "In general, the earlier authors are valued because they are more proximate beneficiaries of the apostolic tradition." Michael Casey, *Sacred Reading: The Ancient Art of Lectio Divina* (Liguori, MO: Triumph Books, 1995), 105.

⁷⁰Cf. Hall, *Reading Scripture*, 35.

⁷¹The parameters of this study obviously restrict a comprehensive treatment on typology during the patristic period. Consequently, this section attempts only to demonstrate that certain of the Church Fathers described typology as inherently predictive.

⁷²John J. O'Keefe and R. R. Reno, *Sanctified Vision: An Introduction to Early Christian*

Gospel event."⁷³ Typological interpretation contributed to their goal of a comprehensive reading of the Scriptures in light of Christ. Their comprehensive reading perceived a coherent unity in the Bible: a divine economy that only found clarity and fulfillment in Christ.⁷⁴ Typological interpretation recognized corresponding patterns within the divine plan of Scripture. These patterns were understood to be prefigurations, anticipating and finding ultimate meaning in Christ.⁷⁵

One visible mark of patristic typology is that it regarded types to be predictive prophecy. In an article on typology, Gundry clarifies the consistent understanding of typology for post-apostolic Christians up through the Reformation period:

That one point of agreement is that the essence of a type is that it is in some sense predictive, every bit as predictive as a verbal utterance of predictive prophecy. Typology was regarded as a species of predictive prophecy. The correspondence between type and antitype, whatever the nature of that correspondence, was not a mere analogy nor an artificially imposed scheme on the part of the writers of scripture; the Old Testament types were foreshadowings in a predictive sense of Christ and his saving person and work.⁷⁶

Several examples can be cited that evidence a prophetic understanding to

Interpretation of the Bible (Baltimore: The John Hopkins University Press, 2005), 69.

⁷³Charles Kannengiesser, *Handbook of Patristic Exegesis*, ed. D. Jeffrey Bingham, vol. 1 (Leiden: Brill, 2004), 239.

⁷⁴O'Keefe and Reno, *Sanctified Vision*, 24-44.

⁷⁵*Ibid.*, 69, 73, 84-88. Typology among the Church Fathers is not necessarily limited to the facet of finding "prefigurations" of Jesus and the church in the OT. O'Keefe and Reno state that it is more "wide ranging" than that. It is this practice of typology, however, that they identify as the "most central" to the Church Fathers. *Ibid.*, 73-82. The other important facet of typology centered on using typology to explain personal Christian experiences. *Ibid.*, 73, 82-84.

⁷⁶Stanley M. Gundry, "Typology as a Means of Interpretation: Past and Present," *JETS* 12 (1969): 237. Cf. Hall's analysis that the typology practiced by the Fathers was the kind where they read the OT as containing predictive foreshadowings of Gospel realities. Hall, *Reading Scripture*, 133. Hall makes a distinction between patristic typology and allegory, but he does so with reservation. He cautions that "for some fathers, the distinction between typology and allegory was blurred at best." *Ibid.* Even with this caution, he still admits to some differentiation between the two methods.

patristic typology. Daniélou shows that Irenaeus conveyed such an understanding of biblical typology. Irenaeus' belief that the testaments depict a unified divine plan meant that "there is an imperfect order which prepares for and prefigures an order of perfection."⁷⁷ Irenaeus develops the Adam/Christ typology of the NT within this particular frame of thought.⁷⁸ Adam resembles Christ because the doctrinal basis of typology (i.e., the unity of God's plan) ordains the correspondences between the preparatory figure (i.e., the first Adam) and the accomplishment (i.e., the New Adam).⁷⁹ Consequently, Irenaeus speaks of Adam as having been "as though the Word, who framed all things, had formed beforehand, with a view to himself, that Economy of Mankind which was to centre in the Son of God."⁸⁰ The Adam/Christ typology was not mere analogy for Irenaeus. It was theological and prospective in nature, pointing to and anticipating Christ from the beginning.

Drobner summarizes Diodore of Tarsus's hermeneutic and why he allowed for typology in interpretation. Diodore of Tarsus found typology acceptable because he believed that in the literal meaning "historical realities may contain references to future salvific events."⁸¹ Typology did not ignore the literal meaning of the text. But being based upon the literal meaning, typology explained an innate "prophetic expression based

⁷⁷Jean Daniélou, *From Shadows to Reality: Studies in Biblical Typology of the Fathers* (London: Burns & Oates, 1960), 30-31.

⁷⁸Ibid., 30-47.

⁷⁹Ibid.

⁸⁰Irenaeus as quoted in Ibid, 39.

⁸¹Hubertus R. Drobner, *The Fathers of the Church: A Comprehensive Introduction*, trans., Siegfried S. Schatzmann (Peabody: Hendrickson Publishers, 2007), 320.

on its [i.e., the literal meaning's] correspondence with salvation history."⁸² Justin Martyr provides another example of a prophetic understanding of OT types. In his *Dialogue with Trypho*, Justin places prophecy and typology on the same level. He argues that "the Holy Spirit sometimes caused something that was to be a type of the future to be done openly, and on other occasions He spoke of things of the future as though they were actually taking place, or had already taken place."⁸³ The Holy Spirit, therefore, prophesies the future both by words (i.e., verbally) and by causing events (i.e., historically). Another Church Father, Junilius, advocated a familial relationship between prophecy proper and typology. According to Junilius, prophecy proper is verbal and "in types events are declared by events" so that "the type is a prophecy in events, insofar as the events are known as events."⁸⁴

Chrysostom is another who articulates clearly a view of typology in prophetic terms. Guinot suggests that Chrysostom demonstrates that the Antiochenes understood typology as a kind of prophecy.⁸⁵ The evidence for this, according to Guinot, is found in Chrysostom's distinction between "'prophétie figurative' (διὰ τύπου) et 'prophétie

⁸²Ibid., 320-21.

⁸³Saint Justin Martyr *Dialogue with Trypho*, trans. Thomas B. Falls, *The Fathers of the Church*, vol. 6 (New York: Christian Heritage, 1948), 323-24. Cf. Ronald E. Heine, *Reading the Old Testament with the Ancient Church: Exploring the Formation of Early Christian Thought* (Grand Rapids: Baker Academic, 2007), 52.

⁸⁴Junilius as quoted in Robert M. Grant and David Tracy, *A Short History of the Interpretation of the Bible*, rev., 2nd ed. (Philadelphia: Fortress Press, 1984), 71.

⁸⁵Jean-Noël Guinot, "La typologie comme technique herméneutique," in *Figures de l'Ancien Testament chez les Pères*, Cahiers de Biblia Patristica (Strasbourg: Centre d'Analyse et de Documentation Patristiques, 1989), 10. Cf. Jacques Guillet, "Les Exégèses d'Alexandrie et d'Antioch. Conflit ou malentendu?," *RevScRel* 34 (1947): 275-86, 297.

déclarative' (διὰ λόγου)."⁸⁶ The distinction is that Chrysostom "définit prophétie 'figurative' comme une prophétie exprimée par les faits eux-même (διὰ πραγμάτων), par opposition à la prophétie 'verbale' (διὰ ῥημάτων), tout entière contenue dans les mots utilisés par le prophète."⁸⁷ So, for Chrysostom, prophecy includes typological prophecy by events as well as verbal prophecy by words.

In overview, there is evidence that typology was explained and described in prophetic terms during the Patristic Era. Various OT events/figures were understood by various Fathers to be prophetic expressions of future NT events.⁸⁸ This observation show, at the very least, that typology at the close of the NT period and in the subsequent centuries of the Fathers was defined by some as prophetic interpretation. The Fathers' closeness to the NT writers *may* indicate and reflect that the principle way to understand biblical typology is in a predictive sense.

Reformation Era

One primary concern of the Reformation period centered on the return to literal, historical exegesis that the church had drifted away from during the Middle Ages.⁸⁹ Martin Luther and John Calvin championed this cause. As interpreters of the Bible, they were reacting against the allegorical or "fourfold" sense of interpretation of Scripture taught by Augustine and later embraced by theologians in the medieval

⁸⁶Guinot, "La typologie comme technique herméneutique," 10.

⁸⁷Ibid., 11.

⁸⁸Cf. Kannengiesser, *Handbook of Patristic Exegesis*, 228-32.

⁸⁹Grant and Tracy, *A Short History*, 85; Gundry, "Typology," 235-36; Ramm, *Protestant Biblical Interpretation*, 38.

church.⁹⁰ This "fourfold" sense recognized three spiritual senses in addition to the literal sense: (1) the allegorical, (2) the tropological, and (3) the anagogical.⁹¹ In their efforts to reestablish the primacy of literal interpretation, typology continued to be recognized by them as a legitimate way of interpreting Scripture (albeit Calvin, more so than Luther, was inclined to practice typology). As the analysis demonstrates below, their conceptions of typology present it as having a prophetic thrust, so that OT figures are understood to point forward to their fulfillments in Christ.

Martin Luther. In his quest to reassert the literal sense of Scripture, Luther denounced the allegorical method of interpretation as a general practice.⁹² His stress upon the literal sense of the text, however, did not always prevent him from engaging in a "regulated" or "moderate" use of allegory on occasion.⁹³ Nor did it altogether preclude the recognition of typological interpretation.⁹⁴ Luther acknowledges the legitimacy of allegory and typology from time to time, first of all, because he was thoroughly committed to a Christological approach to interpretation.⁹⁵ To Luther, the literal and

⁹⁰Ramm, *Protestant Biblical Interpretation*, 51-59; David C. Steinmetz, "John Calvin as an Interpreter of the Bible," in *Calvin and the Bible*, ed. Donald K. McKim (Cambridge: Cambridge University Press, 2006), 284-85.

⁹¹Steinmetz, "John Calvin as an Interpreter of the Bible," 284.

⁹²Edwin Cyril Blackman, *Biblical Interpretation* (Philadelphia: The Westminster Press, 1957), 118-121; David S. Dockery, "Martin Luther's Christological Hermeneutics," *GTJ* 4 (1983): 190.

⁹³Heinrich Bornkamm, *Luther and the Old Testament*, trans., Eric W. Gritsch and Ruth C. Gritsch (Philadelphia: Fortress Press, 1969), 96.

⁹⁴See e.g., *Ibid.*, 150, 208n472.

⁹⁵Grant and Tracy, *A Short History*, 93. Grant and Tracy explain that "such a view requires the typological understanding of the Old Testament, and often permits allegorical interpretation . . ." *Ibid.*

Christological meanings of the Scriptures were essentially one and the same.⁹⁶ Since all of the OT finds fulfillment in Christ and points toward him,⁹⁷ allegory and typology sometimes, though infrequently, were appropriate means of "spiritual" interpretation in concert with the "literal" interpretation of Scripture.⁹⁸ Secondly, Luther could not totally jettison allegory or typology, since he found Scriptural support for both approaches.⁹⁹

Despite the limited role typology played in his overall hermeneutic, Luther still recognized its validity. This position is clear from Luther's typological understanding of Jesus' reference to the lifting up of the serpent in the wilderness in John 3:14-15. His sermon notes explain the passage as follows:

I would never have ventured to interpret this story as Christ Himself did when He plainly related it to Himself, saying: "This is the bronze serpent; I, however, am the Son of man. Those people were asked to look at the serpent physically, but you must look at Me spiritually and in faith. Those people were cured of bodily poisoning; but you, through Me, will be delivered from eternal poison. They recovered from a physical ailment, but I bestow eternal life on those who believe in Me."¹⁰⁰

Luther finds the application of this story to Christ to consist of "strange statements and sayings."¹⁰¹ Nevertheless, he clearly sees Jesus establishing correspondences between

⁹⁶Blackman, *Biblical Interpretation*, 122; Dockery, "Martin Luther's," 192.

⁹⁷Blackman, *Biblical Interpretation*, 122-23; Dockery, "Martin Luther's," 192.

⁹⁸Bornkamm, *Luther and the Old Testament*, 95. To be sure, neither allegory nor typology was predominant in Luther's Christological interpretation of the OT. He was, in fact, critical of both methods in general. Most characteristically, Luther argued for a direct prophetic application of the OT to Christ. *Ibid.*, 96-120, 250-51.

⁹⁹On allegory, see *Ibid.*, 95-96. On typology, see Martin Luther *Sermons*, 339; Martin Luther *Lectures on Titus, Philemon, and Hebrews*, trans. Walter A. Hansen, Luther's Works, vol. 29 (Saint Louis: Concordia Publishing House, 1968), 168.

¹⁰⁰Martin Luther *Sermons*, 339.

¹⁰¹*Ibid.*

himself and the OT incident. The subsequent comments Luther makes about this passage are significant for seeing how he understands the overall nature of this typology. Luther writes:

In this way the Lord shows us the proper method of interpreting Moses and all the prophets. He teaches us that Moses points and refers to Christ in all his stories and illustrations. His purpose is to show that Christ is the point and center of a circle, with all eyes inside the circle focused on Him. Whoever turns his eyes on Him finds his proper place in the circle of which Christ is the center. All the stories of Holy Writ, if viewed aright, point to Christ. . . . Thus, He also relates the figure of the serpent to Himself here. Thereby He opens the treasure chest of Moses and shows them the nugget concealed there. He shows that all the stories and illustrations of Moses point to Christ.¹⁰²

Luther clearly views Jesus' application of this OT narrative as more than mere analogy. He states that the figure of the serpent "points" and "refers" to Christ and that Jesus reveals something that was previously "concealed." This typology contains comparisons that Jesus makes between himself and the serpent.¹⁰³ But, Luther sees more involved than just simple comparisons. He states, "In this serpent God thus prefigured His own Son for the people of Israel."¹⁰⁴ Furthermore, Luther argues that "the intention of both Moses and of John was to point to the deity of the Lord Christ."¹⁰⁵ There is clear evidence, therefore, that Luther understood OT types to point forward to Christ. In Luther's estimation, Christ taught that Moses and the prophets wrote with a directedness toward himself. Luther plainly asserts by this example, then, that his understanding of

¹⁰²Ibid., 339-40.

¹⁰³Ibid., 344.

¹⁰⁴Ibid., 343.

¹⁰⁵Ibid., 345.

typology values an intentional forward looking aspect, which means it is prophetic.¹⁰⁶

John Calvin. What is particularly interesting about Calvin during the Reformation period is that typology factored into his hermeneutic in a significant way.¹⁰⁷ When it came to allegory, Calvin claimed it was "superficial" and even "diabolical."¹⁰⁸ Why, then, did Calvin affirm a typological interpretation of the Scriptures? Calvin affirmed typology because he considered it to be literal interpretation. Steinmetz points out that typological interpretation was not problematic for Calvin because it was a "plain" or "natural" sense in his assessment.¹⁰⁹ A typological reading stayed true to the literal sense of Scripture for Calvin, taking seriously the past and future reference of texts. A typological reading allowed him to explain the relatedness of OT events to their fulfillment in Christ in a natural way.

Typological interpretation preserved the significance of both the OT and NT contexts in a literal or natural way because Calvin saw it as prophecy and fulfillment. Puckett writes, "Typology for Calvin is true prophecy, albeit shadowy and somewhat

¹⁰⁶Luther also states clearly the prophetic notion of typology in his comments on the use of Psalm 95:7-11 in Hebrews 3:7-11. He explains, "In the first place, it is clear from this text that the prophets knew that the future was prefigured in the history of the Children of Israel." Martin Luther *Lectures on Titus, Philemon, and Hebrews*, 147.

¹⁰⁷For an excellent analysis of Calvin's typological hermeneutic, see David L. Puckett, *John Calvin's Exegesis*, Columbia Series in Reformed Theology (Louisville: Westminster John Knox Press, 1995), 113-24.

¹⁰⁸Ibid., 106-07. Calvin's disparaging criticism towards allegory, according to Puckett, stemmed from its disconnection to the text. Puckett writes that Calvin "calls interpretations 'allegorical' if they disregard the historical context or if they interpret the details of a biblical text apart from a consideration of the immediate literary context. Allegorical exegesis is the antithesis of historical exegesis." Ibid., 106.

¹⁰⁹Steinmetz, "John Calvin as an Interpreter of the Bible," 284-85. Calvin's positive stance toward typology reflects the position of medieval interpreters such as Nicholas of Lyra, who defined the "literal" meaning in a double sense: literal-historical and literal-prophetic. Ibid., 284.

obscure."¹¹⁰ He further elaborates that Calvin

counsels his fellow Christians that prophecy need not deny a historical referent in Old Testament times. That is just the point with typology. It has an Old Testament reference, yet its perfect fulfillment comes later in the person of Christ. This approach allows Calvin to guard the unity of scripture without requiring him to discard historical exegesis.¹¹¹

Calvin illustrates his understanding of typology as prophecy most notably in his commentary on the Psalms. Psalm 2 relates a prophetic notion of David typology fulfilled in Christ, according to Calvin. Seeing David as a type of Christ, Calvin posits that "those things which David declares concerning himself are not violently, or even allegorically, applied to Christ, but were truly predicted concerning him."¹¹² Aspects of David's life and kingdom were a shadow describing Christ and his kingdom by the "spirit of prophecy."¹¹³ Calvin interprets Psalm 22 in the same typological manner, insisting that David knew himself to be "a type of Christ, whom he knew by the Spirit of prophecy."¹¹⁴ Again, David's life events, in this case his sufferings, point in a prophetic way to the sufferings of Christ and find fulfillment in him. On Psalm 22:18 and its description of the division of clothing and casting of lots, Calvin comments, "To teach us the more certainly that in this Psalm Christ is described to us by the Spirit of prophecy,

¹¹⁰Puckett, *John Calvin's Exegesis*, 114. Frei likewise observes that in Calvin's typological interpretation, the typology is forward looking (i.e., prospective) rather than backward looking (i.e. retrospective). Of importance then, the type existed in its original context with a forward reference. Hans W. Frei, *The Eclipse of the Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University Press, 1974), 36.

¹¹¹Puckett, *John Calvin's Exegesis*, 119-20.

¹¹²John Calvin, *Commentary on the Book of Psalms*, trans., James Anderson, Calvin's Commentaries (Grand Rapids: Baker Book House, 1981), 1:11.

¹¹³Ibid.

¹¹⁴Ibid., 1:356.

the heavenly Father intended that in the person of his Son those things should be visibly accomplished which were shadowed forth in David."¹¹⁵ Thus, Psalm 22 relates to Christ because the Psalm predicts Christ's sufferings in the experiences of David.¹¹⁶

Clearly, Calvin's view of typology falls in line with the traditional view of typology. He explains the NT's use of OT texts that highlight typological relationships as being prophetic in nature. Typology, then, was a form of prophecy in Calvin's hermeneutic. By classifying typology as literal and prophetic interpretation, Calvin shows himself a successor to the early understanding of typology in the Patristic era. Calvin, however, did not justify typology based on the practice of the Church Fathers. Calvin justified his conception of typology as exemplary of Jesus' and the NT writers' use of the OT.¹¹⁷

Summary

To recap, this chapter presents both biblical and historical evidence to support the prophetic sense of typology, according to the traditional view. The biblical evidence (i.e., Jesus' teachings and examples, typology in Hebrews, NT "fulfillment" language, hermeneutical τύπος terminology, and the OT basis for typology) seems to validate that biblical typology possesses a predictive force. Likewise, the historical evidence (i.e., pre-critical interpretation of typology by the Church Fathers and by the Reformers, Martin Luther and John Calvin) shows that typology was delineated in terms of prophecy.

¹¹⁵Ibid., 1:376.

¹¹⁶Wulfert de Greef, "Calvin as Commentator on the Psalms," in *Calvin and the Bible*, ed. Donald K. McKim (Cambridge: Cambridge University Press, 2006), 101; see also 99-106.

¹¹⁷Puckett, *John Calvin's Exegesis*, 118.

Importantly, then, both the internal and external evidence identifies typology as more than mere analogy between the testaments. Consistent with the traditional understanding, typology consists of OT types which prefigure and predict their corresponding NT fulfillments in Christ.

CHAPTER 4
PROPHETIC DAVID TYPOLOGY: AN EXAMINATION OF THE PSALMS
QUOTATIONS IN THEIR APPLICATION TO JESUS IN JOHN

The following pages attempt to demonstrate that traditional typology explains best the use of the Psalms quotations in John 13:18, 15:25, and 19:24, 28. Specifically, this chapter argues that David typology in a traditional, prophetic sense accounts best for Jesus' (John 13, 15) and John's (John 19) application of the David Psalms quotations to the events of Jesus' suffering and death in the FG.

The general format of this chapter consists of four main sections and a summary. Each main section presents the analysis of a single Psalm quotation. For each Psalm quotation, five parallel steps characterize the examination.¹ *Step one* establishes the identification of the OT Psalm reference in the NT passage. *Step two* summarizes the literary context of the NT passage. *Step three* identifies the typological correspondences the Psalm reference establishes between David and Jesus. *Step four* identifies the evidence that indicates a prophetic notion in the use of the Psalm quotation. *Step five* briefly summarizes the exegetical findings.

An Examination of John 13:18 in Its Use of Psalm 41:9

Identification of the Psalm Quotation

John 13:18 contains the quotation formula ἀλλ' ἵνα ἡ γραφή πληρωθῆι ("but in

¹The principles of typology that were delineated in chapter two of this dissertation will be integrated into these exegetical steps.

order that the Scripture may be fulfilled"). This formula quotation contains the ἵνα πληρωθῆ word combination, which John uses in five other instances.² Here and in John 15:25, John presents the ἵνα πληρωθῆ formula as coming directly from the mouth of Jesus.³ This formula quotation with its inclusion of ἡ γραφή marks a clear appeal to a quotation from the OT.⁴

The OT source text of the quotation in John 13:18 is "universally accepted."⁵ That John 13:18 corresponds generally with Psalm 41:9 in both the MT (41:10) and LXX (40:10) can be seen below.⁶

John 13:18: ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ ("He who eats my bread lifted his heel against me.")

MT Psalm 41:10: אֲפֹרַת שְׁלוֹמִי אֲשֶׁר־בְּטַחְתִּי בּוֹ אֹכַל לֶחֶמִי הִגְדִּיל עָלַי עָקָב
("Even the man of my peace in whom I trusted, he who ate my bread, made great the heel against me.")

LXX Psalm 40:10: καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου ἐφ' ὃν ἤλπισα ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμέ περιλισμόν ("For even the man of my peace, in whom I hoped, the one who eats my loaves made great deception against me.")

The textual affinity John 13:18 shares with Psalm 41:9 properly classifies Jesus' reference

²Cf. John 12:38; 15:25; 17:12; 19:24, 36. Matthew is the only other NT writer to use this construct in formulae (cf. Matt 1:22; 2:15; 4:14; 12:17; 21:4).

³Edwin D. Freed, *Old Testament Quotations in the Gospel of John* (Leiden: E. J. Brill, 1965), 89.

⁴Ἡ γραφή is a common designation for the OT as a whole or for an individual passage. See Gottlob Schrenk, "γράφω κτλ," in *TDNT*, Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 1:749-61. In John 13:18, ἡ γραφή probably retains a singular sense, since a direct OT quotation follows. Moo notes that a single OT passage is the normal sense of γραφή in John. Moo, *The Old Testament*, 277. So also Rudolf Schnackenburg, *The Gospel according to St. John*, trans., Kevin Smyth and Cecily Hastings et al (New York: Crossroad, 1968-82), 3:460n60.

⁵Daly-Denton, *David in the Fourth Gospel*, 191.

⁶The Psalms verses throughout this dissertation will be referenced according to their English numeration. For a discussion of the numeration of the Psalms, see Gleason Archer, Jr., *A Survey of Old Testament Introduction*, Revised and Expanded ed. (Chicago: Moody Publishers, 2007), 422.

as a direct quotation.⁷ Even though a direct quotation, John 13:18 is not an exact reproduction of either the MT or the LXX.⁸

A few observations are apparent. First, only the latter clause of Psalm 41:9 is quoted in John 13:18. Second, John's quotation shows various divergences from LXX.⁹ When compared against the MT, however, John's quotation shares a fairly close affinity with the Hebrew original.¹⁰ But, in two places John does not follow the MT exactly. John employs the verb ἐπήρεν ("to lift up/hold up/raise"), where the Hebrew uses הגדיל ("to enlarge/to magnify"). John also adds the pronoun αὐτοῦ, which makes explicit the notion of possession implied by the MT.

Since John diverges only slightly from the MT, most scholars maintain that John draws his quotation from the Hebrew original.¹¹ According to Adolf Schlatter, "Der

⁷A "direct" quotation means the "quotation is a general reproduction of the original text, sufficiently close . . . to establish unquestionably the passage from which it is taken." Merrill C. Tenney, *Interpreting Revelation: A Reasonable Guide to Understanding the Last Book in the Bible* (Peabody, MA: Hendrickson, 1957), 102. In this dissertation, the terms "quotation" and "citation" are used interchangeably.

⁸On quotation divergences, see Nicole, "The New Testament," 17-25.

⁹When compared against the LXX, John employs ὁ τρώγων instead of ὁ ἐσθίων, ἐπήρεν instead of ἐμεγάλυνεν, and τὴν πτέρναν instead of περιουσίαν. Additionally, John's quotation uses the singular τὸν ἄρτον rather than the plural ἄρτους, and he positions the possessive μου before instead of after the accusative. Finally, John adds the possessive αὐτοῦ, which is absent from the LXX translation. Given the various divergences with the LXX, if John is dependent upon the Greek, one can reasonably conclude he does not follow it closely for his translation. One cannot exclude the possibility that John may have followed a different version of the LXX, which was known to him but no longer extant today.

¹⁰The present participle ὁ τρώγων accurately translates the Hebrew participle אוכל ("to eat/to feed"). The singular possessive μου τὸν ἄρτον agrees with the singular first person לִי ("my bread") and its first person pronominal suffix. Further, τὴν πτέρναν correctly renders כַּף ("heel"), and the prepositional phrase ἐπ' ἐμὲ parallels the prepositional construction עָלַי ("against me").

¹¹See e.g., Barrett, *John*, 444; J. H. Bernard, *A Critical Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, vol. 2 (Edinburgh: T. & T. Clark, 1928; reprint 1958), 467; Carson, *John*, 470; Köstenberger, *John*, 411; Lagrange, *Évangile selon Saint Jean*, 357; Morris, *John*, 553n44; Klaus Wengst, *Das Johannesevangelium*, TKNT 4, vol. 2 (Stuttgart: Verlag W. Kohnlammer, 2001), 99n43; B. F. Westcott, *The Gospel According to St. John: The Authorized Version with Introduction and Notes* (Grand Rapids: Eerdmans, 1950), 193; Ben Witherington, III, *John's Wisdom: A Commentary on*

Rückgriff auf die hebräische Formel ist deutlich."¹² If the quotation does reflect the Hebrew, how might John's divergences be explained? Most likely, they are interpretive and stylistic in nature.¹³ In sum, John 13:18 contains a clear quotation of Psalm 41:9, which John appears to have translated from the Hebrew.

Literary Context of John 13:18

Broad Literary Context. Typically, NT scholarship recognizes the overall structure of John's Gospel to consist of a prologue (John 1:1-18), an epilogue (21:1-25), and two main sections in between (1:19-12:50 and 13:1-20:31).¹⁴ John 13 fits into the second main section where John relays the specific events of Jesus' passion. Together, John 13-17 comprises Jesus' Farewell Discourse¹⁵ to his disciples, where he predicts Judas' betrayal (13), announces his departure and the coming of the Holy Spirit (14-16),

the Fourth Gospel (Louisville: Westminster John Knox Press, 1995), 238. For an argument that John relied upon the LXX in citing Psalm 41:9, see Bruce G. Schuchard, *Scripture Within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta: Scholars Press, 1992), 107-17.

¹²Adolf Schlatter, *Der Evangelist Johannes, Wie er spricht, denkt und glaubt: Ein Kommentar zum vierten Evangelium*, 3rd ed. (Stuttgart: Calwer Verlag, 1960), 285.

¹³See the comments by Moo, *The Old Testament*, 236n7; 237; Morris, *John*, 553n44; Steve Moyise, *The Old Testament in the New: An Introduction* (London and New York: T&T Clark International, 2001), 68; Schnackenburg, *John*, 3:26. If his changes are interpretive and stylistic in nature, John simply makes these changes because he wants to provide a Greek translation that best clarifies the Hebrew meaning in its NT application and also stresses his specific theological purposes. Accordingly, John would be showing that he understands the Hebrew "magnified/made great the heel" to mean the same thing as "to lift up the heel." Thus, the word substitution makes the Hebrew easier to understand. As for the pronoun addition, "his" may simply be John's way of appropriating the Psalm text more specifically to Judas.

¹⁴Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: Biblical Theology of the New Testament* (Grand Rapids: Zondervan, 2009), 167; 168-70. The first main section (John 1:19-12:50) is commonly designated as the "Book of Signs" and the second main section (John 13:1-20:31) as the "Book of Glory." See e.g., Raymond E. Brown, *The Gospel According to John (1-12)*, AB, vol. 29 (Garden City, NY: Doubleday & Company, 1966), cxxxviii-cxxxix.

¹⁵On the genre of the discourse, Darrell L. Bock, *Jesus according to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids: Baker Academic, 2002), 497. Notably, the discourse of John 13-17 anticipates the climax of the cross in its narrative design. Köstenberger, *John*, 398n9.

and prays for himself, the eleven, and all future disciples (17). The chapters of the Farewell Discourse prepare the disciples and the reader for Jesus' death and its implications. In John 18-20, John narrates Jesus' betrayal, arrest, and sentencing (18), his scourging, crucifixion, and burial (19), and his resurrection (20).

Importantly, John 13:18 belongs to the broader literary framework of John that "may be regarded as an interpretation of the Passion narrative."¹⁶ Such a conclusion seems legitimate in light of Smith's observation that the "fulfillment-formula quotations" (i.e., ἵνα πληρωθῆ/τελειωθῆ) converge from John 13 forward "to interpret Jesus' death."¹⁷ As the cross approaches, the fulfillment formulae seem to be John's way of drawing greater attention to the OT basis for Jesus' sufferings.¹⁸ Evans sees Smith's findings on the fulfillment-formulas as potential interpretive keys for unlocking theological emphases in John's application of OT texts to Jesus' passion.¹⁹ One theological emphasis Evans has in mind is the use of fulfillment formulae in John 12:38-41 to link together Isaiah texts so

¹⁶George W. MacRae, "The Fourth Gospel and Religionsgeschichte," *CBQ* 32 (1970): 21, who cites C.H. Dodd for support.

¹⁷D. Moody Smith, "The Setting and Shape of a Johannine Narrative Source," *JBL* 95 (1976): 237. Smith lists John 12:38; 13:18; 15:25; 17:12; 19:24, 28, 36 as references and explains the fulfillment-formula at 12:38 as a transitional formula that links the first half of the book with the latter half. *Ibid.*, 237n25, 239. See also A. Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium: Eine Untersuchung zur johanneischen Hermeneutik anhand der Schriftzitate* (Tubingen: J. C. B. Mohr, 1995), 80-81.

¹⁸Carson, "John and the Johannine Epistles," 248. In like manner, Amsler discerns a difference in John's citation formulae as he moves from the first to the second half of his Gospel. He writes, "Pourtant, dans la seconde partie de l'Evangile et en particulier dans le récit de la Passion, cette relation [i.e., OT scripture with gospel events] est beaucoup plus fortement marquée par les conjonctions ὅτι (1 fois) et surtout ἵνα (7 fois)." Samuel Amsler, *L'Ancien Testament Dans L'Église: Essai d'herméneutique chrétienne*, Bibliothèque Thèologique (Neuchatel: Delachaux et Niestlé, 1960). The formulae in the latter part of John, therefore, function in an emphatic way, calling more attention to the relationship of the passion events and OT Scripture. *Ibid.*

¹⁹Evans, "Obduracy and the Lord's Servant," 226; see also 223-26.

that they corporately reveal a unified portrayal of Jesus.²⁰ Evans's research is insightful for this dissertation. It seems probable that, as with the Isaiah texts, the Psalm quotation in John 13:18 and its fulfillment formula works in concert with those in 15:25 and 19:24, 28 to isolate a common usage and an identification of Jesus in biblical terms (i.e., prophetic David typology that identifies Jesus as the New David).²¹

Immediate Literary Context. The immediate context of the quotation in John 13:18 is the literary unit of 13:1-30.²² These verses present a coherent scene composed of two interlocking episodes: (1) the footwashing by Jesus (13:1-17) and (2) Jesus' prediction of his betrayal (13:18-30).²³

In John 13:1, the theological themes of the Passover²⁴ and Jesus' "hour" (ὥρα)²⁵ provide an interpretive framework for understanding the footwashing scene and

²⁰Evans investigates the citation of the Isaiah texts in the fulfillment formulae in John 12:38-41. He concludes that the formulae link together to emphasize the theme of obduracy and function in a Christological way to "identify Jesus in terms of the Servant of the Lord." *Ibid.*, 228; 227-36.

²¹Cf. Carson, "John and the Johannine Epistles," 249-51.

²²See e.g., Barrett, *John*, 435ff; George R. Beasley-Murray, *John*, 2nd ed., WBC, vol. 36 (Nashville: Thomas Nelson, 2000), 230-32; Carson, *John*, 455ff; Edwyn Clement Hoskyns, *The Fourth Gospel*, 2nd rev ed. (London: Faber and Faber Limited, 1947), 434-35; Köstenberger, *John*, 399; Schnackenburg, *John*, 3:6-15. Some scholars extend the literary unit from 13:1-38. Cf. e.g., Gerald L. Borchert, *John*, NAC, vol. 25B (Nashville: B&H Publishing Group, 2002), 71, 75ff; Gary M. Burge, *John*, NIVAC (Grand Rapids: Zondervan, 2000), 361ff.

²³Several features (e.g., textual style, narrative sequence, and interpretive coherence) substantiate the literary unity of the passage. Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET, 15 (Kampen, the Netherlands: Kok Pharos, 1996), 126-28; Schuchard, *Scripture Within Scripture*, 110-11.

²⁴The Passover theme in John (see John 2:13, 23; 6:4; 11:55; 12:1; 18:28, 39; 19:14) presents Jesus as the climactic fulfillment of the Passover sacrifice (cf. 1:29, 36; 19:36). Cf. Stanley E. Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104, SSEJC 3 (Sheffield, Eng: Sheffield Academic Press, 1994), 396-428.

²⁵Jesus' ὥρα ("hour") is a theological theme that John develops throughout his Gospel (John

the Psalm quotation in 13:18.²⁶ These themes show that the footwashing act anticipates and symbolizes Jesus' sacrificial death on the cross for the disciples' sins.²⁷ As for the Psalm quotation in 13:18, the theme of Jesus' "hour" places his suffering by betrayal within the context of the Father's will (cf. John 12:27).²⁸ Not without significance is the stress John places upon Jesus' "knowing" (εἰδὼς)²⁹ that his "hour" had come. Ultimately, Jesus' knows his betrayal belongs to the divine plan, which the quotation in 13:18 reveals from a scriptural standpoint.

In John 13:2, John makes an initial reference to Judas, which prepares the reader for the various ways Jesus alludes to him in the approaching scene (13:10-11, 18-19, 21, 26-27).³⁰ John informs the reader that Judas actually serves as the devil's instrument in his betrayal of Jesus (cf. John 6:70-71). Importantly, though, John again reassures that Judas's sedition takes place under the umbrella of Jesus' sovereignty and omniscience (13:3). Jesus rises from the table and proceeds to wash the disciples' feet in

2:4; 4:21, 23; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1). It designates the appointed time of Jesus' death and consequent glorification. See BDAG, s.v. "ᾠρα." Jesus' "hour" moves from a future tense ("not yet;" cf. John 2:4) perspective in John 2-10 to a present tense ("has come;" cf. John 11:23) one from John 12ff.

²⁶John 13:1 also introduces the theological context for the remaining chapters of John, as the themes of the Passover and Jesus' "hour" reach their fulfillment in Jesus' death and resurrection.

²⁷According to Hoskyns, "Jesus initiated His disciples into the significance of His death" in the footwashing. Hoskyns, *The Fourth Gospel*, 435.

²⁸Morris notes, "The 'hour' in this Gospel has about it the air of inevitability. It represents the doing of the Father's will." *John*, 529.

²⁹John uses the verb οἶδα ("to know;" BDAG, s.v. "οἶδα.") four times (John 13:1, 3, 11, 18) in reference to Jesus as the narrative scene unfolds. John wants the reader to realize the complete sovereignty and omniscience Jesus possesses of the details of his "hour," particularly Judas' scheming.

³⁰Frederic Louis Godet, *Commentary on John's Gospel* (Grand Rapids: Kregel Publications, 1978), 806.

John 13:4-11.³¹ In 13:10, Jesus informs them that they are all "clean" with one exception.³² He excludes one of them because he knew Judas "was betraying" him (13:11).³³ This second Judas reference anticipates the upcoming quotation in 13:18. After washing their feet, Jesus returns to the table and explains a practical application of what he has just done in 13:12-17. If he, their "Lord and Teacher," has washed their feet, then they are to wash each other's, for he has given them an "example" (13:13-16). He concludes his instruction by telling them they will be blessed, if they obey the truths he has taught (13:17).

But, Jesus immediately qualifies that his words of blessing are not all inclusive ("I do not speak of all of you") (John 13:18a). Judas cannot live out in praxis what Jesus modeled in the footwashing, because he rejects its underlying Christology and soteriology. This is why Jesus says ἐγὼ οἶδα τίννας ἐξελεξάμην (13:18b).³⁴ Then, in

³¹The footwashing act has theological import, ultimately symbolizing and interpreting Jesus' sacrifice on the cross. Jesus clarifies to Peter the spiritual nature of the footwashing in John 13:7-8, 10. It symbolizes the necessary cleansing his death provides for union with him (13:11). Cf. Burge, *John*, 369-70. Nothing in the overall context of the footwashing, however, points toward a sacramental understanding of Jesus' actions. Contra Ernst Haenchen, *John: A Commentary on the Gospel of John Chapters 7-21*, Hermeneia--A Critical and Historical Commentary on the Bible, vol. 2 (Philadelphia: Fortress Press, 1984), 108.

³²Because they have true faith in him and his word (cf. John 6:66-69; 15:3; 21:31), Jesus "prospectively" applies to them the cleansing of sin that comes from his cross and which is previewed in the footwashing. F. F. Bruce, *The Gospel of John: Introduction, Exposition, and Notes* (Grand Rapids: Eerdmans, 1983), 283. See also, Hoskyns, *The Fourth Gospel*, 439. To note that Judas is not "clean," Jesus uses the strong adversative ἀλλ' οὐχὶ πάντες (John 13:10).

³³The imperfective aspect of the substantival participle, τὸν παραδιδόντα, pictures Judas as the one who was in the process of betraying Jesus (cf. John 13:2).

³⁴The verb ἐξελεξάμην ("to make a choice/to select;" BDAG, s.v. "ἐκλέγομαι.") in John 13:18 appears also in John 6:70-71. Jesus chose Judas to be an apostle, according to 6:70-71. The use of the verb in 13:18 does not imply that Jesus did not really choose Judas in John 6:40 (contra Barrett, *John*, 444.). Instead, Jesus is essentially saying, "I know what kind of men I have chosen." Barclay M. Newman and Eugene A. Nida, *A Handbook on the Gospel of John*, Helps for Translators (London: United Bible Societies, 1980), 438. Thus, Jesus is affirming his perfect knowledge of the hearts of the men he selected as apostles, and, thus, his awareness of Judas' unbelief (cf. John 2:24-25). See also Bruce, *John*, 287.

13:18c the narrative reaches a climax when Jesus quotes Psalm 41:9. Put simply, there is a biblical rationale behind Jesus' choice of Judas: Jesus understands that Psalm 41:9 must be fulfilled concerning his betrayal. The fulfillment of this Psalm text, Jesus claims, will ultimately reveal something about his identity and strengthen the disciples' faith (13:19). Jesus' words in 13:20 stress "the importance of aligning oneself with him."³⁵ For the disciples, this looks forward to their mission, but for Judas this envisions his rejection of the Father and the Son.

In the closing verses, Jesus predicts his betrayal again (John 13:21) and signals Judas as his betrayer by passing him the morsel (13:22-26).³⁶ The tension escalates, when after receiving the morsel, Satan takes possession of Judas (13:27a). Jesus knows Judas has sided with Satan,³⁷ so he releases Judas from their company and commands him to do his treachery quickly (13:27-30).

The David-Jesus Typology: The Element of Correspondence

This present section demonstrates that John 13:18 establishes a typological relationship between David and Jesus in its use of Psalm 41:9. Before examining the analogous points of this typology, two steps are necessary. First, a brief summary of the evidence that connects Psalm 41 to David needs attention.³⁸ Also, it is necessary to

³⁵Morris, *John*, 554. Morris explains, "To receive the messenger is to receive the Sender and to receive the Sender is to receive the Father." *Ibid.*, 553.

³⁶Jesus' passing of the morsel to Judas may specifically act out the general idea of table fellowship in the quotation in John 13:18 ("he who eats my bread"). See Schnackenburg, *John*, 3:30. Furthermore, the gesture Jesus makes to Judas in the passing of the bread may have been a "sign of friendship" and a final appeal regarding the decision before him. Beasley-Murray, *John*, 238.

³⁷The inferential conjunction οὖν in John 13:27b indicates that Jesus' subsequent words to Judas are in light of the preceding statement. Jesus is aware that Satan has entered into Judas.

³⁸The discussion of this evidence also serves in the analysis of the remaining Psalms quotations

summarize Psalm 41 in its original context to see how the Psalm text relates to David.

Psalm 41 and its Connection to David. Two primary pieces of evidence corroborate an interpretation specific to David in the quotation of Psalm 41:9 in John 13:18: (1) the לְדָוִד superscription of Psalm 41 and (2) the NT's witness to David's authorship of various Psalms. On the first piece of evidence, Psalm 41 contains a superscription or title in the MT that connects it to David. The traditional assessment took the Psalms titles seriously, holding them to be "substantially correct."³⁹ With the rise of modern critical scholarship, however, the Psalms titles were relegated to an inferior status.⁴⁰ But, "Fortunately, the tide of academic opinion concerning the antiquity and reliability of the superscripts is slowly changing under the gravity of evidence."⁴¹

This changing of the tide is significant because the Psalms superscriptions often provide compositional information that affects the reading and interpretation of a given Psalm.⁴² The heading of Psalm 41 reads לְמַנְצֵחַ מְזֻמָּר לְדָוִד ("For the choir director. A Psalm of David."). Of specific importance in the heading is the preposition לְ, which is prefixed to the personal name דָּוִד. When used in this way, it seems most naturally to function as a *lamed auctoris*, where it denotes authorship (i.e., "by/of David").⁴³ For

in this chapter and in the next chapter to establish their Davidic connection.

³⁹H. C. Leupold, *Exposition of the Psalms* (Columbus, OH: The Wartburg Press, 1959; reprint, Grand Rapids: Baker Book House, 1969), 5.

⁴⁰C. Hassell Bullock, *Encountering the Book of Psalms: A Literary and Theological Introduction* (Grand Rapids: Baker Academic, 2001), 24.

⁴¹Bruce K. Waltke, James M. Houston, and Erika Moore, *The Psalms as Christian Worship: A Historical Commentary* (Grand Rapids: Eerdmans, 2010), 87.

⁴²*Ibid.*, 87-88.

⁴³Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. and enlarged by E. Kautzsch, trans., A.

Psalm 41, then, the לְדָוִד notation informs the reader that David composed the Psalm.

On the latter piece of evidence, one finds support in the NT for interpreting לְדָוִד as a designation of Davidic authorship. Jesus attributes the composition of Psalm 110 to David in the Synoptic accounts (Matt 22:43-45; Mark 12:36-37; Luke 20:42-44). In Acts, Peter claims that David is the one speaking in Psalms 69 and 109 (Acts 1:20), Psalm 16 (Acts 2:25-28, 31), and Psalm 110 (Acts 2:34-35). In Romans, Paul appeals to Psalm 32 (Rom 4:6-8) and Psalm 69 (Rom 11:9-10) and ascribes them to David. Importantly, in each of these cases the Psalms being referenced appear in the MT with לְדָוִד in their titles. In each instance, Jesus, Peter, and Paul acknowledge that the Psalm in view is from David, which corroborates their understanding of לְדָוִד to underscore David's authorship of these Psalms. Furthermore, there are two other instances where the NT identifies David as being responsible for Psalm composition (Acts 4:25-26/Ps 2; Heb 4:7/Ps 95:7-8), even though the Psalms cited lack a לְדָוִד heading. The evidence from the NT, therefore, appears to recognize David's authorship of numerous Psalms and to support that Jesus and the NT writers understood לְדָוִד to denote Davidic authorship.⁴⁴ It

E. Cowley, 2nd ed. (Oxford: Clarendon Press, 1910; reprint, Mineola, NY: Dover Publication, 2006), 419, s. 129.l(a); P. Joŕon and T. Muraoka, *A Grammar of Biblical Hebrew: Third Reprint of the Second Addition, with Corrections*, SubBi 27 (Rome: Gregorian & Biblical Press, 2011), 445, s. 130b; Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 206-07, n70. Understanding לְדָוִד to represent a statement of Davidic authorship is the traditional understanding of the notation. The departure from this traditional position, as Millard explains, was "eines der ersten Ergebnisse historisch-kritischer Erforschung des Alten Testaments." Matthias Millard, *Die Komposition des Psalters: Ein formgeschichtlicher Ansatz*, FAT 9 (Tubingen J. C. B. Mohr (Paul Siebeck), 1994), 29.

⁴⁴See Archer, *Old Testament Introduction*, 418. Kidner writes, "The New Testament not only treats these headings as holy writ, but following our Lord's example it is prepared to build arguments on one or another of the notes of authorship which form part of them (Mark 12:35-37; Acts 2:29ff., 34ff.; 13:35-37). We need look no further than this for their authentication." Derek Kidner, *Psalms 1-72: An Introduction and Commentary*, ed. Donald J. Wiseman, TOTC, vol 15 (London: Inter-Varsity 1973; reprint, Downers Grove, IL: Inter-Varsity, 2008), 47.

is reasonable, then, to conclude that John accepts this NT perspective on the Psalms titles as well.⁴⁵

In sum, reasonable evidence supports that Davidic authorship is the most probable sense of לְדָוִד in the Psalms titles.⁴⁶ Since the NT clearly records examples where Jesus and the disciples take credibly the Davidic superscripts, the approach of this dissertation is to act in concert with their praxis. Taking seriously the compositional information in the Psalms titles has implications for interpreting the Psalms in the focal passages of this dissertation. For those that possess לְדָוִד in their title,⁴⁷ this notation connects David to the Psalm in focus and provides a frame of reference for its reading. In the case of John 13:18, David figures legitimately into this NT context, because the לְדָוִד heading to Psalm 41 informs the reader that David wrote the Psalm and that its content is specific to him.

Psalm 41:9 in its OT Context. Psalm 41 seems best classified as a Psalm of

⁴⁵It is reasonable to assume that John likewise affirmed the authorial understanding of לְדָוִד, even though he does not explicitly mention David's name in connection with the Psalms citations in his Gospel. Daly-Denton, in fact, maintains this position is essential to a correct understanding of the use of the Psalms in the FG. Daly-Denton, *David in the Fourth Gospel*, 110-11. Her research leads her to conclude: "Therefore, the fact that John does not directly mention David as author of the psalms needs to be evaluated in the light of his over-all pattern of scriptural reference. As this chapter has demonstrated, there is sufficient evidence in the literature of early Judaism and in the NT to allow us to presume that the Fourth Evangelist would have shared the commonly held belief that David 'wrote' the psalms, just as he shared the belief that Moses 'wrote' the Pentateuch (John 1:45; 5:46)." *Ibid.*, 104; see also 59-113.

⁴⁶Westermann acknowledges this sense as the traditional understanding and even admits that modern scholarship has accepted "an entirely new viewpoint." Claus Westermann, *The Psalms: Structure, Content, and Message*, trans., Ralph D. Gehrke (Minneapolis: Augsburg Publishing House, 1980), 12; see 19-20.

⁴⁷All of the focal passages under evaluation in John (i.e., John 13:18/Ps 41; 15:25/Ps 69; 19:24/Ps 22; 19:28/Ps 69) and Acts (i.e., Acts 1:20/Pss 69; 109; 2:25-28/Ps 16; 2:34-35/Ps 110; Acts 4:25-26/Ps 2) contain quotations from Psalms with a לְדָוִד superscription, except for the quotation from Ps 2 in Acts 4:25-26. Though Ps 2 lacks a title, its attribution to David is still clear because in Acts 4:25 Peter prefaces that David spoke the words of this Psalm under inspiration of the Holy Spirit.

lament.⁴⁸ Most commentators organize its twelve verses into a three-fold division.⁴⁹ A close reading discerns that the contents of this Psalm naturally organize into an introduction (41:1-3), a body (41:4-10), and a conclusion (41:11-12).⁵⁰

Psalm 41:1 pronounces blessing upon the one who "considers the helpless."⁵¹ The one who takes thought for and helps others in their time of need is "blessed" because the Lord will rescue him when adversity comes his way. The Lord's deliverance, as seen in 41:2-3, includes his protection, preservation of life, blessing, rescue from enemies, and restoration to health in sickness. This latter grace that God provides, healing in sickness, is significant. It serves as an introductory and a transitional verse for the specific life situation that David recounts in 41:4-10.

Whereas the initial verses are instructional content, Psalm 41:4-10 is more personal in nature. That is, David now speaks of his own experience, recalling a real prayer he voiced to God at some point in his past.⁵² The prayer recalls a time of sickness

⁴⁸So A. A. Anderson, *The Book of Psalms*, NCBC (Grand Rapids: Eerdmans, 1972), 1:321-22; Sigmund Mowinckel, *The Psalms in Israel's Worship*, trans., D. R. Ap-Thomas, Revised ed. (Grand Rapids; Dearborn, MI: Eerdmans; Dove Booksellers, 2004), 2:1-2, 6, 9; Shepherd, "The Book of Psalms as the Book of Christ", 550, 550n33. According to Anderson, "Lamentation was man's response to God, in a situation of need and affliction." Anderson, *Psalms*, 1:37. Psalms of lament typically contain a "description of distress and misfortune" and "a prayer and cry for help and deliverance." Ibid.

⁴⁹Scholars recognize a five-book arrangement of the Psalter: Pss 1-41; 42-72; 73-89; 90-106; 107-150. A concluding doxology accompanies each book-ending Psalm (see Pss 41:13; 72:18-19; 89:52; 106:48; 150:6). See Allen P. Ross, *A Commentary on the Psalms*, KEL (Grand Rapids: Kregel, 2011-13), 1:50-63. Since Psalm 41 concludes the first main division of the Psalter, commentators typically see 41:1-12 as the main body and discuss 41:13 as the concluding refrain for Psalms 1-41. See Gerald H. Wilson, *Psalms Volume 1*, NIVAC (Grand Rapids: Zondervan, 2002), 1:650-56.

⁵⁰See e.g. Anderson, *Psalms*, 1:321-27; Peter C. Craigie, *Psalms 1-50*, WBC, vol. 19 (Waco, TX: Word Books, 1983), 318-22; Kidner, *Psalms 1-72*, 179-81; Ross, *Psalms*, 1:876-78.

⁵¹Ross explains that the verb *מַטְבִּיל* "goes beyond taking thought of them [i.e., the helpless]—it means acting on their behalf." Ross, *Psalms*, 1:878-79.

⁵²In Psalm 41:4, the perfect tense *אָמַרְתִּי* ("I said") indicates past action.

in David's life.⁵³ David acknowledges his sin and petitions God for his mercy and healing (41:4). David is desperate for God's grace because external factors were intensifying his already difficult situation (41:5-9). While on his sickbed, his illness was exacerbated by the evil speech and scheming of his enemies (41:5-8). To make matters worse, one of his close friends betrayed him during this vulnerable time (41:9).⁵⁴ Having confessed and made his situation known to God, David closes his prayer with another petition for God's grace and restoration (41:10).⁵⁵ The last two verses bring Psalm 41 to its conclusion (41:11-12), celebrating God's answer to David's prayer.⁵⁶

In sum, Psalm 41:9 appears in its original context as a part of a prayer David voiced to God when he was in need of God's deliverance. Specifically, Psalm 41:9 records David's complaint to God about a close friend who had betrayed him. To be noted, then, the content of Psalm 41:9 clearly recalls an event of suffering by betrayal that David personally experienced.

Typological Correspondences between David and Jesus. As seen in the foregoing examination, Psalm 41 in its original context recounts an experience of

⁵³Apparently, the sickness was the result of some sin against God. Note the causal clause כִּי בְּרַחֲמֶיךָ , where כִּי ("because/for") expresses cause or reason (Ps 41:4b).

⁵⁴Ross, *Psalms*, 1:883-84. That the betrayal was the most pressing matter for David is clear. The adverb גַּם , which begins Ps 41:9, is commonly employed to note additions (i.e., "also") or to note emphasis (i.e., "even"). Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), 132-33. The sense of "even" seems to be the preferable way to translate גַּם "when the additional event or statement is unexpected or illogical." *Ibid.*, 132.

⁵⁵Ps 41:10 appears to belong to the initial prayer that David voiced to God and, thus, signals the ending of the prayer proper. Kidner, *Psalms 1-72*, 180-81.

⁵⁶The prepositional phrase commencing Ps 41:11 (בְּזֵאת ; "in/by this") "refers to his healing and restoration." Ross, *Psalms*, 1:886. Cf. John Goldingay, *Psalms 1-41*, BCOTWP, vol. 1 (Grand Rapids: Baker Academic, 2006), 587-88. Psalm 41:11-12, then, is celebratory in tone and confirms that God answered David's prayer, forgiving his sin, restoring his health, and frustrating his enemies.

suffering in the life of David. In John 13:18, Jesus quotes Psalm 41:9 and applies what was originally specific to David to himself. A close look at John 13:18 shows that David typology appears to explain best the way in which Jesus uses this Psalm text. That is, Jesus points back to Psalm 41:9 to explain his imminent sufferings from the background of what had once happened to David. Essentially, Jesus sees David's experience as a pattern for his own experience. Three points of correspondence are present between them: (1) the royalty status of the sufferer, (2) the identity of the antagonist, and (3) the nature of the offense.

The first point of correspondence centers on the status of the individual who is suffering in each scene. In both Psalm 41 and John 13, the situations present the mistreatment of a "royal figure."⁵⁷ Köstenberger identifies "the person and kingship of David" as a primary focal point for applying the Psalms of David to Jesus in the FG.⁵⁸ Just as Köstenberger understands Psalms 69 and 22 (John 2:17; 15:25; 19:14, 28) to be Davidic passages "aligning Jesus and his ministry with the experience of a king,"⁵⁹ Psalm 41 functions in the same way. Waltke corroborates this point, identifying kingship as an important element in the NT's application of the Psalms of lament to Jesus.⁶⁰ A royal dimension, he explains, is not limited solely to those Psalms scholars label as "royal

⁵⁷Cf. Schuchard, *Scripture Within Scripture*, 114.

⁵⁸Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*, BTNT (Grand Rapids: Zondervan, 2009), 306.

⁵⁹*Ibid.*, 411.

⁶⁰Bruce K. Waltke, "A Canonical Process Approach to the Psalms," in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, ed. John S. Feinberg and Paul D. Feinberg (Chicago: Moody Press, 1981), 15-16.

Psalms."⁶¹ To the contrary, he writes:

We conclude, therefore, that transcending the various types of psalms so laboriously analyzed and classified by Gunkel stands the more significant fact that in the original composition the king is the human subject of the psalms, whether they be lament, acknowledgement, praise, or belonging to various other types of psalms.⁶²

Being a Psalm of lament, Psalm 41, therefore, retains a notion of kingship. The one lamenting to God in Psalm 41 is no common man. It is David, Israel's king, the one chosen and anointed by God as ruler over his people.⁶³ Significant to the reading of Psalm 41, then, is its "portrait of a king at risk."⁶⁴

A similar suffering-king motif resonates with Jesus in John 13. Early in the FG, Jesus is proclaimed to be God's Anointed One (i.e., Messiah) and the King of Israel (John 1:41, 49; cf. 7:26, 41-42; 9:22; 10:24-25; 11:27). In the second half of his Gospel, John draws clear attention to Jesus as the suffering king. Jesus enters Jerusalem, the city where his sufferings are to take place, acclaimed by the crowd as the promised "King of Israel" in John 12:13-15. Overall contextual features indicate that this scene celebrates Jesus' kingship as one of triumph through his death and resurrection.⁶⁵ Furthermore, it is

⁶¹Those labeled as "royal" Psalms include: Pss 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, and 144. See *Ibid.*, 11-12.

⁶²*Ibid.*, 12. Waltke explains further that "the intertestamental literature and the New Testament make clear, however, that the royal dimension of the lament psalms become lost during this period of time, and thus Israel lost sight of a suffering Messiah. Perhaps these psalms now become democratized in the synagogues and interpreted as references to everyman, as Mowinckel theorized. But . . . Jesus had to correct Israel's understanding back to their original intention." *Ibid.*, 15.

⁶³See 1 Sam 16:1-13; 25:30; 2 Sam 5:1-4, 12; 6:21; 7:8-16; 12:7; 1 Kgs 8:16; 1 Chron 17:7-15; 18:14; 28:4; 29:26-27; Ps 78:70-72, etc.

⁶⁴Wilson, *Psalms Volume 1*, 651; see also 650. Wilson states further that this Psalm underscores the "vulnerability of the human king." *Ibid.*, 651. Grogan also suggests that the kingly motif is significant to Psalm 41. Geoffrey W. Grogan, *Psalms*, THOTC (Grand Rapids: Eerdmans, 2008), 95.

⁶⁵L. A. Losie, "Triumphal Entry," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green

important to remember that John 13:1 merges together the themes of the Passover and Jesus "hour." These themes emphasize the idea of suffering in John 13 and connect it with the kingship motif emphasized in 12:13-15 and the Psalm quotation in 13:18.⁶⁶ Finally, attention is drawn explicitly to this royal-suffering motif in 18:33-19:22.⁶⁷ John intends, therefore, to portray Jesus' passion as narrating the suffering and death of Israel's King. The quotation of Psalm 41:9 in John 13:18 clearly brings forth the suffering kingship notion that connects David and Jesus.⁶⁸

Jesus' kingly status, though similar to David's, is not equivalent to his. David suffers in Psalm 41 as Israel's human king. In the FG, Jesus is not only the "King of Israel" but also the unique "Son of God."⁶⁹ Jesus' divinity truly accentuates the overall impact of the David typology. His unique position as the true Son of God sets him apart and identifies him as the promised, divine King, who is greater than David.⁷⁰

and Scot McKnight (Downers Grove: InterVarsity 1992), 857-58.

⁶⁶Cf. Nash, "Kingship and the Psalms," 151, 209.

⁶⁷Various references to Jesus' kingly status characterize the narration of his sentencing, his beatings, and his crucifixion. Bassler writes, "Finally, the royal title, King of the Jews, dominates the trial and crucifixion narratives of all the Gospels." Jouette M. Bassler, "A Man for All Seasons: David in Rabbinic and New Testament Literature," *Int* 40 (1986): 169. He identifies this royalty motif as an "exact" connection between David and Jesus in his passion. *Ibid.*

⁶⁸See Nash, who concludes in his dissertation that the Psalms in the FG underscore the "suffering king" connection between David and Jesus. Nash, "Kingship and the Psalms," 206ff.

⁶⁹Cf. John 1:1, 14, 34, 49; 3:16-18; 5:16-30; 8:36ff; 10:32-38; 11:27; 14:7-11; 15:23; 17:1-26; 19:7; 20:31. It is true that Israel's human king was considered God's "son" (cf. 2 Sam 7:12-16; Ps 2:7). This special title, however, was understood in terms of adoption (cf. Ps 89:27) and never implied claims to deity. See Ross, *Psalms*, 1:138-40. See also Hoffman, who argues that David's appointment as king and relationship to God as a son "typified Christ the Son of God." Hofmann, *Interpreting the Bible*, 143.

⁷⁰Cf. Gen 49:8-10; 2 Sam 7:8-16; Isa 9:6-7; Dan 7:13-14, 27; Micah 5:2. Even in the footwashing scene, Jesus acknowledges the veracity of the disciples' address of him as "Lord" (John 13:13-14)—a title which almost certainly carries implications of his deity. Cf. Barrett, *John*, 443; Morris, *John*, 553.

The situations between David and Jesus parallel in another way. The second point of correspondence is seen in the description of the antagonist who commits treachery in each context. David speaks of one of his enemies as the אֹכֵל לֶחְמִי ("one who ate my bread") (Ps 41:9b). This substantival participle describes a man who ate from David's table, which pictures the intimacy, fellowship, and hospitality one shares with a friend.⁷¹ To David's surprise, the malefactor seeking his harm turned out to be a "close friend" (אִישׁ שְׁלוֹמִי) (Ps 41:9a) in whom he "trusted" (אֲשֶׁר־בָּטַחְתִּי בּוֹ) (Ps 41:9a).⁷²

Jesus borrows David's words from Psalm 41:9b and designates his offender as ὁ τρώγων μου τὸν ἄρτον ("he who eats my bread"). The singular form of the participle ὁ τρώγων along with the narrative's repetitive focus upon Judas confirms him as its proper and sole referent.⁷³ Like in the case of David, the adversary of Jesus is actually a personal companion. Jesus' use of the clause, at the very least, describes his betrayer in terms of a friend with whom he has known close fellowship.⁷⁴ The fact that Jesus quotes

⁷¹Goldingay, *Psalms 1-41*, 1:586; Leupold, *Psalms*, 333; Ross, *Psalms*, 1:883-84; Wilson, *Psalms Volume 1*, 654.

⁷²אִישׁ שְׁלוֹמִי translates literally as "man of my peace" (Ps 41:9a). The construct "indicates the man was, or was thought to be, someone who was committed to his peace and welfare, a close friend who truly cared." Ross, *Psalms*, 1:883. Delitzsch explains the phrase as describing a "harmonious relationship." F. Delitzsch, *Psalms*, trans., James Martin, Commentary on the Old Testament in Ten Volumes, vol. 5 (Grand Rapids: Eerdmans, 1976), 2:48. Both Leupold (*Psalms*, 332-33) and Anderson (*Psalms*, 1:325) render the descriptive as "my bosom friend." אֲשֶׁר־בָּטַחְתִּי בּוֹ translates literally as "whom I trusted in." The clause describes a friendship in which David felt "secure" and had placed his "confidence." Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament [HALOT]*, 2 vols (Leiden: Brill, 2001), s.v. "בָּטַח."

⁷³Contra J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 740-41.

⁷⁴Morris, *John*, 553; Herman N. Ridderbos, *The Gospel according to John: A Theological Commentary* (Grand Rapids: Eerdmans, 1992), 467. That Jesus views Judas' actions as a most serious breach in relationship is clear from the syntax of the quotation. The position of the possessive μου before the direct object τὸν ἄρτον is emphatic, which points to "the severity of Judas's treachery." Andreas J. Köstenberger, "John," in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic,

"he who eats my bread" during the Last Supper seems to intensify its application to Judas.⁷⁵

Noticeably, Jesus omits the first half of Psalm 41:9 in his reference. This omission is theologically relevant to the typology in that it draws a real distinction between Jesus and David. In Psalm 41:9a, David prays to God as a helpless victim taken unaware by the treachery of a friend, whom he had truly "trusted" (note אֲשֶׁר־בָּטַחְתִּי בּוֹ).⁷⁶ Hoskyns explains that Psalm 41:9a is really "inapplicable" to Jesus, "since Jesus did not trust Judas."⁷⁷ In John 6:64, 70-71, John alerts the reader to the fact that Jesus never had confidence in Judas (cf. John 2:24-25). Even in John 13, John repeatedly stresses Jesus' perfect knowledge of Judas's treachery. So, the omission of Psalm 41:9a contrasts David and Jesus. Jesus, unlike his counterpart David, is not deceived or victimized in his suffering. To the contrary, he knows all things in advance and is, thus, sovereign over Judas and his malicious deed.

The remaining correlation between David and Jesus is seen in the crime

2007), 486.

⁷⁵John sets the stage for the meal and the footwashing scene that accompanies it with the statement that Jesus loved his disciples, Judas included, "to the end" (John 13:1). When Jesus dips the bread and gives it to Judas (13:26), an action which recalls the quotation in 13:18 (so Schnakenburg, *John*, 3:30), this is "a final gesture of supreme love." So Carson, *John*, 474. According to Tholuck, Judas "arose from the supper of love [emphasis added] to consummate an act of betrayal." Augustus Tholuck, *Commentary on the Gospel of John*, trans., Charles P. Krauth (New York: Sheldon and Company, 1867), 324. Thus, Judas takes the morsel but rejects Jesus' final offer of friendship and love, choosing instead to side with Satan (13:27-30). Cf. Raymond E. Brown, *The Gospel According to John (13-21)*, AB, vol. 29A (Garden City, NY: Doubleday, 1970), 578.

⁷⁶The overall tone of the prayer as well as the adverb אֲפִלּוּ ("even") commencing Ps 41:9 underscore David's helplessness and his state of surprise about his friend turned foe. See the summary of Ps 41 above.

⁷⁷Hoskyns, *The Fourth Gospel*, 441. So Köstenberger, "John," 486-87; Menken, *Old Testament Quotations*, 137; Crawford Howell Toy, *Quotations in the New Testament* (New York: Charles Scribner's Sons, 1884), 89.

committed against each. In Psalm 41:9b, David says that his close friend הַגִּדְיָל עָלַי עָקַב ("he made great the heel against me"). Commentators differ as to the precise meaning of the expression in the Hebrew.⁷⁸ Even so, the whole of Psalm 41:9 makes clear that the basic idea of the expression denotes an act of "treachery" or "betrayal."⁷⁹ Whether David had the incident with Ahithophel in mind or some other incident,⁸⁰ the general idea is clear concerning the close friend's action. The trusted confidant turned against David.

John attributes to Jesus the words ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ ("he lifted his heel against me") as his rendering of the latter part of Psalm 41:9. John's wording agrees with the Hebrew fairly closely.⁸¹ John's verbal modification may imply a "malicious kick"⁸² and be a metaphoric expression for an action of hostility or contempt against someone.⁸³ Whatever the exact meaning is, Moo rightly asserts that "certainly rejection and betrayal are connoted by the figure of speech."⁸⁴ That Jesus understands the

⁷⁸E.g., Delitzsch interprets it to mean "to give a great kick, *i.e.* with a good swing of the foot." Delitzsch, *Psalms*, 2:48. Leupold says that "the phrase is the epitome of vile dealing." Leupold, *Psalms*, 333. Craigie argues that "he who hinders you" is the more obvious sense. Craigie, *Psalms 1-50*, 319n10.c. Anderson suggests the ideas of "trampling on someone, or an act of violence in general. Anderson, *Psalms*, 1:325. Ross connects the expression to treachery by deceiving and taking advantage of someone. Ross, *Psalms*, 1:884n30.

⁷⁹See e.g., Craigie, *Psalms 1-50*, 321; Ross, *Psalms*, 1:884; Willem A. VanGemeren, *Psalms*, in vol. 5 of *EBC*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1991), 327; Wilson, *Psalms Volume 1*, 654-55.

⁸⁰Early Rabbinic exegesis interpreted David's remarks in Ps 41:9 (as well as those in the parallel text of Ps 55:12-15) as a reference to David's counselor Ahithophel, who joined Absalom in his conspiracy to usurp his father's throne (2 Sam 15:12, 31, 34; 16:15, 20-23; 17:14, 21, 23). Menken, *Old Testament Quotations*, 132-33.

⁸¹The only changes John makes is that he substitutes the verb ἐπῆρεν in the place of הַגִּדְיָל and makes explicit the pronoun αὐτοῦ. On these changes, see pp. 82-85 above in this chapter.

⁸²BDAG, s.v. "πτέρνα."

⁸³Menken, *Old Testament Quotations*, 131n39.

⁸⁴Moo, *The Old Testament*, 238-39. Schlatter understands the figure of speech to denote the

language in this way is clear by his use of *παραδώσει* in John 13:21, which means to hand someone over in the sense of betrayal.⁸⁵

Again, although David experiences betrayal comparable to Jesus', the betrayal Jesus undergoes appears greater in its NT context. First, the metaphor "to lift the heel" takes on deeper meaning against the backdrop of the footwashing scene. Orchard explains:

Whatever the precise original meaning, it is evident that the metaphor used is a malignant one and in this context it is particularly appropriate: the feet that Jesus has washed respond with violence and a metaphorical kick. This *accentuates* [emphasis added] the contempt of the betrayer and his rejection of Jesus' deed.⁸⁶

The action of Judas, therefore, signals the rejection of Jesus' love and cleansing from sin. Second, John informs the reader that Judas is "a devil" (John 6:70-71) in conspiracy with the devil against Jesus (13:2, 27). His treachery is all the more scandalous, then, because he ultimately carries out the grand scheme of Satan. Third, Judas initiates the chain of events that ends decisively in Jesus' death. While God delivered David from his false friend (Ps 41:11-12), Judas's action culminates in the crucifixion of Jesus.

In sum, John 13:18 in its use of Psalm 41:9 underscores a typological relationship between David and Jesus. Jesus refers back to the Psalm verse because

"die völlige Auflösung der Gemeinschaft." Schlatter, *Der Evangelist Johannes*, 285.

⁸⁵Cf. John 6:64, 71; 12:4, 13:2, 11; 18:2, 5; 19:11; 21:20. The verb *παράδωμι*, which the NT frequently uses to describe Judas's actions against Jesus, means "to hand over/turn over/give up" an individual. BDAG, s.v. "*παράδωμι*." According to Spicq, "The verb rather often also connotes this nuance of criminality: desertion to another camp, breach of sworn faith, betrayal of someone's trust. . . . To say that Jesus was handed over, then, means that he was betrayed." Ceslas Spicq, *TLNT*, ed. and trans. James D. Ernest (Peabody: Hendrickson 1994), s.v. "*παράδωμι*," 21-22. Note also that Judas is given the title of a "*προδότης*" (i.e., "traitor/betrayer") in Luke 6:16. BDAG, s.v. "*προδότης*."

⁸⁶Helen C. Orchard, *Courting Betrayal: Jesus as Victim in the Gospel of John*, JSNTSup 161. Gender, Culture, Theory 5 (Sheffield: Sheffield Academic Press, 1998), 172.

David's suffering by betrayal is in his eyes an outline for his suffering by betrayal. Both David and Jesus are royal figures, who experience betrayal from a close friend. The correlations of the typology are not on a one-to-one basis, however. Jesus fulfills Psalm 41:9. The appropriation of Psalm 41:9 climaxes in Jesus' case, presenting him as the one who surpasses David in his kingship and his suffering.

The David-Jesus Typology: The Element of Prophecy

The foregoing examination demonstrates how the quotation of Psalm 41:9 in John 13:18 sets forth a typological relationship between David and Jesus. The textual evidence suggests this typology constitutes something more than a mere analogy that simply compares David and Jesus. The typology appears to possess a predictive quality, which links the Davidic event to Jesus in an intrinsic way. That is, this instance in David's life serves as a predictive model for what Jesus is to experience. Four textual elements support this claim: (1) the purpose ἵνα clause, (2) the fulfillment language, (3) the contextual background of Jesus' "hour," and (4) Jesus' explanation in John 13:19.

The Purpose ἵνα Clause. The introductory formula in John 13:18 reads ἀλλ' ἵνα ἡ γραφή πληρωθῆ ("but in order that the scripture may be fulfilled"). The adversative ἀλλ', when it introduces a Scripture citation in the NT, typically functions "to correct, qualify, or underscore a preceding statement or citation."⁸⁷ In this case, ἀλλ' connects back to the immediately preceding ἐγὼ οἶδα τίνος ἐξελεξάμην statement.⁸⁸

⁸⁷Ellis, *The Old Testament*, 84-85.

⁸⁸Contra Lenski and Zahn, who argue for linking ἀλλ' to the negative Οὐ περὶ πάντων ὑμῶν λέγω statement that begins John 13:18. Lenski, *St. John's Gospel*, 931-32; Theodor Zahn, *Das Evangelium des Johannes*, Kommentar zum Neuen Testament, bd. 4 (Leipzig: Deichert, 1908), 532. This syntactical

Essentially, ἀλλ' introduces a clause that clarifies the "meaning of Scripture" in regards to ἐγὼ οἶδα τίνας ἐξελεξάμην.⁸⁹ To make sense of its connection to this sentence, most commentators agree that ἀλλ' functions elliptically in relation to the subsequent ἵνα.⁹⁰ Between ἀλλ' and ἵνα, a supplement along the lines of "but, *this happened*, in order that" needs to be supplied in order to complete the thought.⁹¹

With this supplement, the following ἵνα πληρωθῆ subjunctive construct sheds light on what Jesus intends to emphasize with ἀλλ'. Basically, the ἵνα subjunctive construct supports a prophetic notion in the David typology. In the NT, ἵνα plus the subjunctive usually implies either "purpose, aim, or goal" (i.e., "in order that") or "result" (i.e., "so that").⁹² When John uses this construct in his citation of Scripture,⁹³ the purpose or telic force seems most probable.⁹⁴ Even if one interprets the ἵνα as a purpose-result

link is not preferable, however, since it turns the ἐγὼ οἶδα τίνας ἐξελεξάμην into a parenthetical statement. Cf. Rudolph Bultmann, *The Gospel of John: A Commentary*, ed. R. W. N. Hoare and J. K. Riches, trans., G. R. Beasley-Murray (Oxford: Basil Blackwell, 1971), 477n9.

⁸⁹Ellis explains that the use of ἀλλά before a citation "represents an exegetical technique, a dialectical procedure by which apparent contradictions are resolved and the meaning of Scripture is drawn out or more precisely specified." Ellis, *The Old Testament*, 85.

⁹⁰So e.g., Barrett, *John*, 444; Bultmann, *John*, 477n9; Godet, *John's Gospel*, 812; Menken, *Old Testament Quotations*, 123; Moo, *The Old Testament*, 236; Morris, *John*, 552n43; Schuchard, *Scripture Within Scripture*, 107n2. See also F. Blass, A. Debrunner, and R. W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* [BDF] (Chicago: The University of Chicago Press, 1961), §448.7. For similar elliptical constructions in the FG, cf. John 1:8; 9:3; 15:24-25.

⁹¹This ellipsis reading is recommended in BDF §448.7. See also Godet, *John's Gospel*, 812; Moo, *The Old Testament*, 236; Ridderbos, *John*, 467.

⁹²BDAG, s.v. "ἵνα," 1, 3. While the ἵνα πληρωθῆ subjunctive can designate an imperative, this goes against the usual telic sense in John. Brown, *John (13-21)*, 553-54. So also, Barrett, *John*, 444.

⁹³Cf. John 12:38-40; 15:25; 17:12; 19:24, 28, 36-37. Except for John 19:28, each of these employs the ἵνα πληρωθῆ aorist subjunctive construct. In 19:28, a virtually synonymous verb is used for the construct (i.e., ἵνα τελειωθῆ).

⁹⁴So Brown, *John (1-12)*, 1:483; Brown, *John (13-21)*, 2:553-54; Carson, "John and the Johannine Epistles," 250; Bruce M. Metzger, "The Formulas Introducing Quotations of Scripture in the NT

clause, the telic force still resides.⁹⁵

The implication of the telic force in John 13:18 identifies the purpose behind Jesus' choice of Judas.⁹⁶ According to Wengst, the text indicates that Jesus' choice of Judas "war kein Versehen, sondern Absicht. Was aber war diese Absicht bei der Wahl des Judas? Sie erfolgte deshalb, fährt der Text fort, 'damit die Schrift erfüllt werde.'"⁹⁷ That is, Jesus chose Judas, even though he knew his treachery beforehand, because he knew Psalm 41:9 had to be fulfilled (cf. John 6:64, 70-71).⁹⁸ The ἵνα subjunctive

and the Mishnah," *JBL* 70 (1951): 306n17; Morris, *John*, 81n61, 536n106. Stauffer also argues for a telic force to the ἵνα clauses in the FG, especially those in John's Scripture introductory formulae. The telic force of the ἵνα, Stauffer explains, is clear from John's teleological understanding of Jesus' passion. Jesus taught that his passion must take place to fulfill the Scriptures (cf. John 19:28; Matt 26:56). Consequently, when John references OT citations, his theological perspective is that the OT Scriptures point towards this ultimate *telos*, the cross. The use of the ἵνα construct to introduce Scripture citations, therefore, indicates that the corresponding events are the outworking of God's purposes in relation to the cross. E. Stauffer, "ἵνα," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1965), 3:323-28, 327-28nn44-46.

⁹⁵Wallace treats purpose-result ἵνα clauses as a distinct category. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 473-74. BDAG explains that "in many cases purpose and result cannot be clearly differentiated, and hence ἵνα is used for the result that follows according to the purpose of the subj[ect] or of God. As in Semitic and Gr[ee]k-Rom[an] thought, purpose and result are identical in declarations of the divine will." BDAG, s.v. "ἵνα," 3, p. 477. Both purpose and result, according to BDAG, are present in the use of the ἵνα πληρωθῆ formula, "since the fulfillment is acc[ord]ing to God's plan of salvation." Ibid. Wallace explains a purpose-result clause as follows: "It indicates *both the intention and its sure accomplishment* [emphasis original]. . . . What God purposes is what happens and, consequently, ἵνα is used to express both the divine purpose and the result." Wallace, *Greek Grammar*, 473. In this classification, therefore, there is still a sure emphasis upon the action in connection to divine purpose. See also C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (Cambridge: Cambridge University Press, 1959), 142-43.

⁹⁶Accordingly, the ellipsis "but, *this happened* in order that" refers back to the verb ἐξελεξάμην ("I chose") of the preceding ἐγὼ οἶδα τίνος ἐξελεξάμην statement. Syntactically, then, the ἵνα actually modifies the verb ἐξελεξάμην, explaining the ultimate purpose for why Jesus chose a disciple whom he knew would betray him. Cf. the discussion by E. W. Hengstenberg, *Commentary on the Gospel of St. John*, vol. 2 (Edunburg: T&T Clark, 1865; reprint, Minneapolis: Klock & Klock Christian Publishers, Inc., 1980), 152-53.

⁹⁷Wengst, *Das Johannesevangelium*, 99.

⁹⁸Moo explains "that the choice has, in fact, been made in order to fulfill the Scriptures (cf. Jn. 6:64, 71)." Moo, *The Old Testament*, 236. So also Barrett, *John*, 444; Brown, *John (13-21)*, 554; Carson, *John*, 470; Hengstenberg, *St. John*, 152-53; Menken, *Old Testament Quotations*, 123; Schuchard, *Scripture Within Scripture*, 107; George Allen Turner and Julius R. Mantey, *The Gospel According to John*, ECB 4

construct, therefore, indicates that the ultimate meaning of Psalm 41:9 had Jesus' betrayal by Judas in mind.⁹⁹ For Jesus to choose Judas *in order that* the Scripture might be fulfilled, Psalm 41:9 must have been pointing beyond David's betrayal to this NT event in Jesus' life. One cannot, therefore, relegate the typology of John 13:18 to pure analogy. Pure analogy is concerned only with comparisons. The typology of John 13:18, however, connects David and Jesus on a deeper level. If Jesus' choice of Judas was intentional with regards to Psalm 41:9, as the purpose *ἵνα* clause seems to indicate, then Jesus views the Psalm text relating David's experience as a prophetic pattern for his experience.

Fulfillment (i.e., Πληρώω) Language. The second piece of evidence that supports the prophetic understanding of the David typology in John 13:18 is the verb πληρωθῆ. NT πληρώω language in its connection to the fulfillment of the OT Scriptures is important for understanding the concept of typology.¹⁰⁰ The NT writers clearly use πληρώω in introductory formulas to signal the fulfillment of specific, verbal prophecies in connection with Jesus. At the same time, they also use πληρώω to denote the fulfillment of OT texts that recount historical situations, which are not straightforward prophecies.

(Grand Rapids: Eerdmans, 1964), 269. Contra Ridderbos, *John*, 466-67. Naturally, the *ἵνα* purpose clause raises questions regarding Judas's free will in the betrayal of Jesus. A detailed discussion of this subject is beyond the scope of this dissertation. But, briefly stated, the telic force of the clause does not necessarily lead to a harsh theory of reprobation, implying that Judas was predestined against his own will to betray Jesus. John 13:18 indicates only the purpose of Jesus' actions in relationship to the quoted Psalm verse. It is silent, however, on the inner workings of divine sovereignty and human freedom. But, as Ellis explains, one must understand that "in a theistic view of history divine sovereignty and human freedom and responsibility operate as a *concursum* [emphasis original] in which neither is sacrificed and neither forcibly conformed to the other." E. E. Ellis, foreword to Leonhard Goppelt, *Typos*, xvi. For a balanced discussion of the telic *ἵνα* and its implications for the issue of divine sovereignty and human freedom, see Borchert, *John*, 63-65.

⁹⁹Cf. Hengstenberg, *St. John*, 152-53.

¹⁰⁰On πληρώω (i.e., "fulfillment") language in typology, see pp. 57-64 above in chapter 3.

Beale rightly contends that this interchange of πληρώ with both kinds of OT texts is the "the *ultimate* [emphasis original] equation of direct verbal prophecy and indirect typological prophecy."¹⁰¹

Πληρώ can be used to indicate prophetic fulfillment of texts relaying events because the wider scope of the verb encompasses the idea of fulfillment in teleological terms. That is, NT πληρώ language communicates that OT history was progressing purposefully towards a climactic goal, Jesus and his gospel. Consequently, when the NT uses πληρώ to cite OT passages relaying events, the fulfillment concept reveals that those OT events possessed a predictive thrust toward their corresponding NT events. In other words, the πληρώ language identifies the stated NT events as the goals to which those OT event-based texts were pointing.¹⁰² If OT event-based texts were pointing forward to NT goals, then they were actually predicting their NT goals.

In the FG, John clearly uses πληρώ as a signpost for the fulfillment of OT predictions that are both verbal and typological in essence. One finds an example of the former kind of fulfillment (i.e., verbal prophecy) in John 12:37-38.¹⁰³ One finds a clear example of the latter kind of fulfillment (i.e., typological prophecy) in John 19:36-37.¹⁰⁴

¹⁰¹Beale, *Handbook on the New Testament*, 58. Schreiner observes the same feature occurring in Matthew's use of πληρώ in introductory formulae. Πληρώ indicates the fulfillment of prophecy in Matthew, but the prophetic fulfillment is sometimes direct and sometimes typological. Schreiner, *New Testament Theology*, 70-79.

¹⁰²Such a teleological or goal orientation for πληρώ accords with the definition BDAG supplies for the fulfillment of divine prophecies and promises: "to bring to a designed end." BDAG, s.v. "πληρώ."

¹⁰³The πληρώ formula of this text indicates the fulfillment of Isaiah 53:1—a direct statement which predicted the unbelief of the Jewish people toward Jesus, the Servant of the Lord. See Beale, *Handbook on the New Testament*, 58-59; Carson, "John and the Johannine Epistles," 250-51.

¹⁰⁴On this, see pp. 63-64 in chapter 3 above. Briefly, in John 19:36-37 a single introductory

In light of the predictive sense that πληρώ language has in connection with Scripture citation in John and elsewhere in the NT, the most consistent way to understand Jesus' use of πληρώ in John 13:18 is according to a prophetic frame of reference. The logic, then, is simple. The fulfillment language indicates that Psalm 41:9 is a goal-oriented text in connection to Jesus. For Psalm 41:9 to have Jesus' betrayal as its goal, this means that the text was interpreted as pointing forward to this climactic NT incident. And, since Psalm 41:9 is an event-based Psalm text, the original event bears a prophetic thrust. Thus, Jesus shows that a Scripture about David's betrayal provides a prophetic foreshadowing of his similar but climactic betrayal. The Davidic episode is a typical event in salvation history, then, that prefigures and predicts a future fulfillment in Christ. For John 13:18, the fulfillment language tells the reader that Psalm 41:9 was pointing forward to its NT goal, Jesus' betrayal. Consequently, David's betrayal represents a case of typological prophecy.

The Contextual Background of Jesus' "Hour". The theological theme of Jesus' "hour" (ώρα) (cf. John 12:23, 27; 13:1) is the third piece of evidence that favors a prophetic view of the typology in John 15:25.¹⁰⁵ The "hour" in the FG "refers to the appointed time for either Jesus' sufferings in the Passion week or His glorification in the

πληρώ formula introduces two OT quotations cited one after the other. It seems most exegetically sound to understand πληρώ as expressing a uniform sense for both OT quotations. What is interesting about John 19:36-37 is that the first OT quotation (John 19:36/Exod 12:46 or Num 9:12) describes an event that is predictive (i.e., typological prophecy), while the second OT quotation (John 19:37/Zech 12:10) records a straightforward prediction in words (i.e., verbal prophecy). For both OT texts, then, πληρώ indicates that prophetic fulfillment is in view, albeit one text is word-based and the other is event-based.

¹⁰⁵Carson notes that the "hour" in John "always bears theological content," referring to Jesus' death and glorification. Carson, *John*, 307. See the summary of the immediate literary context of John 13:18 above, for discussion of Jesus' "hour."

resurrection."¹⁰⁶ Morris explains, "The 'hour' in this Gospel has about it the air of inevitability. It represents the doing of the Father's will."¹⁰⁷ So, the theme of the "hour" identifies the specific events of Jesus' sufferings to be key parts of the predetermined plan of the Father, which climaxes in the cross.¹⁰⁸ Jesus makes this much clear, when he identifies his hour as the purpose for which the Father sent him into the world (John 12:27).

Brown makes an important observation, when he notes that "the Johannine fulfillment texts are all in the context of 'the hour,' i.e., of the passion."¹⁰⁹ Thomas points out the significance of Brown's observation for understanding the function of John's Scripture citations. He states, "Collectively, these texts serve to highlight the divinely ordained sequence of events which make up the passion."¹¹⁰ What is the implication of Thomas's statement? Put simply, when Jesus introduces Psalm 41:9 with πληρώω, the context of the "hour" means that the Psalm verse reveals his betrayal as the outworking of the divine plan of God.¹¹¹ Stevick similarly explains the function of Scripture in the FG

¹⁰⁶Geoffrey W. Bromiley, ed., *ISBE*, revised ed. (Grand Rapids: Eerdmans, 1982), s.v. "Hour," by J. G. Gibbs.

¹⁰⁷Morris, *John*, 529.

¹⁰⁸The repetition of the hour in the FG, as Morris notes, points to the cross as the "intended climax" of Jesus' coming. Leon Morris, *New Testament Theology* (Grand Rapids: Zondervan, 1986), 270.

¹⁰⁹Brown, *John (13-21)*, 554.

¹¹⁰John Christopher Thomas, *Footwashing in John 13 and the Johannine Community*. JSNTSup 61 (Sheffield: JSOT Press, 1991), 113.

¹¹¹Cullmann understands ὥρα in the FG as a reference to the predetermined events God planned for Jesus to accomplish in salvation history. He writes, "[It] has the same intention of reminding us that salvation proceeds within the framework of time whose Lord is God, and that within this time God has singled out the hours that bring salvation. . . . In John's Gospel the reference to the 'hour' that has not yet come stresses much more Jesus' link with the *divine saving plan* [emphasis added]. Starting with 2.4, 'The hour has not yet come', the Gospel leads up to 12.23, 'The hour *has* come'." Cullmann, *Salvation in History*, 276; cf. 275.

and in John 13:18 as follows:

The Scripture citations in the later part of the Fourth Gospel tend to show that a plan or a determining order is at work in the events of Jesus' life (12:13-15, 38-40; 15:25; 17:12; 19:24, 28, 36, 37). The source of this intentionality which pervades the gospel narrative is the redemptive purpose of God, being carried forward by the Father's will and Jesus' obedience. . . Here Jesus' citation from the Jewish Scriptures seems to imply that events as they play out are within a *divine intention that has been foreshadowed* [emphasis added] in a Hebrew Psalm. . . . A larger meaning is suggested by the Scripture citation. Jesus says that the disciples will later remember not only this event and that he had predicted it but also the Psalm passage to which he calls attention now. It was the coming together of the incident and the interpreting Scriptures that would reveal the rootage of Jesus and his mission in the deep purposes of God.¹¹²

John's use of Scripture citations, as Stevick clarifies, shows the "rootage" of the events of Jesus' sufferings "in the deep purposes of God." Carson similarly avers that in John "the OT citations in one way or another point to Jesus . . . grounding the details of his life and death in the Scriptures."¹¹³ So, to label the use of Psalm 41:9 in John 13:18 as establishing only an analogy seems to weaken the contextual force of God's purposes/divine program being *grounded* in the OT Scriptures. Furthermore, as Stevick observes, the quotation of Psalm 41:9 appears to substantiate "divine intention that has been foreshadowed." "Divine intention" combined with "foreshadowing" means that the fulfillment of Psalm 41:9 points to an intrinsic relationship between David's betrayal and Jesus' betrayal. In other words, the fulfillment of Psalm 41:9 denotes that David's betrayal was providing advance notice of one of God's purposes for Jesus within the larger context of his predetermined plan (i.e., the "hour"). In sum, the quotation of Psalm 41:9 reveals that Jesus' suffering by betrayal was essential to God's plan, having been

¹¹²Daniel B. Stevick, *Jesus and His Own: A Commentary on John 13-17* (Grand Rapids: Eerdmans, 2011), 37-38.

¹¹³Carson, "John and the Johannine Epistles," 246.

predicted in a typological way through David's betrayal.

Jesus' Explanation in John 13:19. John 13:19 contains a final piece of evidence for evaluating the predictive quality of the David typology in John 13:18. Jesus says to the disciples ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἶμι ("From now on I am telling you before *it* comes to pass, so that when it does occur, you may believe that I am *He*.").¹¹⁴ This statement in 13:19 seems to communicate the expectation that a prophecy will be fulfilled. In this sentence, the subject of the articular infinitive πρὸ τοῦ γενέσθαι and the verb γένηται may be a general "it" or "this," which would be a reference to Jesus' betrayal.¹¹⁵ Or, based on its grammatical proximity, it is possible that the Psalm quotation in 13:18 stands as the subject of πρὸ τοῦ γενέσθαι and γένηται.¹¹⁶ Whether the event of the betrayal or the Psalm quotation is in view, John 13:19 appears to reinforce that Psalm 41:9 relays an event that is prophetic of Jesus' betrayal.

Summary

The analysis above argues that John establishes a typology in John 13:18 between two texts that relay events. Psalm 41:9, in its original setting, records an

¹¹⁴Translation cited from *NASB*.

¹¹⁵According to the temporal markers πρὸ and ὅταν, this would infer that John 13:18 records the prediction of Jesus' betrayal. Since Ps 41:9 records an event in David's life, this would mean that Jesus interprets the OT text as providing a predictive model.

¹¹⁶So Barrett, *John*, 445; Lenski, *St. John's Gospel*, 935. If this is the case, the temporal markers πρὸ and ὅταν indicate that Psalm 41:9 is a prophecy awaiting its fulfillment. The sense of John 13:19 would be as follows: From now on I am telling you before Ps 41:9 comes to pass, so that when it (i.e., Ps 41:9) does occur, you may understand my identity as expressed by ἐγὼ εἶμι. Once Jesus is betrayed, Stevick argues that Jesus intends for the disciples to understand his ἐγὼ εἶμι expression and what it means for his identity in light of his interpretation of Ps 41:9. Stevick, *Jesus and His Own*, 38.

historical event of betrayal in David's life. John 13:1-30 narrates the account of Jesus predicting his betrayal by Judas. Upon examining the quotation in John 13:18, one discerns that Jesus appropriates the Psalm verse to underscore a typological relationship between himself and David. This typological relationship highlights striking parallels between the two of them. Both David and Jesus are kingly figures, who suffer betrayal at the hands of a close friend. This typological relationship constitutes more than mere analogy, though. Jesus states that his betrayal by Judas fulfills Psalm 41:9. Contextually, the meaning of the fulfillment language indicates that the Psalm text relays an episode in David's life that bears a predictive thrust. That is, Jesus interprets David's betrayal as pointing beyond itself to what must transpire in his own life. Hermeneutically, the appropriation of Psalm 41:9 in John 13:18 is best explained as a case of prophetic David typology.¹¹⁷ From a salvation historical perspective, David's betrayal is the OT type, and Jesus' betrayal is the NT antitype/fulfillment. According to this typological relationship, God intends for the Davidic event as recorded in Scripture to give advance notice of climactic truth in Jesus' life.¹¹⁸

A few conclusions may now be drawn concerning the implications of John 13:18 for its immediate literary context. One, John 13:18 and its quotation of Psalm 41:9 show the concepts of prophecy and typology to coalesce. They are not isolated constructs, as the analogical view of typology maintains. So, it is not correct to label

¹¹⁷See e.g., Beale, *Handbook on the New Testament*, 60; John Calvin, *Commentary on the Gospel according to John*, trans., William Pringle, vol. 2 (Grand Rapids: Eerdmans, 1949), 65; Carson, *John*, 470; Currid, "Recognition and Use," 126-27; Delitzsch, *Psalms*, 1:69; 2:45-46; Hofmann, *Interpreting the Bible*, 175-76.

¹¹⁸Since David's experiences prefigured Jesus' experiences, Hoffman states, "It [i.e., David's history] must repeat itself in the history of Him whom David's person and history foretell." Hofmann, *Interpreting the Bible*, 176.

John 13:18 as a case of pure prophecy¹¹⁹ or simple analogical typology.¹²⁰ To the contrary, the typology here possesses a prophetic element and is, thus, a form of prophecy, as the traditional view of typology espouses. Two, by placing the Psalm citation with its fulfillment formula on the lips of Jesus, John emphasizes Jesus' role as the divine-teacher.¹²¹ Basically, John 13:18 is John's way of showing his readers that Jesus is the one who taught them how the Psalms predict his sufferings (cf. Luke 24:44). Namely, the Psalms record events that predict his sufferings typologically.

Lastly, the fulfillment of Psalm 41:9 reveals something important about Jesus' identity, just as he indicated it would by the ἐγώ εἰμι designation in John 13:19.¹²² The fulfillment of the David typology based on Psalm 41:9 depicts Jesus as "great David's greater Son."¹²³ Jesus suffers like David but in a climactic manner because David's

¹¹⁹For commentators who describe Ps 41:9 as the fulfillment of prophecy but do not discuss typological aspects, see e.g., Bruce, *John*, 287; Craigie, *Psalms 1-50*, 322; Hoskyns, *The Fourth Gospel*, 441; Ridderbos, *John*, 467; J. N. Sanders, *A Commentary on the Gospel according to St. John*, BNTC (London: Adam & Charles Black, 1968), 311.

¹²⁰See e.g., Fredrick C. Holmgren, *The Old Testament and the Significance of Jesus: Embracing Change--Maintaining Christian Identity* (Grand Rapids: Eerdmans, 1999), 38, 45-46.

¹²¹The disciples identify Jesus by the titles "Teacher and Lord" (ὁ διδάσκαλος, καί· ὁ κύριος) in John 13:13-14, and Jesus accepts these designations (note εἰμι γάρ ["for I am"] at the end of 13:13). As Borchert observes, these titles are not to be taken in a general sense because "the entire mood of the text would seem to argue against it." Borchert, *John*, 85. Jesus is not merely a teacher and master. Considering the context, "this double designation should be interpreted in terms of Jesus' divinely directed agency in mission. . . . [T]his Teacher is a divine-human revealer/interpreter, and this Master is none other than the one who is one and the same with the Lord God." Ibid. So, Jesus interprets the significance of his death in the footwashing act and, then, proceeds to interpret the Scriptures for them in regard to his betrayal. Nash says that John 13:18 and 15:25 identify Jesus as "the teacher of the Scriptures." Nash, "Kingship and the Psalms," 149.

¹²²Nash sees the designation ἐγώ εἰμι in John 13:19 functioning on a narrative and literary level in John. As for the former, Nash explains that the ἐγώ εἰμι designation indicates something about Jesus' identity in relationship to "the one speaking in the psalm, betrayed by a close friend." Nash, "Kingship and the Psalms," 152. Cf. Witherington, *John's Wisdom*, 238. As for the latter, ἐγώ εἰμι possesses "deeper connotations" within the Gospel as a whole, stressing Jesus' divinity. Nash, "Kingship and the Psalms," 152-53.

¹²³See Carson, *John*, 470; Moo, *The Old Testament*, 299-300.

sufferings were anticipating the Messiah's sufferings. From the broader literary context,¹²⁴ John 13:18 is the first one of several fulfillment quotations from the Psalms that come together collectively in the passion narrative to identify Jesus in his sufferings as the promised New David.¹²⁵ As Köstenberger observes, "The reference to a Davidic psalm at the outset of Jesus' passion signals the fulfillment of Davidic typology in the ensuing narrative."¹²⁶

An Examination of John 15:25 in Its Use of Psalm 69:4

Identification of the Psalm Quotation

John 15:25, as in the case of John 13:18, is a fulfillment formula quotation John attributes directly to Jesus. The formula quotation reads ἀλλ' ἵνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ("But in order that the word may be fulfilled that is written in their Law"). Notably, Jesus again employs the ἵνα πληρωθῆ construct to denote the fulfillment of Scripture. The nouns ὁ λόγος and τῷ νόμῳ along with the participle γεγραμμένος signal an ensuing appeal to a specific OT citation.¹²⁷

The formula introduces the brief quotation ἐμίσησάν με δωρεάν ("They hated me without cause"). Psalm 35:19 (34:19 MT/LXX) and Psalm 69:4 (68:5 MT/LXX) are

¹²⁴On this, see the discussion in the broad literary context of John 13:18 above.

¹²⁵Cf. 2 Sam 7:12-16; Jer 30:9; Ezek 34:23-24; 37:24-25; Hos 3:5.

¹²⁶Köstenberger, "John," 487.

¹²⁷The NT writers sometimes use ὁ λόγος to designate the "writings that are part of Holy Scripture." BDAG, s.v. "λόγος." See e.g., Luke 3:4; John 12:38; Acts 15:15; 1 Cor 15:54; 2 Pet 1:19. As for τῷ νόμῳ, it often serves as a general reference to the whole of Scripture (see BDAG, s.v. "νόμος.") and indicates here that the Psalms could be denoted as "the Law" (cf. John 10:34). See Ellis, *The Old Testament*, 39. Considered together, the sense of the introductory formula indicates the ensuing quotation is a specific text (i.e., ὁ λόγος) that belongs to the larger context of the OT (i.e., τῷ νόμῳ). Cf. Schuchard, *Scripture Within Scripture*, 120n8. On the frequent use of γράφω in its indicative and participial (i.e.,

the most likely source texts for the words under consideration.¹²⁸ Since both Psalms verses contain the same wording in the MT (i.e., מִשׁוֹנְאֵי מֵי) and the LXX (i.e., οἱ μισοῦντές με δωρεάν), textual affinity does not decide for either Psalm 35:19 or Psalm 69:4. But, Menken discusses two factors that commentators usually consider to tilt the balance in favor of Psalm 69:4 as the more probable source of the quotation.¹²⁹ First, John elsewhere clearly quotes from Psalm 69 (John 2:17) and also alludes to it (19:28).¹³⁰ There are no additional references like these, however, to Psalm 35 in the FG. Second, the NT writers frequently appeal to Psalm 69, but they demonstrate no such dependence for Psalm 35.¹³¹ In light of these factors,¹³² Psalm 69:4 stands as the most likely source from which John draws.¹³³ And, Psalm 69:4 is "the most frequently suggested candidate

γεγραμμένος) forms to introduce Scripture quotations, see BDAG, s.v. "γράφω."

¹²⁸Menken, *Old Testament Quotations*, 142.

¹²⁹Ibid., 144-45.

¹³⁰These two additional references by John also convince Moo that Psalm 69 is the preferred Psalm. Moo, *The Old Testament*, 243.

¹³¹So also Dietzfelbinger, who argues Psalm 69 is in view because "er einer der für die neutestamentliche Passionsgeschichte maßgebenden Psalmen ist, was für Ps. 35 nicht gilt." Christian Dietzfelbinger, *Das Evangelium nach Johannes*, Zürcher Bibelkommentare, vol. 2 (Zürich: Theologischer Verlag, 2001), 128. See also Carson, who notes not only the frequent use of Ps 69 in the NT but also its consideration as a noted Messianic Psalm. Carson, *John*, 527. See also Bernard, *St. John*, 495.

¹³²Menken also adds a third consideration. He posits that the references to "persecution" and "hate" in John 15:20, 25 may reflect the parallelism of those same ideas in Psalm 69:5a-5b. Menken, *Old Testament Quotations*, 144-45. Cf. Freed, *Old Testament Quotations*, 95. In addition to Menken's arguments, Brown contends, "Moreover the context of Ps lxi is better for the meaning that John gives the citation." Brown, *John (13-21)*, 698.

¹³³So e.g., Beasley-Murray, *John*, 276; Brown, *John (13-21)*, 698; Carson, *John*, 527; Daly-Denton, *David in the Fourth Gospel*, 203; Dodd, *According to the Scriptures*, 58; Köstenberger, "John," 467; Barnabas Lindars, *The Gospel of John*, NCBC (London: Oliphants, 1972), 495; Moo, *The Old Testament*, 243; Witherington, *John's Wisdom*, 261. Contra Moloney, who prefers Psalm 35:19. *The Gospel of John*, 430, 434. Contra Schuchard, who thinks both Psalms may be in play but remains undecided as to the "preferred solution." Schuchard, *Scripture Within Scripture*, 123.

for the Scripture in question."¹³⁴

The quotation of Psalm 69:4 in John 15:25, as seen below, is not identical to the wording of either the MT or the LXX.

John 13:18: ἐμίσησάν με δωρεάν ("They hated me without cause.")

MT Psalm 68:5: אֲשֶׁר רַבּוֹ מִשְׁעָרוֹת רֵאשֵׁי שָׁנָאִי חָנָם עָצְמוּ מִצְמִיתֵי אִיבֵי שִׁקְרֵי אֲשֶׁר לֹא-נָלַקְתִּי אִן אֲשִׁיב

("More numerous than the hairs of my head are those who hate me without cause. Countless are those who would annihilate me, those who attack me with lies. What I did not steal, I then have to restore.")

LXX Psalm 68:5: πληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου οἱ μισοῦντές με δωρεάν ἐκραταιώθησαν οἱ ἐχθροί μου οἱ ἐκδιώκοντές με ἀδίκως ἃ οὐχ ἤρπασα τότε ἀπετίνηυον ("Those who hate me without cause are increased above the hairs of my head. My enemies who persecute me unjustly are strengthened. What I did not take away, then, I repaid.")

It is obvious that John appropriates only a small portion of the Psalm verse. The part he appropriates differs from the MT and the LXX only in regards to a verbal change.¹³⁵

Since the LXX renders the MT exactly¹³⁶ and the quotation in John 15:25 provides an apt translation of either version, one must leave open the possibility that John cites from either the MT or the LXX.¹³⁷

¹³⁴Daly-Denton, *David in the Fourth Gospel*, 202.

¹³⁵Where they use the substantival participles אִיבֵי שִׁקְרֵי and οἱ μισοῦντές ("Those who hate"), John uses the finite verb ἐμίσησάν ("They hated"). John's choice of a finite verb in place of the original participial construction is best explained as a change to fit his chapter context. Moo, *The Old Testament*, 243.

¹³⁶That is, (1) οἱ μισοῦντές and אִיבֵי שִׁקְרֵי are both plural participles with the lexical meaning "to hate," (2) δωρεάν and בְּדָנִי are both adverbs that mean "without cause," and (3) the first person pronoun με agrees with the Hebrew first person suffix ׁ.

¹³⁷Freed says that "it is impossible to tell whether it is from the Heb[rew] or Gr[reek] text." Freed, *Old Testament Quotations*, 95.

Literary Context of John 15:25

Broad Literary Context. John 15 belongs to the second major unit of John's Gospel (i.e., 13:1-20:31) that was discussed in detail above for John 13:18. Again, an important feature of this overall unit is the way OT references appear in connection to the passion events leading up to the cross. Noticeably, Jesus (as speaker in the Farewell Discourse) and John (as the narrator) appeal to OT texts using introductory formulas that present the various details of Jesus' sufferings as the "fulfillment" of those texts. John 15:25 represents the second (13:18 is the first) fulfillment quotation spoken by Jesus on his way to the cross.

Immediate Literary Context. Commentators tend to discuss the Psalm quotation in John 15:25 within the parameters of 15:18-25 or 15:18-16:4a.¹³⁸ Since the topic of persecution addressed in 15:18-25 continues into 16:1-4a,¹³⁹ Lagrange rightly argues that "c'est la conclusion du discours sur la haine contre les disciples."¹⁴⁰ So, it seems best to consider these verses together as the complete textual unit. As a literary unit, John 15:18-16:4a stands between sections 15:1-17 and 16:4b-15. In relation to what precedes it, John 15:18-16:4a provides a contrast to the commandment for mutual love among the brethren.¹⁴¹ In relation to what follows it, Jesus resumes his discussion on the

¹³⁸For the parameters of John 15:18-25, see e.g., Bernard, *St. John*, 490-96; Bock, *Jesus according to Scripture*, 511; Hoskyns, *The Fourth Gospel*, 472, 479-81; Schnackenburg, *John*, 3:113. For the parameters of John 15:18-16:4a, see e.g., Beasley-Murray, *John*, 270, 275ff; Brown, *John (13-21)*, 693; Lagrange, *Évangile selon Saint Jean*, 409; Menken, *Old Testament Quotations*, 144; Schuchard, *Scripture Within Scripture*, 119; Witherington, *John's Wisdom*, 260-62.

¹³⁹See Brown, *John (13-21)*, 693; Carson, *John*, 527ff.

¹⁴⁰Lagrange, *Évangile selon Saint Jean*, 415.

¹⁴¹Bock, *Jesus according to Scripture*, 509. Put simply, whereas union with Christ leads to

Holy Spirit, which he mentioned in a preliminary way in John 15:26.

The twin themes of hatred and persecution from the "world" control the discourse of John 15:18-16:4a.¹⁴² The crux of Jesus' message to the disciples is that the world will oppose (e.g., hate and persecute) them ultimately because of their union with him (cf. 15:21).¹⁴³ This solemn warning organizes into two points of thought. Jesus speaks first on the *cause* of worldly opposition (15:18-27) and, then, delineates the Christian's *response* to worldly opposition (16:1-4).¹⁴⁴

Essentially, John 15:18-27 provides a theological explanation for the hostility the world exhibits against the church. Union with Christ brings conflict with the world because, according to Jesus, it "hated" him first (15:18).¹⁴⁵ So, the world hates the disciple of Jesus because of his identification with Jesus (15:18) and his separation unto him (15:19).¹⁴⁶ Their relationship to him as slaves to Master means they will receive similar treatment from the world as he did (15:20a; cf. 13:18). Specifically, the world

mutual love within the community of faith (15:12, 17), that same union with him will cause the world to hate disciples (15:18ff).

¹⁴²Burge, *John*, 420. In this unit, John uses the verb μισέω ("to hate/to detest") seven times (John 15:18-19, 23-24), and the verb διώκω ("to persecute") appears twice (15:20). Ὁ κόσμος ("the world") appears six times in John 15:18-19 and in this context retains a theological sense. It refers to "the mass of unbelievers who are indifferent or hostile to God and his people." Merrill C. Tenney, *John*, in vol. 9 of *EBC*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 154.

¹⁴³In John 15:21, Jesus reveals that the world's hostility toward his disciples is ultimately "on account of my name" (διὰ τὸ ὄνομά μου).

¹⁴⁴Cf. Carson, *John*, 528.

¹⁴⁵The stative aspect of the perfect tense verb μεμίσηκεν (literally: "it has hated") is not insignificant. Its stative aspect force denotes completed past action with present ongoing results. See Wallace, *Greek Grammar*, 501. So, the world's hatred for Jesus is a hate that continues into the present.

¹⁴⁶By choosing his people "out of the world" (John 15:19), Jesus has in fact separated a people unto himself. Separation unto Christ leads to spiritual fruit bearing (cf. 15:1-17) in the life of disciples. Cf. Borchert, *John*, 154-55. Jesus' point is that the world hates his disciples, since their allegiance to him produces a distinctly Christian ethic that sets them apart from the rebellious ways of the world.

will persecute them (15:20b) and predominately reject their message (15:20c).¹⁴⁷ The real reason the world does "all these things,"¹⁴⁸ Jesus explains, is because it rejects him and the Father who sent him (15:21). There is no excuse, however, for the world's sin of rejecting Jesus (15:22, 24).¹⁴⁹ But, because the world has rejected the perfect revelation of the Father made known in his Son's "words" and "works," it stands guilty of hating not only the Son but also the Father, whom the Son reveals (15:22-24; see also 3:32-34; 5:19; 14:7-11, 24).

It is in John 15:25 when Jesus' argumentation reaches its climax. According to Popkes, "Der sich sukzessive entfaltende Argumentationsduktus kulminiert schließlich in einem Schriftzitat (Joh 15,25), durch welches das Geschick Jesu reflektiert wird."¹⁵⁰ This reference to Scripture assures that the Jews'¹⁵¹ vehement attitude factors integrally into God's providential purposes.¹⁵² Jesus quotes from Psalm 69:4 to show that the Jews'

¹⁴⁷The second conditional clause in John 15:20 (note: "If they kept my word, they will keep yours also") admittedly carries some positive element. There is an encouragement for the disciples to take to heart. Namely, as some people received Jesus' message, so some people would receive their testimony as well. Although this positive element exists, a negative element still presides. Put simply, the statement still emphasizes the notions of "rejection" and "division" that accompany the preaching of the Gospel. Cf. Carson, *John*, 526; Morris, *John*, 603.

¹⁴⁸The antecedent to ταῦτα πάντα ("all these things") in John 15:21 is the acts of hatred and persecution Jesus speaks about in 15:18-20. Beasley-Murray, *John*, 276.

¹⁴⁹From the context, the "sin" (John 15:22, 24) for which the world is "without excuse" (15:22) is "the sin of the clear rejection of God's way. . . . The presence and clarity of the revelation leaves them without excuse. . . . [T]he nature of the evidence of divine activity through Jesus is so great that no excuse for rejection exists (see John 1:18; 4:34; 14:9)." Bock, *Jesus according to Scripture*, 510.

¹⁵⁰Enno Edzard Popkes, *Die Theologie der Liebe Gottes in den johanneischen Schriften: Zur Semantik der Liebe und zum Motivkreis des Dualismus*, WUNT. 2. Reihe 197 (Tübingen: Mohr Siebeck, 2005), 319.

¹⁵¹It is clear that the Jews are immediately in view here, and, thus, stand as representatives of the "world," which hates Jesus. Note the references to "their Law" (John 15:25) and to the "synagogue" (John 16:2). Contra Haenchen, *John*, 2:137.

¹⁵²The quotation of Scripture in reference to the hatred Jesus encounters means "Sein Weg -

hostile reaction "fulfills" this verse. That is, Psalm 69:4 predicted he would be hated by his enemies for no justifiable reason (i.e., "without cause"). Such groundless hatred for Jesus will continue on even after his departure, because he will send the Holy Spirit (John 15:26-27).¹⁵³

Jesus gives this warning to exhort a specific response from his disciples when persecutions arise (John 16:1-4). He tells them "these things" (referring to 15:18-27) in advance, "in order that" (ἵνα) they may not "stumble" (σκανδαλισθῆτε, 16:1).¹⁵⁴

Persecutions will be severe in form: expulsion from the synagogue and even martyrdom (16:2). Even so, they are to endure in faithfulness, recalling his explanation of the theological root of their persecutions (i.e., rejection of God and God's Son) and his certain forewarning of these coming hostilities (16:3-4).

The David-Jesus Typology: The Element of Correspondence

The use of Psalm 69:4 in John 15:25 points to a typological relationship between David and Jesus. This section highlights the specific correspondences of this typology. A brief summary of Psalm 69 precedes the analysis of the typology in order to better understand how Psalm 69:4 functions in its original context and in its Johannine

und was ihm auf diesem Weg widerfährt - entspricht dem Willen Gottes." Wengst, *Das Johannesevangelium*, 151.

¹⁵³The gist of 15:26-27 is that "the Holy Spirit joins with the disciples in testifying about Jesus to the world." Carson, *John*, 528. In other words, preaching the gospel confronts the world with Jesus, which, thus, perpetuates its hostility against Jesus' disciples on account of him.

¹⁵⁴The lexical root of the aorist subjunctive σκανδαλισθῆτε means "to fall away" or "to cause or make to stumble." BDAG, s.v. "σκανδαλίζω;" Thayer's, s.v. "σκανδαλίζω." Jesus uses the same verb in Mark 14:27, telling the disciples that they would all stumble when his time came. In the Markan context, "the idea is not *lose faith permanently* but *temporarily lose courage*." James A. Brooks, *Mark*, NAC, vol. 23 (Nashville: B&H Publishing Group, 1991), 231. This same sense seems applicable to the verb's use in John 16:1. Jesus warns the disciples about approaching persecution, so that they will not be caught off guard, lose courage, and be shaken in their faith.

context.

Psalm 69:4 in its OT Context. Psalm 69 contains the לְדָוִד notation in its superscription, attributing composition of the Psalm to David.¹⁵⁵ The specific content and mood of Psalm 69 leads most commentators to designate its genre as a lament.¹⁵⁶ In broad terms, the structural flow of Psalm 69 moves from the individual lament in 69:1-28 to a conclusion of thanksgiving in 69:29-36.¹⁵⁷

David supplies only enough details in Psalm 69 to reconstruct a general picture of the experience he recounts. In 69:1-4, David voices an urgent prayer to God for deliverance. His situation is so dire that he likens himself to a man who is drowning and about to sink permanently beneath the waters (69:1b-2). He feels completely worn out from his grief (69:3). The exact nature of David's dilemma becomes apparent in 69:4. He has enemies too numerous to count, who hate him "without cause" (69:4a). They accuse him falsely and are set on seeking his destruction (69:4b).¹⁵⁸

Though not guilty of what his enemies accuse, David knows he is not

¹⁵⁵On the Davidic authorship understanding of לְדָוִד in the Psalms superscripts, see pp. 91-93 above in this chapter.

¹⁵⁶Cf. e.g., Tremper Longman, III, *How to Read the Psalms* (Grand Rapids: InterVarsity 1988), 133-34; VanGemen, *Psalms*, 454. On Psalms of lament, see p. 94n48 above in this chapter.

¹⁵⁷So VanGemen, *Psalms*, 454, 461. These two sections divide further into several subunits: Psalm 69: 1-28 (vv. 1-4; 5-6; 7-12; 13-21; 22-28) and 69:29-36 (vv. 29-33; 34-36). Few commentators agree on where to place the specific unit breaks throughout Psalm 69. Except for a few minor variations, the subunits listed here closely reflect those suggested by Leupold, *Psalms*, 500-10. For a detailed structural analysis of Psalm 69 as a whole and in unit sets, see Pierre Auffret, "'Dieu sauvera Sion': Étude structurelle du Psaume LXIX," *VT* 46 (1996).

¹⁵⁸The term שֶׁקֶר ("false witness/lying testimony/a lie;" *HALOT*, s.v. "שֶׁקֶר.") suggests David's enemies were persecuting him with false accusations. Cf. Wilson, *Psalms Volume 1*, 951. David's words in the latter part of Ps 69:4 (i.e., "What I did not take, I then have to restore.") may reveal his enemies were accusing him of theft. If not, this statement may simply represent a common proverbial expression denoting his innocence. Cf. Anderson, *Psalms*, 1:501.

completely innocent (Ps 69:5-6). In 69:5 (cf. 69:26), he makes a general confession of sin to God.¹⁵⁹ Then, he expresses concern in 69:6 that God would prevent any negative repercussions among the faithful on account of him. Clearly, David understands his passionate commitment to God to be the ultimate cause for the reproach he bears (69:7, 9). His devotion to God has resulted in family members turning against him and the community making him the subject of gossip and mockery (69:8, 10-12).

In Psalm 69:13-21, he reiterates with more intensity his initial plea for God's deliverance. Again, he sees himself as a drowning man in need of rescue (69:14-15). This time around David focuses upon the attributes of God's character and omniscience in his appeal (69:13, 16-19).¹⁶⁰ He finds hope in God's gracious character and takes comfort in the fact that God knows the extent of his sufferings and the number of his adversaries (69:19-21). David prays for nothing less than his enemies' destruction in Psalm 69:22-28.¹⁶¹ Having prayed for his deliverance and the destruction of his enemies, David ends his lament and transitions to a hymn of thanksgiving in 69:29-36.¹⁶²

In overview, Psalm 69 is a lament David composed during a severe time of distress in his life. Specifically, David prays for God to deliver him from the persecution

¹⁵⁹When Psalm 69:5 is viewed together with 69:26, David appears to have been guilty of some sin for which he was undergoing divine discipline. So e.g., Delitzsch, *Psalms*, 2:280, 284-85; Wilson, *Psalms Volume 1*, 951, 956. Contra Marvin E. Tate, *Psalms 51-100*, WBC, vol. 20 (Dallas: Word Books, 1990), 196.

¹⁶⁰Specifically, David speaks of God's "steadfast love, His saving faithfulness, His abundant mercy." Leupold, *Psalms*, 504.

¹⁶¹Longmann, *How to Read the Psalms*, 138. Specifically, David desires for God to pour out divine wrath (Ps 69:24) on all dimensions of their lives: their food and drink (69:22), their health (69:23), their homes and families (69:25). David desires more than their physical annihilation. Beyond that, he requests even an eternal judgment, which would exclude them from the hope of salvation (69:26-28).

¹⁶²This song of praise implies his vindication over his persecutors. Grogan, *Psalms*, 129.

of his countless enemies, who ultimately target him because of his zeal for the Lord. Of importance for this study is Psalm 69:4, which Jesus quotes in part. As seen above, this verse records a description David makes about his enemies to God. Thus, David clearly speaks in Psalm 69:4 about his personal struggle against numerous enemies motivated by unjustified or groundless hate.

Typological Correspondences between David and Jesus. When Jesus quotes Psalm 69:4 in John 15:25, he applies a text to himself that recounts an experience of David in its original context. As in the case with John 13:18, Jesus seems again to apply this Psalm text on the basis of David typology. That is, Jesus turns the disciples' attention once more to a time of suffering in David's life because in David and his experience he finds a prefigurement that relates specifically to his situation. The specific parallels John 15:25 establishes between Jesus and David include (1) the royalty status of the sufferer, (2) the multitude of enemies, and (3) the motivation of the enemies.

The first point of correspondence Psalm 69:4 brings into focus between David and Jesus is the same one discussed initially with Psalm 41:9 in John 13:18 above. David and Jesus correspond in their status as suffering kings. Psalm 69 reflects a lament written by King David, which merges together the topics of kingship and suffering.¹⁶³ David writes as the king, and the first person pronominal suffix ' ("me") in Psalm 69:4 clarifies him as the sufferer. John 15 also conveys the notions of suffering and kingship in regard to Jesus.¹⁶⁴ John 15:25 specifically discusses the hostility Jesus, Israel's King, encounters

¹⁶³On the noting of suffering royalty in lament Psalms, see pp. 96-98 above in this chapter.

¹⁶⁴In the analysis of the typology of John 13:18 above, it was established that John presents Jesus entering into the events of his suffering as the King of Israel. John continues to emphasize the

from the world. In quoting Psalm 69:4, Jesus assumes the place of David, so that the first person accusative με ("me") now emphasizes him as the object of suffering. The quotation of Psalm 69:4, thus, serves as Jesus' way of linking himself with David to underscore their analogous relationship as suffering kings.¹⁶⁵ While they are similar in this regard, it is obvious that the kingship of Jesus contrasts with David's. Jesus is the one sent from the Father (John 15:21). His royal office, being divine in nature, therefore, transcends David's and represents the culmination of David's office.

In addition to their status as suffering kings, Jesus and David parallel also with regard to the multitude of their enemies. The portion of Psalm 69:4 that Jesus quotes in John 15:25 has a plural subject in both its OT and NT contexts. David clarifies in his lament that the plural subject (i.e., "*those* who hate") refers to the great number of his enemies. He describes them to God as being "more numerous than the hairs of my head" (Psalm 69:4a) and as being "countless" (69:4b).¹⁶⁶ This parallelism of hyperbole reinforces the idea that an innumerable mass of people sided as King David's opponents. In John 15:25, the plural subject (i.e., "*They* hated") of the Psalm verse carries the same quantitative focus but has two frames of reference. The "they" to whom Jesus refers includes the Jews.¹⁶⁷ But, the Jews represent only a part of a larger entity of the enemies of Jesus. The "they" to whom Jesus refers properly encompasses ὁ κόσμος (15:18-19).

kingship theme up through Jesus' crucifixion. See pp. 97-98 above in this chapter.

¹⁶⁵Cf. Köstenberger, *John's Gospel and Letters*, 411-12.

¹⁶⁶The verb עָצְמוּ in Ps 69:4b can mean "to be powerful" or "to be countless." HALOT, s.v. "עָצַם." The latter sense seems preferable in this context, since it parallels with the quantitative emphasis of the hyperbole (רְבוּ מִשְׁעֵרוֹת רֵאשִׁי) in 69:4a. Anderson, *Psalms*, 1:500.

¹⁶⁷Jesus' references to "their law" (15:25) and the "synagogue" (16:2) clearly indicate that he has in mind the Jewish nation. Witherington, *John's Wisdom*, 261.

Used predominately in the FG with a negative force, ὁ κόσμος stands for "the created order (especially of human beings and human affairs) in rebellion against its Maker."¹⁶⁸ King David had enemies who seemed numberless to him, but Jesus stands as the king whom all mankind opposes from generation to generation. In their typological relationship, Jesus as the antitype surpasses David in greatness, as is seen in the universal resistance to him and his rule.

The other significant point of contact Jesus shares with David is the motivation common to their enemies. David designates his enemies as אֲנִי אֶשְׂנֵא ("Those who hate me without cause") in Psalm 69:4. The adverb אֶשְׂנֵא means "in vain," "without cause," and "undeservedly."¹⁶⁹ Essentially, the foes of David loathe him for no justifiable reason. His enemies harbor a groundless enmity for him, which motivates them in their various attacks (Ps 69:26).¹⁷⁰ Jesus reveals the same inward motivation to be the driving force of his opposition from the world at large and the Jews in specific. Speaking of the Jews as representatives who belong to the world, Jesus says ἐμίσησάν με δωρεάν (John 15:25).¹⁷¹ This hatred of which Jesus speaks is "real hatred, and not, as in the Semitic idiom (cf. 12.25), a matter of liking less."¹⁷² The adverb δωρεάν translates accurately the Hebrew,

¹⁶⁸Carson, *John*, 123. He lists John 1:10; 7:7; 14:17, 22, 27, 30; 15:18-19; 16:8, 20, 33; 17:6, 9, 14, where the "world" carries this sense.

¹⁶⁹*HALOT*, s.v. "אֶשְׂנֵא."

¹⁷⁰David's enemies were guilty of accusing him falsely (Ps 69:4b), seeking his destruction (69:4b), reproaching him (69:7, 9, 11-12), denying him mercy (69:20-21), and persecuting him (69:26).

¹⁷¹The change to the finite aorist verb ἐμίσησάν ("They hated") in place of the original Hebrew participle is simply an adaptation to the NT context. See pp. 114-16 above in this chapter.

¹⁷²Barrett, *John*, 480. See also BDAG, s.v. "μισέω."

depicting the Jews' as hating Jesus "undeservedly" or "without reason/cause."¹⁷³ That is, no fault on Jesus' part contributes to the malice he experiences.¹⁷⁴ In doing nothing to warrant hate from the world, Jesus resembles David. Both are hated by their enemies for no justifiable reason. Yet, the senseless hate Jesus encounters brings with it greater implications than it did in the person of David.

First, the hatred of Jesus cannot have only him as its object but necessarily includes by extension the Father (John 15:23-24; cf. 1 John 2:23).¹⁷⁵ Second, the hostile attitude of men toward Jesus continues to the present with ongoing results.¹⁷⁶ Third, hatred of Jesus entails eternal consequences, since it equates to rejection of God's perfect revelation through his Son (John 15:22-24).¹⁷⁷ Such hatred marks the "final ('eschatological') seriousness as the attitude of not wanting to 'know' the Messiah."¹⁷⁸ Thus, to hate Jesus equates to rejecting Jesus, which "is sin, distinguished from all other

¹⁷³BDAG, s.v. "δωρεάν."

¹⁷⁴The sense of the adverb in relation to the main verb is: "They hated me, but they didn't have reason for hating me,' or 'They hated me, but I had not done anything to cause them to hate me.'" Newman and Nida, *John*, 496.

¹⁷⁵Westcott expounds, "Hatred of the Son as Son carries with it hatred of the Father, in which character He had revealed God." Westcott, *St. John*, 224.

¹⁷⁶Cf. Morris, *John*, 602n44. The continuative character of the world's hate against Jesus is established by (1) the perfect tense verbs in John 15:18, 24 (μεμίσηκεν; μεμισήκασι), which emphasize ongoing results, (2) the proclamation of the gospel (15:26-27), which continues to confront people with Jesus, and (3) the persecution of Christ's disciples, which the world ultimately does on account of Jesus (15:21).

¹⁷⁷On this, Ridderbos writes: "'Hate' shares in the absoluteness of Jesus' words about sin To hate is to turn away from the way that God has opened for salvation. This hatred is the human "no" to the divine "yes" expressed in the mission of his Son. And this all the more because the power and authority that God has given the Son to speak and act in his name was so unmistakable that it should have convinced the world." Ridderbos, *John*, 525.

¹⁷⁸*Ibid.*, 526. Cf. Lindar's comment, where he explains the hatred of the world as "the rejection of the total message and work of Jesus." Lindars, *The Gospel of John*, 495.

sin. It is inexcusable. . ."¹⁷⁹ Lastly, the baseless contempt of the world brings with it not only acts of persecution and rejection (John 15:20), but in the end, it nails Jesus to the cross. He will no longer be with the disciples (15:26-27; 16:4) because the irrational hate of the world will procure his atoning sacrifice. Unlike David, therefore, Jesus dies as a result of the animus of his enemies.

In sum, the quotation of Psalm 69:4 in John 15:25 brings David and Jesus together in terms of a typological relationship. Straightforward correspondences come into view when Psalm 69:4 is examined in its original OT context and its re-appropriated NT context. Primary to each situation is Israel's King, who suffers at the hand of myriads of enemies motivated by hate without cause. While David and Jesus are similar in these regards, the NT context shows the correspondences reach a new, climactic level in their application to Jesus. Put simply, Jesus shares continuity with David but, at the same time, is greater and suffers greater than David. Such continuity marked by escalation is the NT's way of showing Jesus to be the fulfillment of David, his OT type.

The David-Jesus Typology: The Element of Prophecy

The use of Psalm 69:4 in John 15:25 juxtaposes two texts that place David and Jesus side by side to show a typological relationship in their persons and specific situations. Again, as with John 13:18 above, the textual evidence suggests that the typology is not mere analogy. Instead, the typology appears to be prophetic in force, so that the type and antitype relate as a kind of prophecy and fulfillment. Three pieces of evidence support a prophetic view of the David typology: (1) the ἵνα purpose clause, (2)

¹⁷⁹Hoskyns, *The Fourth Gospel*, 481.

the "fulfillment" language, and (3) the theological theme of Jesus' "hour."¹⁸⁰

The Purpose ἵνα Clause. Jesus introduces the quotation of Psalm 69:4 in John 15:25 with the formula ἀλλ' ἵνα πληρωθῆ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι. The strong adversative ἀλλ' ("but") signals that the Psalm quotation clarifies Jesus' preceding words.¹⁸¹ Agreeing with Bultmann, ἀλλ' appears to answer the unexpressed thought between John 15:24-25, concerning how unthinkable it is that the Jews would reject Jesus.¹⁸² 'Αλλ' and the ἵνα that immediately follows are best understood as an elliptical construct.¹⁸³ A supply of words along the lines of "But, *they did this* in order that . . ." or "But, *this occurred* in order that . . ." seems to complete the intended thought.¹⁸⁴ The effect of the conjunction ἀλλ' is to direct the minds of the disciples to an OT Scripture, which introduces "a new point of view in regard to the hatred of the Jews."¹⁸⁵

Like in the case of John 13:18 above, the ἵνα πληρωθῆ construct that follows

¹⁸⁰These key pieces of evidence need only brief treatment here, since they were treated in detail in the initial examination of the prophetic elements of John 13:18 above. For each these prophetic elements, see the relevant sections above.

¹⁸¹On this use of ἀλλά in Scripture citation, see pp. 103-04 above in this chapter.

¹⁸²Bultmann, *John*, 551n6. That is, it is hard to imagine the Jews would hate Jesus, but they act in this way to fulfill the Scripture. See also Moo, *The Old Testament*, 243n1, who agrees with Bultmann's analysis.

¹⁸³So e.g., Barrett, *John*, 482; Bernard, *St. John*, 495; Lenski, *St. John's Gospel*, 1064; Menken, *Old Testament Quotations*, 141; Moo, *The Old Testament*, 243n2; Ridderbos, *John*, 525; Schuchard, *Scripture Within Scripture*, 120. See also BDF, §448.7. Understanding the ἵνα subjunctive imperatively (i.e., "But, let the word be fulfilled . . .") is possible, but the ellipsis is the more likely sense in the FG. So Barrett, *John*, 481-82.

¹⁸⁴Cf. Morris, *John*, 605; Ridderbos, *John*, 525n141. The NASB fills in the gap with the words "But, *they have done this* to fulfill . . ." (John 15:25).

¹⁸⁵Hengstenberg, *St. John*, 270.

ἀλλ' is a ἵνα purpose clause. Syntactically, the ἵνα clause modifies the ellipsis supplement ("*they did this*"), which most logically refers back to the verb μεμισήκασιν ("*they have hated*") at the end of John 15:24.¹⁸⁶ The ἵνα clause explains *why* the Jews responded in hate toward Jesus. Essentially, the telic force of the ἵνα clause indicates that the Jewish action of hating Jesus occurs for the purpose of fulfilling the quotation of Psalm 69:4.¹⁸⁷ Describing Jesus' use of Psalm 69:4 as a case of simple analogy fails to capture the telic force of this syntax. The fact that the Jewish hatred of Jesus takes place to fulfill Psalm 69:4 means the Psalm verse foretold their hatred.¹⁸⁸ Since Psalm 69:4 originally recounts an event about David, the way the foretelling takes place is by means of a text that describes an event. In sum, what emerges from the quotation of Psalm 69:4 in John 15:25, based on the implications of the ἵνα purpose clause, is a David typology Jesus points back to because he understands the Psalm verse to record a foreshadowing that anticipates and prefigures the hatred he would encounter from the world.

Fulfillment (i.e., Πληρώω) Language. The use of the verb πληρωθῆ in the introductory formula argues against a purely analogical description of the David typology in John 15:25. As noted above in John 13:18, NT πληρώω language in Scripture citations

¹⁸⁶Since the quotation of Ps 69:4 focuses on "hate without cause," it seems best to understand the verb μεμισήκασιν at the end of John 15:24 as the proper referent of the ellipsis supplement. Cf. Lenski, *St. John's Gospel*, 1065.

¹⁸⁷In the citation formula of John 15:25, ὁ λόγος is the grammatical subject of πληρωθῆ. Syntactically, the Psalm quotation stands in apposition to ὁ λόγος. The inference, then, is that the hatred of the Jews happens in order that "the word" (= the quotation of Ps 69:4) might be fulfilled.

¹⁸⁸Though the telic force of the ἵνα clause presents the reaction of the Jews as occurring for the purpose of fulfilling Ps 69:4, this does not support the radical notion of what Beasley-Murray terms "naked predestinarianism" or "irresistible reprobation." Beasley-Murray, *John*, 216. Jesus is not explaining the inner-workings of divine sovereignty and human responsibility. He is showing that the intent of Ps 69:4 was to predict the hatred of the Jews (and the world) toward him in advance.

can indicate prophetic fulfillment of texts relating events. This is so because πληρώω communicates the idea that salvation history is teleological, developing towards a climactic goal. Given this understanding of the language and the fact that John uses πληρώω in his Gospel to indicate the predictive nature of OT events, πληρωθῆ is best understood to be indicating prophetic fulfillment in John 15:25. Since the quotation of Psalm 69:4 relays an historical situation, this means the OT experience of David in relation to the NT experience of Jesus constitutes a prophecy and its fulfillment. Πληρωθῆ signals that the Jews' irrational hatred for Jesus is the goal of Psalm 69:4, thus, indicating that the Psalm text was pointing forward to this goal. Jesus' and David's situations, therefore, connect on a deeper level than sheer analogy. The original Davidic event functions as a prophetic pattern for the future experience of Jesus.

The Contextual Background of Jesus' "Hour". It is important to remember that John delineates the sufferings of Jesus' in terms of the arrival of his "hour" (cf. John 13:1) from John 13ff. This is important because the theological sense of Jesus' hour pictures the specific events of his sufferings to be the outworkings of a divine program. The Scriptures cited in connection to specific events of Jesus' suffering function in a revelatory manner. That is, the citations show the specific sufferings of Jesus to be grounded in the OT Scriptures and, thus, to be God's predetermined purposes for Jesus. If Jesus' sufferings reflect God's predetermined purposes, then Psalm 69:4 is not cited in John 15:25 to make a mere comparison. Instead, it is more consistent to see the fulfillment of Psalm 69:4 underscoring a prophetic function, whereby God was revealing an appointed event that Jesus was to experience through David's similar experience.

The fact that Jesus introduces the quotation as coming from "their Law" (τῶ

νόμῳ αὐτῶν) makes it even clearer that he sees a divine plan coming to realization, which is grounded in the OT. The possessive modifier αὐτῶν indicates that the OT substantiates the way the Jews' would act and, at the same time, condemns them. Hoskyns explains:

The writer, moreover, names the Law *your Law* (8:17, 10:34), not so much that he may dissociate himself from it, as so many modern commentators maintain . . . but rather in order to rivet upon the Jews those scriptures in which they boast themselves so proudly, and then to prove those same scriptures prophetic of their apostasy.¹⁸⁹

The Jews stand guilty, therefore, because this text relates specifically to them in a prophetic way. Their hateful rejection of Jesus was predictively foreshadowed through those who hated David in his time. In sum, only a prophetic view of the David typology of Psalm 69:4 is able to represent accurately the fulfillment of a divine plan, which Jesus' "hour" and the reference to "their Law" emphasize.

Summary

The analysis above demonstrates that Jesus' use of Psalm 69:4 underscores a typological relationship between himself and David in John 15:25. Jesus quotes Psalm 69:4 in order to show the biblical rationale for his specific sufferings in light of David's similar experience. The quotation of Psalm 69:4 in John 15:25 establishes key parallels between Jesus and David, identifying them both as Kings of Israel, who are hated by countless enemies without cause. That Jesus intends the typology to go beyond the idea of simple comparison with David is clear. Jesus' use of "fulfillment" language (along with other contextual features) clarifies that David's experience of hate from his enemies

¹⁸⁹Hoskyns, *The Fourth Gospel*, 481. Sanders expounds, "The point of the quotation is to show that the Jews' gratuitous hatred of Jesus is shown up by their own Scripture (5:45ff), and thereby proved to be within the providence of God." Sanders, *John*, 345.

was a prophetic outline for Jesus' greater experience of hatred from the world.¹⁹⁰

In sum, John 15:25 represents another example where the concepts of typology and prophecy merge together. In his comments on Psalm 69, Calvin actually highlights both of these concepts (i.e., David typology and prophecy), arguing:

But to whatever part of David's eventful life the psalm primarily refers, it may be concluded, from the frequency with which it is quoted and applied to Christ in the New Testament, that it was prophetic of him, of whom David, rejected and persecuted, was an eminent type.¹⁹¹

So, prophetic David typology seems to best describe that nature of the typology established by the use of Psalm 69:4 in John 15:25.¹⁹² Additionally, John 15:25 is another quotation fulfillment formula on the lips of Jesus. This is John's way of showing that it was Jesus who taught the disciples to understand the Psalms as predicting his sufferings through corresponding events in David's life (i.e., typologically). Finally, John 15:25 is the second fulfillment formula (John 13:18 is the first) that calls for the reader to interpret Jesus' life from the perspective of David's life. Thus, John continues to present Jesus as the New David, which he does by means of quoting a Psalm of David, Psalm 69:4, and showing that the verse reaches its ultimate fulfillment in Jesus.

¹⁹⁰On the predictive thrust of Ps 69:4, Kidner states that Jesus understood the verse "not as David's strange misfortune but as his own predestined lot." Kidner, *Psalms 1-72*, 162.

¹⁹¹Calvin, *Psalms*, 3:45n1.

¹⁹²See e.g., Carson, "John and the Johannine Epistles," 249; Kidner, *Psalms 1-72*, 162; Moo, *The Old Testament*, 243-44, 299-300. Cf. Delitzsch who says, "The whole of Psalm [69] is typically prophetic, in as far as it is a declaration of a history of life and suffering moulded by God into a factual prediction concerning Jesus Christ, whether it be the story of a king or a prophet." Delitzsch, *Psalms*, 2:278. Contra Sanghee Michael Ahn, "Old Testament Characters as Christological Witnesses in the Fourth Gospel" (Ph.D. diss., Southern Baptist Theological Seminary, 2006), 144, who denies a David-Jesus typology in this passage.

An Examination of John 19:24 in Its Use of Psalm 22:18

Identification of the Psalm Quotation

John 19:24 differs from John 13:18 and 15:25 in that its formula and quotation represent the words of the evangelist rather than the words of Jesus. The formula construction John uses in 19:24 is ἵνα ἡ γραφή πληρωθῆ [ἢ λέγουσα]. Once again John employs the ἵνα πληρωθῆ construct to stress the notion of the fulfillment of Scripture in connection to Jesus and his suffering. John's use of ἡ γραφή and the participle ἡ λέγουσα designates that the fulfillment concerns a specific OT passage, which the subsequent quotation makes clear.¹⁹³

The source text for the quotation in John 19:24 is not in doubt. John clearly draws his quotation from Psalm 22:18 (= Ps 22:19/MT and Ps 21:19/LXX).¹⁹⁴ The textual correspondence of John's quotation with both the MT and LXX is seen below.

John 19:24: διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. ("They divided my garments among them, and for my clothing they cast lots.")

MT Psalm 22:19: וְעַל-לְבוּשִׁי יַפִּילוּ נוֹרָה
("They divide my garments among them, and for my clothing they cast lots.")

LXX Psalm 21:19: διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον ("They divided my garments among them, and for my clothing they cast lots.")

¹⁹³Concerning the participle ἡ λέγουσα, the UBS^{4th} edition places the clause in brackets and gives it a "C" rating in the textual apparatus. This "C" rating with brackets means that "the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain." B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, B. M. Metzger, *The Greek New Testament* [UBS^{4th}], 4th ed., rev. (Stuttgart: United Bible Societies, 2001), 2*. As the accepted reading, ἡ λέγουσα functions as an explanatory clause, identifying the following statement as a direct citation. Cf. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition)*, 2nd ed. (Stuttgart: United Bible Societies, 1994), 217.

¹⁹⁴Cf. Freed, who identifies this Psalm verse as the "obvious source of the quotation." Freed, *Old Testament Quotations*, 99.

In comparing John 19:24 with Psalm 22:18 in the MT and LXX, one notices that John quotes the whole Psalm verse. One further observes, "Das Zitat entspricht genau dem Septuagintatext von Ps 21,19. Der ist seinerseits wörtliche Übersetzung des hebräischen Textes von Ps 22,19."¹⁹⁵ Since John's quotation renders the LXX exactly, most scholars argue that the LXX is his source text.¹⁹⁶ And, since the LXX provides "wörtliche Übersetzung des hebräischen Textes," John's quotation also follows the MT closely.¹⁹⁷ In sum, the quotation in John 19:24 exhibits a clear reference to Psalm 22:18.

Literary Context of John 19:24

Broad Literary Context. John 19:24 belongs to the larger context of John 18:1-19:42 in the second half of the FG (i.e., John 13:1-20:31).¹⁹⁸ Whereas the content of John 13-17 prepares the disciples and the reader for Jesus' imminent sufferings, John 18-19 presents the arrival of those sufferings.¹⁹⁹ In John 18-20, Jesus' "hour" reaches its climax in John's Gospel,²⁰⁰ culminating in his "death-and-resurrection."²⁰¹ The Psalm

¹⁹⁵Wengst, *Das Johannesevangelium*, 255n209. Zahn makes the same assessment, arguing that John "citirt diesmal genau nach LXX, welche aber auch genau dem Hebr. entspricht." Zahn, *Das Evangelium des Johannes*, 643n86.

¹⁹⁶See Schuchard, *Scripture Within Scripture*, 127n8, for a representative list of these scholars.

¹⁹⁷The only place where the LXX differs from the MT is its translation of the Hebrew imperfect verbs with aorist tense verbs. Cf. Freed, *Old Testament Quotations*, 100; Moo, *The Old Testament*, 253; Schuchard, *Scripture Within Scripture*, 127.

¹⁹⁸See pp. 85-87 above in this chapter. Cf. the structural outlines in Carson, *John*, 107-08, 571; Köstenberger, *John*, 10-11, 502.

¹⁹⁹Specifically, John 18:1-11 commences with Judas' betrayal of Jesus and his arrest, which is followed by his trial before the Jewish authorities (18:12-24) and Peter's denials (18:25-27). Then, John 18:28-19:16a presents Jesus' Roman trial and sentencing before Pilate, and John 19:16b-42 describes the details of his crucifixion and burial. John concludes his account of Jesus' passion with the triumph of Jesus' resurrection (20:1-29) and a purpose statement for his Gospel (20:30-31).

²⁰⁰Cf. Burge, *John*, 484.

quotation in John 19:24 makes an important contribution to this overall unit, for it is one of the Scripture references John uses to substantiate the OT basis of Jesus' death. On this point, Morgan explains:

At the cross, the quotations from the Old Testament are more numerous in this Gospel than in the Synoptics (The Fourth Evangelist quotes four times from the Old Testament in his description of the crucifixion—19:24, 19:28, 19:36, 19:37). It is his way of saying that the eye of faith must reread the Old Testament in light of the death of Jesus, and discover the necessity of a Messiah suffering to enter into his glory.²⁰²

Along these same lines, Köstenberger points out that "the use of the OT in John's Gospel climaxes in the three OT quotations related to Jesus' death in 19:24, 36, 37."²⁰³ These three quotations along with the OT allusion in John 19:28, according to Köstenberger, are the last of John's scriptural fulfillment references which work together to show that Jesus' death "was both in fulfillment of sacred Scripture, properly interpreted, and in keeping with the eternal, predestinatory counsel of God . . ."²⁰⁴ In the broader literary context, then, John 19:24 contains one of the final fulfillment quotations John cites to establish the OT basis for the particular details of Jesus' death.

Immediate Literary Context. The immediate literary context of the Psalm quotation in John 19:24 is the literary unit of 19:16b-30.²⁰⁵ This unit begins with the

²⁰¹C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1970), 439. Dodd rightly explains that John presents Jesus' death and resurrection "as one complete event," so that Jesus' passion represents "the final and all-inclusive σημείον" to which all the other signs in the FG pointed. *Ibid.*, 439; see also 438. See also Beasley-Murray, *John*, 360-61.

²⁰²Richard Morgan, "Fulfillment in the Fourth Gospel: The Old Testament Foundations," *Int* 11 (1957): 157.

²⁰³Köstenberger, "John," 499.

²⁰⁴Köstenberger, *John's Gospel and Letters*, 256; cf. 254-56.

²⁰⁵See e.g., Barrett, *John*, 546ff; Brown, *John (13-21)*, 897ff; Carson, *John*, 608ff.

execution of Jesus (19:16b-18). John keeps the details to a minimum, relaying only that Jesus carried his cross to the execution site and was crucified there with two other men. In John 19:19-22, the theme of Jesus' kingship, which John develops at length in the passion narrative (cf. 18:33-37, 39; 19:2-3, 5, 14-15), encompasses his crucifixion. This theme comes into focus through mention of the trilingual inscription Pilate had attached to Jesus' cross, which read "Jesus the Nazarene, the King of the Jews" (19:19).²⁰⁶ Against the protest of the Jews, Pilate resolves to let the message stand as written (19:20-22), and so, "the scene ends and Jesus' kingship stands secure."²⁰⁷

John transitions in John 19:23-24 to the actions of the soldiers at the cross. Having crucified Jesus, the soldiers follow the custom that gave them rights to the clothes of the one executed.²⁰⁸ John reports that the soldiers distributed Jesus' clothing (τὰ ἱμάτια αὐτοῦ) into four parts among themselves and, for his tunic (τὸν χιτῶνα), they cast lots to determine whose it would be (19:23-24a).²⁰⁹ The reason they cast lots for the

²⁰⁶Carson suggests the inscription functions on at least three levels in the narrative: (1) it identifies the official charge of Jesus' crime (i.e., claiming to be a king), (2) it expresses Pilate's contempt for the Jewish people, and (3) it underscores Jesus' true Kingship. Carson, *John*, 611. The three languages in which the inscription was written (cf. John 19:20) included: the local vernacular (i.e., Aramaic), the official language (i.e., Latin), and the international language (i.e., Greek). Ridderbos, *John*, 609. In addition to making the inscription readable for all people (so Ridderbos, *John*, 609), the three languages probably bore a theological significance, serving as "an unwitting prophecy of Christ's universal kingship." G. H. C. MacGregor, *The Gospel of John*, MNTC (New York: Harper and Brothers, 1928), 345.

²⁰⁷Burge, *John*, 526.

²⁰⁸Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove: InterVarsity, 1993), 313.

²⁰⁹The division of Jesus' clothing into four parts suggests that four soldiers comprised his execution squad (John 19:23). The plural τὰ ἱμάτια (i.e., "clothing/apparel") probably is a general reference to Jesus' clothing. Cf. BDAG, s.v. "ἱμάτιον;" Barret, *John*, 550. Presumably, the soldiers shared the typical dress items, which included a head covering, belt, sandals, and outer cloak. Burge, *John*, 527; Morris, *John*, 715n55. John's reference to the ὁ χιτῶν denotes the specific undergarment piece (i.e., tunic), which was "worn next to the skin" (BDAG, s.v. "χιτῶν.") and covered by the outer cloak. Carson, *John*, 612. It is not altogether certain whether Jesus was totally naked on the cross, for he may have been covered by a loincloth. Burge, *John*, 526n7.

tunic, John explains, was because it was "seamless" (ἄραφος), and they did not want to destroy it by tearing it into pieces.²¹⁰ Why John makes the division of Jesus' garments by the soldiers a focal point at the cross becomes clear in light of the latter part of 19:24. John understands the actions of the soldiers, though unaware of it themselves, to be the fulfillment of Psalm 22:18 (19:24).²¹¹ Here, this Scriptural reference serves "to fix our minds on the contemplation of the purpose of God" in the details of Jesus' death.²¹² The Psalm quotation in 19:24, thus, assures "that what happened to Jesus was in accord with a divine plan, as revealed in Holy Writ."²¹³ John's concluding words in 19:24 ("Therefore the soldiers did these things") reinforce the idea that the soldiers "became an instrument for the fulfillment of prophecy."²¹⁴

Following the discussion about the soldiers, John turns attention to the faithful

²¹⁰ Ἄραφος in John 19:23 is further modified by the clause ἐκ τῶν ἀνωθεν ὑφαντός δι' ὅλου ("woven from the top throughout"), clarifying that the tunic was a single cloth without stitches. The aorist subjunctive λάγωμεν in 19:24 means "to allot a portion or make an assignment by casting lots." BDAG, s.v. "λαγγάνω." Casting lots would be comparable to the modern act of throwing dice. Cf. Borchert, *John*, 267n130; Bruce, *John*, 370.

²¹¹ Bruce writes, "His reference to the fulfillment of Ps. 22:18 does not mean, of course, that the soldiers were knowingly fulfilling it, but that their action, carried out as a matter of course, was overruled to this end." Bruce, *John*, 369-70.

²¹² Calvin, *John*, 229.

²¹³ Witherington, *John's Wisdom*, 308. In regards to the quotation in John 19:24, Hengstenberg explains further that "he [John] testifies that inspiration in the Old Testament extended to the minutest matters, and that the overruling of Divine Providence is in these minute details of special moment." Hengstenberg, *St. John*, 412.

²¹⁴ MacGregor, *John*, 346. John follows up the quotation with the words Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν ("Therefore, the soldiers did these things"). The inferential conjunction οὖν appears to connect back to the quotation of Ps 22:18, summarizing that the soldiers acted as they did because the Scripture predicted this event. See Morris, *John*, 716. Cf. Brown, *John (13-21)*, 904. Ridderbos argues that these closing words "underscore the importance of the preceding passage." Ridderbos, *John*, 610.

women standing near the cross (John 19:25-27).²¹⁵ Subsequent to this scene John describes the final dying moments of Jesus (19:28-30), noting Jesus' fulfillment of Psalm 69:21(19:28), the completion of his atoning work, and the giving up of his spirit (19:29-30).

The David-Jesus Typology: The Element of Correspondence

A typological relationship between David and Jesus appears to be central to a correct understanding of the use of Psalm 22:18 in John 19:24. This section discusses the correspondences that support this typology. To better understand the use of Psalm 22:18 in its Johannine context, it is necessary first to summarize Psalm 22 to see how the verse applies to David in its original context. Then, the analysis of how the verse applies to Jesus follows.

Psalm 22:18 in its OT Context. The superscript notation לְדָוִד identifies David as the author of Psalm 22.²¹⁶ Categorically, David's composition reflects a Psalm of lament.²¹⁷ Structurally, Psalm 22 divides into two main parts: (1) lament (22:1-21) and (2) praise/thanksgiving (22:22-31).²¹⁸

²¹⁵On this scene, see J. B. Green, "Death of Jesus," in *DJG*, ed. Joel B. Green and Scot McKnight (Downers Grove: InterVarsity, 1992), 162. For a summary of the various symbolic views commentators see in this scene, see Köstenberger, *John*, 548n47.

²¹⁶On the Davidic authorship understanding of לְדָוִד in the Psalms superscripts, see pp. 91-93 above in this chapter.

²¹⁷So e.g., Bullock, *Psalms*, 137, 139, 141-42; Mark D. Futato, *Interpreting the Psalms: An Exegetical Handbook*, ed. David M. Howard Jr., *Handbooks for Old Testament Exegesis* (Grand Rapids: Kregel Publications, 2007), 150; Richard D. Patterson, "Psalm 22: From Trial to Triumph," *JETS* 47 (2004): 216-17; Ross, *Psalms*, 1:526, 528; VanGemeren, *Psalms*, 198; Wilson, *Psalms Volume 1*, 412. On Psalms of lament, see p. 94n48 in this chapter.

²¹⁸So Anderson, *Psalms*, 1:184-85; Craigie, *Psalms 1-50*, 197; Kidner, *Psalms 1-72*, 123, 126; Leupold, *Psalms*, 196; VanGemeren, *Psalms*, 198. The change from "plea to praise" in Ps 22 represents the

The lament portion of Psalm 22 develops along two flows of thought: 22:1-10 and 22:11-21.²¹⁹ In the first part of the lament, David opens with the complaint that he feels like God has abandoned him in his trouble (22:1-2). David reminds himself of God's past faithfulness to his forefathers in 22:3-5.²²⁰ Yet, it seems that the absence of God and the taunting of men lead David to esteem himself as less than his forefathers (22:6-8).²²¹ Even so, David retains confidence in God (22:9-10).

In the second part of his lament, David returns to his plea for God's help and nearness in his trouble (Ps 22:11). The general situation of David's distress comes to light in 22:12-21. Essentially, David is "describing a time when his enemies attempted to put him to death, a time of intense sufferings that left him almost dead."²²² Using hyperbolic expressions or figurative language,²²³ David depicts an execution scene.²²⁴

typical "positive to negative" movement of laments. Futato, *Interpreting the Psalms*, 151. See also Ellen F. Davis, "Exploding the Limits: Form and Function in Psalm 22," *JOT* 53 (1992): 97.

²¹⁹Cf. e.g., James L. Mays, "Prayer and Christology: Psalm 22 as Perspective on the Passion," *ThTo* 42 (1985): 324-27; Patterson, "Psalm 22," 217, 219-224. David introduces his complaint in Psalm 22:1-10, and then details the specifics of his situation in 22:11-21.

²²⁰This demonstrates amidst his current feeling of abandonment that he still trusts in God. Cf. Patrick D. Miller, Jr., *Interpreting the Psalms* (Philadelphia: Fortress Press, 1986), 102.

²²¹In a seemingly contrast to his forefathers, David says in Ps 22:6a וְאֲנִי חוֹלֵעַת וְלֹא אִישׁ ("But I am worm and not a man"), where וְאֲנִי ("But I") is emphatic. VanGemeren, *Psalms*, 202. David apparently views himself as less than his forefathers because "the fathers cried out and were saved, but he cries day and night with no answer (v. 2)." Mays, "Prayer and Christology," 326.

²²²Ross, *Psalms*, 1:527; see also 1:526, 548-49. Some suggest the background of Ps 22 reflects a time of suffering by illness. See e.g., Anderson, *Psalms*, 1:185; Craigie, *Psalms 1-50*, 198; Sheldon Tostengard, "Psalm 22," *Int* 46 (1992): 167. But, as Leupold argues, "This [i.e., the idea of a sick man] scarcely does justice to the statements of the psalm." Leupold, *Psalms*, 208. The overall imagery of Ps 22, instead, seems to depict the psalmist's near death experience at the hands of his enemies. See e.g., Delitzsch, *Psalms*, 303-07, 316-17; Kidner, *Psalms 1-72*, 122; Waltke, Houston, and Moore, *The Psalms*, 397-98, 403-08.

²²³A number of commentators "recognize that the words of Psalm 22 go beyond any individual experience of suffering in the Old Testament." Richard P. Belcher, Jr., *The Messiah and the Psalms: Preaching Christ from All the Psalms* (Fearn, Scotland: Mentor, 2006), 167. What one observes in Ps 22 is the employment of poetic language (e.g., apostrophe, hyperbole, merism, metaphors, and similes).

By means of animal imagery, he likens his persecutors to vicious bulls/wild oxen (22:12, 21b), lions (22:13, 21a), and dogs (22:16a, 20b), which have encircled their prey.²²⁵

These bestial metaphors, as David clarifies in 22:16b, actually refer to a gang of evil men,

Patterson, "Psalm 22," 219. David's use of hyperbole or figurative expressions is important for a proper understanding of Ps 22 in its original setting and also (as will be shown in the next section) for how it applies to Christ's death in John 19:24. Noting the role of poetic language in Psalm 22, Ross writes, "Because of the nature of the suffering the ascription of the psalm to David has been challenged. We know of no time in the life of David that even comes close to the event that is described here; if it came from his experiences, the language of the psalm must be poetic and somewhat hyperbolic in places. It may be difficult to connect such a specific and significant event to David's life; but it is not impossible that it came from that time, for we do not know all that he experienced." Ross, *Psalms*, 1:527; also see 1:548-49. Importantly, then, Ps 22 can be understood to portray an historical experience of David's, but one must take into account that "the language of the psalmist is natural for someone enduring intense agony at the hands of enemies and the apparent abandonment of God, but it is excessive." *Ibid.*, 1:549. Heinemann, therefore, appears correct in his assessment, when he avers, "And though it cannot be proven that his [David's] descriptions go beyond his own experience, they are clearly hyperbolic in nature." Mark H. Heinemann, "An Exposition of Psalm 22," *BSac* 147 (1990): 303. For further discussion of the use of hyperbole/figurative expressions in Ps 22, see Calvin, *Psalms*, 1:372-76; Delitzsch, *Psalms*, 1:306-07; see also, 1:69-70; Grogan, *Psalms*, 72; Heinemann, "Psalm 22," 300-03; Alexander Maclaren, *The Psalms*, *The Expositor's Bible*, vol. 1 (London: Hodder & Stoughton, 1898), 1:211-12; Waltke, Houston, and Moore, *The Psalms*, 414-15.

²²⁴So Carson, *John*, 612; Kidner, *Psalms 1-72*, 122, who cites A. Bentzen for support; Köstenberger, "John," 501; Moo, *The Old Testament*, 254; Ross, *Psalms*, 1:526, 549. Cf. Craig C. Broyles, *Psalms*, ed. Robert L. Hubbard Jr. and Robert K. Johnston, NIBC (Peabody: Hendrickson, 1999), 116. Not enough details are given for one to be dogmatic on the exact nature of David's sufferings in Ps 22. In light of David's use of poetic imagery, two interpretations seem plausible. On one hand, it is possible the poetic imagery underscores David's intense emotional agony in physical terms. Cf. Heinemann, "Psalm 22," 294-95. If so, David is really describing what he *anticipates* from his persecutors upon falling into their hands. That is, once his enemies seize him, David "imagines himself enduring a cruel and unjust death." Waltke, Houston, and Moore, *The Psalms*, 397. Cf. John I. Durham, *Psalms*, ed. Clifton J. Allen, BBC, vol. 8 (Nashville: Broadman Press, 1971), 214. On the other hand, the poetic imagery may indicate physical suffering or a combination of both emotional and physical suffering. Cf. Heinemann, "Psalm 22," 294-95. In this case, David may be describing a time when he fell into enemy hands. His enemies may very well have been "methodically putting him to death," and he uses poetic devices to describe the pain of that experience. Ross, *Psalms*, 1:526-27; see also 1:548-49. This latter view will be assumed in this dissertation because "in Psalm 22 . . . the context of violence leads one to conclude that David was describing both emotional and physical suffering." Heinemann, "Psalm 22," 295. But, whether the suffering is predominately emotional or both emotional/physical in nature, matters little in the overall interpretation of the Psalm. In both cases, David is still describing a personal experience of suffering, even if he describes his suffering with exaggerated language that transcends his actual experience in some ways.

²²⁵On the animal images, Patterson explains that "each metaphor adds to the picture of David's helpless state, and the vicious nature and relentless persecution of his enemies." Patterson, "Psalm 22," 222. The figure of bulls describes David's enemies as "powerful, brutish, senseless, and dangerous." Ross, *Psalms*, 1:538. The comparison to lions casts his enemies as "fierce" and "powerful." *Ibid.* The imagery of dogs depicts his enemies as "nasty predators and scavengers." *Ibid.* Calvin comments, "In short, David's enemies were so blood-thirsty and cruel, that they more resembled wild beasts than men." Calvin, *Psalms*, 1:371.

who have surrounded him with murderous intent. The attacks by his foes have produced severe physical and emotional trauma (22:14-15b):

The images of poured-out water and dislocated bones seem to describe his loss of physical strength, while the melted heart of wax seems to describe his loss of emotional strength. . . . The concept of physical dryness is conveyed by the figure of the potsherd and David's description of his tongue sticking to the inside of his mouth. All his vital fluids were draining away, and with them, his strength.²²⁶

Clearly, David sees himself as a dying man, and he holds God ultimately responsible (Psalm 22:15c).²²⁷ One sees just how near death David is as he continues his lament in 22:16-18. He suffers wounds from his enemies' attacks,²²⁸ as the imagery of pierced hands and feet suggests (22:16).²²⁹ He is severely emaciated, as expressed by the imagery of being able to number his bones (22:17a).²³⁰ His enemies stare at him, taking delight in his pitiful state (22:17b). Moreover, his enemies consider him as good as dead

²²⁶Heinemann, "Psalm 22," 294-95. On the imagery of disjointed bones (Ps 22:14a), Ross adds further that this implies "he was racked with pain and felt as if all his bones were disconnected." Ross, *Psalms*, 1:539.

²²⁷That David credits God as the ultimate cause of his distress witnesses to his belief in God's sovereignty over his situation. Cf. J. A. Alexander, *The Psalms Translated and Explained*, vol. 1 (New York: Baker and Scribner, 1850; reprint, n.p.: Forgotten Books, 2012), 183.

²²⁸Cf. *Ibid.*, 184-85; Wilson, *Psalms Volume 1*, 417.

²²⁹Psalm 22:16 contains a disputed textual issue. According to VanGemenen, "The text remains an exegetical problem." VanGemenen, *Psalms*, 207n16b. Put simply, the MT reads *כְּאַרְיֵי לִי וְרַגְלֵי* ("like a lion my hands and my feet"), while the LXX contains *ἄρυσαν χεῖράς μου καὶ πόδας* ("they pierced my hands and feet"). In addition to the LXX, other ancient versions translate a verb and a few Hebrew manuscripts also suggest a verbal reading. See Raymond J. Tournay, "Note sur le Psaume 22.17," *VT* 23 (1973): 111. When all evidence is considered, the LXX's translation ("they pierced") seems to be the correct reading. So Conrad R. Gren, "Piercing the Ambiguities of Psalm 22:16 and the Messiah's Mission," *JETS* 48 (2005): 294-97; Heinemann, "Psalm 22," 296n32; Patterson, "Psalm 22," 223; Ross, *Psalms*, 1:523n9; Waltke, Houston, and Moore, *The Psalms*, 393n66. Accordingly, the piercing of the hands and feet pictures the imagery of David's enemies as dogs in Ps 22:16, biting and wounding his extremities. Cf. Ross, *Psalms*, 1:540.

²³⁰Cf. Calvin, *Psalms*, 1:375-76. That he could see his bones may also imply that the sufferer sees himself "stripped by his enemies." Alexander, *The Psalms*, 186. Such a picture fits well with an execution scene and the following mention in Psalm 22:18 of the dividing of his clothes among his enemies.

in that he says they divide up his clothes and gamble for them.²³¹ Yet, he desires to live, and so again pleads for God's presence and rescue from the "sword" of his enemies (22:19-21).²³² Then, in the midst of his plea David receives some kind of confirmation that God has answered his prayer (22:21b).²³³ The abrupt tonal change from lament to praise/thanksgiving in 22:21b-31 confirms David's prayer has been answered.²³⁴ God did not abandon him, but delivered him from death.

In sum, Psalm 22 recounts an experience in David's life when his enemies were trying to put him to death, and he felt forsaken by God in his plea for deliverance. As noted, David uses figurative language to vividly portray his emotional and physical suffering in a dramatic execution scene. As for Psalm 22:18, the verse quoted in John 19:24, it is possible the verse refers to a literal happening, but it most likely constitutes

²³¹It is possible to understand David's description as a literal experience (i.e., having fallen into enemy hands, they actually stripped him of his clothing and were dividing it among themselves). But, given the prominence of poetic imagery, David is most likely speaking in figurative terms. Cf. Delitzsch, *Psalms*, 1:320. Regardless of whether it's literal or metaphorical in nature, the meaning of the imagery is the same. Delitzsch explains that "the parting of, and casting lots for, the garments assumes the certain death of the sufferer in the mind of the enemies." Delitzsch, *Psalms*, 1:321. Ross similarly avers, "The last possession a person would retain was the garment—that was until he died. Here they were dividing up his property because they considered that he was as good as dead." Ross, *Psalms*, 1:541. According to Grogan, "Verse 18 suggests his death and shows his enemies cynically despoiling him." Grogan, *Psalms*, 73.

²³²The reference in Psalm 22:20 to the "sword" (חֶרֶב) may be symbolic of a "violent death" (so Anderson, *Psalms*, 1:191), or it may refer to the literal weapon the enemy was planning to use to kill him (cf. Waltke, Houston, and Moore, *The Psalms*, 407-08).

²³³The perfect verb עָנִיתִי ("You have answered me," Psalm 22:21b) reveals "that rescue is a certainty, if not already accomplished." Davis, "Exploding the Limits," 99. It also functions as a transition between the lament and the praise/thanksgiving that breaks forth in Psalm 22:22ff. So Ross, *Psalms*, 1:543; see also 1:528n24.

²³⁴Cf. Grogan, *Psalms*, 73-74. On the change from lament to praise. Reinbold states, "Dann aber, mitten im Psalm, ändert sich die Stimmung, von einem auf den anderen Satz. Gott, der den Beter verlassen zu haben schien, hat ihn am Ende doch noch erhört. Sein Schreien zum Heiligen Israels ist nicht ohne Antwort geblieben (V. 22b.25)." Wolfgang Reinbold, "Die Klage des Gerechten (Ps 22)," in *Die Verheißung des Neuen Bundes: Wie alttestamentliche Texte im Neuen Testament forwirken*, ed. Bernd Kollmann, Biblisch-theologische Schwerpunkte 35 (Göttingen: Vandenhoeck & Ruprecht, 2010), 144-45.

poetic expression. Put simply, the parting of and gambling for his clothes by his enemies is a metaphor picturing executioners who consider his death a sure thing.

Typological Correspondences between David and Jesus. Psalm 22:18 in its original context, as shown above, describes David's situation of suffering at the hands of his enemies. John applies this verse to Jesus' death in John 19:24, pointing to its fulfillment in the soldiers' actions at the foot of the cross. Just as Jesus quoted from the Psalms in John 13:18 and 15:25 to highlight a Davidic typology that pointed to his specific sufferings, John appears to make use of Psalm 22:18 following Jesus' examples. That is, John sees David's experience as a type or pattern for Jesus' experience. Their typological relationship demonstrates the following points of correspondence: (1) the royal status of the sufferer, (2) the distribution of the garments by the enemies, and (3) the scene of death by execution.

First, the regal status of both David and Jesus is a clear point of contact Psalm 22:18 underscores in John 19:24.²³⁵ Psalms of lament, as explained in the analyses of John 13:18 above, contain a royal dimension.²³⁶ The human subject expressing lament to God in Psalm 22 is King David. In the reading of Psalm 22, therefore, there is the obvious idea of a suffering king. The regal theme of Jesus, which John develops throughout his Gospel,²³⁷ reaches its climax in John's passion narrative.²³⁸ Twelve times

²³⁵Cf. Köstenberger, *John's Gospel and Letters*, 411-12.

²³⁶See pp. 96-98 above in this chapter.

²³⁷See pp. 97-98 above in this chapter.

²³⁸Nash writes, "In this section [John 18-19], the motif of Jesus' identity as 'king' becomes explicit and dominates the story line." Nash, "Kingship and the Psalms," 171. See also David E. Garland, "John 18-19: Life through Jesus' Death," *RevExp* 85 (1988): 485. For an excellent discussion of Jesus'

the term "king" (βασιλεύς) appears with reference to Jesus in John 18-19.²³⁹ In response to Pilate's interrogation question "Are you the King of the Jews? (18:33), Jesus affirms his kingship (18:37) and defines the nature of his "kingdom" (18:36).²⁴⁰ Pilate thrice calls Jesus the "King of the Jews" (18:39; 19:14-15), while the Jews several times deny his kingship (19:12, 15, 21). Even the soldiers, though they do it in mockery of his royalty, crown him, robe him, and acclaim him (19:1-3).²⁴¹ And, Pilate most clearly confesses Jesus' kingship with the trilingual placard he affixes to the cross and refuses to amend (19:19, 21). Considering the emphasis placed upon Jesus' kingship, it is clear the quotation of Psalm 22:18 in John 19:24 reinforces John's overall theological presentation of this theme. Jesus fits the pattern of David in Psalm 22: he is Israel's king undergoing suffering.²⁴²

It is equally clear, however, that the kingship of Jesus contrasts with that of David's in key ways. In Psalm 22, David suffers as a human king, being victimized by his enemies. John presents Jesus in a different light, however. Jesus enters into his sufferings with perfect foreknowledge of what lies before him (John 18:4). Jesus

kingship in John's passion narrative, see Burge, *John*, 484-548. Burge notes that the literary structure of John 18:28-19:16a contains parallelism, which functions on a "deeper level" to show "Jesus is actually being acknowledged as king" in his suffering. *Ibid.*, 489; see also 487-89. This kingship theme continues to develop in 19:16b-42 in the events of Jesus' crucifixion and burial. *Ibid.*, 523-26, 534-36, 539, 541-43.

²³⁹Cf. John 18:33, 37 (twice), 39; 19:3, 12, 14, 15 (twice), 19, 21 (twice).

²⁴⁰Jesus uses the term βασιλεία three times in John 19:36. Jesus means for his kingship and kingdom, as Dodd rightly points out, to be understood "in a non-worldly sense." Dodd, *Fourth Gospel*, 229.

²⁴¹The soldiers' actions in John 19:1-3 function within the story to depict "Jesus' coronation," as king. Burge, *John*, 489.

²⁴²Nash well states, "By allusion and citation John reinforces the connection between Jesus and the rejected/suffering king of the lament psalms. The unfolding events are shown to happen in fulfillment of scripture and as such demonstrate Jesus' true identity." Nash, "Kingship and the Psalms", 174; see also 187-88.

questions his own interrogators, Annas and Pilate, thus, showing himself to be the real judge over his captors (18: 19-24; 19:33-38).²⁴³ Jesus is the preexistent one who has "come into the world" with a mission (19:37).²⁴⁴ He is "the Son of God" (19:7), which by implication means "he bears the authority of God himself"²⁴⁵ and, therefore, is the one with supreme authority over what is happening to him (19:10-11). His kingship, as the trilingual placard reveals, is universal in scope.²⁴⁶ Jesus, therefore, is greater than great David. He is the true Messianic King, sovereign over his enemies and his suffering.

Another central identification in David's and Jesus' situations includes the focal action described by Psalm 22:18: the acquisition of sufferer's garments by the enemy. In its original context, Psalm 22:18 contains synonymous parallelism.²⁴⁷ In Psalm 22:18, "they divide" corresponds with "they cast lots," and "my garments" corresponds with "my clothing."²⁴⁸ Essentially, then, the verse depicts David's enemies dividing up his clothing among themselves by means of gambling. David may be speaking about something that literally happened, or, given the poetic imagery in Psalm 22, he may possibly be speaking

²⁴³Cf. Burge, *John*, 4995-96, 501, 517; Garland, "John 18-19," 485.

²⁴⁴Cf. Morris, *John*, 682.

²⁴⁵Ibid., 504

²⁴⁶See p. 136n206 above in this chapter.

²⁴⁷By definition, "synonymous parallelism simply means that the thought pattern in one line conforms to the pattern in the successive line. That does not mean, of course, that the thought in the successive line will be absolutely parallel. There are often nuances in the second line that enhance or alter the terms of the first line, but they will not contradict it." Bullock, *Psalms*, 36.

²⁴⁸To be noted, the parallelism in Ps 22:18 does not imply exact repetition. Instead, there is room for expansion of thought. Here, the shift from the plural בְּנֵי (ἰματία/LXX) to the singular לְבוּשֵׁי (ἱματισμόν/LXX) could possibly indicate distinction in clothing items. So Godet, *John's Gospel*, 945; Hoskyns, *The Fourth Gospel*, 529. Cf. Carson, *John*, 613. Similarly, the second verb "they cast lots" sheds light further on the initial verb "they divided." Interpretively, this would mean the second action (i.e., casting lots) indicates that the first action (i.e., dividing) also involved casting lots. Cf. Carson, *John*, 613-

in metaphorical terms.²⁴⁹ If this is a case of metaphor, David is stressing that his situation is so serious that his enemies "treated him as already dead."²⁵⁰ What was potentially metaphorical for David happens literally to Jesus, though. John quotes Psalm 22:18 in John 19:24, connecting it to the soldiers' actions at the cross. John reports that the soldiers divide Jesus' garments among themselves into four equal parts and cast lots for his tunic. Given the parallelism of Psalm 22:18, it is possible John identifies two separate actions by the soldiers, connecting them to Psalm 22:18a and 22:18b, respectively.²⁵¹ Carson, however, thinks it is preferable to understand the quotation as applying to the event holistically. He writes:

The Evangelist sees in the *entire* distribution of Jesus' clothes a fulfillment of *both* lines of Psalm 22:18, but mentions the peculiarity of the decision about the tunic because he was an eyewitness, and possibly because he saw something symbolic in the seamless garment.²⁵²

Whichever view is taken, the basic point remains discernible. The quotation alerts the reader to the fact that the soldiers' actions parallel with the actions of David's enemies. In

14; Hengstenberg, *St. John*, 412; Lindars, *The Gospel of John*, 577.

²⁴⁹See the summary of Ps 22 above in this chapter.

²⁵⁰Westcott, *St. John*, 275.

²⁵¹That is, the distribution of Jesus' outer clothes would accord with Ps 22:18a and the gambling for his tunic would accord with Ps 22:18b. So e.g., Godet, *John's Gospel*, 945. Lange takes this view, explaining, "John noted the plural form in 'clothes' ἱμάτια (LXX/Ps. 21:19a) and the singular 'tunic' ἱματισμόν (LXX/Ps. 21:19b), and he wanted to explain the significance of this detail. Therefore he interpreted the plural form as reference to the four parts in which Jesus' clothes were divided and distributed among the four soldiers. The singular referred to the seamless tunic." Harvey D. Lange, "The Relationship Between Psalm 22 and the Passion Narrative," *CTM* 43 (1972): 619.

²⁵²Carson, *John*, 614. According to this view, all of Jesus' clothing items are distributed by means of casting lots and not just the tunic. *Ibid.*, 613-14. Cf. Hengstenberg, *St. John*, 412. While it is possible the tunic held a symbolic meaning in John's eyes (see Witherington, *John's Wisdom*, 308-09, for a list of some of the commonly suggested symbolisms), "we have no way of knowing whether such references were in the evangelist's mind." Brown, *John (13-21)*, 922. It seems best, then, to understand John referencing the tunic because he was giving details to an eye witness account, which he understood as a literal fulfillment of Ps 22:18. Cf. Ridderbos, *John*, 610n136.

like manner as David, Jesus suffers the cruel indignity of being stripped and treated as already dead by his captors who take claim for his clothes. But, when compared to its original meaning for David, Psalm 22:18 climaxes in Jesus' life. In that the scene of Psalm 22:18 happens to Jesus literally (and was not metaphorical imagery as it seems to have been with David), the experience of Jesus appears in the text as the true reality or fulfillment of David's experience.

John's quotation of Psalm 22:18 entails a third correspondence. Quite noticeably, Psalm 22:18 in both its OT and NT contexts constitutes the actions of executioners, who are putting their victims to death.²⁵³ Ross well observes, "In both settings the suffering in the psalm describes a death by execution at the hands of taunting enemies—its seriousness cannot be minimized."²⁵⁴ When David speaks about his garments being divided up in Psalm 22:18, this verse appears in the latter part of his lament, which describes his situation of death by execution.²⁵⁵ When John quotes Psalm 22:18, Jesus is indeed being put to death by soldiers, who are his executioners that gamble for his clothing. Importantly, the gambling for the clothes envisages the actions of executioners in its OT and NT contexts, and, thus, suggests the work of execution. Consequently, John naturally juxtaposes the execution scene of David with the execution

²⁵³Executioners claiming a right to the clothes of an executed man was common custom in NT times (see Bruce, *John*, 369) as well as OT times (see Anderson, *Psalms*, 1:191). So, the distribution of clothing clearly suggests the work of executioners.

²⁵⁴Ross, *Psalms*, 1:526.

²⁵⁵Cf. Moo, *The Old Testament*, 254. Unlike the Synoptics, John does not bring attention to Jesus' cry of dereliction (cf. Ps 22:1/Matt 27:46; Mark 15:34). Nash appears right in his comments that "he [John] is not interested in drawing attention to the human despair experienced by Jesus, but only to the concrete fulfillment that serves to identify Jesus with the psalmist and so shows Jesus' experience fulfilled the scriptures." Nash, "Kingship and the Psalms," 184-85. See also Bruce, *John*, 370.

scene of Jesus through his quotation of Psalm 22:18.²⁵⁶ In the eyes of the reader, Jesus is shown to be like his predecessor David. Those who distribute his clothes are in fact his executioners, who are putting to death the King of Israel.

Yet, the context in John evidences that the execution of Jesus goes beyond David's actual experience. As discussed in the summary of Psalm 22 above, David clearly uses figurative language to dramatize the gravity of his emotional and physical distress. What was figurative to some degree for David was "in many ways vividly fulfilled in Christ, which means that Christ's experience of suffering is greater than David's."²⁵⁷ One, David and Jesus suffer on different levels. David uses hyperbole to describe a violent near-death episode (possibly by means of the "sword," Ps 22:20), but Jesus himself undergoes literal crucifixion.²⁵⁸ Two, David and Jesus suffer with different outcomes. David comes close to death in Psalm 22, but Jesus actually dies (John 19:30).

²⁵⁶According to Lincoln, the quotation of Psalm 22:18 calls attention to "those who put Jesus to death," which, thus, emphasizes the crucifixion of Jesus as being in accordance with God's will. Andrew T. Lincoln, *The Gospel According to Saint John*, BNTC (New York: Hendrickson, 2005), 476.

²⁵⁷Belcher, *The Messiah and the Psalms*, 171.

²⁵⁸It is possible that David is describing the threat of execution by the means of his enemies' "sword" (Ps 22:20). If "sword" is not to be taken literally and is only metaphorical for a "violent death," then it remains unstated as to the means by which David's enemies plan to kill him. See p. 142n232 above in this chapter. It seems safe to conclude that David's enemies were not planning to crucify him because "such a practice did not exist in David's day." Gren, "Psalm 22:16," 298. But, herein lays the significance of the Holy Spirit leading David to write in terms of hyperbole. The use of hyperbolic language allowed David to describe the severity of his own near-death experience in a way that could also be applied to the future reality of Christ's literal experience of crucifixion. See Delitzsch, *Psalms*, 1:305-07. For example, David's wounded (i.e., "pierced," Psalm 22:16) hands and feet correspond with Jesus' hands and feet that were nailed to the cross. David's reference to "bones out of joint" (22:14a) corresponds to the pain in Jesus' body and to being stretched out on a cross. David's references to his failing heart (22:14b), waning strength (22:15a), and dry tongue (22:15b; cf. John 19:28) correspond to the physical tolls crucifixion exacts upon the body. As Heinemann explains, "David's descriptions of his own suffering in this psalm closely correspond to what Jesus must have experienced during his scourging and execution. What David wrote fits well with the exhaustion, stretching, suffocation, and circulatory stoppage that occur during crucifixion." Heinemann, "Psalm 22," 302-03. Similarly, Delitzsch says, "It is the agonising situation of the Crucified One which is presented before our eyes in vers[es] 15-18," which is prefigured typologically in David's sufferings. Delitzsch, *Psalms*, 1:305; 306-07. See also, Waltke, Houston, and Moore, *The Psalms*, 405.

So, in David's case there is "deliverance *from* death," (i.e., rescue) but in Jesus' case there is "deliverance *through* death" (i.e., resurrection).²⁵⁹ Three, David and Jesus suffer for different purposes.²⁶⁰ There is in "John's theology of the cross . . . the idea that Jesus is a sacrifice dying on the cross."²⁶¹ Put simply, his death holds redemptive significance; he dies for no wrong of his own (cf. John 18:38; 19:4, 6) but lays his life down for the sins of the world (cf. John 1:29; 10:17-18).²⁶² Four, David and Jesus suffer with different perspectives. Jesus' crucifixion carries with it the notion of glorification in the FG.²⁶³ While David seems to view his suffering solely as trouble and affliction (cf. Ps 22:11, 24), John presents the humiliation of the cross as the ultimate manifestation of Jesus' and the Father' glory.²⁶⁴ Overall, the literal crucifixion of Jesus with all of its redemptive significance marks Jesus' suffering as the climax of the pattern set forth by David's

²⁵⁹Craigie, *Psalms 1-50*, 203. On David's deliverance, see p. 142 above in this chapter.

²⁶⁰VanGemeren writes, "Whereas David's suffering was for himself, Jesus' suffering was on behalf of sinners." VanGemeren, *Psalms*, 199.

²⁶¹Burge, *John*, 539. Burge recognizes a real Passover motif in the FG, especially in John 19, which contributes to John's sacrificial, redemptive understanding of Jesus' death. *Ibid.*, 532, 539, 543-44. Nash notes that John 19:13-14 links together the notions of "kingship" and "Passover," which "finally plays itself out as the king of the Jews dies as the Passover lamb." Nash, "Kingship and the Psalms," 175. For a fuller discussion of the Passover theme in the FG and its particular traces in John 19 to its fulfillment in Jesus' death on the cross, see Porter, "Literary Analysis of the Fourth Gospel," 401-28. See also Green, "Death of Jesus," 162; Köstenberger, *John's Gospel and Letters*, 419-20.

²⁶²See Morris, *New Testament Theology*, 270.

²⁶³John uses of the verb ὑψόω ("lift up/raise high;" cf. John 3:14; 8:28; 12:32-34) to show "some intimate connection between Jesus' crucifixion and his exaltation." Green, "Death of Jesus," 162. Cf. BDAG, s.v. "ὑψόω," which says "for J[ohn] this 'lifting up' is not to be separated fr[om] the 'exaltation' into heaven, since the heavenly exaltation presupposes the earthly." Morris aptly summarizes, "Supremely is glory to be seen in the Cross, for there One who had no need to die suffered on behalf of others. So when John says that Jesus was 'glorified,' he often means that he was crucified (7:39; 12:16, 23; 13:31; cf. 21:19). To understand glory as John did is to see the Cross casting its shadow over the whole life of Jesus." Morris, *New Testament Theology*, 271; see also 235, 270-72.

²⁶⁴Cf. Köstenberger, *John's Gospel and Letters*, 408-09; 418.

suffering.

In sum, John 19:24 with its quotation of Psalm 22:18 calls attention to a David typology. Specifically, John quotes Psalm 22:18 because he understands David's experience of suffering shares key points of identification with Jesus' experience. In each context, the notions of royalty and suffering converge to present the idea of a suffering king. Furthermore, there is the common scene of death by execution, where the executioners exercise their right to their prisoner's belongings. Jesus' suffering, though similar to David's in these points of contact, goes beyond his. In other words, Jesus' experience introduces new realities, which point to him and his death as the fulfillment of Psalm 22:18.

The David-Jesus Typology: The Element of Prophecy

In his use of Psalm 22:18 in John 19:24, John draws attention to a typological relationship between David and Jesus. The nature of this typological relationship seems to embody more than a simple analogy. Several elements in the text suggest, instead, that the typology retains a prophetic character: (1) the purpose ἵνα clause, (2) the fulfillment language, (3) the inferential οὖν in John 19:24, and (4) the contextual background of Jesus' "hour."²⁶⁵

The Purpose ἵνα Clause. John signals his quotation of Psalm 22:18 with the introductory formula ἵνα ἡ γραφή πληρωθῆ [ἢ λέγουσα] ("in order that the Scripture may be fulfilled, which says"). The ἵνα πληρωθῆ subjunctive designates a ἵνα purpose

²⁶⁵See the analysis of John 13:18 above in this chapter, where the items of the (1) the purpose ἵνα clause, (2) the fulfillment language, and (3) the contextual background of Jesus' "hour" and their prophetic significance are discussed in more detail.

clause.²⁶⁶ Being a purpose clause, the ἵνα explains *why* the soldiers acted as they did; it brings the purpose of their actions to the forefront.²⁶⁷ Like in John 13:18 and 15:25, no principal verb precedes ἵνα.²⁶⁸ To better clarify the sense of the clause, then, a supply of words such as "*This came to pass*" or "*This happened*" must be supplied before ἵνα.²⁶⁹

Syntactically, the supplement "*This happened* in order that . . ." could specifically refer back to the main verb εἶπαν ("They said") that commences John 19:24.²⁷⁰ Or, the supplement may be more general, so that it summarizes the entire act of the soldiers' distribution of Jesus' clothes in 19:23-24. In either case, the ἵνα subordinate clause relates that a telic force characterizes the action of the soldiers in Jesus' death in relation the Scripture (i.e., Ps 22:18).²⁷¹ In other words, the abasement of Jesus by the soldiers happens for the purpose of fulfilling Psalm 22:18. It is not the soldiers' greed, cruelty, or perquisites, though these things surely play a part, to which John attributes causal explanation for their humiliation and crucifixion of Jesus. Ultimately, the soldiers

²⁶⁶So e.g., Brown, *John (13-21)*, 903; Carson, "John and the Johannine Epistles," 250; Morris, *John*, 716n59.

²⁶⁷Freed rightly notes that the soldiers' speech ends with ἔσται and that ἵνα represents the words of the evangelist. Freed, *Old Testament Quotations*, 99n1.

²⁶⁸On this construction with ἵνα, Morris explains, "It may be that John uses the construction as a way of hinting at the divine purpose working out in each of the passages where it occurs. The telic force in ἵνα would be favorable to such a significance." Morris, *John*, 82n61.

²⁶⁹See Hengstenberg, *St. John*, 412; Newman and Nida, *John*, 588. NIV supplies "*This happened* to fulfill . . ." ESV and NASB supply "*This was* to fulfill . . ."

²⁷⁰If the supplement ("*this happened*") refers back to the main verb εἶπαν, then ἵνα actually modifies εἶπαν. The syntax in this case informs the reader as to *why* the soldiers decided to cast lots for Jesus' tunic. Put simply, the telic force of the ἵνα indicates that the soldiers' make the decision to cast lots for Jesus' tunic for the ultimate purpose of fulfilling Ps 22:18.

²⁷¹In the introductory formula, ἡ γραφή is the grammatical subject of πληρωθῆ. Syntactically, the Psalm quotation stands in apposition to ἡ γραφή. The inference, then, is that the action of the soldiers happens in order that "the Scripture" (= the quotation of Ps 22:18) might be fulfilled.

act as they do because of divine purpose, which Psalm 22:18 reveals. Morris explains:

John sees in this a literal fulfillment of Scripture (Ps. 22:18). He stresses that this is the *reason* [emphasis added] for the soldiers' action. Once again we see his master thought that God was over all that was done, so directing things that his will was accomplished, not that of puny men.²⁷²

Along the same lines, Carson writes, "However customary this merciless bit of byplay was at ancient executions, in the case of Jesus' death it was nothing less than the fulfillment of prophecy: it occurred that the scripture might be fulfilled."²⁷³

In sum, John's use of Psalm 22:18 proves to be more than mere analogy, when the telic force of the ἵνα subjunctive is considered. If the reason for the soldiers' actions is the fulfillment of Psalm 22:18, the logical deduction is that Psalm 22:18 was predicting Jesus' suffering at their hands. According to Carson, "There can be little doubt that John understands the event in the FG to fulfill prophecy," based on the customary telic force of ἵνα πληρωθῆ.²⁷⁴ John, thus, intends for his readers to view the original situation of David's suffering as prophetic of Jesus' suffering, since Psalm 22:18 recounts an historical event in David's life. A prophetic David typology, then, best explains the application of Psalm 22:18 in its correspondences with Jesus' death in John 19:24.

Fulfillment (i.e.. Πληρώω) Language. In John 19:24, John again introduces a Scripture quotation with the verb πληρωθῆ. Consistent with what has been argued in the analyses of John 13:18 and 15:25, πληρωθῆ signals the fulfillment of a prophecy in Psalm

²⁷²Morris, *John*, 716.

²⁷³Carson, *John*, 612. See also, Bruce, *John*, 369-70.

²⁷⁴Carson, "John and the Johannine Epistles," 250. Carson continues, "Once again, however, the undergirding hermeneutical axiom is probably David typology." Ibid.

22:18. As explained above, John uses πληρόω in the FG to cite the fulfillment of OT texts that relay prophecies in the form of words (i.e., direct prophecy) and in the form of events (i.e., typological prophecy).²⁷⁵ In the case of John 19:24, John cites Psalm 22:18 to explain the Scriptural rationale for the soldiers' actions in the crucifixion of Jesus. Though unaware of it themselves, John says that the soldiers' actions fulfill Psalm 22:18. Since πληρωθῆ implies a teleological perspective, it identifies Jesus' suffering as the goal of the Psalm verse. This ultimately means David's experience in Psalm 22:18 was pointing forward to its goal, the suffering of Jesus. Thus, David's and Jesus' sufferings relate not as mere analogy, but as a prophecy to its fulfillment. God intended for the recording of the Davidic event in Psalm 22:18 to provide a prophetic outline of what the soldiers would do in putting to death the Messiah.

The Inferential Conjunction (i.e., οὖν) in John 19:24. The use of μέν οὖν in the concluding clause of John 19:24 seems to reinforce a prophetic understanding of the typology established by Psalm 22:18. Μέν οὖν appears in the short sentence Οἱ μέν οὖν στρατιῶται ταῦτα ἐποίησαν ("Therefore, the soldiers did these things") that immediately follows the Psalm citation. In this instance, μέν οὖν could be simply resumptive or transitional in meaning.²⁷⁶ Or, it may form a compound with the adversative δὲ in the following verse (John 19:25) to emphasize a contrast.²⁷⁷ A few considerations, however,

²⁷⁵See pp. 57-64 in chapter 3 above. See also the analysis of John 13:18; 15:25 above.

²⁷⁶According to Moule, μέν οὖν most commonly carries a resumptive or transitional significance in the NT, and this is how he classifies it in John 19:24. Moule, *Idiom Book*, 162. For μέν οὖν to be resumptive or transitional means it serves as a connective "in the continuation or resumption of a narrative." BDF §451(1).

²⁷⁷BDAG explains μέν οὖν functions in John 19:24 to introduce a concessive clause that

suggest there is more than a mere continuative or contrastive force in view. First, $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ is not a typical marker in John for mere narrative continuation, seeing that it occurs only here and in John 20:30.²⁷⁸ Second, since the correlative $\delta\grave{\epsilon}$ introduces John 19:25, it may be that the $\mu\acute{\epsilon}\nu$ actually pairs with $\delta\grave{\epsilon}$ to note a contrast, and the $\omicron\upsilon\upsilon$ connects back to John 19:24 to indicate an inference.²⁷⁹ This position is consistent with how other scholars explain the occurrence of $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ in John 20:30.²⁸⁰ Furthermore, this position seems all the more reasonable, when considering $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ immediately follows the Psalm citation. Since the Scripture citations are a focal point for John in the Passion narrative, it seems more probable that $\omicron\upsilon\upsilon$ connects back to what immediately precedes, providing additional explanation in regards to the Psalm citation.²⁸¹ Most likely, then, $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$

connects to the adversative particle $\delta\grave{\epsilon}$ in 19:25 to emphasize a contrast. BDAG translates $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$. . . $\delta\grave{\epsilon}$ as "(now) indeed . . . but." BDAG, s.v. " $\mu\acute{\epsilon}\nu$." For those who support this primarily contrastive sense, see e.g., Beasley-Murray, *John*, 348; Westcott, *St. John*, 275. Contra Ridderbos and Brown, who argue against an adversative sense. Brown, *John (13-21)*, 903-04; Ridderbos, *John*, 610, 610n140.

²⁷⁸John frequently uses $\omicron\upsilon\upsilon$ alone as a temporal connective or with particles other than $\mu\acute{\epsilon}\nu$ to form compounds that signal narrative continuation. See BDAG, s.v. " $\omicron\upsilon\upsilon$." For a discussion of non-compound uses of $\omicron\upsilon\upsilon$ and its frequency of use in John's narrative discourse, see Vern S. Poythress, "The Use of the Intersentence Conjunctions *De, Oun, Kai,* and *Asyndeton* in the Gospel of John " *NovT* 26 (1984): 327-330.

²⁷⁹For the correlative use of $\mu\acute{\epsilon}\nu$ and $\delta\grave{\epsilon}$ to indicate contrasts, see BDAG, s.v. " $\mu\acute{\epsilon}\nu$;" BDF §447. According to Moule, even though $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ usually carries a purely resumptive or transitional force, the particles can stand distinct from one another, so that $\omicron\upsilon\upsilon$ designates an inference. Moule, *Idiom Book*, 162.

²⁸⁰In John 20:30-31, this same combination appears (i.e., $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ in John 20:30 is followed by the correlative $\delta\grave{\epsilon}$ beginning 20:31). In this case, Carson explains $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ as distinct particles, where $\omicron\upsilon\upsilon$ has an inferential "therefore" sense, connecting back to the previous verse. And, $\mu\acute{\epsilon}\nu$ connects with $\delta\grave{\epsilon}$ to form a contrast. Carson, *John*, 660-61. See also Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, WUNT 2. Reihe 120 (Tübingen: Mohr Siebeck, 2000), 162-63; Köstenberger, *John*, 581.

²⁸¹Additionally, the attention John gives to the actions of the soldiers in combination with the telic force of the $\acute{\iota}\nu\alpha$, the fulfillment language, and the Psalm citation suggests $\mu\acute{\epsilon}\nu$ $\omicron\upsilon\upsilon$ probably serves to further emphasize the fulfillment of Scripture in the actions of the soldiers. Cf. Ridderbos who writes, "But these words are rather meant to underscore the importance of the preceding passage, What these four unknown Roman soldiers did was nothing other and nothing less than fulfill what was written about Jesus, . . ." Ridderbos, *John*, 610.

emphasizes both a contrastive and inferential force in John 19:24. Lagrange takes this very position and explains that the sentence functions as follows:

Si Jo. a repris au v. 24: "ainsi donc agirent les soldats", c'est pour montrer l'Écriture accomplie et ménager un contraste entre ces soldats indifférents au supplice qu'ils ont exécuté, ne songeant qu'à en tirer profit, et le groupe de ceux qui ont le plus aimé Jésus et l'ont suivi au pied de la croix.²⁸²

So, on the one hand the syntax of $\mu\acute{\epsilon}\nu$ with the correlative $\delta\grave{\epsilon}$ (John 19:25) sets up a contrast between the soldiers and the bystanders at the cross, as John shifts to this new scene. On the other hand, the $\omicron\upsilon\nu$ indicates a logical inference between its clause and with what immediately precedes, namely, the fulfillment of the Psalm citation. Noting this significance of the $\omicron\upsilon\nu$ in relation to John's fulfillment citation, Keener observes:

John's most central implication at this point, however, is the fulfillment of Scripture. His $\omicron\upsilon\nu$ at the end of v. 24 ("this is why the soldiers did these things") reinforces the point: the soldiers may have acted according to custom and may have acted according to evil desires, but they ultimately were unwittingly fulfilling God's unbreakable word.²⁸³

Garland recognizes also that the concluding sentence with $\mu\acute{\epsilon}\nu \omicron\upsilon\nu$ serves further to reinforce prophetic fulfillment in connection to the soldiers' actions. He writes:

Even this commonplace element of an execution turns out to be part of the divine plan of God. After citing the Psalm, the evangelist records: "then the soldiers did these things," which underscores the fact that soldiers are doing exactly as prophesied. The abasement of Jesus fulfills God's will.²⁸⁴

²⁸²Lagrange, *Évangile selon Saint Jean*, 492. See also Carson, *John*, 614-615, 615n1; Lindars, *The Gospel of John*, 578.

²⁸³Craig S. Keener, *The Gospel of John: A Commentary*, vol. 2 (Peabody: Hendrickson, 2003), 1140. For others who maintain a similar inferential force in the $\mu\acute{\epsilon}\nu \omicron\upsilon\nu$ sentence, see Carson, *John*, 612; Hengstenberg, *St. John*; Hoskyns, *The Fourth Gospel*, 412; Lenski, *St. John's Gospel*, 1290; Lindars, *The Gospel of John*, 578; MacGregor, *John*, 346; Morris, *John*, 716; Ridderbos, *John*, 610.

²⁸⁴David E. Garland, "The Fulfillment Quotations in John's Account of the Crucifixion," in *Perspectives on John: Method and Interpretation in the Fourth Gospel*, ed. R. B. Sloan and Mikeal C.

If οὐν points back to the Psalm citation, which it seems to do, then its inferential force "emphasizes that the soldiers unwittingly did exactly as prophesied."²⁸⁵ John includes this sentence, then, to buttress his argument that the soldiers act in accordance to what the Scripture was predicting concerning them and Jesus. Since Psalm 22:18 records a description of David's suffering in its original context, this provides additional support that John is viewing this OT text about an event of suffering as bearing predictive significance. The David typology, then, is a prophetic typology.

The Contextual Background of Jesus' "Hour". The quotation of Psalm 22:18 in John 19:24 is the first of four Scripture references John cites (cf. John 19:28, 36-37), as the theme of Jesus' "hour" reaches its climax in his suffering on the cross.²⁸⁶ This pervading theme, the "hour" of Jesus, corroborates further a prophetic view of the David typology. Central to a proper understanding of Jesus' "hour" is its depiction of the events of Jesus' suffering as the necessary will of God for the Son. In other words, there flows from the concept of Jesus' "hour" the idea that the details of his suffering are the outworking of God's pre-determined purposes. Given this understanding, the context of the "hour" means the Scriptures cited in connection to the events of Jesus' death function in a revelatory manner. That is, John appeals to them to show that the sufferings of Jesus represent God's plan. If the Scripture citations make known God's plan of suffering for Jesus, this means these OT texts point to his sufferings.

Parson (Lewiston, NY: Edwin Mellen Press, 1993), 236.

²⁸⁵Brown, *John (13-21)*, 904.

²⁸⁶Note that in John 12:27, 32 Jesus identifies his death on the cross (i.e., what he describes as being "lifted up") as the purpose for coming to this "hour."

The citation of Psalm 22:18, therefore, must involve more than pure analogical typology, since this conception of typology establishes only comparisons and is not forward pointing in any way. In the context of Jesus' "hour," Psalm 22:18, however, makes known that soldiers' actions toward Jesus is a part of God's redemptive plan. For the Psalm verse to reveal specifically the suffering of Jesus as God's plan, this means David's situation of suffering is understood to be predicting Jesus' situation of suffering. Thus, prophetic and not mere analogical typology accounts best for the revelatory function of Scripture as it relates to the theme of Jesus' "hour."

Summary

To recap, John quotes Psalm 22:18 in John 19:24, which links David and Jesus together in a typological relationship. This Psalm verse in its original context refers to an experience of David's, but John takes it and applies it to Jesus' experience. His application of the verse brings forth some obvious points of correspondence between David and Jesus in both contexts. Central to both contexts is the scene of the King of Israel, dying by means of execution while his executioners gamble for rights to his clothing. These correspondences, while they are analogical, constitute more than just an analogical understanding of this NT typology. Several features in the text evidence that Psalm 22:18 is a prophecy that finds its fulfillment/goal in the soldiers' actions against Jesus. Since the Psalm text describes a historical event, the event is interpreted as possessing a predictive thrust. Thus, the original Davidic event serves as a prophetic type for the similar but climactic NT truths that come into realization in Jesus' suffering.

In sum, a few conclusions can now be made. First, the analysis of Psalm 22:18 in John 19:24 provides additional evidence that typology and prophecy are not mutually

exclusive concepts in this context. Rather, the David typology Psalm 22:18 underscores has a predictive force, pointing forward to Jesus' sufferings at the hands of his executioners. The impression of evidence, therefore, suggests that traditional, prophetic typology (rather than modern, analogical typology) accounts best for John's understanding of the David-Jesus typology.²⁸⁷ Delitzsch explains well how Psalm 22 with its hyperbolic language predicts the sufferings of Jesus in a typological way.

The rhetorical figure hyperbole . . . without which, in the eyes of the Semite, poetic diction would be flat and faded, is here made use of by the Spirit of God. By this Spirit the hyperbolic element is changed into the prophetic. . . . For as God the Father moulds the history of Jesus Christ in accordance with His own counsel, so His Spirit moulds even the utterances of David concerning himself the type of the Future one, with a view to that history.²⁸⁸

In other words, the Spirit of God caused David to describe his experience of suffering with vivid language that would ultimately be used to predict the greater realities of suffering Jesus must endure.²⁸⁹

Second, John 19:24 contains a fulfillment quotation from the Psalms that John applies to Jesus. This is significant because it shows John practicing what Jesus taught in

²⁸⁷See e.g., Calvin, *John*, 229-30; Calvin, *Psalms*, 376; Carson, "John and the Johannine Epistles," 250; Carson, *John*, 612; Delitzsch, *Psalms*, 303-08, 320; Heinemann, "Psalm 22," 301-02; Hofmann, *Interpreting the Bible*, 177; 169; Ross, *Psalms*, 1:527-28, 541, 548, 548n41, 549-50; Tholuck, *Commentary on the Gospel of John*, 395; Waltke, Houston, and Moore, *The Psalms*, 112; 414-15. Contra Anderson, who denies a Davidic connection or a prophetic element. Anderson, *Psalms*, 1:185. Contra Ahn, who thinks David typology is "feasible" but "heavily overshadowed by the theme of divine sovereignty" in the context of John 19. Ahn, "Old Testament Characters," 145. Contra Lenski, who argues Ps 22 "is not a typical Psalm but one that is entirely prophetic." Lenski, *St. John's Gospel*, 1289.

²⁸⁸Delitzsch, *Psalms*, 1:306-07. Ross, agreeing with Delitzsch, explains in a similar way how Ps 22 applies to Christ: "How this worked was that the Spirit of God inspired the psalmist in the writing of this psalm so that he used many vivid and at times hyperbolic expressions to describe his own suffering that would ultimately be true in a greater way of David's greater son, the Messiah." Ross, *Psalms*, 1:548.

²⁸⁹Moo's comments are notable: "It is not clear that David would always have been aware of the ultimate significance of his language; but God could have so ordered his experiences and his recordings of them in Scripture that they become anticipatory of the sufferings of 'David's greater son.'" Moo, "The Problem of *Sensus Plenior*," 197.

John 13:18 and 15:25 (cf. Luke 24:44)—to interpret the Psalms texts describing events as predictive of his sufferings. Third, John 19:24 represents the third fulfillment formula that parallels Jesus' life with David's life and notes fulfillment in the context of what Jesus experienced. This third quotation from Psalm 22, a Psalm written by David, continues the portrait John is painting of Jesus as the New David. Godet picks up on this very theme, stating, "The Roman governor proclaimed Jesus *the King of the Jews*; the Roman soldiers, without meaning it, pointed Him out as the true David promised in Psalm xxii."²⁹⁰

An Examination of John 19:28 in its Use of Psalm 69:21

Identification of the Psalm Allusion

John introduces a reference to Scripture in John 19:28 with the formula ἵνα τελειωθῆ ἡ γραφή ("in order that the Scripture may be fulfilled"). Instead of the usual ἵνα πληρωθῆ formula structure, John utilizes ἵνα τελειωθῆ. Like with πληρώω, the basic sense of τελειώω ("to bring to an end/goal, to accomplish") in a citation formula "preserve[s] the emphasis on fulfilment, the bringing to pass of God's design announced earlier . . ."²⁹¹ That John has in mind the fulfillment of a specific OT passage stems from ἡ γραφή, which is usually singular rather than general in meaning in the FG.²⁹² The

²⁹⁰Godet, *John's Gospel*, 945-46.

²⁹¹Carson, "John and the Johannine Epistles," 252. See BDAG, s.v. "τελειόω," where "final fulfillment" and "to fulfill" are supplied for the meaning it has in connection to Scripture in John 19:28. So also Thayers, s.v. "τελειόω." Notably, John 19:28 is the only NT occurrence of the verb τελειόω in a citation formula to denote the fulfillment of Scripture. Freed, *Old Testament Quotations*, 104.

²⁹²So Moo, *The Old Testament*, 277; Schnackenburg, *John*, 3:286, 460n60. See also Beasley-Murray, *John*, 351. Contra Michaels, who says the object of the fulfillment is "not a particular passage of Scripture about 'thirst,' but Scripture as a whole." Michaels, *John*, 961. Brawley points out, however, that ἡ γραφή is unlikely a general reference to Scripture, since a specific OT text is in view in the other three

OT passage John references takes the form of an allusion.²⁹³ The allusion constitutes the background to Jesus' exclamation, "I thirst" (διψῶ), seeing that it follows the introductory formula.²⁹⁴

Commentators commonly suggest that Jesus' statement διψῶ alludes to either Psalm 22:15 or Psalm 69:21. The former passage usually finds mention due to its thirst motif and the fact that John earlier quotes from Psalm 22 during the crucifixion scene (John 19:24). But, while Psalm 22:15 represents a possible reference, "the verbal dissimilarity is against the allusion."²⁹⁵ It seems more probable that John has Psalm 69:21 (= Ps 69:22/MT and Ps 68:22/LXX) in view. In favor of Psalm 69:21 is the association of this Psalm verse with the synoptic accounts of Jesus' death.²⁹⁶ In addition, John's prior references to Psalm 69 (John 2:17; 15:25) demonstrate his affinity for this Psalm. Furthermore, verbal parallels in John 19:28-30 strengthen the argument for this Psalm verse.²⁹⁷ These parallels can be seen below when compared with the MT and LXX.

John 19:28: διψῶ ("I thirst.")

MT Psalm 69:22:

וַיִּתְּנוּ בְּבְרוֹתַי רֹאשׁ וְלִצְמֵאֵי יִשְׁקִינִי חֶמְצִין

fulfillment quotations in John 19:24, 36-37. Robert L. Brawley, "An Absent Complement and Intertextuality in John 19:28-29," *JBL* 112 (1993): 434.

²⁹³"Allusions," according to Paulien, "are limited to a word, and idea, or a brief phrase that can be traced to a known body of text." Paulien, "Elusive Allusions," 39.

²⁹⁴Cf. Barrett, *John*, 553; Moo, *The Old Testament*, 277. The majority of commentators link Jesus statement, "I thirst," to the OT passage being fulfilled. Köstenberger, *John*, 550n53.

²⁹⁵Moo, *The Old Testament*, 277.

²⁹⁶Daly-Denton, *David in the Fourth Gospel*, 219. Cf. Matt 27:48; Mark 15:36; Luke 23:36.

²⁹⁷In terms of internal evidence, verbal parallels, along with thematic and structural parallels, are one of the three basic criteria for identifying allusions. Paulien, "Elusive Allusions," 41-44.

"They also gave me gall for my food, and for my thirst they gave me vinegar to drink.")²⁹⁸

LXX Psalm 68:22: καὶ ἔδωκαν εἰς τὸ βρώμά μου χολήν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος ("And they gave me gall for my food, and for my thirst they gave me vinegar to drink.")

First, there is a verbal parallel that makes explicit reference to thirst in both contexts.

John's verb διψῶ parallels with the LXX's noun δίψαν (LXX εἰς τὴν δίψαν μου = MT's

וַיִּשְׁתְּ, "for my thirst").²⁹⁹ Second, the references to ὄξους/ὄξος in John 19:29-30 parallel

the LXX's ὄξος (= MT's יַיִן).³⁰⁰ John 19:29-30 elucidates, then, that a vinegar drink, like

in the situation of Psalm 69:21, is given to quench thirst. According to Schlatter, "Die

Tränkung mit Essig zeigt, daß Joh. an Ps. 69, 22 dachte."³⁰¹ In light of John's tendency to

quote from Psalm 69 and these verbal parallels, one can reasonably agree with the

majority consensus that John 19:28 represents an allusion to Psalm 69:21.³⁰²

²⁹⁸Translation taken from the *NASB*.

²⁹⁹Daly-Denton explains that John's choice of a verb over the prepositional phrase in the LXX is due to the present tense context of his narrative. She writes, "Since the fulfilment is in the unfolding of the event, it is logical that the psalm's εἰς τὴν δίψαν μου should be reformulated by the author as direct speech of Jesus, thus Διψῶ." Daly-Denton, *David in the Fourth Gospel*, 221.

³⁰⁰The Hebrew יַיִן refers to "vinegar." *HALOT*, s.v. "יַיִן." ὄξος was a "sour wine/wine vinegar," that "relieved thirst more effectively than water and, being cheaper than regular wine, it was a favorite beverage of the lower ranks of society and of those in moderate circumstances." *BDAG*, s.v. "ὄξος."

³⁰¹Schlatter, *Der Evangelist Johannes*, 351.

³⁰²So e.g., Barrett, *John*, 553; Bultmann, *John*, 674n1; Calvin, *John*, 2:231; Carson, *John*, 619-20; Hengstenberg, *St. John*, 420; Köstenberger, *John*, 550; Lagrange, *Évangile selon Saint Jean*, 496; Lincoln, *The Gospel According to Saint John*, 477; Lindars, *The Gospel of John*, 581; Moo, *The Old Testament*, 277; Nash, "Kingship and the Psalms", 188ff; Newman and Nida, *John*, 591; Schnackenburg, *John*, 283; Tenney, *John*, 183; Wengst, *Das Johannesevangelium*, 259; Witherington, *John's Wisdom*, 310. Contra Freed, *Old Testament Quotations*, 106; Tholuck, *Commentary on the Gospel of John*, 396. Cf. Daly-Denton, who sees Ps 69:21 as the "primary reference" and also sees echoes to other Psalms texts at play. Daly-Denton, *David in the Fourth Gospel*, 228-29.

Literary Context of John 19:28

Immediate Literary Context. The broad literary context of John 19:28 is the same as detailed above in the analysis of John 19:24. The same holds true with regards to its immediate literary context. Consequently, only a few additional comments specific to the verses immediately preceding and following John 19:28 need to be made.

In the verses immediately preceding John 19:28, John recalls the faithful women standing by the cross and Jesus making provision for the care of his mother (19:25-27).³⁰³ Μετὰ τοῦτο ("after this") begins John 19:28, signaling a narrative interval and transition away from the scene concerning Mary to a new scene.³⁰⁴ In this narrative transition, John makes explicit reference again to Jesus' omniscience (εἰδῶς), which further reinforces the notion of his sovereignty in his death.³⁰⁵ Specifically, John tells the reader that Jesus understood ὅτι ἤδη πάντα τετέλεσται ("that all things now had been accomplished").³⁰⁶ As Carson aptly states, "This cannot be taken so mechanically that there is nothing whatsoever left to fulfil in the divine plan, not even Jesus' death. The

³⁰³Agreeing with Carson, it seems contextually unlikely that John intends any symbolical import concerning John's mentioning of Mary. Carson, *John*, 616-18. Contra Brown, *John (13-21)*, 922-27. Bock's assessment of this scene seems sound. He states, "What we see is a balanced portrayal of Jesus, the faithful son who cares for, and is concerned about, his mother even as he faces his death." Bock, *Jesus according to Scripture*, 537n72. The scene may also reinforce the theme of Jesus' sovereignty in his death. See Green, "Death of Jesus," 162.

³⁰⁴In the FG, the singular μετὰ τοῦτο (cf. John 2:12; 11:7, 11) appears to be synonymous with the plural μετὰ ταῦτα (cf. John 3:22; 5:1, 14; 6:1; 7:1; 19:38; 21:1), indicating merely narrative transition. Barrett, *John*, 194. See also, Morris, *John*, 164n46.

³⁰⁵Cf. John 13:1, 3; 18:4.

³⁰⁶The perfect tense verb τετέλεσται appears twice in this context, here in John 19:28 and again in 19:30. The root meaning of τετέλεσται means to "bring to an end/finish/complete" something. BDAG, s.v. "τελέω." John's twofold use of τετέλεσται in 19:28, 30 in conjunction with the cognate verb τελειωθῆ in the fulfillment formula of 19:28 seems to be his way of drawing attention to the consummation of Jesus' redemptive work in accordance with the prophetic Scriptures. Cf. Carson, *John*, 620-21; Moo, *The Old Testament*, 277-78.

very next line displays one more fulfilment, and v. 30 connects the moment of Jesus' death with the final fulfilment."³⁰⁷ In this context, the awareness of having completed all things "marks the point immediately prior to Jesus' death at which everything that brought Jesus to the cross in keeping with God's sovereign plan had taken place."³⁰⁸

Yet, before he yields up his life, John 19:28 shows that there remains "the final instance of Jesus's *active, self-conscious* fulfilment of Scripture in the FG."³⁰⁹ Put simply, Jesus knows he must take initiative to bring about the fulfillment of a Psalm text concerning his suffering on the cross. The clause ἵνα τελειωθῆ ἡ γραφή modifies the verb λέγει,³¹⁰ thus, indicating that Jesus says διψῶ in order to fulfill Scripture. His deliberate cry, as John 19:29-30 makes clear, is surely an allusion to Psalm 69:21, because it leads Jesus' persecutors to carry out the prophetic imagery of the Psalm verse. That is, in response to his cry, the soldiers lift up a sponge soaked in sour wine to quench his thirst (19:29).³¹¹ So, their giving to him a vinegar drink for his thirst in his suffering fulfills Psalm 69:21. Upon receiving the drink, Jesus utters his one last word, "It is

³⁰⁷Carson, *John*, 619.

³⁰⁸Köstenberger, *John*, 550. See also Carson, *John*, 619.

³⁰⁹Carson, "John and the Johannine Epistles," 252.

³¹⁰So Moo, *The Old Testament*, 276-77; Newman and Nida, *John*, 591. See BDF §478, for the explanation of the syntax of this final clause.

³¹¹John does not explicitly state that it was the soldiers who gave the sour wine to Jesus, but presumably they are the agents. First, this position agrees with Luke's Gospel, where he identifies the soldiers as those who give Jesus the sour wine (Luke 23:36). Cf. Beasley-Murray, *John*, 351; Brown, *John (13-21)*, 909. Second, this position is consistent with the other three fulfillment quotations in John 19, 24, 36-37, where the soldiers' actions play a part in the fulfillment of those texts. See L. TH. Witkamp, "Jesus' Thirst in John 19:28-30: Literal or Figurative?," *JBL* 115 (1996): 503. Concerning the sour wine, the fact that there was a container of this beverage and there was a sponge on a hyssop branch suggests "it [the sour wine] had been provided for the crucified, not simply for the soldiers." Morris, *John*, 719. On the possible Passover motif in connection to the mentioning of the hyssop branch, see Porter, "Literary Analysis of the Fourth Gospel," 419-20.

finished" (τετέλεσται) (John 19:30a). This triumphant word signifies the fulfillment of all Scripture related to his passion and the completion of all the work of redemption the Father gave him to do, especially his climactic, sacrificial death.³¹² Then, in 19:30b John continues to present Jesus in total control down to his last breath. On his own volition, Jesus bows his head and gives up his spirit (19:30b).³¹³

The David-Jesus Typology: The Element of Correspondence

The allusion to Psalm 69:21 in John 19:28 sets forth a basis for viewing Jesus' suffering from a OT context original to David. When Psalm 69:21 is analyzed in both contexts, substantive parallels can be seen between Jesus and David and their similar situations. These parallels seem to indicate again that David typology stands behind the application of the Psalm verse to Jesus in John 19:28. To better grasp the presence of this NT David typology, Psalm 69:21 will first be examined in its original context. Then, the use of the Psalm verse in its application to Jesus will be examined to demonstrate the typological contact John sees between Jesus and David.

Psalm 69:21 in its OT Context. Psalm 69 was summarized in detail in the analysis of Psalm 69:4 in John 15:25.³¹⁴ It is necessary, therefore, only to provide additional explanation for Psalm 69:21 in its original application to David in his

³¹²Cf. Bruce, *John*, 374; Hengstenberg, *St. John*, 422; see also, 419; Morris, *John*, 720n77. See Witkamp's discussion of τετέλεσται and how it indicates that "the completion of Jesus' work and the fulfillment of scripture are closely intertwined, that there can be no completion of the one without fulfillment of the other." Witkamp, "Jesus' Thirst in John 19:28-30," 493; see also 506.

³¹³These two actions (i.e., the bowing of his head and giving up of his spirit) point to the "voluntary nature of Jesus' death" in John's passion narrative. David Allan Hubbard, "John 19:17-30," *Int* 43 (1989): 401. Cf. Dodd, *Fourth Gospel*, 426.

³¹⁴See pp. 120-23 above in this chapter.

suffering. Basically, Psalm 69:21 continues to develop the severe distress of David's situation brought on by the persecution of his countless enemies, who hate him without cause (69:4). The reproach of David's enemies has devastated him, leaving him in a heartbroken and weak state (69:20a). In this great distress, David looked for sympathy and comfort, but no such relief was to be found (69:20b). What he experienced was quite the opposite of the respite he needed. Instead of easing up, his suffering intensified. David says in 69:21 that his enemies gave him "gall" (שֶׂאֱרָ) for his food and "vinegar" (יַיִן חַמָּץ) for his drink.³¹⁵ Common to the gall and vinegar here, as the parallelism of the verse indicates, is their bitter, sour qualities,³¹⁶ which render the food inedible and the beverage undrinkable.

There exists the possibility to interpret these words of David literally.³¹⁷ Most

³¹⁵The term translated as "gall" refers to "a bitter and poisonous herb." Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* [BDB] (Oxford: Clarendon Press, n.d.), s.v. "II. שֶׂאֱרָ." The precise identification of the herb is not known, but the colocynth or hemlock plant is commonly suggested. Geoffrey W. Bromiley, ed., *ISBE*, vol 2, rev. ed. (Grand Rapids: Eerdmans, 1982), s.v. "Gall" by Roland K. Harrison. Depending on the context, שֶׂאֱרָ sometimes refers to "poison" and sometimes to "bitterness." John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove: InterVarsity, 2000), 539. The term, יַיִן חַמָּץ, refers to "vinegar" (*HALOT*, s.v. "חַמָּץ"), which the context of Ps 69:21 insinuates was "a sour, undrinkable wine." J. W. Rogerson and J. W. McKay, *Psalms*, CBC (London: Cambridge University Press, 1977), 98. See also, Anderson, *Psalms*, 1:506. There were apparently differing kinds of vinegar beverages, some of which were less bitter and sour in their content and, thus, more drinkable (cf. Num 6:3). Cf. H. W. Heidland, "ὄξος," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 5:288-89. In Ps 69:21, however, the vinegar appears undrinkable and is a "bitter, worthless vintage offered to the sufferer" (Walton, Matthews, and Chavalas, *Bible Background Commentary*, 539) in the place of drinkable wine. Mitchell Dahood, *Psalms*, AB (Garden City, NY: Doubleday & Company, 1966-70), 2:162.

³¹⁶Cf. Walton, Matthews, and Chavalas, *Bible Background Commentary*, 539. See also Delitzsch, who explains that "bitter and poisonous are interchangeable notions in the Semitic languages." Delitzsch, *Psalms*, 2:283. Since Hebrew parallelism does not imply exact repetition, gall probably refers to both the bitter and poisonous qualities of the herb from which it was made.

³¹⁷Cf. Grogan, *Psalms*, 129.

likely, though, the language here is to be taken metaphorically.³¹⁸ David, then, is understood to be saying that his enemies "made things worse for him They did their best to aggravate his troubles."³¹⁹ As Leupold explains it, "This indicates that they continued their cruel attitude [and that] they intensified cruel treatment."³²⁰ Essentially, then, David likens his suffering to the state of a hungry and thirsty man, who is given condiments "to aggravate his hunger and thirst instead of satisfying them."³²¹ Put simply, when David longed for consolation in his distress, his enemies took advantage to increase his suffering all the more.

In sum, Psalm 69:21 in its original context reflects a metaphorical expression. From the context of his lament, David uses the metaphor to describe the increased action of hostility his enemies leveled against him. David compares his enemies' treatment of him to a hungry and thirsty man, who is given gall for food and vinegar for drink. Since the vinegar is linked with gall (i.e., bitter poison) in Psalm 69:21, "the parallelism indicates clearly the unpalatable nature of vinegar."³²² In this context, therefore, the reference to vinegar "not merely attests to its nauseous flavor but implies that it was used in punishment."³²³ Clearly, the imagery of David's enemies giving him vinegar for his

³¹⁸So Anderson, *Psalms*, 1:506; Calvin, *Psalms*, 3:65; Kidner, *Psalms 1-72*, 266; Leupold, *Psalms*, 505; Longmann, *How to Read the Psalms*, 137; Rogerson and McKay, *Psalms*, 2:98; Tate, *Psalms 51-100*, 199; VanGemeren, *Psalms*, 459.

³¹⁹VanGemeren, *Psalms*, 459.

³²⁰Leupold, *Psalms*, 505-06. Calvin similarly states, "Here he repeats that his enemies carry their cruelty towards him to the utmost extent of their power." Calvin, *Psalms*, 3:65.

³²¹Charles A. Briggs and Emilie G. Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, ICC, vol. 2 (Edinburgh: T. & T. Clark, 1907), 119. Cf. Calvin, *Psalms*, 3:66.

³²²*ISBE*, s.v. "Vinegar," by Gary A. Lee.

³²³I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, eds., *New Bible*

thirst represents their cruel, merciless treatment to inflict upon him added suffering in his already dire distress.

Typological Correspondences between David and Jesus. As seen in the overview above, it is clear that Psalm 69:21 reflects David's description of personal suffering at the hands of his enemies. John alludes to this specific Psalm verse in John 19:28 and signals that it finds its fulfillment in Jesus' thirst on the cross. The way he uses this Psalm text seems to be consistent with the way the Psalms references have been shown to apply to Jesus in John 13:18, 15:25, and 19:24: David typology. Put simply, the experience of suffering that David describes in Psalm 69:21 provides a model for the suffering Jesus must experience in his death. Specifically, David's and Jesus' situations share the following notable correspondences: (1) the royal status of the sufferer, (2), the explicit reference to thirst in the context of suffering, (3) the giving of a vinegar drink by the adversaries for the sufferer's thirst, and (4) the notion of cruelty in the giving of the vinegar.

The first point of typological correspondence concerns the royalty status of the sufferer in the OT and NT contexts of Psalm 69:21. In the examination of Psalm 69:4 in John 15:25, it was noted that Psalm 69 reflects a personal lament of whom the sufferer is David, Israel's king.³²⁴ The allusion to Psalm 69:21 in John 19:28 also reasserts the same idea as Psalm 69:4 did in John 15:25: the idea of a suffering king. It has already been established in the literary review and analysis of John 19:24 above that the notion of

Dictionary, 3rd ed. (Leicester: Inter-Varsity, 1996), s.v. "Vinegar."

³²⁴See pp. 123-24 above in this chapter.

Jesus' kingship pervades and reaches its climax in the passion narrative of John 18-19.³²⁵

So, John's appeal to Psalm 69:21 in Jesus' thirst on the cross again connects David and Jesus in their status as Kings and in their situations of suffering.³²⁶ Like in the original context with David, in the person of Jesus there is wed together the notions of suffering and kingship in the application of Psalm 69:21.

Their similarity in this royal connection, however, is not a one-to-one equality. John shows the reader in John 19:28 that Jesus, unlike David, is the sovereign King. Wengst observes, "Auch jetzt, wo er zum letzten Mal agiert, erscheint Jesus, obwohl ohnmächtig am Kreuz hängend, als Souverän."³²⁷ So, even though he is dying on the cross, the irony is that Jesus remains in total command and is not a helpless victim. One sees this sovereignty of Jesus in that he possesses perfect awareness (εἰδῶς) of his suffering according to the Father's will and in that he intentionally speaks from the cross the word διψῶ to set in motion the fulfillment of the events related to Psalm 69:21.³²⁸

David and Jesus also parallel in the specific reference to thirst in their sufferings. When David describes his malicious treatment at the hands of his enemies in Psalm 69:21, he uses the imagery of a thirsty man. David speaks by way of metaphor in this instance, but the imagery, nonetheless, depicts a physical kind of thirst to portray the severity of his suffering. In John 19:28, the verbal cry "I thirst" (διψῶ), which Jesus speaks, corresponds with the LXX's phrase "for my thirst" (εἰς τὴν δίψαν μου) (Ps

³²⁵See pp. 135-38 above in this chapter.

³²⁶Cf. Köstenberger, *John's Gospel and Letters*, 411-12.

³²⁷Wengst, *Das Johannesevangelium*, 259.

³²⁸On the latter point, Wengst explains, "Er gibt gleichsam das Stichwort, damit die anderen

68:22). Most likely, the use of the verb διψῶ in place of the noun δίψαν in the LXX is John's way of adapting the Psalm verse to his present tense narrative to show its meaning in progress in Jesus' life.³²⁹ Notably, the thirst of Jesus on the cross is a physiological thirst, which, as Lagrange notes, was all "trop naturelle en pareil cas."³³⁰ Common to both David and Jesus in Psalm 69:21, then, is the reference to physical thirst that expresses the torment of their sufferings. Yet, Jesus experiences a real, literal thirst in contrast to what was figurative expression for David. Jesus' suffering, therefore, goes beyond that of David's in this instance. Put simply, Jesus endured literally in his body the torment of what David compared his suffering to, which marks an escalation of the event in the life of Jesus.

A third point of correspondence between David and Jesus in their sufferings centers on the drink they are given in their thirst and the agents who administer that drink. David says in Psalm 69:21, "they" gave me "vinegar" to drink. The "they" obviously refers to the adversaries David has been complaining to God about throughout Psalm 69 (cf. 69:4, 14, 18-19, 22-28). And, the "vinegar" (MT יַיִן/LXX ὄξος) about

am Geschehen Beteiligten ihren Part übernehmen: „Ich habe Durst.“ *Das Johannesevangelium*, 259.

³²⁹See pp. 159-61 above in this chapter.

³³⁰Lagrange, *Évangile selon Saint Jean*, 495. The fact that Jesus says the words, "I thirst," to fulfill the Scripture does not take away from the fact that he was literally thirsting as a result of the suffering he was enduring. Cf. Wengst, who says, "Die Darstellung bei Johannes, dass Jesus um der Schriftefüllung willen redet, nimmt der Tatsächlichkeit seines Leidens nichts weg, sondern bringt zum Ausdruck, dass gerade in diesem Geschehen doch Gott sein Werk treibt und zu Ende führt." Wengst, *Das Johannesevangelium*, 260. Extreme thirst was one of the physiological effects of one experiencing hypovolemic shock due to the blood loss from flogging and crucifixion. Erkki Koskeniemi, Kirsi Nisula, and Jorma Toppari, "Wine Mixed with Myrrh (Mark 15.23) and Crurifragium (John 19.31-32): Two Details of the Passion Narratives," *JSNT* 27 (2005): 385-86. In light of original meaning of Ps 69:21 and the context of suffering in John 19:28, therefore, it seems best to understand a literal sense to Jesus' thirst, as opposed to a figurative sense. Contra Witkamp, who allows for the literal but sees more of a spiritual interpretation of Jesus' thirst. Witkamp, "Jesus' Thirst in John 19:28-30," 489-510.

which David speaks, as explained above, refers to a sour, undrinkable wine.³³¹ Turning to the context of John 19:28-30, it is Jesus' tormenters, the soldiers, who lift up to him a sponge full of "sour wine" to wet his mouth.³³² This "sour wine" (ὄξος) given to Jesus, though a popular thirst-quenching drink of the common people, was a cheaper and inferior beverage to "wine" (δίνος), being that it was "sour and bitter."³³³ When their situations are considered together, John demonstrates that Jesus experiences what David described about himself in Psalm 69:21: those persecuting him provide him with a sour, vinegar drink for his thirst.

The final point of typological contact that Psalm 69:21 highlights is the notion of cruelty associated with the giving of vinegar to quench the sufferer's thirst in both David's and Jesus' cases. There is no doubt in the original context of Psalm 69:21 that David intends the imagery of the vinegar beverage to be understood as a malicious act on behalf of his enemies. When he needed comfort and sympathy, his enemies scorned his needs. They, so to speak, gave him bitter vinegar to drink in his thirst, which, metaphorically, pictures them injuring him even further. In the case of Jesus, the provision of the sour wine-vinegar seems also to parallel with the nature of the act in the experience of David. That is, it represents an act of cruelty on the part of Jesus' torturers,

³³¹See pp. 164-67 above in this chapter.

³³²For why the soldiers are the presumable agents who give Jesus the ὄξος, see p. 163n311 above in this chapter.

³³³Heidland, "ὄξος," 5:288-89. See also p. 165n315 above in this chapter. The LXX translates the Hebrew יַיִן ("vinegar") with ὄξος. Both refer to a vinegar kind of drink, but there appears to be some distinction between the two. The "vinegar" David speaks of in Ps 69:21 appears to be an undrinkable beverage that does not satisfy thirst. But, in John 19:29-30 the "sour wine" is a thirst quenching drink of the day, albeit it still retains certain sour and bitter qualities. So, in both the OT and NT contexts, the vinegar drink in view is an inferior beverage in comparison to wine. Cf. Wengst, *Das Johannesevangelium*, 259n222.

the soldiers.³³⁴ Even though John does not state explicitly a hostile motive in the soldiers' actions, the context of Psalm 69:21 naturally points to Jesus undergoing added mistreatment in this deed. Heidland explains that John "stresses the fact that the drink was bitter. In particular, ὄξος is set in light of the verse in Ps. 69:21 which speaks of the innocent sufferer being given vinegar to drink."³³⁵ Based on the context of Psalm 69:21, then, John is underscoring by his allusion to the Psalm verse that the vinegar given to Jesus was a harsh mistreatment, for it is a sour and bitter liquid given to one with burning thirst. Hoisting up a sponge full of cheap, sour wine to Jesus, who is agonizing in thirst, hardly comes across as a merciful deed.³³⁶ More fitting with the context of suffering in Psalm 69:21 and in John 19 is to understand the offering of vinegar as an intensifier of Jesus' suffering. Wilson explains:

Instead of comfort, his enemies [i.e., the psalmist's] provide only "gall" and "vinegar" to assuage his raging thirst (69:21). This painful lack of concern—even sadistic toying with the urgent needs of the suffering—is used in the New Testament

³³⁴Surprisingly, while most agree that the giving of the vinegar in the original context of Psalm 69:21 represents an act of mistreatment, they view the soldiers' actions in John 19:29-30 as an act of compassion. See e.g., Michaels, *John*, 963-64; Moo, *The Old Testament*, 279; Newman and Nida, *John*, 591; Ridderbos, *John*, 617; Tholuck, *Commentary on the Gospel of John*, 396n2; D. Bernhard Weiss, *Das Johannesevangelium: als einheitliches Werk* (Berlin: Trowitzsch & Sohn, 1912), 338; Westcott, *St. John*, 277; Witherington, *John's Wisdom*, 311. Wilson, however, explains that the context of Psalm 69 argues against a "compassionate" application of Psalm 69:21 to Jesus' suffering in the NT. Wilson, *Psalms Volume I*, 955n24. In addition, it is hard to imagine that John intends this scene to be viewed as a benevolent act by the soldiers, who have just nailed Jesus to the cross and gambled for his clothing and who are about to pierce his side with a spear and are planning to break his legs (John 19:18, 24, 32-34). Furthermore, the sour wine was not given to relieve but to extend the pain of crucifixion. Bruce writes, "The present incident in John's narrative has its parallel in Mark 15:36, where the vinegar, far from dulling the senses, may be intended to preserve or revive full consciousness." Bruce, *John*, 373. On this point, Köstenberger explains that the "'wine vinegar' prolonged life and therefore pain." Köstenberger, *John*, 550. See also Nash, who assesses the giving of the drink as act of cruelty. Nash, "Kingship and the Psalms," 195.

³³⁵Heidland, "ὄξος," 5:289.

³³⁶Ridderbos states, "Admittedly, the manner in which the drink is offered does depict the extremity of Jesus' situation. A sponge soaked in sour wine is attached to the top of a stalk of hyssop and so held to Jesus' mouth as the only way to give him a drink." Ridderbos, *John*, 617.

to describe the scornful treatment of the suffering of Christ on the cross.³³⁷

So, the offering of sour wine to Jesus develops further John's depiction of the extreme agony of his death in accordance with the Scripture. As David's enemies did to him, so do Jesus' enemies: they exercise further cruelty on top of his existing suffering by wetting his mouth with a bitter drink. Considering that Jesus actually drinks the sour vinegar in his suffering and David simply used it as a metaphor to graphically portray his torment, the literal occurrence of the event in the death of Jesus underscores that his suffering was on a different level than David's. He truly experienced the torment David described.

In sum, the allusion to Psalm 69:21 in John 19:28 points to David typology as the fundamental way John appropriates the Psalm verse to explain Jesus' suffering. By nature of the typological relationship, Jesus repeats in his death on the cross the experience David originally describes about himself and his enemies actions against him in Psalm 69:21. In like manner as David, Jesus is Israel's King, whose suffering involves his tormenters further mistreating him through the offer of sour vinegar-wine to relieve his burning thirst. At the same time, Jesus stands apart from David, since he literally experiences what was originally metaphorical language in David's case. Calvin summarizes the implications of this point well, stating:

It is, undoubtedly, a metaphorical expression, and David means by it, not only that they refused to him the assistance which he needed, but that they cruelly aggravated his distresses. But there is not inconsistency in saying that what had been dimly shadowed out in David was more clearly exhibited in Christ: for thus we are enabled more fully to perceive the difference between truth and figures, when those things which David suffered, only in a figurative manner, are distinctly and perfectly

³³⁷Wilson, *Psalms Volume 1*, 955.

manifested in Christ.³³⁸

This literal occurrence in Jesus' life evidences a climax of the ultimate meaning of Psalm 69:21 in its application to him, which, thus, identifies Jesus and his suffering as the fulfillment of Psalm 69:21.

The David-Jesus Typology: The Element of Prophecy

The allusion to Psalm 69:21 in John 19:28 evidences a typological relationship between David and Jesus. This typology is more than a purely analogical construct in John's presentation. Instead, the David typology that stands behinds John's application of Psalm 69:21 fits better with the traditional, prophetic concept of typology. That is, the David typology comes across as possessing a prophetic force, which means John interprets an OT text relating an event in David's life to be predictive of a NT event in the life of Jesus. Support for this prophetic understanding of the typology includes (1) the ἵνα purpose clause, (2) the "fulfillment" language, and (3) the contextual background of Jesus' "hour."³³⁹

The Purpose ἵνα Clause. The introductory formula ἵνα τελειωθῇ ἡ γραφή appears in John 19:28. Like in the formula constructs in John 13:18, 15:25, and 19:24, the use of ἵνα with the subjunctive marks a purpose clause.³⁴⁰ This particular purpose clause commonly generates discussion on whether it modifies the verb which precedes or follows it in 19:28. Only a few advocate the first option, linking it to the preceding verb

³³⁸Calvin, *John*, 234-35.

³³⁹See the analysis of John 13:18 above in this chapter, where these items of evidence and their prophetic significance for the David typology are discussed in detail.

³⁴⁰See, Metzger, "Formulas Introducing Quotations of Scripture," 306n17.

τετέλεσται.³⁴¹ While this option is possible, it seems the less probable connection in this context. The second option, which understands the ἵνα clause to be subordinate to the succeeding verb λέγει, finds the majority of support.³⁴² The sense of the clause in connection to λέγει is: "Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, 'I thirst.'" Scholars opt for linking the ἵνα clause to λέγει over τετέλεσται for a few reasons. One, the singular ἡ γραφή tends to denote a specific Scripture passage in the FG, especially in fulfillment formulas.³⁴³ Since John shows concern in the passion narrative to demonstrate the details of Christ's suffering as specific fulfillments from the OT, Westcott maintains that it is more likely that the ἵνα clause connects to λέγει than to τετέλεσται.³⁴⁴ Two, though the normal structure of final clauses is to relate them to a preceding main verb, sometimes their main verb follows.³⁴⁵ Moo explains that "ἵνα clauses can depend on a following verb, and the

³⁴¹See e.g., G. Bampfylde, "John 19:28: A Case for a Different Translation," *NovT* 11 (1969): 253; Tholuck, *Commentary on the Gospel of John*, 396-97. See also, Brown and Morris, who suggest that the ἵνα clause may modify either verb. Brown, *John (13-21)*, 908; Morris, *John*, 719. When the ἵνα clause is subordinated to τετέλεσται, the sense of the clause is: "Jesus, knowing that all things had already been accomplished in order to fulfill the Scripture, said, 'I thirst.'"

³⁴²See e.g., Barrett, *John*, 553; Beasley-Murray, *John*, 351; Borchert, *John*, 270-71; Bultmann, *John*, 673-74; Carson, *John*, 619; Garland, "John 18-19," 495; Godet, *John's Gospel*, 948; Hengstenberg, *St. John*, 419-20; Köstenberger, *John*, 550; Moo, *The Old Testament*, 276-78; Schnackenburg, *John*, 283,460n59; Weiss, *Das Johannesevangelium: Als Einheitliches Werk*, 338; Westcott, *St. John*, 277; Witkamp, "Jesus' Thirst in John 19:28-30," 494; Zahn, *Das Evangelium des Johannes*, 649. See also, BDF §478; G. Delling, "τέλος κτλ," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1972), 8:82n16.

³⁴³See p. 83n4 above in this chapter.

³⁴⁴Westcott, *St. John*, 277. If the ἵνα clause depends on τετέλεσται, then ἡ γραφή takes on a collective sense. Yet, the fulfillment John has in view is not "the entire revelation of God in the Scriptures" but "a particular Scripture passage." Beasley-Murray, *John*, 351. See also Bultmann, *John*, 674n1. That a collective sense of Scripture is not in view seems further clear in that John goes on to speak of two other OT passages being fulfilled in John 19:36-37.

³⁴⁵BDF, §478 explains that "it is to be noted that there is the possibility of shifting a final clause forward." As examples of such cases, BDF lists John 19:28, 31 and Rom 9:11. For other examples in

construction accords with Johannine usage elsewhere."³⁴⁶ The pre-positioning of the clause actually serves a purpose. By placing the ἵνα clause in front of the main verb λέγει, John underscores the notion of fulfillment in Jesus' initiative from the cross.³⁴⁷

Following the majority consensus, then, the ἵνα clause modifies λέγει, clarifying to the reader that Jesus deliberately says διψῶ to bring Psalm 69:21 to its proper fulfillment.³⁴⁸ The telic force of the ἵνα clause indicates the purpose behind Jesus' cry. Put simply, Jesus intentionally said "I thirst" in order to fulfill the Scripture, a point which, as noted above, John emphasizes by placing the ἵνα clause before the verb.³⁴⁹ What is the implication of this purpose clause for Psalm 69:21 and the typology it establishes? It reveals that Jesus understood the text of Psalm 69:21 to relate specifically to an event in his death. For the Psalm text to be specific to Jesus, this means it had him in mind and was, thus, predictive of him in some way. On the prophetic sense of the text, Lagrange writes, "Le sens est simplement que Jésus, dévoré par la soif, trop naturelle en

John, where the ἵνα clause precedes the main verb, Witkamp also references John 1:31 and 14:31 for support. Witkamp, "Jesus' Thirst in John 19:28-30," 494.

³⁴⁶Moo, *The Old Testament*, 277, who cites Turner for support.

³⁴⁷Cf. G. Delling, who explains, "The thought of the ἵνα clause is underlined by putting it first." Delling, "τέλος κτλ," 8:82n16. Contra Haenchen, who thinks the clause adds emphasis but is a later editorial redaction. Haenchen, *John*, 193.

³⁴⁸Hengstenberg writes, "According to John, Jesus uttered the word 'I thirst' in order to introduce a fulfilment of Scripture, the word of Ps. lxxix. 21." Hengstenberg, *St. John*, 420. This fulfillment includes both the thirst of Jesus and the response of the soldiers, as depicted in Psalm 69:21. Beasley-Murray, *John*, 351. Cf. Wengst's comment, "Er gibt gleichsam das Stichwort, damit die anderen am Geschehen Beteiligten ihren Part übernehmen: 'Ich habe Durst.'" Wengst, *Das Johannesevangelium*, 259.

³⁴⁹Further reinforcing the idea that Jesus intentionally cries out to fulfill Ps 69:21 is John's emphasis upon Jesus' omniscience (cf. εἰδώς, John 19:28), which underscores his sovereignty in his death. If Jesus "knowingly" took action to fulfill Ps 69:21, as the evidence seems to indicate, Carson suggests the following understanding of the fulfillment clause: "Jesus, knowing that all things had been accomplished, in order to fulfill [the] Scripture [which says 'They . . . gave me vinegar for my thirst'] said 'I thirst.'" Carson, *John*, 619.

pareil cas, a exprimé sa souffrance pour réaliser une prophétie . . ."³⁵⁰ Importantly, though, the allusion to Psalm 69:21 in John 19:28 is not a case of verbal prophecy but typological prophecy. Since Psalm 69:21 records an event about David, John shows the reader that Jesus understood David's description of his suffering to be a predictive paradigm for his own suffering. Thus, the nature of the typology is more intrinsic than just analogy, for the Davidic event prefigures and points forward to the Christ event.

Fulfillment (i.e., Τελειώω) Language. A prophetic understanding of the typology in John 19:28 arises also from John's use of the verb τελειωθῆ. The employment of τελειωθῆ differs from John's usual verb of choice, πληρωθῆ (cf. John 12:38-40, 13:18, 15:25, 19:36-37), to note the fulfillment of Scripture.³⁵¹ What explains John's change in the fulfillment language here? Most likely, John changes to τελειωθῆ to complement the cognate verb τετέλεσται,³⁵² which appears twice in the immediate verses (John 19:28, 30).³⁵³ There follows, then, two commonly suggested ways to understand the implications of τελειωθῆ in this instance.³⁵⁴ It is possible that the verbal change amounts to nothing more than a stylistic matter, and τελειωθῆ serves as a virtual synonym for πληρωθῆ.³⁵⁵ Or, it is possible that John selects τελειωθῆ for the purpose of singling

³⁵⁰Lagrange, *Évangile selon Saint Jean*, 495-96.

³⁵¹For a discussion of πληρωθῆ, see pp. 83n2; 106f.; 129f.; 152f. above in this chapter.

³⁵²For the meaning of τετέλεσται, see pp. 162-64 above in this chapter.

³⁵³Cf. Barrett, *John*, 553.

³⁵⁴Cf. Freed, *Old Testament Quotations*, 105-106.

³⁵⁵Moule, "Fulfillment-Words," 314-15, 318-19. This change from πληρωθῆ to τελειωθῆ, according to Moule, "is in keeping with a well-known tendency in the Fourth Evangelist to use synonyms, apparently simply for the sake of variety. . ." Ibid., 314-15. For other who think the verbs are basically

out the fulfillment of Scripture related to Jesus' cry. In this case, his choice of *τελειωθῆ* accompanies the repeated use of *τετέλεσται* to make a theological point. That is, John pairs the verbs together to draw attention to "climactic fulfillment" in Jesus' words, "I thirst."³⁵⁶ Both of the foregoing suggestions are viable interpretations. If one must choose between the two options, the latter understanding may be slightly preferable to the context, since this instance represents "the last explicit example of Jesus' *active* fulfillment of the Scriptures in John's gospel" before his culminating death.³⁵⁷

Regardless of the view taken, the notion of prophetic realization characterizes both understandings. According to Evans, the *ἵνα τελειωθῆ* formula "in any event, is virtually identical in meaning to the *hina plērōthē* formula."³⁵⁸ Even if John intends a stronger theological emphasis in his change to *τελειωθῆ*, the underlying point is that "both verbs [*πληρωθῆ* and *τελειωθῆ*] preserve the emphasis upon fulfilment, the bringing to pass of God's design announced earlier."³⁵⁹ Underlying the root verb *τελειόω* is the idea of completing something, bringing it to its end or goal.³⁶⁰ So, with respect to the

synonyms, see e.g., Bultmann, *John*, 674n1; Craig A. Evans, "The Old Testament in the New," in *The Face of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Grant R. Osborne (Grand Rapids: Baker Academic, 2004), 140n35; Witkamp, "Jesus' Thirst in John 19:28-30," 505-06.

³⁵⁶Moo, *The Old Testament*, 277. See also, Carson, "John and the Johannine Epistles," 252; Köstenberger, "John," 502. In other words, John might be drawing special attention to this "fulfillment" of Scripture, because it represents his last, final act of obedience to complete the work the Father gave him to do as outlined in Scripture. Cf. Carson, *John*, 620. See also the discussion by Martin Hengel, "The Old Testament in the Fourth Gospel," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104. SSEJC 3 (Sheffield, Eng: Sheffield Academic Press, 1994), 393.

³⁵⁷Moo, *The Old Testament*, 278.

³⁵⁸Evans, "Obduracy and the Lord's Servant," 225-26.

³⁵⁹Carson, *John*, 252.

³⁶⁰BDAG, s.v. "τελειόω." BDAG suggests the possible senses of "final fulfillment" or "to fulfill" (i.e., in the sense of a specific prophecy) for John 19:28.

fulfillment of Psalm 69:21, *τελειωθῆ* indicates that the Psalm verse reaches its completion or goal in Jesus' experience of thirst and the soldiers' response to his cry. If what happened to Jesus on the cross represents the goal of Psalm 69:21, then it is right to understand the Psalm text as pointing forward to this NT event in Jesus' suffering. What this means for the nature of the typology between David and Jesus is that it is fundamentally prophetic. Since Psalm 69:21 is a predictive OT text that records an event of suffering in David's life, this means the event takes on a prophetic significance. The event recorded in Psalm 69:21 anticipates its future NT goal. Ultimately, then, David's suffering provides a predictive foreshadowing of the similar, but greater suffering of Jesus.

The Contextual Background of Jesus' "Hour". When the reader considers the implications of the theme of Jesus' "hour," one discerns that it supports a prophetic rather than purely analogical view of the David typology in John 19:28. The "hour" of Jesus envisages a pre-determined plan of the Father, which entails specific events of suffering Jesus must experience according to the will of God. Consequently, the Scripture citations John provides in connection to the specific details of Jesus' sufferings serve to reveal those events as part of God's plan for Jesus, being substantiated by the authority of the OT. If Psalm 69:21 applies to a specific event in Jesus' life and substantiates this event as the will of God, then this Psalm verse ultimately had Jesus in mind. If it had him in mind, then Psalm 69:21 was pointing to a future reality that must be fulfilled in Jesus. Hence, the David typology bears a predictive thrust, since John appeals to an event-based Psalm text to support biblically the suffering of the Messiah. In sum, David's situation of thirst in suffering and his enemies' response to his suffering

represents an event God inscripturated to predict his ultimate purpose for Jesus, where he would experience such treatment in his death on the cross.

Summary

According to the examination above, John 19:28 contains a clear allusion to Psalm 69:21. Psalm 69 is a Psalm written by David, and 69:21 records his description of personal suffering at the hands of his enemies. By referencing this originally Davidic Psalm text in the context of John 19:28-30 to explain Jesus' suffering on the cross, John allows the reader to see a prophetic typology undergirding his use of the Scripture in this instance. Analysis of the Psalm verse in both the OT and NT contexts reveals a typological relationship between Jesus and David with several points of correspondence. Both represent suffering kings, whose suffering involves the torment of thirst and enemies who make worse their experience of suffering by offering them only a sour vinegar drink to quench it. This typology, as several pieces of textual evidence indicate, is a construct that goes beyond mere analogy. Actually, the event of suffering in Jesus' death fulfills Psalm 69:21, thus, showing the original situation in David's life to have a prophetic quality. Being the fulfillment of Psalm 69:21, the event in Jesus life represents the climactic goal to which the event in David's life was giving advance notice.

In sum, the analysis of Psalm 69:21 in John 19:28 affirms the conclusions already observed above in the analyses of the Psalm quotations in John 13:18, 15:25, and 19:24. First, the typology that undergirds John's application of Psalm 69:21 possesses a prophetic character. The David typology, therefore, represents a type of biblical prophecy, where God predicts a NT event through an OT text that describes an historical event specific to David. Essentially, "the hermeneutical assumption" behind the use of

Psalm 69:21 in John 19:28 "is that David and his experience constitute a prophetic model, a 'type', of 'great David's greater son'."³⁶¹ Such a prophetic typology contrasts with the modern analogical view of typology, but it supports the traditional concept of typology, which claims typology is not simple analogy but kind of prophecy.

Second, like in the case of John 19:24, John 19:28 stands as a Psalm reference John applies to Jesus with a fulfillment formula to demonstrate how the OT foresaw the sufferings of the Messiah. What is important to see here is that John follows Jesus' model of interpreting the Psalms (cf. John 13:18, 15:25). Specifically, John understands Psalm 69:21 to be a text that predicts Jesus' sufferings typologically. That is, a Psalm text about David provides a predictive paradigm for the similar but escalated events of suffering Jesus must experience. Lastly, John continues his pattern in 19:28 of providing a text from a Psalm written by David to give a biblical rationale for one of the details of Jesus' suffering. This additional Psalm reference adds to the string of prior Psalm references in fulfillment formulae that provide a portrait of Jesus in Davidic terms. Psalm 69:21 contributes to the picture of Jesus being the New David.

Summary

This chapter examined four Psalms verses that John references by means of fulfillment formulae (John 13:18/Ps 41:9; 15:25/Ps 69:4; 19:24/22:18; and 19:28/Ps 69:21). In each instance, the Psalm verse quoted relays an historical event specific to David in its original context, which Jesus (John 13:18; 15:25) and John (John 19:24, 28)

³⁶¹Carson, *John*, 620. In Brawley's evaluation of Ps 69:21 in John 19:28, he concludes, "There is no intrinsic relationship between the incident on the cross and the Johannine allusion to Psalm 69." Brawley, "John 19:28-29," 442. But, the prophetic nature of the typology suggests the opposite. Because Ps 69:21 predicts the NT event, there exists an intrinsic relationship between the OT type and the NT antitype.

appropriate to explain the specific events of Jesus' sufferings. Two primary observations emerged in the analysis of each Psalm quotation. First, the appropriation of these OT Psalms quotations in their NT contexts juxtaposes two texts relating events, which allows the reader to observe substantive correspondences between David and Jesus in their persons and similar situations of suffering. These correspondences affirm that in each case a David typology stands behind the use of the Psalm reference in its application to Jesus.

Second, it was demonstrated that in each NT case there are several items of evidence (e.g., especially, the use of "fulfillment" language) that support a prophetic understanding of the Psalms quotations in their application to Jesus. This notion of prophetic fulfillment, since the Psalms quotations represent OT texts describing events in David's life, means Jesus and John interpret these various events in David's life as prophetic models for what Jesus was to experience in his suffering and death. Ultimately, then, the initial contention of this chapter finds support, namely, that traditional, prophetic typology that is specifically Davidic in focus best explains how the Psalms quotations apply to the events of Jesus' passion in the focal passages. Collectively, the core hermeneutic of prophetic David typology by means of the Psalms quotations emphasizes a portrait of Jesus in biblical terms. In that Jesus "fulfills" David's Psalms, these prophetic Psalms texts identify Jesus as the New and Greater David in the FG.

CHAPTER 5
PROPHETIC DAVID TYPOLOGY: AN EXAMINATION OF THE PSALMS
QUOTATIONS IN THEIR APPLICATION TO JESUS IN ACTS

The following pages demonstrate that the traditional view of typology explains best the use of the Psalms quotations in Acts 1:20, 2:25-28, 34-35, and 4:25-26. Specifically, this chapter argues that David typology in a prophetic sense accounts best for Peter's application of the Psalms quotations to the events of Jesus' sufferings, his resurrection, and his exaltation in these passages in Acts. The analysis of the Psalms quotations in Acts follow the same steps used to examine the Psalms quotations in the Gospel of John in chapter four of this dissertation.¹

An Examination of Acts 1:20 in Its Use of Psalms 69:25 and 109:8

Identification of the Psalms Quotations

Luke employs various formula constructs to introduce explicit Scripture citations in Acts.² The formula construct γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν ("For it is written in the book of Psalms") appears in Acts 1:20. Luke uses the perfect tense verb γέγραπται a total of fourteen times in Luke-Acts³ to cite Scripture.⁴ Ἐν βίβλῳ ψαλμῶν

¹See p. 82 in chapter 4 above.

²For a discussion of the various citation formulae in Acts, see I. Howard Marshall, "Acts," in *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 522.

³This dissertation accepts the traditional position that Luke authored both the Gospel of Luke and the book of Acts and understands them to be companion volumes sharing a theological and literary unity. See Darrell L. Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*, BTNT (Grand Rapids: Zondervan, 2012), 32-37; 55-61; Richard N. Longenecker, *The Acts of the Apostles*, in vol. 9 of *EBC*, ed. Frank E. Gæbelein (Grand Rapids: Zondervan, 1981), 231-32; 238-40.

modifies γέγραπται, indicating the Book of Psalms as the source of his forthcoming quotations.⁵

Following the introductory formula in Acts 1:20, there is a "composite quotation of two quite separate texts."⁶ The conjunction καί links together Psalm 69:25 (=Ps 69:26/MT and Ps 68:26/LXX) and Psalm 109:8 (=Ps 109:8/MT and Ps 108:8/LXX) under the single introductory formula.⁷ Both of these Psalms verses correspond closely enough with their source texts to be considered direct quotations.⁸ Beginning with the

⁴See Luke 2:23; 3:4; 4:4, 8, 10; 7:27; 10:26; 19:46; 24:46; Acts 1:20; 7:42; 13:33; 15:15; 23:5. The perfect-tense verb γέγραπται frequently appears in the NT to introduce OT quotations. See BDAG, s.v. "γράφω;" Schrenk, "γράφω κτλ," 1:746-48.

⁵Interestingly, Luke is the only NT writer who explicitly mentions the Book of Psalms in his references to the OT. Doble avers, "His [Luke's]overt references to this Book (Lk. 20:42; Acts 1:20), to 'Psalms' (Lk. 24:44) and to 'psalm' (Acts 13:33, 35) signal his unique use of the psalms." Peter Doble, "The Psalms in Luke-Acts," in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (London: T & T Clark, 2004), 87.

⁶Moyise, *Old Testament in the New*, 52.

⁷C. K. Barrett, "Luke/Acts," in *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge University Press, 1988), 240. Contra Kilpatrick, who argues for only a single Psalm quotation, seeing καί as part of the quotation's third line. G. D. Kilpatrick, "Some Quotations in Acts," in *Les Actes des Apôtres: Traditions, rédaction, théologie*, ed. Jacob Kremer, BETL 48 (Gembloux: J. Duculot; Louvain: Leuven University Press: 1979), 86-88. The majority of scholars agree that two Psalms quotations are in view in Acts 1:20, namely, Psalms 69:25 and 109:8. See e.g., Amsler, *L'Ancien Testament Dans L'Église*, 68; Bock, *Acts*, 85-87; Detlev Dormeyer and Florinzio Galindo, *Die Apostelgeschichte: Ein Kommentar für die Praxis* (Stuttgart: Katholisches Bibelwerk, 2003), 36; Jacques Dupont, "L'interprétation des Psaumes dans les Actes des Apôtres," in *Études sur les Actes des Apôtres*, LD 45 (Paris: Éditions du Cerf, 1967), 299-300; Rudolf Pesch, *Die Apostelgeschichte. Kommentar zum Neuen Testament* (Zurich: Genzinger/Neukirchen-Vluyn: Neukirchener Verlag, 1986), 1:88-89; David G. Peterson, *The Acts of the Apostles*, PNTC (Eerdmans: Grand Rapids, 2009), 125-26; Erwin Preuschen, *Die Apostelgeschichte*, HNT 4:1 (Tübingen: Mohr [Siebeck], 1912), 8; G. J. Steyn, "LXX-Sitate in die Petrus- en Paulusredes van Handeling," *SK* 16 (1995): 132; Toy, *Quotations in the New Testament*, 95-96. Furthermore, not only does καί indicate two separate quotations are in view but the expanded introductory formula seems to as well. On this point, Pesch writes: "Lukas hat die Zitationsformel »denn es steht geschrieben« vermutlich um »im Psalmenbuch« (vgl. Lk 20,42) erweitert, zumal er so leichter beide Psalmzitate unterbringen kann." Pesch, *Die Apostelgeschichte*, 1:88-89.

⁸Dupont observes, "Une première observation ne soulève aucune difficulté : il y a dans les Actes sept citations explicites du psautier [emphasis original]." He identifies two in Acts 1:20, two in Acts 2:25-28, 34, one in Acts 4:25-26, and two in Acts 13:33, 35. Dupont, "L'interprétation des Psaumes," 284. On "direct" quotations, see p. 84n7 in chapter 4 above.

first quotation of Psalm 69:25, one sees two significant modifications in Luke's translation in comparison against both the MT and LXX.

Acts 1:20: γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ
("Let his homestead be desolate, and let no one dwell in it.")

MT Psalm 69:26: בְּשֵׁבֶט יְהוָה יִהְיֶה אֶמְצֵת וְלֹא יִשְׁכְּנוּ בְּאֹהֶלֵיהֶם
("May their encampment be desolate; may none dwell in their tents.")

LXX Psalm 68:26: γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημαμένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν ("Let their homestead be made desolate, and let no one dwell in their tents.").

Quite noticeably, Luke changes the plural reference "their" (οἱ /αὐτῶν) to the singular "his" (αὐτοῦ). Also, Luke shortens the latter part of the verse by omitting "in their tents" (ἐν τοῖς σκηνώμασιν αὐτῶν). He replaces these words with the prepositional phrase "in it" (ἐν αὐτῇ), which refers back to ἔπαυλις. Given these divergences, it is not decisively clear whether Luke translated from the MT or the LXX, but it is apparent that Psalm 69:25 is his text of reference.

Transitioning to the second quotation, one can see below that Luke quotes only the second half of Psalm 109:8.

Acts 1:20: τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος ("Let another take his office.")

MT Psalm 109:8: יְהוָה יִמְצֵת יָמָיו וְיִתֵּן אֶת־עֹדוֹתָיו לְאֵחָיו
("May his days be few; may another take his office.")

LXX Psalm 108:8—γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος ("Let his days be few, and may another take his office.")

In addition, one notes that Luke uses the imperative λαβέτω instead of the LXX's optative λάβοι. Aside from this change of mood, Luke's quotation mirrors the LXX, thus, suggesting he possibly follows it for his translation but adapts it for his own theological purposes.

Literary Context of Acts 1:20

Broad Literary Context. One of the more common outlines for Acts divides the book into two main parts: Acts 1-12 and Acts 13-28.⁹ Peterson subdivides these two parts into an introduction and seven major units, which are determined by key editorial markers.¹⁰ According to Peterson's outline, Acts 1:20 falls within the broader context of Acts 1:15-6:7.¹¹ Geographically, this literary unit concentrates upon the expansion of the gospel (and, thus, the growth of the church) in Jerusalem.¹²

The broader literary context of Acts 1-6 reveals two important observations to consider in the analysis of the Psalms quotations in Acts 1:20 (as well as those in Acts 2:25-28, 34-35; 4:25-26). The first observation is the role that Peter plays as the "spokesman" from the outset of Acts 1:15 up through Acts 11.¹³ Peter is the recurring figure who appeals to the Psalms texts in Acts 1:20 and those in 2:25-28, 34-35 and 4:25-26.¹⁴ Luke's repeated frames with Peter quoting from the Psalms are important because

⁹See e.g., Bock, *Luke and Acts*, 65; D. A. Carson and Douglass J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 286; John B. Polhill, *Acts: An Exegetical and Theological Exposition of Holy Scripture*, NAC, vol. 26 (Nashville: Broadman, 1992), 72. This two-fold division seems to follow a natural flow in the overall narrative of Acts, recognizing the prominent ministries of Peter (Acts 1-12) and Paul (Acts 13-28) in their respective geographical locations.

¹⁰Peterson, *Acts*, 32-36.

¹¹*Ibid.*, 35. Cf. Bock, *Acts*, 72-73; Bock, *Luke and Acts*, 65, 80.

¹²Cf. I. Howard Marshall, *Acts: An Introduction and Commentary*, TNTC, vol. 5 (InterVarsity: Downers Grove, 1980), 26.

¹³Beverly R. Gaventa, *The Acts of the Apostles*, ANTC (Nashville: Abingdon, 2003), 69.

¹⁴Peter is clearly the one who cites the Psalms quotations in Acts 1:20 and 2:25-28, 34-35. But, in Acts 4:25-26, the Psalm quotation appears in a prayer that Luke reports was voiced collectively by the community of believers, which Peter and John joined after their release (Acts 4:23-24). So, the text does not explicitly identify Peter as the speaker in this passage. Even so, three considerations provide warrant for seeing Peter as directly responsible for the Psalm quotation. First, up to this point in the narrative Luke has consistently placed the Psalms quotations on the lips of Peter. Thus, it seems logical to conclude that Peter is once again the source of the Psalm quotation in Acts 4:25-26. Second, according to Doble, the

they support "Luke's portrayal of Peter's role as the primitive church's exegete of Israel's Scriptures, specifically the psalms."¹⁵ From the wider literary background, then, one discerns "Peter's hermeneutics of scriptural interpretation."¹⁶ Essentially, Luke shows Peter practicing the hermeneutic taught by Jesus, which was to understand the Psalms to be predictive of events of Jesus' passion (cf. Luke 24:44).¹⁷ In light of this observation, this chapter attempts to show that the specific way Peter uses the Psalms quotations in Acts 1, 2, and 4 supports a consistent hermeneutic of prophetic David typology.¹⁸

The second observation to note, as Bock has shown in his research, is that

introductory words of Acts 4:23 show that "this prayer is organically linked with Peter's speech and with Luke's longer narrative unit (3:1-5:42)." Doble, "Psalms," 102. So, there is textual evidence that Luke intends for the community's prayer to be an extension of Peter's defense speech (cf. Acts 4:8-12, 19-20), thus, connecting the Psalm quotation to Peter. Third, as Bock points out, "One person probably prays here with the whole community sharing in the spirit and nature of the request." Bock, *Acts*, 203-04. Since Peter takes on the role of spokesman in these early chapters of Acts, it seems probable that he led the group in their prayer. Jipp takes this position, attributing the prayer in Acts 4:25-26 to Peter and stating that "Luke provides a clear interpretation of Psalm 2 through the mouth of Peter in what follows." Joshua W. Jipp, "Luke's Scriptural Suffering Messiah: A Search for Precedent, a Search for Identity," *CBQ* 72 (2010): 272-73. In this chapter, therefore, the examination of Acts 4:25-26 attributes the Psalm quotation to Peter, seeing him as the most likely one who is voicing the prayer. Admittedly, one cannot be dogmatic on this point. But, in the very least, Luke intends for the reader to connect Peter with the Psalm citation, even if indirectly, since he was a part of the communal prayer. Thus, whether directly or indirectly, Luke connects Peter to the Psalm reference in Acts 4:25-26.

¹⁵Jipp, "Messiah," 267. Tannehill also observes Peter functioning in the role as interpreter of Scripture, beginning in Acts 1:15-22 by his initial quotations from the Psalms. Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, Volume 2: The Acts of the Apostles (Minneapolis: Fortress, 1990), 20.

¹⁶Jipp, "Messiah," 267.

¹⁷Doble similarly explains that in Acts Peter's and Paul's uses of the Psalms depict them as "equipped with his [Jesus'] own hermeneutic to relate his life and work to scripture." Doble, "Psalms," 88; see also 112.

¹⁸Jipp makes a similar hermeneutical argument concerning Peter's use of the Psalms to explain the Scriptural necessity of Christ's sufferings in Acts 1:20 and 4:25-26. Though he does not use the label of prophetic David typology, Jipp comes close to this idea in his explanation of how the Psalms of David apply to Jesus in these instances. Jipp describes these uses of the Psalms as predictions and explains that these Davidic Psalms texts "foreshadow the life and experiences of David's royal son." Jipp, "Messiah," 266-269, 272-74.

Luke's use of the OT in the first half of Acts serves a Christological function.¹⁹

According to Bock, "Old Testament texts cluster in these chapters. They begin the movement to what are for Luke definitive descriptions of Jesus."²⁰ Ultimately, the various references to the OT in the first half of Acts develops a "Christological portrait," which reveals Jesus as the fulfillment of OT prophecy and pattern.²¹ According to Doble, Luke's frequent recourse to the Psalms connects Jesus with David, comparing and contrasting their lives.²² Luke's repeat uses of the Psalms of David when viewed collectively, then, present a particular portrait about Jesus' identity. As the one who repeats and fulfills David's Psalms, they collectively identify Jesus as the promised New David to come.²³

¹⁹According to Bock, "The Lukan use of the Old Testament in the New concentrates on two themes: Christology and mission." Darrell L. Bock, "Proclamation from Prophecy and Pattern: Luke's Use of the Old Testament for Christology and Mission," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104, SSEJC 3 (Sheffield, Eng: Sheffield Academic Press, 1994), 280. Bock notes that Luke's use of the OT for Christological purposes extends up through Acts 13, and from that point forward he transitions to emphasize the theme of mission in his references to OT texts. *Ibid.*, 294-307. See also, Bock, *Luke and Acts*, 414-19.

²⁰Bock, "Proclamation," 294.

²¹*Ibid.*, 299. For Bock, "pattern" denotes what is commonly called "typology," which he defines as essentially prophetic in nature. He explains: "When one speaks of the theme of the Old Testament promise in Luke-Acts, one is speaking of the appeal to both prophecy and pattern. But the appeal to pattern is still to be seen as prophetic, because the God behind the history is unchanging. What God did in one era to move covenant promise along, he can and will do in those times when he again becomes actively involved in directing and completing his program. This is a major theological supposition of Luke's use of the Old Testament, which allows him to appeal to such a variety of texts. It is the axiomatic background for his declarations that certain things 'must' take place. Thus while many texts Luke uses are not exclusively prophetic, they are 'typological-prophetic' in that the pattern of God's activity is reactivated in ways that mirror and enhance his acts of old. . . . In the repetition is the presence of design and thus of prophecy." *Ibid.*, 282.

²²Doble, "Psalms," 83, 87.

²³Gaventa comments, "That God sends Jesus as the fulfillment of Israel's hopes is an affirmation Luke makes by means of Scripture. The early speeches identify Jesus as the successor of David, albeit a far superior successor . . ." Gaventa, *Acts*, 32.

Immediate Literary Context. Acts 1:20 appears within the immediate literary context of 1:15-26.²⁴ Three sequences characterize the narrative movement of this unit: Peter's speech (1:15-22), the community's prayer (1:23-25), and the drawing of lots (1:26).²⁵ The speech of Peter with his appeal to the two Psalms quotations "demonstrates the scriptural necessity of Christ's suffering" in that Peter shows the community that the OT Scripture predicted Judas's betrayal and its consequences, Jesus' arrest and death.²⁶

Acts 1:15 provides certain background information before Peter commences his speech proper. Peter's speech extends from Acts 1:16-22.²⁷ Peter informs the group of his main subject in Acts 1:16. He addresses the topic of the fulfillment of Scripture "concerning Judas" (περὶ Ἰούδα), namely, his betrayal of Jesus and Jesus' consequent suffering.²⁸ Peter's statements that "the Scripture had to be fulfilled" (ἔδει πληρωθῆναι

²⁴So e.g., F. F. Bruce, *The Acts of the Apostles: The Greek Text with Introduction and Commentary*, 3rd rev. and enl. ed. (Grand Rapids: Eerdmans, 1990), 107; Gerhard A. Krodel, *Acts*, ACNT (Minneapolis Augsburg, 1986), 64; Marshall, *Acts*, 67; Peterson, *Acts*, 119; Polhill, *Acts*, 90. Preceding Acts 1:15-26 is the unit 1:1-14, which serves as Luke's introduction to the book. See C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, ICC, vol. 1 (Edinburgh: Clark, 1994), 61-64; Dormeyer and Galindo, *Die Apostelgeschichte*, 26-30; D. W. Palmer, "The Literary Background of Acts 1:1-14," *NTS* 33 (1987): 427-38; Peterson, *Acts*, 99-101. Subsequent to Acts 1:15-26 is the narrative describing the coming of the Spirit on the Day of Pentecost in Acts 2:1-13.

²⁵Dormeyer and Galindo, *Die Apostelgeschichte*, 36-37.

²⁶Jipp, "Messiah," 269; see also, 267-68. Cf. Bock, *Acts*, 82; John Calvin, *Acts 1-13*, Calvin's New Testament Commentaries 6 (Grand Rapids: Eerdmans, 1995), 40-41; Doble, "Psalms," 116; Tannehill, *Luke-Acts*, 20-21.

²⁷One of the noted literary features in Acts is the numerous speeches Luke incorporates to "convey theological perspectives on reported events and carry the narrative forward." Peterson, *Acts*, 27. In his recent treatment on the speeches in Acts, Soards identifies a total of thirty-six speeches in Acts. Out of the thirty-six, he attributes eight speeches to Peter: (1) Acts 1:16-22, 24b-25, (2) 2:14b-36, 38-39, 40b, (3) 3:12-26, (4) 4:8b-12, 19b-20, (5) 5:29b-32, (6) 10:28b-29, 34b-43, 47, (7) 11:5-17, and (8) 15:7b-11. Marion L. Soards, *The Speeches in Acts: Their Content, Context, and Concerns* (Louisville: Westminster John Knox Press, 1994), 20-22. For Soard's analysis of Acts 1:16-22, see *Ibid.*, 26-31.

²⁸The prepositional phrase περὶ Ἰούδα clarifies that Judas is the primary referent about which the Holy Spirit spoke in the Scripture to which Peter refers. Dupont questions, "Mais de quel passage s'agit-il et qu'y trouve-t-on au sujet de Judas: une prophétie de sa trahison, de sa déchéance, de sa mort ignominieuse, de son remplacement dans la fonction apostolique?" Jacques Dupont. "La destinée de Judas

τὴν γραφήν) and that "the Holy Spirit spoke in advance" (προεἶπεν τὸ πνεῦμα τὸ ἅγιον) indicate that Judas was the subject of OT prophecy. With the prepositional phrase "by the mouth of David," Peter prepares his audience for his Scripture references from the "book of Psalms" in 1:20, which he understands to speak about Judas.²⁹

The next verse, Acts 1:17, begins with the conjunction ὅτι ("for"),³⁰ which means it links back in some way to 1:16. Standing between Peter's general reference to Scripture in Acts 1:16 and his specific identification of that Scripture in 1:20 is the content of 1:18-19. Most commentators agree that these two verses represent a parenthetical remark Luke inserts for the benefit of his readers.³¹ Here, Luke informs the

prophétisée par David," in *Études sur les Actes des Apôtres*, LD 45 (Paris: Éditions du Cerf, 1967), 309. The question, then, is "what did the Scripture foretell 'concerning Judas'?" Peter's subsequent participial phrases help to answer this question. The adjectival participle τοῦ γενομένου ὀδηγοῦ recalls the act of the betrayal, while the substantival participle τοῖς συλλαβοῦσιν Ἰησοῦν recalls Jesus' suffering (i.e. the arrest that ultimately concludes in Jesus' death). If the Scripture referenced in Acts 1:16 refers to both of the Psalms quoted in 1:20 (which this dissertation argues is the case), then imbedded in the reference to Judas's betrayal in 1:16 is the judgment Judas suffered as a result of his wickedness (cf. 1:18-19 which explains the judgment that befell Judas). So, the specifics of περὶ Ἰουδα about which the Scripture predicted includes: (1) Judas's betrayal, (2) Jesus' suffering, (3) Judas's death, (4) the cursing of his field, and (5) his replacement.

²⁹Cf. Max Wilcox, "The Judas-Tradition in Acts 1.15-26," *NTS* 19 (1972-73): 444.

³⁰Exactly how to understand the semantic force of the ὅτι in Acts 1:17 is debated. For a summary of some of the more common views, see Arie W. Zwiep, *Judas and the Choice of Matthias: A Study on Context and Concern of Acts 1:15-26*, WUNT 2. Reihe 187 (Tübingen: Mohr Siebeck, 2004), 140-45. It may be that the ὅτι is explicative in force, simply "indicating how Judas could have served as a guide for those who arrested Jesus." Peterson, *Acts*, 123n85. Along this line, then, Peter explains in Acts 1:17 how Judas was able to betray Jesus, namely, because he was chosen to be one of the twelve apostles and to share a part in their ministry. Or, the explicative force of the conjunction ὅτι may reinforce the idea of Scriptural fulfillment Peter introduces in 1:16. Hanse notes that the verb ἔλαχεν and noun κλῆρον appear together in Acts 1:17. Concerning their significance, he writes, "The two words together express the fact that Judas, like the others, had not grasped the office for himself, but that it has been allotted to him by God through Christ. We are reminded of the calling of the disciples." H. Hanse, "λαγχάνω," in *TDNT*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 4:2.

³¹So e.g., Bruce, *The Acts of the Apostles*, 109; Calvin, *Acts 1-13*, 41; Ernst Haenchen, *The Acts of the Apostles: A Commentary*, trans., B. Noble, G. Shinn, and revised by R. Wilson (Philadelphia: The Westminster Press, 1971), 160-61; Luke T. Johnson, *The Acts of the Apostles*, SP, vol. 5 (Collegeville, MN: Liturgical Press, 1992), 35-36; Longenecker, *Acts*, 263; Polhill, *Acts*, 92; Soards, *The Speeches in Acts*, 28; David J. Williams, *Acts*, NIBC 5 (Grand Rapids: Baker Books, 1990), 31. The translators of the

reader on several points: (1) Judas's wickedness,³² (2) his acquisition of a field with the payment he received,³³ (3) his violent, gruesome death,³⁴ and (4) the naming of the field as the "Field of Blood."³⁵ Clearly, Luke supplies these details to the reader about Judas's death to emphasize God's judgment upon Judas for his misdeed.³⁶ That being the case, these verses actually work in concert with the theme of the fulfillment of Scripture in

ESV, NIV, and NASB all place Acts 1:18-19 in parentheses.

³²In the prepositional phrase ἐκ μισθοῦ τῆς ἀδικίας, the basic meaning of μισθοῦ is "pay/wages/recompense/reward" (BDAG, s.v. "μισθός."), while the term ἀδικίας refers to "wrongdoing/unrighteous /wickedness/injustice" (BDAG, s.v. "ἀδικία."). Since ἀδικίας is in the genitive case, the term may function adjectively (i.e., "with his *wicked* reward;" cf. HCSB), describing the money Judas received for betraying Jesus (cf. Matt 26:14-26; Mark 14:10-11; Luke 22:3-6). Or, ἀδικίας may function as an objective genitive with the sense of "with the reward of his *wickedness*" (cf. ESV, NASB, NIV). Cf. Preuschen, who says that "μισθός τῆς ἀδικίας ist 'Lohn für die Ungerechtigkeit.'" Preuschen, *Die Apostelgeschichte*, 8. The objective sense seems preferable, since it "better fits the actual context. It is not the money that is wicked, but Judas' way of getting and spending it." Johnson, *Acts*, 36.

³³Bruce rightly avers, "In Mt. 27:7 it is the chief priest who bought the potter's field with the money which Judas threw back to them. A harmonistic explanation (favored, e.g., by E. Jacquier) is that, considering the money as legally belonging to Judas, they bought the field in his name." Bruce, *The Acts of the Apostles*, 109. See also, Longenecker, *Acts*, 263.

³⁴According to Luke, Judas's violent death involved his body rupturing and his inward parts spilling out, which was the result of his body either falling or swelling (see BDAG, s.v. "πρηνής," for the possible senses of "falling" or "swelling"). Luke's account seems to be at odds with Matthew's record of Judas's suicidal hanging (cf. Matt 27:5). But, both accounts are reconcilable. As Peterson explains, "Luke's description of the gory end of Judas can be related to the tradition that he hanged himself if we imagine that his fall was the sequel to his hanging in some way, with his body rupturing as a consequence. There is also the possibility that the Greek expression *prēnēs genomenos* in v. 18 means 'swelling up' instead of 'falling headlong', in which case we can imagine his corpse becoming bloated in the heat and bursting open while still hanging." Peterson, *Acts*, 124. Cf. Marshall, *Acts*, 69.

³⁵Two possibilities are commonly suggested for understanding the naming of the field as the "Field of Blood." It is possible that the field was nicknamed as such because the residents knew it had been purchased by the chief priests with "blood-money" (cf. Matt 27:6-8). So e.g., French L. Arrington, *The Acts of the Apostles: An Introduction and Commentary* (Peabody: Hendrickson, 1988), 14; Longenecker, *Acts*, 263. It is also possible that the name was given to the field because the priests bought the very field where Judas died. So e.g., Haenchen, *Acts*, 160-61; Marshall, *Acts*, 69. Perhaps, however, there is a fusing of both understandings. See Joseph A. Alexander, *Commentary on the Acts of the Apostles: Two Volumes in One* (New York: Scribner, Armstrong & Co., 1875; reprint, Minneapolis: Klock & Klock Christian Publishing, 1980), 29.

³⁶Cf. Bock, *Acts*, 83-84; Peterson, *Acts*, 124.

Peter's speech.³⁷ Luke's parenthetical remarks in 1:18-19 help the reader better see that what happened to Judas fulfills God's plan as outlined in Scripture. Thus, these verses prepare the reader for the forthcoming Scripture citations from the Psalms, which predicted Judas's betrayal and judgment.³⁸

Following Luke's parenthetical comments, Peter's speech resumes in Acts 1:20-22. It is in 1:20 where Peter references explicitly the book of Psalms, quoting first from Psalm 69:25 and then from Psalm 109:8. The Psalms verses Peter cites here link back to 1:16, defining the Scripture Peter said had to be fulfilled concerning Judas.³⁹ On the function of the Psalms citations, Dormeyer and Galindo rightly conclude, "Die Schriftzitate fügen den unbegreiflichen Verrat mit seinen Folgen in den Heilsplan Gottes ein."⁴⁰ Having cited these texts, Peter understands that the latter one, Psalm 109:8, calls for action on their part. The δεῖ οὖν beginning Acts 1:21 indicates that Peter understands the imperative in Psalm 109:8 to serve "die funksie van 'n goddelike bevel."⁴¹ Peter,

³⁷Longenecker states: "But Luke wanted to stress the awfulness of Judas's situation in a way that would grip his readers. . . . He did this to emphasize Judas's terrible fate and to highlight its relation to the *divine plan* [emphasis added]. There was, then, a *divine necessity* [emphasis added], Luke is telling us, in all that happened in regard to Judas." Longenecker, *Acts*, 264.

³⁸Alexander, *Acts*, 29.

³⁹Soards rightly explains, "The introductory phrase γέγραπται γὰρ ("for it is written") relates to v. 16, which provides an explanation, as the γὰρ ("for") indicates." Soards, *The Speeches in Acts*, 28. See also, Barclay M. Newman and Eugene A. Nida, *A Handbook on the Acts of the Apostles*, Helps for Translators (New York: United Bible Societies, 1972), 28. The distance between Acts 1:16 and 1:20 raises questions on the connection between these two verses and their "natural flow of thought." Wilcox, "The Judas-Tradition," 444; see also, 442. The γὰρ most logically connects these verses together, however. And, the distance is not as great as it seems. Marshall reminds that "the long gap before the actual quotation is due to the way in which verses 18-19 have been inserted as a parenthesis which does not form part of Peter's speech." Marshall, *Acts*, 69.

⁴⁰Dormeyer and Galindo, *Die Apostelgeschichte*, 38. Dormeyer and Galindo rightly acknowledge the prophetic function of the Psalms quotations in Acts 1:20. But, they wrongly assert, concerning the details of Judas's biography in 1:18-19, that "es ist nicht historisch." Ibid.

⁴¹Steyn, "LXX-Sitate," 132.

therefore, lays out the qualifications for the man who is to replace Judas and fill his vacant position of leadership (1:21-22).

Acts 1:23-25 is a transition to a new movement in the narrative. Peter has ended his speech, and the group now proceeds to name two qualified candidates (1:23). Then, they pray to the Lord for him to identify which of these men he has chosen to take Judas's place of ministry and apostleship (1:24-25). The narrative unit concludes with a third sequence of action in 1:26. To know whom God has chosen, they cast lots.⁴² The lot fell to Matthias, so he was added to the eleven.

The David-Jesus Typology: The Element of Correspondence

In Acts 1:20, Peter applies two OT texts, Psalms 69:25 and 109:8, relaying events of suffering in David's life to demonstrate the biblical rationale for the specific sufferings of Jesus at the hands of Judas. The basis for applying these Psalms verses to Jesus in this way appears to rest upon David typology. To evidence why typology best explains the use of the Psalms quotations in Acts 1:20, this section highlights the key correspondences between David and Jesus in this NT context. Before beginning this analysis, a short overview of these Psalms verses will be provided first to understand how they apply to David in their original settings.

Psalm 69:25 in its OT Context. A general summary of the content and structure of Psalm 69 was provided earlier in the analysis of Psalm 69:4 as it appears in

⁴²On the casting of lots as a way of determining God's will (cf. Prov 16:33), see Peterson, *Acts*, 90.

John 15:25.⁴³ It is not necessary, therefore, to repeat this summary. Only the meaning of Psalm 69:25 in its original context needs further comment. Before examining Psalm 69:25, it is helpful to recall that Psalm 69 is a Psalm of lament containing the לָרוּר superscript, which attributes authorship of the Psalm to David and, thus, instructs the reader to view its content as representing David's experiences.⁴⁴

Psalm 69:25 belongs to the larger unit of 69:22-28, which is the concluding section of David's lament. These verses constitute the imprecations or curses David prays against his enemies.⁴⁵ The words of David in 69:25 represent a poetic case of synonymous parallelism.⁴⁶ In 69:25a, David states תְּהִי־טִירְתָּם נִשְׁמָה ("May their encampment be desolate"). This line essentially calls for the enemies' camp or dwelling-place to be uninhabited.⁴⁷ David continues to advance his thought in 69:25b with the words בְּאֵהָלֵיהֶם אֵל־יְהִי יֵשֵׁב ("may none dwell in their tents"), which means "may they

⁴³For a summary of Ps 69, see pp. 121-23 in chapter 4 above. See also pp. 164-67 in chapter 4, for a summary of Ps 69:21 in John 19:28.

⁴⁴On Psalms of lament, see p. 94n48 in chapter 4 above. On the Davidic authorship sense of לָרוּר in the Psalms superscripts, see p. 91-93 in chapter 4 above.

⁴⁵Concerning imprecatory prayers, Bullock explains, "As the name implies, some of the Psalms contain extremely harsh judgments upon the enemies of the psalmists. The term 'imprecations' means 'curses' and suggests that the psalmists prayed that evil would befall their persecutors." Bullock, *Psalms*, 228; see also 228-38, for a detailed discussion of imprecatory psalms. VanGemeren explains, "Many of the *lament* psalms include an imprecatory prayer," which is the case for Psalm 69. VanGemeren, *Psalms*, 830; cf. 830-32. For an overview of the imprecations David prays against his enemies in Psalm 69:22-28, see e.g., Anderson, *Psalms*, 1:506-08; Ross, *Psalms*, 2:498-99.

⁴⁶On synonymous parallelism, see p. 145n247 in chapter 4 above. The nouns "their encampment" and "their tents" parallel with one another, as do the verbs "may be desolate" and "may none dwell."

⁴⁷The term טִירָה refers to "an encampment protected by a stone wall." *HALOT*, s.v. "טִירָה." Delitzsch describes the word as "a designation of an encamping or dwelling place . . . taken from the circular encampments . . . of the nomads (Gen. xxv. 16). Delitzsch, *Psalms*, 2:284. The root of the niph'al participle נִשְׁמָה means to "be uninhabited," "be deserted," "be desolated." BDB, s.v. "נִשְׁמָה;" *HALOT*, s.v. "נִשְׁמָה."

and their families perish."⁴⁸ So, David seems to be praying divine judgment not just upon their place of living but also their posterity (i.e., "their homes and families").⁴⁹ In sum, David's curse upon his enemies in 69:25 entails a punishment from God that will bring about the desolation of their settlement and the death of them and their families.⁵⁰

Psalm 109:8 in its OT Context. Psalm 109 fits the genre of an individual lament,⁵¹ and לָדָוֹד in the Psalm's heading tells the reader that it is King David who voices this complaint.⁵² As for its structure, Psalm 109 organizes into four basic sections: (1) 109:1-5: David's initial lament, (2) 109:6-20: David's imprecations against his enemies, (3) 109:21-29: David's continued lament, and (4) 109:30-31: David's conclusion of praise.⁵³

David begins his lament with an outcry comprised of both praise and help to God (Psalm 109:1). The next four verses supply the reader with a general idea of the subject of David's affliction. David suffers from the slander of enemies, who attack and

⁴⁸Anderson, *Psalms*, 1:507.

⁴⁹Rogerson and McKay, *Psalms*, 2:99.

⁵⁰Summarizing Ps 69:25, VanGemen writes, "He [the psalmist] prays that the wicked may be homeless, childless, and without a future (v. 25; cf. 109:9-10). In the end they should have no part in the community of God's people on earth nor in the hereafter." VanGemen, *Psalms*, 460.

⁵¹So e.g., Anderson, *Psalms*, 2:758; Belcher, *The Messiah and the Psalms*, 77; VanGemen, *Psalms*, 689; David P. Wright, "Ritual Analogy in Psalm 109," *JBL* 113 (1994): 392. Cf. Leslie C. Allen, *Psalms*, WBC vol. 21 (Waco, TX: Word Books, 1983), 75. On Psalms of lament, see p. 94n48 in chapter 4 above.

⁵²On the Davidic authorship sense of לָדָוֹד in the Psalms superscripts, see pp. 91-93 in chapter 4 above.

⁵³So e.g., Anderson, *Psalms*, 2:758; Belcher, *The Messiah and the Psalms*, 77; Derek Kidner, *Psalms 73-150: A Commentary on Books III-V of the Psalms*, TOTC (Leicester, England: Inter-Varsity, 1975), 388-91; Leupold, *Psalms*, 765-70. Cf. Walter Brueggemann, "Psalm 109: Three Times 'Steadfast Love'," *WW* 5 (1985): 144-46.

accuse him with their wicked, deceitful, lying, and hateful words (109:2-4a). Their malicious speech lacks warrant because David is innocent. In return for his love, his prayers, and his kindness, David's accusers have treated him with evil and hatred (109:4-5). According to Bullock, "His hurt had been compounded by the fact that the perpetrators of evil were his friends."⁵⁴ It seems, then, that "Psalm 109 arises out of a situation of great betrayal where the psalmist is mistreated, deceived, and lied about."⁵⁵

David proceeds in 109:6-20 to pray a number of harsh judgments against his attackers. When speaking of his enemies, this section shifts from the plural subject in 109:2-5 to the singular in 109:6-19 and then back to the plural in 109:20. It is possible the change to the singular represents a Hebrew idiom, so that "'him' and 'he' are a way of saying 'each one of them'."⁵⁶ Another possibility, as favored by Leupold, understands the singular as referring to "one outstanding leader of the opposition against the psalmist, in whom the whole movement centered. He is particularly thought of, the rest are indirectly

⁵⁴Bullock, *Psalms*, 232. Bullock cites both Pss 55:12-14 and 109:4-5 in connection with the statement above. The notion that David's persecutors were *false-friends* stems from the repeat expression תַּחַת אֲהָבָה in 109:4a, 5b. The literal rendering of the phrase is "in return for my love." As Anderson points out, "'Love' ('ah'bhāh) in this expression means 'deep friendship'." Anderson, *Psalms*, 2:760. Note also that the translators of the NIV render the expression in Ps 109:4a, 5b as "In return for my friendship"/"for my friendship." According to Grogan, in Ps 109:4-5 there is "reference to a sin against friendship." Grogan, *Psalms*, 182. Belcher also understands the phrase (i.e., "in return for my love") to denote friendship. Belcher, *The Messiah and the Psalms*, 77-78, 81, 252n56. See also VanGemeren, *Psalms*, 690.

⁵⁵Belcher, *The Messiah and the Psalms*, 78; see also, 77n48, 80-81. Belcher argues that David's friendship and covenant language (cf. Ps 109:4a, 21, 26) suggests that "the one who has betrayed David is a member of the covenant community." Ibid., 80. Cf. Dupont, who avers that the context of a disloyal friend in Ps 109 made for easy application of the Psalm verse to Judas in Acts 1:20. He writes, "En y lisant une malédiction contre un ami déloyal, ils devaient tout naturellement l'appliquer à Judas." Dupont, "L'interprétation des Psaumes," 300.

⁵⁶Kidner, *Psalms 73-150*, 389. The return to the plural in Ps 109:20, according to Kidner, supports this idiomatic understanding of the pervasive singular reference in 109:6-19. In this case, 109:20 is to be understood as "summarizing the passage." Ibid. For others who mention the singular reference may have a "collective" sense, see e.g., Allen, *Psalms*, 72n6a; Anderson, *Psalms*, 2:758-59; Wright, "Ritual Analogy in Psalm 109," 397, 399-400.

included."⁵⁷ Either one of these views is a viable interpretation.⁵⁸ So, regardless of which interpretation one accepts, there resides an inherent collective sense to the use of the singular, so that David is seen to be addressing all of his enemies in 109:6-19.⁵⁹

David wishes the most severe punishments upon his enemy, including the individual (109:6-8, 19), his family (109:9-10, 12-13), and his property (109:11).⁶⁰ These punishments clearly climax in physical condemnation on earth and may possibly entail eternal implications (109:14-15). Within this context of imprecations, the one David desires God to level against his enemy in 109:8 is twofold. First, David prays, "May his days be few" (109:8a). Clearly, the shortening of his enemy's days means "let him die prematurely."⁶¹ Next, David follows up this request with "May another take his office" (109:8b).⁶² Apparently, David's enemy occupied a "place of leadership," as the word "office" denotes.⁶³ One of the judgments David seeks, then, is for his enemy to be

⁵⁷Leupold, *Psalms*, 766-67. So also Anderson, *Psalms*, 2:758; Grogan, *Psalms*, 183.

⁵⁸Cf. Calvin, *Psalms*, 4:274-75; Durham, *Psalms*, 394.

⁵⁹Cf. Wright, "Ritual Analogy in Psalm 109," 397. Ps 109:20 provides reasonable grounds for understanding the sense as a "collective singular." Wright, "Ritual Analogy in Psalm 109," 401. So, in the remaining discussion of Ps 109, David's reference to his "enemy" in the singular will be understood as an address to the entire group.

⁶⁰Cf. VanGemeren, *Psalms*, 691-94.

⁶¹Anderson, *Psalms*, 2:761. Cf. Pss 37:35-38; 55:23; Prov 10:27

⁶²The Hebrew term *שָׁקַדְתוּ* can refer to "things laid up" (see BDB, s.v. "שָׁקַדְתוּ"), thus, denoting material possessions and allowing for a possible sense of Ps 109:8b as found in the RSV translation: "May another seize his goods." Durham, *Psalms*, 394. But, most commentators agree that in 109:8b *שָׁקַדְתוּ* retains the more common meaning of "office" (*HALOT*, s.v. "שָׁקַדְתוּ"). See e.g., Allen, *Psalms*, 73n8a; Anderson, *Psalms*, 2:761; Calvin, *Psalms*, 4:278; Dahood, *Psalms*, 3:102; Delitzsch, *Psalms*, 3:178-79; Kidner, *Psalms 73-150*, 390; Leupold, *Psalms*, 767, 770n8. The sense of "office" seems to be the preferred sense in light of the following considerations: (1) the LXX translates *שָׁקַדְתוּ* with *τὸ ἐπισημοῦ*, (2) David curses his enemy's possessions in a later verse, Ps 109:11, and (3) Peter clearly understands the term to mean "office," as his application of Ps 109:8b to Judas in Acts 1:20-26 evidences.

⁶³VanGemeren, *Psalms*, 691.

removed from his leadership position and for another to replace him.⁶⁴ Calvin summarizes the central thought of 109:8 in the following way:

Now . . . the brevity of human life is here introduced as a mark of God's disapprobation; for when he cuts off the wicked after a violent manner, he thus testifies that they did not deserve to breathe the breath of life. And the same sentiment is inculcated when, denuding them of their honour and dignity, he hurls them from the place of power and authority.⁶⁵

So, the curse in 109:8 entails David's prayer to God to punish his enemy by shortening his life and placing another person in his position of leadership. This curse along with all the others, according to David, should be the "reward" his enemy receives (109:20) because of his wickedness (109:16-19). In 109:21-29, David resumes his lament to the Lord. Having voiced his complaint to the Lord, David closes with public praise to God and confesses confidence that God will act to save him (109:30-31).

Typological Correspondences between David and Jesus. The summaries above show that both Psalms 69:25 and 109:8 recount personal experiences of suffering in David's life with regards to his enemies. Peter applies these two Psalms texts that speak about David's suffering to Jesus in Acts 1:20 to explain his suffering. The way Peter uses these Psalms texts in Acts 1:20 appears to rest upon a David typology. That a typological relationship is in view becomes apparent from the substantive correspondences one sees the texts establish between David and Jesus. The formal parallels between David and Jesus in Acts 1:20 center on the following: (1) the royalty

⁶⁴Considering the poetic parallelism of Ps 109:8, the request in 109:8b reinforces the initial request in 109:8a while adding some additional thought. Put simply, the office of his enemy will be open for replacement because of his untimely death. So, imbedded in David's plea for his enemy to be replaced in his place of leadership is David's desire for him to experience premature death.

⁶⁵Calvin, *Psalms*, 4:277-78.

status of the sufferer, (2) the persecution/betrayal by an enemy, and (3) the judgments upon the enemy's property, life, and office.

First, both Psalms quotations in Acts 1:20 align David and Jesus together in their status as regal sufferers. That David as the suffering king is in view in Peter's speech stems from two factors. First, David naturally comes into focus based on the לָדָוֹד headings to both Psalms 69 and 109, which tells the reader that David is both the author and subject of these Psalms. Furthermore, Peter explicitly introduces David into the interpretive context of these Psalms quotations, when he states in Acts 1:16 that the Holy Spirit spoke them διὰ στόματος Δαυὶδ. Since it is the person of King David lamenting to God about his enemies in these two Psalms verses, the notions of his kingship and suffering combine to depict a portrait of a suffering king.⁶⁶

One finds that a similar kingly suffering motif characterizes Jesus in Peter's speech as well. Concerning the aspect of Jesus' suffering, the references to Judas' betrayal and the arrest of Jesus that results from it in Acts 1:16 clearly recalls the specific events that ultimately end in Jesus' death.⁶⁷ So, these Psalms verses clearly place Jesus in David's place as the suffering one, based on how they compare Judas with David's enemies and reveal his role as Jesus' persecutor. As for the royalty status of Jesus, the immediate context of Acts 1:16-20 contains certain textual features that support

⁶⁶On the king as the subject of Psalms of lament, see pp. 96-98 in chapter 4 above.

⁶⁷Even so, one might question how these Psalms quotations speak of Jesus' specific sufferings? The answer seems to be that, since Judas suffers the curses of David's enemies (see discussion below), these Scriptural judgments indicate that Judas's betrayal of Jesus and his consequent suffering were foreseen in these Psalms verses. For God to punish Judas with the curses of David's enemies proves that Judas was an enemy of Jesus, guilty of persecuting him.

understanding the Psalms quotations in 1:20 as pointing to Jesus as a *kingly* sufferer.⁶⁸ Peter's language in Acts 1:16 (ἴδαι πληρωθῆναι τὴν γραφὴν) connects back to Jesus' similar words in Luke 24:44 (δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα).⁶⁹ Thus, Peter is seen as one following Jesus' teachings to interpret the Psalms as bearing witness to the sufferings of Jesus, the Davidic Messiah (cf. Luke 24:44-47). Also, Peter's explicit reference to David in Acts 1:16 shows that Peter is comparing David and Jesus in his use of the Psalms quotations, which naturally evokes the royal status common to both.⁷⁰ Lastly, "substructurally, Acts 1:15-20 extends Luke's Passion Narrative."⁷¹ This narrative relationship means that the stress Luke lays upon Jesus as Israel's suffering King in the passion narrative of his Gospel also extends to Peter's speech in Acts 1.⁷²

⁶⁸Cf. Jipp, "Messiah," 266-69.

⁶⁹Tannehill, *Luke-Acts*, 2:20. See also, Jipp, "Messiah," 266-67.

⁷⁰On the mention of David in connection to these Psalms quotations in Acts 1, Jipp writes, "One is thereby given a hint as to how the early Christians read the psalms, namely, as *royal* [emphasis added] texts that foreshadow the life and experiences of David's *royal* son [emphasis added]." Jipp, "Messiah," 267.

⁷¹Doble, "Psalms," 116; see also 89n10. Doble sees Acts 1:15-20 as extending Luke's Passion Narrative "because not only is Judas the guide for Jesus' captors, but Psalm 68 is a traditional element in the Passion story." *Ibid.*, 116. For other various narrative connections between Luke 24 and Acts 1, see Tannehill, *Luke-Acts*, 1:277-301.

⁷²Luke draws explicit attention to the theme of the kingship of Jesus throughout his Gospel: Jesus' birth (Luke 1:31-33; 2:4-7), his entry into Jerusalem (Luke 19:28-40), his trial before Pilate (23:1-7), and his crucifixion (23:33-43). For a discussion on the various ways Luke presents the regal status of Jesus his Gospel, see Darrell L. Bock, "Luke, Gospel of," in *DJG*, ed. Joel B. Green and Scot McKnight (Downers Grove: InterVarsity 1992), 503-04; Bock, *Luke and Acts*, 141-43, 149-59, 166-69, 177-98, 415. Green points out that it is especially in Luke's passion narrative, where Luke clearly underscores Jesus' status as Israel's King. Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: Eerdmans, 1997), 818-19, who cites Brawley for support. See also, 682-88; 817-23. See also Jipp, "Messiah," 259-60. According to Jipp, Luke's use of the Psalms of David to explain Jesus' suffering in his Gospel present Jesus as a royal sufferer. Jipp, "Messiah," 259-60. It is in the Psalms of David where "the paradoxical combination of kingship and righteous suffering" present David not simply as the "righteous sufferer" but as the "righteous suffering *king* [emphasis original]." *Ibid.*, 259. Consequently, when Luke applies the Psalms of David to Jesus in his Gospel to explain Jesus' passion, he depicts both notions of suffering and kingship in relation to Jesus. *Ibid.*, 259.

The quotations of Psalms 69:25 and 109:8 in Acts 1:20, therefore, connect David and Jesus in terms of kingship and suffering, depicting both as suffering kings. While they parallel in this status, their correspondence is not exactly the same. Put simply, Jesus is superior to David in his kingship, as Peter's address of Jesus as "the Lord Jesus" in Acts 1:21 indicates.⁷³ This Christological title "Lord" in Luke-Acts signifies both Jesus' divinity and authority,⁷⁴ which identifies him as the greater suffering King.

Psalms 69:25 and 109:8 highlight a second correspondence between David and Jesus in Acts 1:20. In both their OT and NT contexts, the situations of suffering involve some form of enemy persecution: multiple enemies in David's case and a single enemy in Jesus' case.⁷⁵ In Psalm 69:25, David directs his curse against his adversaries (69:19), those who hate him without just cause (69:4a) and persecute him in various ways (69:4b, 16-21, 26, 29). In Psalm 109:8, a similar type of suffering afflicts David. He is again

⁷³On Jesus as "Lord," cf. Luke 1:43; 20:41-44; 24:34; Acts 1:6, 21; 2:36; 4:33; 7:59; 8:16; 9:17, 35, 42; 11:17, 20; 15:11, 26; 16:31; 19:5, 13, 17; 20:21, 24, 35; 21:13; 28:31

⁷⁴On the full thrust of the Christological title "Lord" in Luke-Acts, see Bock, *Luke and Acts*, 155-56; 166-76; 185, 197-98.

⁷⁵One notices in the original context of Ps 69:25 that David's prayer in both the MT and LXX contains the possessive pronoun "their" (αὐτῶν), denoting a plurality of enemies. But, when Peter quotes the Psalm verse he employs the singular "his" (αὐτοῦ), so that the verse speaks of a single enemy. What justifies Peter's change of Ps 69:25 from the plural in its OT context to the singular in its NT use? Clearly, Peter uses the singular pronoun in order to appropriate the Psalm verse specifically to the individual enemy of Jesus, namely, Judas (Acts 1:16). There appears to be a theological rationale behind the change. Put simply, the typological relationship Peter understands David and Jesus to share means that the *enemies* of David in Ps 69:25 can legitimately foreshadow the *enemy* of Jesus. Cf. Marshall, *Acts*, 67-68; Peterson, *Acts*, 125. It is important to remember that Peter claims that Ps 69:25 finds its "fulfillment" in Judas. By the notion of fulfillment, Peter shows, first, that the Holy Spirit (Acts 1:16) intended for David's original description of his enemies in this verse ultimately to apply to Judas. Thus, Peter personalizes the text to Judas with the singular "his." Furthermore, Peter emphasizes by the use of the singular "his" that the "fulfillment" actually signals a climax or escalation in the typology in connection to Jesus (on "escalation" in typology, see pp. 32-33 in chapter 2 above). That is, Peter reveals that there is a real progress from David's original situation of suffering to Jesus' experience of suffering. In the end, the singular draws attention to the unique status of Judas among the wicked. The thought seems to be that Judas stands in as the supreme representative of all of David's wicked enemies. Cf. Calvin, *Acts 1-13*, 42. The same understanding also applies to Ps 109:8, where David's singular reference to his enemy most likely bears a

seen praying judgment upon his wicked enemies, who wrongly attack and accuse him (109:1-5, 16-20, 28-29). Interestingly, there seems to be a possible indication in Psalm 109:4-5 that this persecution is all the worse because it really amounts to betrayal, being carried out by men David considered his friends.⁷⁶

In the context of Acts 1:16ff, Jesus compares to David in that he too experiences persecution from an enemy, namely, Judas. Judas's treachery is not so much explicit in the Psalms quotations of Acts 1:20 as it is implicit. That is, the fact that Judas reaps the consequences of the curses of Psalms 69:25 and 109:8 proves his status as an enemy, one guilty of persecuting Jesus.⁷⁷ Even though Judas's evil deed is implicit in the Psalms verses, Peter delineates for his audience Judas's specific crime against Jesus in Acts 1:16. He describes for them Judas's betrayal (i.e., "who became a guide") that sets in motion the events ending in Jesus' death (i.e., "to those who arrested Jesus").⁷⁸ By means of the Psalms quotations, therefore, Peter shows that the persecution/betrayal of David's enemies against him parallels with the betrayal of Judas against Jesus. Both David and Jesus are kingly figures, and they both experience suffering brought on by their enemies. The typological pattern, however, reaches a climax in Jesus. This climactic progression is seen in the facts that (1) Judas, as the fulfillment of David's

collective sense for all his enemies. See pp. 195-96 above in this chapter.

⁷⁶On this, see p. 195 above in this chapter.

⁷⁷If, however, David's enemies in the context of Ps 109 were false-friends who betrayed him, then it would seem logical that Peter would be connecting the betrayal of David's enemies with the betrayal of Judas in his quotation of Ps 109:8 in Acts 1:20.

⁷⁸Luke also recalls for the reader Judas's betrayal, when he describes it as "wickedness" in his parenthetical note in Acts 1:18.

enemies, stands as the chief representative of the wicked⁷⁹ and (2) that the treachery of Judas results in Jesus' death. Consequently, the reader sees that Jesus' suffering goes beyond that of David's.

The third point linking David's and Jesus' situations is the curses common to both David's enemies and to Judas. One finds that the ways in which David desires God to punish his enemies for their evil serves as the model for how God actually punishes Judas for his treachery. There are three correspondences along these lines. First, David curses his enemies' camp, requesting that their property become desolate and uninhabited in Psalm 69:25a.⁸⁰ Peter, applying this text to Judas in Acts 1:20, phrases it as γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος.⁸¹ Luke's parenthetical comments in Acts 1:18-19 alert the reader to the literal fulfillment of this judgment for Judas, when he relates that Judas's "field" became known as the "Field of Blood."⁸² This fulfills the curse of Psalm 69:25a because "der Blutacker bleibt unbewohnbar für die Lebenden."⁸³ Consequently, the

⁷⁹On this, see p. 200n75 above in this chapter.

⁸⁰See pp. 193-94 above in this chapter, for a discussion of this verse.

⁸¹On the change to the singular "his" to personalize Ps 69:25 to Judas, see p. 200n75 above in this chapter. The term ἡ ἔπαυλις refers to "property that serves as a dwelling place whether personally owned or by contract, to a farm, homestead, residence." BDAG, s.v. "ἔπαυλις." This is the same term the LXX uses to translate the Hebrew פֶּתַח (see p. 184 above in this chapter). The adjective ἔρημος, when modifying a place, means "isolated/unfrequented/abandoned/empty/desolate." BDAG, s.v. "ἔρημος."

⁸²The term χωρίον in Acts 1:18 refers to a "place/piece of land/field." BDAG, s.v. "χωρίον." As explained in the literary analysis above (see 190n33 above in this chapter), the chief priests apparently bought a field in Judas's name with his betrayal money (cf. Matt 27:3-8), thus, associating legal ownership of the field to Judas. Since the term ἡ ἔπαυλις in Acts 1:20 refers to a "dwelling place," the chief priests may have bought a piece of land that had a building on it. Cf. Johnson, *Acts*, 36. The reader learns that Judas's property was indeed cursed, since it was publicly known as "The Field of Blood" (Acts 1:19; for an explanation of the name "Field of Blood," see 190n35 above in this chapter). Cf. William J. Larkin, Jr., *Acts*, IVPNTCS (Downers Grove: InterVarsity, 1995), 45-46. Cf. Matthew 27:7, where Matthew explains that field the chief priests purchased became a burial ground for strangers.

⁸³Dormeyer and Galindo, *Die Apostelgeschichte*, 38.

punishment David requested for his enemies falls upon Judas: the piece of land associated with him became an empty, desolate ground upon which no one lived.⁸⁴

Second, David curses not only his enemies' habitation but also their very lives. He prays that they and their families might perish (Pss 69:25b; 109:8b). The quotation of these two verses in Acts 1:20 points to this grave fate as the punishment Judas was to suffer.⁸⁵ That Judas experienced this punishment in reality is verified in Acts 1:18, where Luke depicts Judas's gruesome death.⁸⁶ Thus, the loss of physical life David originally described about his enemies comes true in the death of Judas.⁸⁷

The final imprecation David directs against his enemy is for someone to replace him in his office (Ps 109:8). Peter renders Psalm 109:8 in Acts 1:20 as τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. The term τὴν ἐπισκοπὴν refers to a "position of responsibility" and, thus, points to Judas's position as an apostle.⁸⁸ The correspondences are clear enough. As David's persecutor was one in a leadership position, so the

⁸⁴Cf. Marshall, *Acts*, 70.

⁸⁵Peter's citation of Ps 69:25b reads καὶ αἱ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ ("And let no one dwell in it"). The modification from the MT and LXX's reading of "in their tents" to Luke's reading of "in it" is just a "simplified rendering of the passage." Bock, *Acts*, 86. To ask that no one dwell in Judas's property is a way of requesting his death. Also, it is important to realize that the curse of Ps 109:8 ("Let another take his office") implies the loss of physical life as well. Contra Weiser, who states that "das Zitat selbst hat nichts mit dem Tod des Judas zu tun." Alfons Weiser, *Die Apostelgeschichte: Kapitel 1-12*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 5.1 (Gütersloh: Mohn, 1981). This interpretation, however, ignores the Hebrew parallelism of the Ps 109:8a-b. For Judas to be replaced in his office (Ps 109:8b) is first of all a request for his death, which Psalm 109:8a makes clear ("Let his days be few"). See pp. 196-97 in this chapter.

⁸⁶See p. 190n34 above in this chapter, for a discussion of Judas's death.

⁸⁷Also, it is to be noted from Acts 1:25 that Judas went to his own "place," which "in this case the term most likely refers to a place of punishment after death." B. J. Oropeza, "Judas' Death and Final Destiny in the Gospels and Earliest Christian Writings," *Neotestamentica* 44.2 (2010): 352-53. So, Judas's judgment is far greater than just physical death, seeing that it also includes eternal death.

⁸⁸BDAG, s.v. "ἐπισκοπή." Τὴν ἐπισκοπὴν accurately translates the meaning of the Hebrew word מְקוֹמֵהוּ ("office") in Ps 109:8 and is also the same word the LXX uses in its translation.

persecutor of Jesus occupies a prominent office, namely, an apostleship. Furthermore, as David prayed for his persecutor to be replaced in his office, so God replaces Judas and chooses Matthias as his successor to occupy his ministry and apostleship (Acts 1:21-26).⁸⁹ In sum, one of the obvious points of contact in the David-Jesus typology of Acts 1:20 is the parallel judgments between David's persecutors and Jesus' persecutor. Put simply, Judas experiences the judgments David described for his own enemies in Psalms 69:25 and 109:8, which evidences that David's curses in these instances were viewed by Peter as a pattern for what Judas was to suffer.

In sum, Acts 1:20 in its quotation of Psalms 69:25 and 109:8 reflects a David typology in the way Peter applies the texts to Jesus. In terms of David typology, this means that Peter understands these Psalms verses that originally describe events about David's persecution from his enemies to provide an outline for Judas's persecution of Jesus. So, Jesus identifies with David as Israel's suffering king, whose suffering takes the form of enemy persecution. Furthermore, Jesus' enemy, Judas, parallels with David's enemies in that he experiences the curses David prayed God would execute upon his persecutors. In that the immediate context presents Jesus' kingly suffering at the hands of Judas as greater than David's suffering at the hands of his enemies, the typology is properly understood as reaching its goal in connection to Jesus.

The David-Jesus Typology: The Element of Prophecy

That David typology undergirds Peter's application of Psalms 69:25 and 109:8

⁸⁹On the nature of the punishment David prays in Ps 109:8 as it relates to Judas in Acts 1:20, Calvin argues: "Indeed this [i.e., replacement by a successor] increases the gravity of the punishment, that the office which was taken from the man who was unworthy is given to another. . . . So after wishing that the wicked man may be deprived of his life, he adds that he should be robbed of his honour; not only so, but that another should succeed, thereby doubling the punishment . . ." Calvin, *Acts 1-13*, 43.

to Jesus' suffering by Judas in Acts 1:20 is clear from the points of contact the texts establish between David's and Jesus' similar experiences of suffering. What also seems to be clear is that Peter ascribes a prophetic force to the David typology. The textual evidence that supports this kind of prophetic understanding of the David typology includes (1) the use of δεῖ, (2) the use of fulfillment language, and (3) the use of προεἶπεν . . . περὶ Ἰούδα.

The Use of Δεῖ. In Acts 1:15-26, Peter twice uses the verb δεῖ: the imperfect ἔδει in Acts 1:16 and the present δεῖ in 1:21. The use of this verb is important because it casts the David typology established by Psalms 69:25 and 109:8 into a prophetic light. Δεῖ carries the basic meaning of "to be under necessity of happening" and typically translates as "it is necessary/one must/has to."⁹⁰ In many of its NT occurrences, particularly in Luke's writings, that which is "necessary" is theological in nature and actually reveals God's will or plans.⁹¹ Cosgrove's study of δεῖ in Luke-Acts points out that Luke often uses the term in conjunction with Scripture to emphasize its prophetic nature.⁹² Cosgrove writes, "Δεῖ is therefore a typical Lukan vehicle for describing the necessity that God's plan, as expressed in Scripture, be fulfilled."⁹³ According to Bock,

⁹⁰BDAG, s.v. "δεῖ."

⁹¹Grundmann, "δεῖ," 2:21-25.

⁹²Cosgrove, "The Divine ΔΕΙ in Luke-Acts," 173-74. He adds, "Furthermore, a number of other texts fall within the purview of these Scripturally-grounded 'musts' according to content. Specifically, there are eleven references to the necessity of Jesus' passion in Luke-Acts. Four of these are explicitly linked to Scripture prophecy, with the result that the set of passion musts as a whole is Scripturally grounded." Ibid. 174. Cf. Lk 9:22; 13:33; 17:25; 22:37; 24:7; 24:26; 24:44, 46; Acts 1:16, 21; 17:3; 26:22-23.

⁹³Ibid., 174.

by means of δεῖ Luke "underscores divine design," particularly in regard to the necessity of Jesus' sufferings in relation to OT Scripture.⁹⁴ Importantly, then, the stress that δεῖ places upon something being "necessary" in connection to OT Scripture underlines an inherent predictive quality those texts possess, as they are ultimately being shown to express the fulfillment of God's predetermined plan.⁹⁵ On Luke's use of δεῖ to identify Scripture prophecy, Cosgrove summarizes:

There term δεῖ is not a *terminus technicus* in Luke-Acts but carries a wide range of meaning. There is, however, within this circle of broad usage a motif of the divine "must" that is crucially important to Luke. . . . First, this divine δεῖ points back to God's ancient plan (the Βουλή τοῦ Θεοῦ) and so grounds the kerygmatic history in divine sanction. That plan is expressed fundamentally in Old Testament prophecy, hence the δεῖ of Scripture proof.⁹⁶

When Peter uses δεῖ in Acts 1:16 and 21, he does so in the context of referencing Scripture.⁹⁷ Looking first at 1:16, Peter uses the imperfect tense in the initial clause of his speech: ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ("Brothers, the Scripture had to be fulfilled . . ."). Syntactically, the infinitive phrase πληρωθῆναι τὴν γραφὴν serves as the subject of the verb ἔδει (lit. "To fulfill the Scripture was necessary").⁹⁸ In that ἔδει communicates that the fulfillment of the Scripture had to occur

⁹⁴Bock, *Luke and Acts*, 140.

⁹⁵Cf. Haenchen, who explains: "In Luke δεῖ implies that God wills something and that it therefore must happen. Such instances of the divine will can be recognized from the fact that they are prophetically expressed by the Spirit in holy scripture." Haenchen, *Acts*, 159n8.

⁹⁶Cosgrove, "The Divine ΔΕΙ in Luke-Acts," 189. See also Johnson, *Acts*, 35; Peterson, *Acts*, 122-23, 122n84; Polhill, *Acts*, 91.

⁹⁷Peter's use of the divine δεῖ in Acts 1:16, 21 recalls Jesus' use of the same term in Luke 24:44, where he refers to the scriptural necessity of his sufferings. So Tannehill, *Luke-Acts*, 2:20.

⁹⁸Impersonal verbs such as δεῖ commonly have an infinitive or infinitive phrase as their subject. See Moule, *Idiom Book*, 27; Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., Biblical Languages: Greek, 2 (London: Sheffield Academic Press, 1999), 77-78; 195. While the infinitive phrase

(i.e., divine necessity), this verb inherently indicates a prophetic view of the Scripture of which Peter is speaking. Of importance, then, is identifying the specific prophetic Scripture Peter has in mind.⁹⁹ The subsequent relative clause ἣν προεἶπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ modifies τὴν γραφὴν, attributing it to David. Quite clearly, the reference to David looks forward to the reference to ἐν βίβλῳ ψαλμῶν in 1:20,¹⁰⁰ which identifies the source of his forthcoming quotations. Furthermore, Acts 1:20 begins with the introductory phrase γέγραπται γὰρ. This explanatory γὰρ connects back to 1:16,

acts as the true subject in the clause, the accusative τὴν γραφὴν stands as the direct object of πληρωθῆναι.

⁹⁹Some debate exists as to what passage(s) τὴν γραφὴν in Acts 1:16 refers exactly. Dupont observes this issue and identifies four possibilities. He writes, "Il fait appel à une Écriture inspirée; aux psaumes, puisque c'est une prédiction de David. Mais de quel passage s'agit-il . . . En pratique, le problème est celui de l'identification du texte psalmique auquel Pierre se réfère. La suite du discours fournit, au v. 20, deux citations empruntées au Livre des Psaumes; la première (Ps 69,26) . . . , la seconde (Ps 109,8) . . . La question se pose de savoir si «l'Écriture» du v. 16 vise la première de ces citations, ou la seconde, ou les deux prises ensemble, ou bien encore une autre Écriture. Ces quatre hypothèses ont chacune leurs partisans." Dupont, "La destinée de Judas," 309. Of these four possibilities he discusses, contemporary NT scholarship consistently argues for either the first or third option identified by Dupont. See Miura, *David in Luke-Acts*, 155n71. Accordingly, τὴν γραφὴν in Acts 1:16 refers only to Ps 69:25 in Acts 1:20a (see e.g., Dupont, "La destinée de Judas," 315-19; Johnson, *Acts*, 35; Pesch, *Die Apostelgeschichte*, 87; Polhill, *Acts*, 91) or to both Pss 69:25 and 109:8 in Acts 1:20a-b (see e.g. Alexander, *Acts*, 24; Marshall, "Acts," 529; Miura, *David in Luke-Acts*, 155; Williams, *Acts*, 32). The latter option seems preferable based on the fact that both Psalms quotations, as shown in the typology section above, establish overlapping correspondences between David's and Jesus' situations to show the Scriptural basis of Judas's betrayal and Jesus' suffering and death. Those who disagree with this option usually raise two objections. First, it is argued that the singular τὴν γραφὴν indicates a single passage is in view, and, thus, refers only to the first Psalm quotation in Acts 1:20a. This objection, however, ignores that the singular γραφή can bear a collective sense (cf. BDAG, s.v. "γραφή.") and may refer to more than a single passage (cf. e.g., Mk 12:10; Lk 4:21). See Alexander, *Acts*, 24. Second, others (see e.g., Polhill, *Acts*, 91) contend that since Peter uses the imperfect ἔδει ("it was necessary") in Acts 1:16, the past tense must connect to Ps 69:25 because it is the only quotation that has already been fulfilled. Furthermore, since Ps 109:8 justifies the replacement of Judas and remains unfulfilled at this point in the narrative, this explains why Peter uses the present tense δεῖ ("it is necessary") in Acts 1:21 to stress the prophetic necessity for selecting Judas's successor. While this argument has its strengths, it ignores an important point. Specifically, it is possible for Peter to use ἔδει in Acts 1:16 to indicate that both Psalms texts have already been fulfilled in a sense, when one understands that Peter could have still considered Ps 109:8 to possess one element of typological correspondence that remained unfulfilled. Cf. Novick, who argues that ἔδει in this instance could mean "that some element of the cited Scripture was fulfilled," while implying another element awaits fulfillment. Tzvi Novick, "Succeeding Judas: Exegesis in Acts 1:15-26," *JBL* 129 (2010): 799.

¹⁰⁰Alexander, *Acts*, 24, 29; Wilcox, "The Judas-Tradition," 444. See also p. 189 above in this chapter.

clarifying that the quotations of Psalms 69:25 and 109:8 are the specific Scriptures spoken through David that had to be fulfilled concerning Judas.¹⁰¹ Since Psalms 69:25 and 109:8 are the proper referent of "the Scripture" in Acts 1:16, ἔδει informs the reader that these Psalms texts in some way predicted future NT events related to Christ.¹⁰² And, since Psalms 69:25 and 109:8 were originally texts that described events in David's life, the way they are prophetic is typologically. That is, the OT texts relaying experiences of suffering in David's life at the hands of his enemies constitute a prophetic foreshadowing of what Jesus had to suffer by Judas and also the judgements Judas would incur.

As for the present tense δεῖ ("it is necessary") that Peter uses in Acts 1:21, the inferential οὖν beginning the verse shows the contents of 1:21 ff connects back to Psalm 109:8 in 1:20.¹⁰³ This statement of necessity underscores that Peter understands Psalm 109:8 "points to another person assuming his [Judas's] place of leadership."¹⁰⁴ Peter's use

¹⁰¹See p. 191n39 above in this chapter.

¹⁰²The imperfect tense of ἔδει places the fulfillment of the Scripture in Acts 1:16 in past time. Cf. Newman and Nida, *Acts*, 25. An important question, then, is "what does Peter understand as having already been fulfilled "concerning Judas" with regards to Pss 69:25 and 109:8?" The answer to this question must consider carefully how the Psalms quotations contribute to the typological correspondences discussed in the typology section above. In that section, it was shown that both Psalms quotations converge to provide a Scriptural basis for (1) Jesus' sufferings, (2) Judas's role as Jesus' persecutor, which implies his betrayal, and (3) the curses upon Judas's property and life. Since Ps 109:8 speaks of both Judas's death and his replacement with a successor, the latter typological element remains to be fulfilled. So, some elements of Ps 109:8 have been fulfilled, while one element (i.e., appointing Judas's successor) still awaits fulfillment. This understanding of Ps 109:8 explains how Peter can speak of both its past fulfillment (i.e., ἔδει) in Acts 1:16 and also its need for present fulfillment (i.e., δεῖ) in 1:21.

¹⁰³Cf. Haenchen, *Acts*, 161.

¹⁰⁴Polhill, *Acts*, 91. Essentially, Peter understands Ps 109:8 to be a typological prophecy that Judas must be replaced. So, he leads the group to fulfill this prophetic mandate to find the one God has chosen (Acts 1:24) to occupy Judas's place. One notices that Peter's quotation of Ps 109:8 contains the imperative λαβέτω ("let another take"), while the LXX uses the optative form of the verb ("may another take") and the MT uses the jussive רַחֵם רַחֵם ("let another take"). If Luke drew his translation from the LXX, Steyn explains the change and its implications as follows: "'n Uitstaande kenmerk hier is die verandering van die optatief na die imperatief. Dit verbind nie net die gesiteerde teks met die voorafgaande een nie, maar vervul ook die funksie van 'n goddelike bevel.'" Steyn, "LXX-Sitate," 132. On the other hand,

of δεῖ, then, highlights that Psalm 109:8 possesses a predictive element not yet fulfilled.¹⁰⁵ By acting to replace Judas with a successor on Scriptural grounds, the δεῖ in 1:21 provides an example where "prophecy functions as a divine mandate in Luke-Acts."¹⁰⁶ The fact that Psalm 109:8 originally records David's request for God to replace his enemy in his position of leadership means that the prophecy assumes the form of a text describing an event. Peter's use of δεῖ, therefore, indicates a prophetic view of the typology. Psalm 109:8 predicted God's plan for Judas's apostleship to be filled by another. Put simply, the prediction is typological, meaning that the curse against David's enemy provided a predictive outline for the judgment God intended Judas, Jesus' enemy, to experience as a consequence of his defection.

Fulfillment (i.e., πληρώω) Language. Peter's language of fulfillment in Acts 1:16 also indicates that the David typology is predictive in nature.¹⁰⁷ When Peter appeals to fulfillment language in Acts 1:16, he employs the infinitive πληρωθῆναι ("to fulfill").¹⁰⁸ Technically, πληρωθῆναι τὴν γραφὴν is an infinitive phrase of which the

the change to the imperative may simply represent Luke's way of laying stress upon Peter's clear understanding of the prophetic nature of the text, whether based off of the MT or the LXX.

¹⁰⁵On this, see the discussion of ἔδει and δεῖ on p. 207n99 above in this chapter.

¹⁰⁶Cosgrove, "The Divine ΔΕΙ in Luke-Acts," 174. Cf. Sanders, who contends that Luke interprets God's expression of "the divine will" from Scripture to be "prophetic." Jack T. Sanders, "The Prophetic Use of the Scriptures in Luke-Acts," in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring, SPHS (Atlanta: Scholars Press, 1987), 193.

¹⁰⁷On "fulfillment" language in typology, see pp. 57-64 in chapter 3 above. Also see the analysis of the Psalms quotations in John in chapter 4 above.

¹⁰⁸For Luke's use of πληρώω in connection to the fulfillment of OT Scripture, cf. Luke 4:21; 24:44; Acts 1:16; 3:18; 13:27, 33 (here ἐκπληρώω). Cf. also Luke 18:31; 22:37; Acts 13:29, where Luke expresses fulfillment with the interchangeable term τελέω. Cf. Mogens Müller, "The Reception of the Old Testament in Matthew and Luke-Acts: From Interpretation to Proof from Scripture," *NovT* 43 (2001): 323.

accusative τὴν γραφὴν is the direct object of πληρωθῆναι. This tells the reader that "the Scripture" receives the verbal notion inherent in the infinitive, identifying the Scripture as what must be fulfilled. Recalling that "the Scripture" refers to Psalms 69:25 and 109:8 cited in Acts 1:20, Peter is actually saying that these Psalms verses had to reach their ultimate goals concerning Judas's actions against Jesus. In terms of the David-Jesus typology, Peter is showing Jesus' suffering at the hands of Judas to be the climactic goal to which David's suffering by his enemies was pointing. In other words, the fulfillment language shows that God was using these Psalms texts about events in David's life to give advance notice of the similar but greater events of suffering Jesus must experience.¹⁰⁹ A predictive thrust, therefore, characterizes the typological relationship between David and Jesus.

The Use of Προεἶπεν . . . περὶ Ἰούδα. One of the clearest indicators that Peter conceived of the typology as fundamentally prophetic rests on his use of the verb προεἶπεν in Acts 1:16. Προεἶπεν is the aorist form of προλέγω, which in several NT contexts means "to say someth[ing] in advance of an event, tell beforehand/in advance."¹¹⁰ To say something in advance or beforehand in these passages means "to predict," and, thus, denotes a prediction.¹¹¹ The use of προεἶπεν in Acts 1:16, according

¹⁰⁹Note that πληρωθῆναι is in the passive voice. Here, this use of the passive voice is known as a divine passive, which identifies God as the agent acting to bring about the Scripture's fulfillment. So, it is correct to say that God brought Ps 69:25 and 109:8 to their fulfillments or goals.

¹¹⁰BDAG, s.v. "προλέγω." A second definition BDAG supplies is "to say/express someth[ing] at a point of time that is prior to another point of time, state beforehand/earlier." Ibid. On this latter sense, cf. 2 Cor 7:3; 13:2 [twice]; Gal 1:9; 5:21 [twice]; 1 Thes 3:4; 4:6; Heb 4:7. Of the fifteen occurrences of προλέγω in the NT, several instances of what is said in advance clearly refers to a prediction (cf. Matt 24:25; Mark 13:23; Acts 1:16; Rom 9:29; 2 Pet 3:2; Jude 1:17).

¹¹¹Cf. Thayer's, s.v. "προλέγω," where the definition "to predict" is supplied.

to Amsler, points to the prophetic quality of Scripture in Acts. He states, "Or ce qui caractérise le témoignage de l'Écriture par rapport à celui des apôtres, c'est qu'il a été *prononcé à l'avance* (emphasis original)."¹¹²

Προεἶπεν appears in the relative clause ἣν προεἶπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν ("which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus"). This relative clause modifies τὴν γραφὴν and functions adjectively in that it explains something further about the Psalms texts Peter has in mind. First, the nominative τὸ πνεῦμα τὸ ἅγιον functions as the subject of the verb προεἶπεν. Importantly, then, the Holy Spirit stands out as the ultimate author of these Psalms texts and is seen as the one foretelling or predicting something in advance through them.¹¹³ David, as the prepositional phrase διὰ στόματος Δαυὶδ indicates, was the means or instrument the Spirit used to make his prophecy.¹¹⁴ The prepositional phrase περὶ Ἰούδα modifies προεἶπεν, informing the reader on what the specific subject matter of the Holy Spirit's prophecy concerned.¹¹⁵ Namely, the prophecy was about Judas's betrayal and

¹¹²Amsler, *L'Ancien Testament Dans L'Église*, 66. Along with Acts 1:16, Amsler also cites Acts 3:18 in its use of προκατήγγειλεν and Acts 7:52 in its use of προκαταγγέλλαντας. Ibid. See also Müller, "Reception of the Old Testament," 324.

¹¹³Bruce rightly sees this reference to the Holy Spirit as an express indication of the inspiration of OT Scripture. Bruce, *The Acts of the Apostles*, 108-09. See also, Peter Stuhlmacher, *Vom Verstehen des Neuen Testament: Eine Hermeneutik*, 2nd ed., GNT 6 (Göttingen: Vandenhoeck & Ruprecht, 1986), 53.

¹¹⁴The prepositional phrase διὰ στόματος Δαυὶδ modifies προεἶπεν, indicating that David was the means or instrument used to accomplish the verbal action. Cf. Moule, *Idiom Book*, 56-57. Cf. Luke 1:70; Acts 3:18, 21; 4:25; 15:7, where Luke uses "mouth" with a similar instrumental sense.

¹¹⁵Alexander, *Acts*, 24-25.

Jesus' suffering and death that resulted from it.¹¹⁶

On the basis that Peter claims the Holy Spirit "predicted" in Psalms 69:25 and 109:8 what was to happen "concerning Judas," it is right to classify these two Psalms texts as prophecies of some sort. The verb underscores the prophetic nature of the verses, while the prepositional phrase *περὶ Ἰούδα* reveals the Spirit's ultimate intent was for them to point to Judas and his actions. What must be noted in classifying them as prophecies is the form the prophecies take. The prophecies appear in the form of event-based Psalms texts. Being prophecies in the form of event-based texts properly classifies them as typological prophecies. Essentially, Acts 1:16 communicates that the Spirit guided David as he spoke of own situations of suffering with his enemies, intending for the record of these events in Psalms 69:25 and 109:8 to give advance notice of Judas's role as Jesus' enemy and the suffering he must experience because of Judas's actions. In sum, the David typology possesses a predictive force, seeing that the Holy Spirit uses event-based Psalms quotations specific to David to predict specific NT events in the life of Jesus.

Summary

In review, Peter appeals to Psalms 69:25 and 109:8 in Acts 1:20 to show the scriptural necessity for Judas's betrayal and Jesus' consequent suffering. Each of these Psalms is a Psalm written by David, and in these specific verses David describes the judgments he desires God to bring against his enemies. After closely analyzing the way Peter applies these Psalms verses in Acts 1:16-26, it seems that David typology

¹¹⁶Peter clarifies that the Holy Spirit spoke in advance *περὶ Ἰούδα* and further narrows with the adjectival participial clause *τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν* that it was Judas's betrayal and Jesus' suffering which he foretold in the Psalms quotations.

undergirds their NT application to Jesus. The typology points to parallels between David and Jesus in their experiences. On this point Miura summarizes: "Here Jesus is presented in parallel with David as righteous suffering king. The persecution of David by his enemies (in a general sense) is typologically paralleled with the persecution of Jesus by Judas."¹¹⁷ Furthermore, Judas corresponds with David's enemies in that he experiences their punishments: the cursing of his property, his untimely death, and his replacement by a successor. Textually, one finds support that Peter does not interpret the David typology as simple analogy. More correctly, Peter argues that the Scripture (i.e., Pss 69:25; 109:8), which establishes the basis of this David typology, was predicting what had to take place in accordance with God's purposes for Jesus. So, there is a prophetic function of the Scripture in this passage because "die Schriftzitate fügen den unbegreiflichen Verrat mit seinen Folgen in den Heilsplan Gottes ein."¹¹⁸ Since both Psalms verses relay the history of David, this is a case where a text relaying an event assumes a predictive force. It stands to reason, then, that the David typology acts as a biblical prophecy, pointing to its fulfillment or goal: Judas's betrayal of Jesus and its consequences.

In sum, the exegetical analysis of the Psalms quotations in Acts 1:20 leads to some important conclusions. The analysis of Psalms 69:25 and 109:8 in Acts 1:20 shows first that typology in Peter's speech is a kind of biblical prophecy. For Peter typology and prophecy coalesce, since he interprets Jesus' suffering by Judas as the fulfillment to which David's similar experiences were pointing to. Peter's view of the typology, therefore, accords more with the traditional view of typology, which values a prophetic

¹¹⁷Miura, *David in Luke-Acts*, 159.

¹¹⁸Dormeyer and Galindo, *Die Apostelgeschichte*, 38.

element. So, agreeing with Bock and Miura, Peter's use of Psalms 69:25 and 109:8 in Acts 1:20 is best described as a case of prophetic typology.¹¹⁹

Additionally, the analysis of Peter's use of the Psalms quotations supports the contention that Peter follows Jesus' interpretive model on how to understand the Psalms with regards to his passion events. Following Jesus' teachings (cf. Luke 24:44), Peter sees the Psalms to have been predictive of Jesus' sufferings. Importantly, one sees the manner in which the Psalms predict Jesus' sufferings in Acts 1. Peter's hermeneutic in Acts 1:20 shows that one way in which the Psalms predict Jesus' sufferings is through prophetic David typology. That is, the Psalms verses describe the experiences of David, which provide a prophetic outline for the similar but climactic realities the Messiah had to suffer. On a last note, the prophetic David typology established by Psalms 69:25 and 109:8 serves a Christological function in Acts. Patterns in David's life, as the typology brings to the forefront, repeat in a similar but climactic fashion in Jesus' life. So, Peter's typological hermeneutic depicts a Davidic portrait of Jesus. And, in that the typology is specifically Davidic and reaches its fulfillment in Jesus, Peter demonstrates Jesus' superiority over David. Thus, this identifies Jesus as the promised Messiah from David's line—the New David.¹²⁰

¹¹⁹Bock uses the terminology "typically-prophetically" and "typologically-prophetically." Bock, *Acts*, 85-86. Miura concludes, "We use the 'typological-prophetic' hermeneutic to interpret Peter's use of Pss 68 and 108." Miura, *David in Luke-Acts*, 160. See also Calvin, *Acts 1-13*, 40-43; Delitzsch, *Psalms*, 2:277; 3:177. Cf. Bruce, who does not use prophetic typology terminology but seems to come close to the concept. F. F. Bruce, *The Book of Acts*, revised ed., NICNT (Grand Rapids: Eerdmans, 1988), 44-45. Contra Johnson, who classifies Peter's use of the Psalms as a case of pure prophecy and fulfillment. Johnson, *Acts*, 35.

¹²⁰This contention supports Dupont's claim that David represents a typological figure of Christ in Acts, even though he evaluates Luke's typologies as "une typologie d'ailleurs peu élaborée." Jacques Dupont, "L'utilisation apologétique de l'Ancien Testament dans les discours des Actes," in *Études sur les Actes des Apôtres*, LD 45 (Paris: Éditions du Cerf, 1967), 276. And, it appears to be more developed than Dupont thinks, considering the typological correspondences the Psalms verses highlight between David's

An Examination of Acts 2:25-28 in its Use of Psalm 16:8-11

Identification of the Psalm Quotation

Only a few words make up the citation formula of Acts 2:25. The formula phrase is *Δαυὶδ γὰρ λέγει εἰς αὐτόν* ("For, David says about him"). Peter introduces David as the author of the Psalm quotation he cites (cf. 2:30-31). This point of Davidic authorship is clear from the verb *λέγει*, which identifies David as the original speaker of the cited words. The conjunction *γὰρ* formally connects the quotation in Acts 2:25-28 with the preceding verse, and the prepositional phrase *εἰς αὐτόν* clarifies that what David said in the Psalm quotation had reference to "Jesus the Nazarene" in some way (2:22).

The words of David as quoted by Peter in Acts 2:25-28 are not in doubt. These verses are a direction quotation, reproducing the four verses of Psalm 16:8-11b (= Ps 16:8-11/MT and Ps 15:8-11/LXX). A comparative analysis of Peter's quotation with the both the MT and LXX reveals how closely it corresponds with both texts.

Acts 2:25-28: *προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. διὰ τοῦτο ἠύφρανθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου* ("I saw the Lord always before me, for he is at my right hand that I may not be shaken. Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also will live in hope. For you will not abandon my soul to Hades, nor allow your holy one to see corruption. You have made known to me the ways of life; you will make me full of joy with your presence.")

MT Psalm 16:8-11:

שׁוֹיְתִי יְהוָה לְנֶגְדִי תָמִיד כִּי מִיְמִינִי בַל־אֶמוּט:
לְכֵן שִׂמַח לְבִי וַיִּגַּל כְּבוֹדִי אֶת־בְּשָׂרִי יִשְׁכַּן לְבַטַח:
כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשֹׂאֵל לֹא־תַחַן חַסִּידְךָ לְרֵאִוֹת שָׁחַת:
תוֹדִיעֵנִי אֲרַח חַיִּים שְׁבַע שָׁמְחוּת אֶת־פְּנֶיךָ נַעֲמוֹת בְּיַמֶּיךָ נְצַח:

("I have set the Lord continually before me; because he is at my right hand, I will not be shaken. Therefore my heart is glad and my glory rejoices; my flesh also will

dwell securely. For you will not abandon my soul to Sheol; nor will you allow your holy one to see the pit. You will make known to me the path of life; in your presence is fullness of joy; in your right hand there are pleasures forever.")

LXX Psalm 15:8-11: προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. διὰ τοῦτο ἠύφρανθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδην οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. ἐγνώρισάς μοι ὁδοὺς ζωῆς πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος ("I saw the Lord always before me, for he is at my right hand that I may not be shaken. Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also will live in hope. For you will not abandon my soul to Hades, nor allow your holy one to see corruption. You have made known to me the ways of life; you will make me full of joy with your presence; at your right hand are pleasures forever.")

Rese points out, as do the many scholars, "Fast keine Probleme bietet der Text des Zitats; er stimmt bis auf Kleinigkeiten wörtlich mit der LXX überein."¹²¹ So, except for its omission of Psalm 16:11c (τερπνότητες ἐν τῇ δεξιᾷ σου εἰς τέλος), the quotation of Psalm 16:8-11 in Acts 2:25-28 agrees verbatim with the LXX translation. Seeing that the quotation mirrors the LXX, an important question follows. How does the LXX compare with the MT? Schmitt notes, "Die Übersetzung der LXX lehnt sich, von einigen Ausnahmen abgesehen, stark an die hebräische Vorlage an."¹²² There are, as Schmitt identifies them, six differences between the LXX and MT.¹²³ Upon close examination of

¹²¹Martin Rese, "Die Funktion der alttestamentlichen Zitate und Anspielungen in den Reden der Apostelgeschichte," in *Les Actes des Apôtres: Traditions, rédaction, théologie*, ed. J. Kremer, BETL, no. 48 (Leuven: Leuven University Press, 1979), 73. So also e.g., Bock, *Proclamation*, 172; Doble, "Psalms," 91; Dormeyer and Galindo, *Die Apostelgeschichte*, 51; Marshall, "Acts," 537; Miura, *David in Luke-Acts*, 140; A. Schmitt, "Ps 16, 8-11 als Zeugnis der Auferstehung in der Apg.," *BZ 17* (1973): 243.

¹²²Schmitt, "Ps 16, 8-11," 232.

¹²³These differences include the following: (1) in Ps 16:8, the LXX uses προωρώμην ("I saw") in the place of יִרְיֶה ("I set"), (2) in Ps 16:9, the LXX uses ἡ γλῶσσά μου ("my tongue") in the place of כְּבוֹדִי ("my glory"), (3) in Ps 16:9, the LXX uses ἐπ' ἐλπίδι ("in hope") in the place of בְּבִטְחָן ("in security"), (4), in Ps 16:10a, the LXX uses εἰς ᾄδην ("in Hades") to translate לְשֵׁאֵל ("in Sheol"), (5) in Ps 16:10b the LXX uses διαφθοράν ("corruption") in the place of חַתְּמָה ("pit"), and (6) in Ps 16:11a, the LXX uses the plural ὁδοὺς ζωῆς ("ways of life") in place of the singular דֶּרֶךְ חַיִּים ("path of life"). *Ibid.*: 233-43. These differences from the Hebrew, three of them especially, lead Schmitt and others to conclude that the LXX

these differences, one finds that they are actually minor in scope and none of them are real alterations of the original sense of the MT.¹²⁴ Trull, agreeing with Bock, rightly concludes, "The three proposed significant differences between the Masoretic text and the Septuagint prove not to be differences after all."¹²⁵ Since the LXX follows the MT closely and does not introduce a new meaning over against the Hebrew, it seems safe to suggest that Luke followed the LXX in his translation because he considered it to be an accurate rendering of the MT.

Literary Context of Acts 2:25-28

Immediate Literary Context. Peter's quotation of Psalm 16:8-11 in Acts 2:25-28 is a part of the literary unit of Acts 2:14-40.¹²⁶ This unit as a whole constitutes Peter's second speech/sermon in the book of Acts.¹²⁷ There is a discernible threefold

introduces new meaning to Psalm 16:8-11: a meaning which makes the LXX the necessary text to support Peter's argument in Acts 2. See Gregory V. Trull, "Peter's Interpretation of Psalm 16:8-11 in Acts 2:25-32," *BSac* 161 (2004): 434-35. The three most important differences include numbers 3, 5, and 6 listed above. Schmitt, for example, states, "Zu Recht wurde von verschiedenen Exegeten darauf verwiesen, daß die Verwendung von Psalme 16,8-11a in Apg 2,25-28 nur in der Form der LXX verwertbar war." Schmitt, "Ps 16, 8-11," 244. Cf. Hans Conzelmann, *Acts of the Apostles*, trans., James Limburg, A. Thomas Kraabel, and Donald H. Juel, *Hermeneia--A Critical and Historical Commentary on the Bible* (Philadelphia: Fortress, 1987), 20-21; Haenchen, *Acts*, 181-82.

¹²⁴Bock provides a substantive analysis of each of Schmitt's six noted differences in the LXX's translation of the MT. He demonstrates convincingly that in each instance the conceptual point of the MT remains intact. While the LXX may represent an idea more vividly or concretely with some of its changes, it still accurately reflects the understanding inherent to the Hebrew. The LXX changes are mostly stylistic in nature, and, importantly, it can be argued that in each instance there is equivalence of meaning with the MT. Bock, *Proclamation*, 172-77. Cf. Walter C. Kaiser, *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985), 40; see also 36-40.

¹²⁵Trull, "Peter's Interpretation," 435. So also, Peterson, *Acts*, 148n64.

¹²⁶Gaventa, *Acts*, 76; Peterson, *Acts*, 138; Soards, *The Speeches in Acts*, 31-32. See pp. 185-87 above in this chapter, for a summary of the broad literary context of this textual unit.

¹²⁷For a structural analysis of this speech, see Soards, *The Speeches in Acts*, 31-38. Preceding the speech is Acts 2:1-13, which records the outpouring of the Holy Spirit on the day of Pentecost. Following the speech is Acts 2:41-47, which provides a summary of the people's response to Peter's sermon as well as a description of the growth of the Jerusalem church.

structure to Peter's sermon.¹²⁸ Three OT quotations play a vital role in Peter's overall sermon argument and its structure: (1) Joel 2:28-32 (Acts 2:17-21), (2) Psalm 16:8-11 (Acts 2:25-28), and (3) Psalm 110:1 (Acts 2:34-35).¹²⁹ Each of these OT texts helps to unify Peter's sermon around a single Christological theme that reaches its climactic conclusion in Acts 2:36: Jesus is both Lord and Messiah (cf. Acts 2:21, 31, 36).¹³⁰ This Christological claim about Jesus being both Lord and Messiah is all important because of its soteriological implications, clarifying that Jesus is the "Lord" Joel speaks of on whom to call for salvation (Acts 2:21, 37-38).¹³¹

A brief look at the structural flow of Peter's sermon helps to see how the quotations from Psalms 16 and 110 function within the sermon argument. Peter stands to speak in Acts 2:14-16 to explain to the crowd that the events of Pentecost (2:1-11) were not the results of drunkenness as some had charged (2:12-13, 15) but of the fulfillment of Joel's prophecy. Peter goes on to cite Joel 2:28-32 in Acts 2:17-21, which, as Steyn

¹²⁸Trull summarizes: "First is Peter's refutation of the charge of drunkenness and the explanation of the Spirit's descent (vv. 14-21), as prophesied by Joel. Second is Peter's Christological argument (vv. 22-36), which includes the attestation of Jesus through His earthly works (v. 22), His resurrection (including the quotation of Ps. 16), and His exaltation (Acts 2:33-35). . . . The third major section is the response of the crowd and Peter's call to repentance (vv. 37-39)." Trull, "Peter's Interpretation," 433.

¹²⁹Cf. Dormeyer and Galindo, *Die Apostelgeschichte*, 49; Polhill, *Acts*, 107. Doble points out that there are also clear allusions to three Psalms in this textual unit: (1) Ps 17:5/LXX (Acts 2:24), (2) Ps 131:11/LXX (Acts 2:30), and Ps 117:16/LXX (Acts 2:33). Doble, "Psalms," 91-92.

¹³⁰See Bock, *Acts*, 108, 118, 135-37; Doble, "Psalms," 90, 95-96; Craig Evans, "Prophecy and Polemic: Jews in Luke's Scriptural Apologetic," in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, ed. Craig A. Evans and James A. Sanders (Minneapolis: Fortress, 1993), 186-90; Longenecker, *Acts*, 280-81; Marshall, "Acts," 532, 542-43; Tannehill, *Luke-Acts*, 35-39; Trull, "Peter's Interpretation," 433-34.

¹³¹Steyn rightly explains that the reference to "Lord" at the end of the Joel quotation in Acts 2:21 is to be interpreted in a "christologies-soteriologiese wyse." Steyn, "LXX-Sitate," 132.

suggests, "vervul waarskynlik 'n bepaalde programmatiese funksie" in Peter's sermon.¹³²

He explains this programmatic function to consist of three parts:

Dit bestaan uit drie dele: die eerste interpreteer en bevestig die voorafgaande gebeure van die Gees wat Jesus sopas "uitgegiet" het vanuit die hemel, waar Hy dit van die Vader ontvang het, tewel Hy aan die regterhand van die Vader sit; die tweede het 'n sterker eskatologiese neiging, terwyl dit vooruit kyk in die toekoms na die konsekwensies van hierdie Geesgebeure; die derde bestaan uit die emfatiese (en strategies eindigende) sinsrede aangaande verlossing in die naam van die κύριος.¹³³

The third part that Steyn mentions is emphatic and strategic because the last verse of the Joel quotation in Acts 2:21 ("And, it shall be that whoever calls on the name of the Lord will be saved") serves as a pivot point for Peter to turn attention to Jesus in 2:22-36.¹³⁴

Peterson explains rightly, "The rest of the sermon is then designed to show that Jesus is the Lord on whom they are to call."¹³⁵

In shifting to the subject of Jesus in Acts 2:22-36, Peter testifies first to various aspects of Jesus' life and work in 2:22-24: his earthly ministry, his death, and his resurrection.¹³⁶ The content of these verses represents "the proclamation of God's action in Jesus Christ."¹³⁷ That is, God demonstrated who Jesus is by performing signs, wonders, and mighty works through him (2:22), by carrying out his predetermined plan

¹³²Ibid.

¹³³Ibid.

¹³⁴Longenecker writes, "He [Peter] quotes the entire prophecy in Joel 2:28-32 because of its traditional messianic significance and because its final sentence ("And everyone who calls on the name of the Lord will be saved") leads logically to the kerygma section of his sermon." Longenecker, *Acts*, 276. Cf. Doble, "Psalms," 90-91; Krodel, *Acts*, 81; Polhill, *Acts*, 110.

¹³⁵Peterson, *Acts*, 21. Marshall similarly states that "the sermon thus becomes essentially an explanation of who this 'Lord' is." Marshall, "Acts," 532.

¹³⁶Weiser, *Die Apostelgeschichte*, 92.

¹³⁷Gaventa, *Acts*, 77. See also Peterson, *Acts*, 144-47.

in his death through the hands of sinful, culpable humanity (2:23), and by raising him from death which could not hold him (2:24).¹³⁸ This latter action by God in 2:24, raising Jesus from the dead, is central to Peter's argument.¹³⁹ For, having explained what God did in Jesus, Peter proceeds to cite from two OT Psalms to show that Scripture reveals the resurrection-exaltation¹⁴⁰ to be part of God's saving plan and simultaneously reveals who Jesus is within that plan.¹⁴¹

Peter first cites Psalm 16:8-11 in Acts 2:25-28, informing his audience that David spoke these words with reference to Jesus (Acts 2:25a). The explanatory γὰρ beginning 2:25 relates the Psalm quotation back to the previous verse, explaining that death was powerless over Jesus "because of what 'David' said about him."¹⁴² Following the citation, Peter interprets the Psalm passage in Acts 2:29-31. Peter's interpretation begins with a comparison and contrast between David and Jesus in 2:29. The point of this step is to show how the *ultimate* sense of the Scripture passage relates not to David

¹³⁸In Acts 2:24, Peter says ὃν ὁ θεὸς ἀνέστησεν ("God raised him up"). Here, Peter uses the verb ἀνίστημι ("to raise/raise up;" see BDAG, s.v. "ἀνίστημι.") to denote Jesus' resurrection (cf. Acts 2:32; 3:26; 10:41; 13:33-34; 17:3, 31). The words λύσας τὰς ὠδύνας τοῦ θανάτου ("having loosed the pangs of death") in Acts 2:24 may be an allusion to Psalm 18:5 (17:6/LXX). See Bock, *Acts*, 122; Marshall, "Acts," 536-37.

¹³⁹Gaventa notes that the formulaic repetition in Acts 2:24 emphasizes the importance of the resurrection to Peter's argument. The repetition consists of three statements: (1) God raised Jesus, (2) God freed him from death, and (3) death could not hold Jesus in its power. Gaventa, *Acts*, 78.

¹⁴⁰Tannehill correctly states, "Peter's interpretation of the story of Jesus in the Pentecost speech places primary emphasis on Jesus' resurrection and exaltation . . ." Tannehill, *Luke-Acts*, 2:37. While Luke discusses these events separately, they should not be understood as isolated events. For, the exaltation presupposes the resurrection. The hyphenated resurrection-exaltation indicates that the resurrection includes the exaltation.

¹⁴¹Bock observes that "all the passages cited in the speech combine to explain God's plan. . . . This speech is one of the most important theological declarations in the NT. It highlights who Jesus is and explains how one can know what God was doing through him." Bock, *Acts*, 108; see also 137.

¹⁴²Peterson, *Acts*, 147. So also Trull, "Peter's Interpretation," 437.

but to Jesus. Peter states his climactic conclusion in 2:30-31: because of David's prophetic status, David spoke ultimately of the resurrection of τοῦ Χριστοῦ in Psalm 16:10.¹⁴³ The Psalm quotation, thus, establishes that (1) the resurrection of the Messiah was foretold in the OT and (2) Jesus is the Messiah, since his resurrection fulfills David's prophecy about the Messiah's resurrection.¹⁴⁴ What Psalm 16 prophesied (i.e., the resurrection of the Messiah), Peter and the apostles are witnesses of its fulfillment: God raised up Jesus (Acts 2:32). Thus, the resurrection identifies Jesus as the Messiah of whom David spoke.¹⁴⁵

Following his interpretation of Psalm 16:8-11 and its witness to Jesus' resurrection, Peter transitions to the subject of Jesus' exaltation in Acts 2:33-36. Here, Peter references his second Psalm quotation, Psalm 110:1 in 2:34-35, to demonstrate this Psalm text's prophetic witness to the exaltation of Jesus and to make clear what it reveals about his identity: Jesus is both Lord and Messiah (2:36). The sermon, then, concludes in 2:37-40 with the promise of salvation to those who will repent.¹⁴⁶

¹⁴³In Acts 2:30, commentators tend to see the language as an allusion to Ps 132:11, which itself recalls God's covenant promise to David in 2 Sam 7:12-13. See e.g. Bock, *Acts*, 127-29; Bruce, *The Acts of the Apostles*, 126; Doble, "Psalms," 91; Marshall, "Acts," 539-40; Preuschen, *Die Apostelgeschichte*, 15. The conjunction οὐν that begins Acts 2:30 indicates that what Peter says in 2:30-31 is an inference drawn from 2:29. That is, since David does not fulfill the literal sense of the Psalm passage, David spoke ultimately of Jesus.

¹⁴⁴Importantly, Peter's motive in quoting Ps 16 was not to prove the resurrection of Jesus. Instead, he quotes Ps 16 to show that the resurrection proves that Jesus is the Messiah of which David spoke in Psalm 16. Dupont, "L'interprétation des Psaumes," 289-90. So also Marshall, "Acts," 539; Peterson, *Acts*, 147; Polhill, *Acts*, 114.

¹⁴⁵Cf. Larkin, *Acts*, 56-57.

¹⁴⁶See Bock, *Acts*, 144-45. Acts 2:38 does not teach the necessity of baptism for the forgiveness of sins. The context and grammar indicate clearly that "repentance" is the "essential response" that "leads to baptism, the forgiveness of sins, and the gift of the Spirit." Polhill, *Acts*, 117. So also, Arrington, *Acts*, 31-32; Bock, *Acts*, 144. The promise of salvation to "whoever" in Acts 2:39 points back to Joel's promise of salvation in Acts 2:21.

The David-Jesus Typology: The Element of Correspondence

There is evidence that points to David typology as the best way to understand how the quotation of Psalm 16:8-11 in Acts 2:25-28 applies to Jesus. To validate this argument, Psalm 16 will first be summarized to explain its original Davidic context. Following this summary, the typological parallels the Psalm passage makes between David and Jesus in the context of Acts 2 will then be discussed.

Psalm 16:8-11 in its OT Context. Psalm 16 is a Psalm written by David, as the לְדָוִד authorial note indicates.¹⁴⁷ Scholars tend to categorize Psalm 16 as a Psalm of confidence/trust.¹⁴⁸ The Psalm's eleven verses can be organized into a threefold outline: (1) 16:1-4, (2) 16:5-7, and (3) 16:8-11.¹⁴⁹ While these verses do not supply enough details to ascertain a precise historical background, the general message of Psalm 16 is clear. In Psalm 16, David "exemplifies a deep trust in the Lord in both life and death."¹⁵⁰ Concerning this latter point to which Psalm 16 builds (16:8-11), David's trust in God appears to extend beyond the grave, revealing his hope of a future resurrection and eternal life.

In Psalm 16:1-4, David asks for protection and confesses his trust in God.

¹⁴⁷On לְדָוִד as a designation of Davidic authorship in the Psalm headings, see pp. 91-93 in chapter 4 above. David's authorship of Ps 16 is not in dispute, for Peter explicitly identifies David as the author in Acts 2:25-31.

¹⁴⁸So e.g., Anderson, *Psalms*, 1:140; Broyles, *Psalms*, 96; Bullock, *Psalms*, 170; Craigie, *Psalms 1-50*, 155-56; Futato, *Interpreting the Psalms*, 161-62; Grogan, *Psalms*, 62; Ross, *Psalms*, 1:399-400. Psalms of confidence "express a deep confidence in God and his goodness." Bullock, *Psalms*, 166. While other Psalm types may express trust in God, "the sentiment of trust dominates a few psalms and singles them out as special expressions of confidence in God." Ibid.

¹⁴⁹Ross, *Psalms*, 1:401.

¹⁵⁰VanGemeren, *Psalms*, 153.

David's initial words in 16:1a ("Preserve me, O God") constitute a plea or prayer to God.¹⁵¹ Since the Psalm does not clarify a specific context, it seems best to describe David's prayer simply as "a general petition for protection."¹⁵² God should preserve David, according to 16:1b, because he trusts in God. Following this initial prayer and statement of faith, David professes his complete submission to and reliance upon God (16:2). David's allegiance to God is seen in his earthly associations. He seeks to identify with the godly but to separate himself from idolaters (16:3-4).

David transitions to praise in the second part of the Psalm (16:5-7), using various metaphorical images.¹⁵³ Having stated his trust in God in the present (Psalm 16:1-7), David concludes by stating his trust in God for the future in 16:8-11.¹⁵⁴ In essence, then, these last four verses "emphasize his future hope" and "[bring] to a climax David's expression of confidence in the Lord."¹⁵⁵ When David says "I have set the Lord continually before me" (16:8a), he reaffirms his unwavering loyalty to God and declares

¹⁵¹It is not entirely clear whether it is for protection in a *special* or *general* sense. Craigie explains, "The opening prayer for protection could refer to a special crisis, from which the psalmist seeks deliverance, or it may simply express the desire for continuing divine protection in the future, as it had already been experienced in the recent past." Craigie, *Psalms 1-50*, 156.

¹⁵²Broyles, *Psalms*, 96.

¹⁵³In 16:5, David praises God because "he is his personal possession, his source of provisions, and the guardian of his destiny." Ross, *Psalms*, 1:405. In 16:6-7, David praises God because he has blessed his life and guided him with his counsel. Cf. Craigie, *Psalms 1-50*, 157.

¹⁵⁴Trull observes that Ps 16 moves towards a climax from beginning to end. Accordingly, Ps 16:1-6 focuses on David's *present* relationship with the Lord, while Ps 16:8-11 concerns his *future*. Psalm 16:7 serves as a transitional verse in this progression. Gregory V. Trull, "An Exegesis of Psalm 16:10," *BSac* 161 (2004): 305-07. Cf. Ramaroson, who also observes 16:9-11 marks a shift from the present to the future. Léonard Ramaroson, "Immortalité et Résurrection dans les Psaumes," *ScEs* 36 (1984): 288.

¹⁵⁵Trull, "An Exegesis of Psalm 16:10," 306; 307. The repetition of "right hand" (Ps 16:8, 11) signals that Ps 16:8-11 form a textual unit. *Ibid.*, 306.

his conviction of God's continuous presence in his life.¹⁵⁶ Because the Lord is "at [his] right hand," David rests assured that "[he] will not be shaken" (16:8b).¹⁵⁷ So, the notion of 16:8 is the certainty and confidence of protection David possesses because of God's faithful presence with him.¹⁵⁸

His confidence in the protection of God leads him to a "climactic conclusion" in Psalm 16:9-11.¹⁵⁹ Put simply, David concludes that "his whole being shall enjoy security" (16:9).¹⁶⁰ He speaks first of the security of his immaterial, spiritual man (16:9a).¹⁶¹ Then, he refers to the safety of his material, physical man. David exclaims

¹⁵⁶Cf. Alexander, *The Psalms*, 117; Ross, *Psalms*, 1:408; Wilson, *Psalms Volume 1*, 311. For David "to set" the Lord continually before him, he means he tried faithfully to keep his eyes and mind on God and was, thus, aware of God's presence with him at all times. See Delitzsch, *Psalms*, 227; Leupold, *Psalms*, 151. The adverb *תָּמִיד* ("continually") denotes uninterrupted action and is probably best understood as hyperbolic language. See e.g., BDB, s.v. "תָּמִיד." Consequently, the language goes beyond David's actual personal experience (i.e., David did not *always* keep the Lord before him), being more idealistic in nature. So J. A. Motyer, "The Psalms," in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al. (Downers Grove: InterVarsity, 1994), 495. See also Kidner, *Psalms 1-72*, 103.

¹⁵⁷*כי מימיני* ("because he is at my right hand") is a causal clause, providing the basis for David's subsequent claim *בְּלֹא־אֶמְרוֹת* ("I will not be shaken"). The root meaning of the niphal verb *אָמַרַת* means to "be shaken/moved/overthrown." BDB, s.v. "מָרַט." This verb expresses in a general way the "security" David possesses in the Lord. Trull, "An Exegesis of Psalm 16:10," 307. For God to be at David's right hand means God is present with him and stands as his "guard or defender." Alexander, *The Psalms*, 117. On the sense of "right hand" (*יְמִינָא*), Ross explains that "the right side is idiomatic for the place of strength, support, and honor. . . . He [David] knows that if the Lord is on his right side then the LORD is his strength and his shield; no adversary can harm him." Ross, *Psalms*, 1:408.

¹⁵⁸Calvin, *Psalms*, 1:228; Ross, *Psalms*, 1:408.

¹⁵⁹Waltke, Houston, and Moore, *The Psalms*, 327. The initial adverbial particle *לְכֵן* of Psalm 16:9 "introduces a proposed or anticipated response after a statement of certain conditions ('the foregoing being the case, therefore')." Waltke and O'Connor, *Syntax*, 666.

¹⁶⁰Leupold, *Psalms*, 151. Commentators rightly note that Ps 16:9 brings into view David's "whole being" or "whole person," as evidenced by the references to the heart, soul, and body. See e.g., Alexander, *The Psalms*, 117; Belcher, *The Messiah and the Psalms*, 163-64; Charles A. Briggs and Emilie G. Briggs, *A Critical and Exegetical Commentary on The Book of Psalms*, ICC, vol. I (Edinburgh: T. & T. Clark, 1906; reprint, n.p.: Nabu Press, n.d.), 121; Goldingay, *Psalms 1-41*, 232; VanGemeren, *Psalms*, 159n9.

¹⁶¹*כְּבוֹדִי* translates as "my glory" and is understood as a poetic expression for "the inner man, the noblest part of man." BDB, s.v. "כְּבוֹדִי." Commentators, thus, see it as a reference to the "soul" or

that his "flesh" or "body" "will dwell in security" (16:9b).¹⁶² The particle *וְאֵל* ("indeed") emphasizes the thought in 16:9b.¹⁶³ So, not only is his soul secure, but *also* his physical body. Psalm 16:10 begins with the causal particle *כִּי* ("because"),¹⁶⁴ supplying the basis of this confident assertion about his body in 16:9b. David's body is secure, he says in speaking to God, "because You will not abandon my soul to Sheol, nor will You permit your holy one to see the pit" (16:10). This verse represents two lines of synonymous Hebrew parallelism. In the first line (16:10a), God is the subject of the verb *לֹא־תַעֲזֹב* ("You will not abandon"), which means to "leave/abandon/forsake."¹⁶⁵ The object of the verb, *נַפְשִׁי* ("my soul"), denotes David's person (i.e., "me").¹⁶⁶ "To Sheol" (*לְשֵׁאוֹל*)

"spirit." See e.g., Delitzsch, *Psalms*, 1:227; Kidner, *Psalms 1-72*, 103n49; 147; Ross, *Psalms*, 1:408n29. The term *לֵב* ("my heart"), according to its common biblical usage, refers to "man's immaterial personality functions." R. Laird Harris, Gleason L. Archer, Jr., Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament [TWOT]*, 2 vols (Chicago: Moody Press, 1980), s.v. "לב," 1:466. Together, these two terms signify the principal parts of the inner man.

¹⁶²*בָּשָׂר* bears the basic sense of "flesh," which can stand for part of the body or the whole body itself. BDB, s.v. "בָּשָׂר," *HALOT*, s.v. "בָּשָׂר." Here, in Ps 16:9 the term primarily stands for the "external, material aspect of a human being. It denotes the body's fleshy consistency and the whole exterior form of a living being." Waltke, Houston, and Moore, *The Psalms*, 334. It is often noted that the Hebrews "saw human reality as permeating all the components with the totality being the person." *TWOT*, s.v. "בָּשָׂר." According to this understanding, then, David's reference to a part (i.e., "body") would also be a reference to his "whole person." Cf. Goldingay, *Psalms 1-41*, 232; Leupold, *Psalms*, 151. Even in this case, the use of *בָּשָׂר* in Ps 16:9b still emphasizes the dimension of the material, physical body over against the immaterial part in 16:9a. The verbal phrase *יָשֹׁבֵן לְבִטָּח* ("will dwell in security") means to "settle/reside" indefinitely "in safety/without any anxiety/securely." *HALOT*, s.v. "שָׁבַן."

¹⁶³Waltke, Houston, and Moore, *The Psalms*, 334.

¹⁶⁴Waltke and O'Connor, *Syntax*, 640. Since Ps 16:10 relates to 16:9 as a causal clause, Ramaroson rightly assesses, "Le verset 10, notons-le, n'exprime ni une demande, ni un désir ou un souhait, mais bien une *ferme conviction* [emphasis original]." Ramaroson, "Immortalité," 288.

¹⁶⁵BDB, s.v. "עָזַב."

¹⁶⁶See *TWOT*, s.v. "נַפְשָׁא" 2:590, which states, "It comes as no surprise, then, that in some contexts *nephesh* is best rendered by 'person,' 'self,' or more simply by the personal pronoun." Both the NIV and RSV translate *נַפְשִׁי* in Ps 16:10 with the personal pronoun "me." See also Briggs and Briggs, *Psalms*, 1:121; Goldingay, *Psalms 1-41*, 233; VanGemeren, *Psalms*, 159-60n10.

references a location.¹⁶⁷ Sheol "is the place of the dead, the grave."¹⁶⁸ In the second line (16:10b), David repeats the basic idea of the first line but enhances it.¹⁶⁹ Again God is the subject of the main verb לֹא־תִתֶּן ("You will not permit").¹⁷⁰ This time the infinitive construct לִרְאוֹת ("to see"), a figurative expression that means "to experience something," completes the verbal idea.¹⁷¹ The substantival adjective קְדִישׁ ("your holy one") is the object of the verb and stands as David's reference to himself as one who is "faithful," "godly" or "pious."¹⁷² "The pit" (תֶּהוֹם), like the term Sheol, also refers to the "grave."¹⁷³

¹⁶⁷The ל prefix can be translated as "in" to denote a location or as "to" to signify motion to a location. Waltke and O'Connor, *Syntax*, 205. But, either rendering (i.e., "in" or "to") can denote a location, since they are so close in meaning. Trull, "An Exegesis of Psalm 16:10," 311.

¹⁶⁸VanGemen, *Psalms*, 572. He continues, "When the psalmist refers to Sheol, he thinks of the tomb, the place where speaking, laughing, and the praise of God are absent." Ibid. On this general sense of "Sheol" in Psalm 16:10, see Belcher, *The Messiah and the Psalms*, 164; Calvin, *Psalms*, 1:230-32; Leupold, *Psalms*, 151; Ross, *Psalms*, 1:267n22; 409; Waltke, Houston, and Moore, *The Psalms*, 335. For more detailed discussions, see ISBE, s.v. "Sheol"; *TWOT*, s.v. "sh^ol," 2:892-93.

¹⁶⁹In synonymous parallelism, the second line (Ps 16:10b) repeats the basic idea of the first line (16:10a) but adds some additional kind of meaning. On this, see p. 145n247 in chapter 4 above.

¹⁷⁰When the verb נָתַן ("give/put/set/permit;" BDB, s.v. "נָתַן.") appears in the verb + accusative + ל construct, its technical sense is "to allow (something) to be done." *TLOT*, s.v. "נתן *ntn* to give," 2:785.

¹⁷¹*HALOT*, s.v. "רִאָה."

¹⁷²BDB, s.v. "קְדִישׁ;" *HALOT*, s.v. "קְדִישׁ." This substantive use of the adjective denotes the following: "one who is set apart unto the Lord" (Leupold, *Psalms*, 152), "God's servant" (VanGemen, "Psalms," 159-60n10), and "one who is beloved of the LORD, a member of the covenant" (Ross, *Psalms*, 1:410). Some translations capitalize קְדִישׁ (i.e., "Holy One;" see e.g., NIV; NASB) in Psalm 16:10, seeing it not as reference to David but "to a more specific Holy One—the coming Messiah." Wilson, *Psalms Volume 1*, 313. This does represent a possible interpretation of the term in Psalm 16:10. But, it does not seem to be the most fitting, because "according to the superscript, parallelism, and use of *hāsīd* in Psalm 4:3[4], the reference is to David." Waltke, Houston, and Moore, *The Psalms*, 336. Cf. Marshall, "Acts," 538; Ross, *Psalms*, 1:410; Wilson, *Psalms Volume 1*, 313. Both the ESV and RSV translate קְדִישׁ in Psalm 16:10 in lowercase ("holy one" and "godly one," respectively), viewing David as the referent. In accordance with the Hebrew parallelism of the verse, David's use of קְדִישׁ adds additional thought to the previous line. According to Leupold, for death not to reign over a man, "The subjective condition to be met by man finds stronger expression; a man must be one who may be classed as a 'holy one' (AV) or 'godly one,' according to our translation. That means one who is set apart to the Lord." Leupold, *Psalms*, 152. Thus, it seems best to take "holy one" in Ps 16:10 as David's description of himself. With that said, the term קְדִישׁ may also bear messianic implications, recalling God's covenant promise to David and, thus, his future seed. See Kaiser, *Uses*, 32-41; Trull, "An Exegesis of Psalm 16:10," 313-15. If such a messianic sense is

On this term, Ross explains:

The word refers to the grave; and calling it a pit may suggest something like a dungeon in *sheol*, i.e., an inescapable region of death. The pit, i.e., the grave, is where the body decays, and so by referring to the pit David probably understood it with all its implications, as the place of death and decay.¹⁷⁴

So, "the pit" parallels with "Sheol" (i.e., the grave) but appears also to bear the connotation of *corruption* that the grave has on the physical body.¹⁷⁵

Given these parallel statements in Psalm 16:10, what does David appear to be saying? Answers to this question vary among commentators.¹⁷⁶ Some see Psalm 16:10 to denote simply "the hope of not dying."¹⁷⁷ While this is a possible sense, the Psalm's context, language, and tone seem to point to understanding Psalm 16:10 not merely as a

present in the term, this would mean that what David says in regard to himself in Psalm 16:10 would allow for his statement easily to transfer also to his future descendent, the Messiah (even if he did not use the term with the Messiah in mind).

¹⁷³HALOT, s.v. "תַּחַטְּ."

¹⁷⁴Ross, *Psalms*, 1:410.

¹⁷⁵This additional thought of "corruption" is consistent with the Hebrew parallelism, which repeats but enhances the idea of the first line. Some argue that תַּחַטְּ can only refer to a physical place (i.e., "pit") and not to a physical experience (i.e., "corruption"). This is due to disagreements on the exact etymology of the term, whether it is derived from one or two verbal roots. Bock, *Proclamation*, 175. But, the term can mean either "pit" or "destruction/corruption," depending on its context. So VanGemeren, *Psalms*, 572. In that both the LXX (Ps 15:10) and the NT (Acts 2:27; 13:35) render תַּחַטְּ in Ps 16:10 with the noun διαφθορά (i.e., "the condition or state of rotting or decaying, destruction, corruption;" BDAG, s.v. "διαφθορά."), this suggests the reference to the place (i.e., "the pit/grave") in Ps 16:10b was understood also to possess a connotation to its effects (i.e., "corruption/decay"). Cf. Calvin, *Acts 1-13*, 68; Goldingay, *Psalms 1-41*, 233; Kaiser, *Uses*, 35, 40. Or, this suggests that the primary meaning of the term is "corruption." So Trull, "An Exegesis of Psalm 16:10," 315-20; Waltke, Houston, and Moore, *The Psalms*, 323n76, 339. In either case, the use of תַּחַטְּ in Ps 16:10b seems to emphasize the concept of corruption. Cf. Ross, *Psalms*, 1:399n15.

¹⁷⁶For a list of the various interpretations, see Trull, "An Exegesis of Psalm 16:10," 307-08.

¹⁷⁷Delitzsch, *Psalms*, 1:228. So also, e.g., Anderson, *Psalms*, 1:145-46; Craigie, *Psalms 1-50*, 158; Krodell, *Acts*, 85; Johannes Lindblom, "Erwägungen zu Psalm 16," *VT* 24 (1974): 194; Pesch, *Die Apostelgeschichte*, 122; Gustav Stählin, *Die Apostelgeschichte*, NTD 5 (Göttingen: Vandenhoeck & Ruprecht: 1980), 47; Toy, *Quotations in the New Testament*, 100-01; Wilson, *Psalms Volume 1*, 1:313. This view, accordingly, understands both lines of Psalm 16:10 to reveal David's confidence that God is going to protect him from an untimely or premature death in his present situation.

declaration of God's protection *from* death (i.e., premature death) but *in* death (i.e., beyond the grave).¹⁷⁸ Accordingly, Psalm 16:10 first discloses David's expectation of death and burial. As Briggs and Briggs state, "He [the poet] expects to die and to go to Sheol."¹⁷⁹ But, secondly, Psalm 16:10 appears to demonstrate that David believes in some kind of "rescue after death."¹⁸⁰

What kind of rescue after death does David envision here? The most fitting interpretation seems to be the one that understands David's rescue after death to convey the hope of a future resurrection.¹⁸¹ Since the concept of a general bodily resurrection finds expression in the OT, this view is a reasonable interpretation of Psalm 16:10.¹⁸²

¹⁷⁸In terms of context, Grogan argues, "Verse 10 may refer to preservation from (premature) death, but clear contextual support for this is lacking as the psalm does not suggest imminent peril of death, and the petition of verse 1 in no way dominates it. It can therefore be read, quite naturally but startlingly, as rescue after death." Grogan, *Psalms*, 63. In terms of tone, David's attitude throughout Psalm 16 is predominantly one of peace and joy, with no sense of fear of an enemy. This overall tone argues against a seeing Psalm 16:10 as preservation from premature or sudden death. So Ramaroson, "Immortalité," 289-90. In terms of language, Calvin says, "Moreover, it is to be observed, that David's language is not to be limited to some particular kind of deliverance . . . but he entertains the undoubted assurance of eternal salvation, which freed him from all anxiety and fear. It is as if he had said, There will always be ready for me a way of escape from the grave, that I may not remain in corruption." Calvin, *Psalms*, 1:230. Similarly, Belcher rightly points out that "the language of the psalm presses toward an unbroken relationship with the LORD beyond this life. . . . [T]he idea of not abandoning my soul to Sheol means that God will not leave the psalmist in Sheol, which generally refers to the place of the dead. Certainly this includes more than deliverance from death in this life. There is expressed here a confident hope beyond this life and beyond the grave." Belcher, *The Messiah and the Psalms*, 164. See also, Alexander, *The Psalms*, 117-19; Leupold, *Psalms*, 152; Waltke, Houston, and Moore, *The Psalms*, 338-39.

¹⁷⁹Briggs and Briggs, *Psalms*, 1:21.

¹⁸⁰Grogan, *Psalms*, 63. Ross explains: "He found comfort in the fact that in the final analysis God was not going to abandon him to the grave David knew, as all the saints have known, that God did not establish a covenant with him and provide for him and guide throughout his life, only to abandon him at the moment of his greatest need, death." Ross, *Psalms*, 1:409.

¹⁸¹See e.g., Kaiser, *Uses*, 35-41; Kidner, *Psalms 1-72*, 103; Trull, "An Exegesis of Psalm 16:10," 320; Waltke, Houston, and Moore, *The Psalms*, 336, 339. Cf. also Ross, who thinks David's words could be understood in terms of individual resurrection but is not certain if David understood that exact notion. Ross, *Psalms*, 1:410n36. See also Trull's substantial list of those who hold to a "personal resurrection" understanding of Ps 16:10. Trull, "An Exegesis of Psalm 16:10," 308n11.

¹⁸²See e.g., Isa 26:19; Dan 12:1-2, 13. Admittedly, the OT does not provide a detailed presentation of the doctrine of personal resurrection, but the doctrine does find expression in the OT. See

Lindars admits the more literal meaning of Psalm 16:10 could apply "to the expectation of the resurrection of the dead which appears in Dan. 12:2 (cf. Matt. 27:52f)."¹⁸³ Waltke, Houston, and Moore argue that the parallelism of Psalm 16:10 suggests the idea of personal resurrection. Specifically, the hyperbolic language of Psalm 16:10b clarifies the intended sense of 16:10a. They write:

Possibly David is using hyperbole with reference to his own body in order to imply several truths. First, that he will not see decay entails he envisions himself in the grave, not merely as being delivered from a premature death. (If the Old Testament has no hope beyond the grave, as is often alleged, the Old Testament is an anomaly in ancient Near Eastern religions.) Second, it implies that God raises his body from the grave. If his body goes to the grave and does not decay, then beyond any cavil God must have raised it. Third and correlatively, it implies God's presence with his saint even in the grave.¹⁸⁴

e.g., Mark J. Boda and J. Gordon McConville, eds., *DOTP* (Downers Grove, IL: IVP Academic, 2012), s.v. "Afterlife" by P. S. Johnston; Sinclair B. Ferguson, David F. Wright, and J. I. Packer, eds., *NDT* (Downers Grove, IL: IVP Academic, 1988) s.v. "Resurrection, General," by M. J. Harris; *TWOT*, s.v. "sh^aöl," 2:892-93. Furthermore, concerning Ps 16 speaking of "von einer leiblichen Auferweckung aus dem Tode," Roloff states, "In der Tat war das bereits die Meinung des pharisäischen Judentums." Jürgen Roloff, *Die Apostelgeschichte*, NTD 5 (Göttingen and Zürich: Vandenhoeck & Ruprecht, 1988), 57. On Rabbinic literature which seems to interpret Ps 16:10 in terms of David's hope of resurrection, see Miura, *David in Luke-Acts*, 142-43.

¹⁸³Lindars, *Apologetic*, 40. Fairbairn takes this position of Ps 16:10, explaining: "The Psalms, which are so full of the experiences and hopes of David, and other holy men of old, while they express only fear and discomfort in regard to the state after death, not unfrequently point to the resurrection from the dead as the great consummation of desire and expectation: "My flesh also shall rest in hope: for Thou wilt not leave my soul in hell; neither wilt Thou suffer thine Holy One to see corruption." Fairbairn, *Typology of Scripture*, 1:341.

¹⁸⁴Waltke, Houston, and Moore, *The Psalms*, 336; see also, 339. Ross notes also that David's language in Psalm 16:10b seems hyperbolic (i.e., "extravagant" or "excessive"). Ross, *Psalms*, 1:410-11. Cf. Kidner, *Psalms 1-72*, 103. Accordingly, David's use of such hyperbolic language allows him to state emphatically the specific way he believes God will deliver him from the grave (i.e., by resurrection). As hyperbole, David's words allow for the idea of experiencing some kind of *temporary* corruption but just not *eternal* corruption. That is, David's use of hyperbole provides the sense that "he would not experience all that the pit signified." Ross, *Psalms*, 1:410. Calvin's explanation that David would "not *remain* [emphasis added] in corruption" seems to capture the thought. Calvin, *Psalms*, 1:230. Trull admits that hyperbole is an interpretive option for Ps 16:10 but argues instead for a literal sense of the words. Trull, "An Exegesis of Psalm 16:10," 320. The fact that David uses metaphorical language in Ps 16:5-6 and seeming hyperbole in 16:8 (see comments on these verses above), however, strengthens the case that he is using hyperbole in 16:10b. The hyperbole, then, has bearing for a typological application of Ps 16:10 to Jesus. Cf. Motyer, "The Psalms," 495; Ross, *Psalms*, 1:411.

In a similar assessment of David's language of 16:10b, Ross avers, "In any case, his words are extravagant for his own experience."¹⁸⁵ These extravagant or hyperbolic words appear to be the way David more forcefully declares his hope of a resurrection. Essentially, then, David's statement that he expects not to experience the grave's corruption (16:10b) is a hyperbolic expression. It clarifies that not being abandoned to the grave (16:10a) is a reference to bodily rescue out of the grave,¹⁸⁶ and it emphasizes how confident he is that his body will be rescued. Admittedly, David's language is not an explicit statement of personal resurrection. But, as Trull concludes, "David expressed at least a veiled hope for resurrection: his flesh would not be abandoned in the grave."¹⁸⁷ Thus, it seems best to understand Psalm 16:10 expressing what seems to be a hope of a future, bodily resurrection, which David emphasizes with hyperbole.¹⁸⁸ The final verse, Psalm 16:11, makes explicit David's hope of eternal life upon rescue of his body from the grave.¹⁸⁹ There is, therefore, for David a confidence that he will overcome death to be in God's presence forever.

¹⁸⁵Ross, *Psalms*, 1:410.

¹⁸⁶Cf. Waltke, Houston, and Moore, *The Psalms*, 339.

¹⁸⁷Trull, "An Exegesis of Psalm 16:10," 320. Trull thinks David's speaks of himself in Psalm 16:10a but speaks of the Messiah's resurrection in Psalm 16:10b. *Ibid.* See also, Trull, "Peter's Interpretation," 448. The parallelism of Psalm 16:10, however, makes this seem unlikely.

¹⁸⁸Such hope of a future resurrection does not necessarily imply that David fully understood how God would accomplish it (i.e., through the resurrection of Christ). Cf. Ross, *Psalms*, 1:410n10.

¹⁸⁹To conclude, David makes explicit in Psalm 16:11 his hope of life with God after death. This verse envisages God's presence with David beyond the grave. David says that God will make him to know "the path of life," which is a reference to eternal life. So Belcher, *The Messiah and the Psalms*, 164; Dahood, *Psalms*, 1:91; Kaiser, *Uses*, 35; Kidner, *Psalms 1-72*, 103; Waltke, Houston, and Moore, *The Psalms*, 324n77; 337-38. Contra Anderson, *Psalms*, 1:146. That David has in mind life everlasting with God seems clear from his description of perfect joy in God's presence and eternal pleasures at God's right hand. Ramaroson, "Immortalité," 289-90, 294.

In sum, the summary of Psalm 16 above agrees with Moyise's conclusion: "from a historical point of view, it is clear that David *was* speaking about himself."¹⁹⁰ In this Psalm, he expresses his complete trust in God not only in life but also in death. Psalm 16:8-11 addresses explicitly this latter aspect: David's trust in God beyond the grave. Because God is continually present with him, David's whole person rests securely, including his physical body (16:8-9). His body is safe in God's care because he is convinced that God will not abandon him in the grave and allow his body to experience corruption (16:10). These latter words of 16:10b appear to be a case of hyperbole, whereby David uses exaggerated language to state how confident he is that God will rescue him out of the grave. David, then, seems to have in mind the notion of a future, bodily resurrection.

Typological Correspondences between David and Jesus. In the summary above, it was demonstrated that in the original context of Psalm 16:8-11 David speaks with reference to himself. When Peter quotes Psalm 16:8-11 in Acts 2:25-28, however, he says in Acts 2:25, 31 that David spoke about Jesus in this Psalm passage. The result is that Peter interprets something that David says about himself in this passage to be a statement that accurately describes an experience of Jesus'. Peter seems to apply this Davidic passage to Jesus on the basis of prophetic David typology. Accordingly, David is the OT type, and Jesus is the NT antitype or fulfillment. This means Peter sees David's description of his experience in Psalm 16:8-11 to point forward to a climactic reality in the life of Jesus.

¹⁹⁰Moyise, *Old Testament in the New*, 53. See also, Waltke, Houston, and Moore, *The Psalms*, 338.

Before examining the specific points of correspondence in this typology, two points of clarification need to be made. First, Peter's translation of Psalm 16:8-11 in Acts 2:25-28, which agrees with the LXX, provides an accurate translation of the original Hebrew.¹⁹¹ Second, in Acts 2:25-28 Peter cites four verses from Psalm 16. But, as Trull rightly points out, "Though Peter quoted Psalm 16:8-11, in Acts 2:31 he focused on verse 10 for his argument. He repeated the two lines of verse 10 exactly except for two changes."¹⁹² Observing also Peter's focus upon verse 10 of the quotation, Stählin argues:

Von den angeführten vier Versen wird nur einer, V. 27 (= Ps. 16,10), auf Christus gedeutet (V. 31); vgl. zu V. 21. Darüber, wie man die übrigen Verse mit Jesus in Verbindung brachte, können wir nur Vermutungen anstellen Aber das folgende zeigt, daß es dem Verfasser nur auf Verse 27 ankam.¹⁹³

There seems to be warrant, therefore, to see Peter applying only Psalm 16:10 and not all four verses of the Psalm passage to Jesus. One, this understanding recognizes Peter's recitation of Psalm 16:10 (Acts 2:27) in Acts 2:31, where he clearly identifies it as the main verse of the Psalm passage in its application to Jesus and his resurrection.¹⁹⁴ Even

¹⁹¹This point deserves mention because some contend that Peter's application of Ps 16:8-11 in Acts 2:25-28 depends upon the LXX translation, since the LXX supposedly changes the original sense of the MT into a resurrection sense. So e.g., Schmitt, "Ps 16, 8-11," 244. While Peter's translation does agree with the LXX, to claim that the LXX translation changes the sense of the original Hebrew overlooks the evidence (as shown in the summary above) that Ps 16:10 can be understood in its original context as expressing David's hope of resurrection. Furthermore, this claim overstates the case by asserting that the Greek translation is substantively different than the original Hebrew. Upon close analysis, however, one observes that Peter's translation, which agrees with the LXX, actually provides an accurate translation of the Hebrew (on this, see pp. 215-17 above in this chapter).

¹⁹²Trull, "Peter's Interpretation," 446.

¹⁹³Stählin, *Die Apostelgeschichte*, 48. Contra Dupont, who writes, "Si Luc s'est donné la peine de transcrire longuement le contexte, quatre versets entiers (vv. 8-11 du psaume: Ac 2, 25-28), c'est que tout le passage concerne le Christ, pas seulement la déclaration du v. 10." Dupont, "L'interprétation des Psaumes," 286. Even so, Dupont admits that Ps 16:10 is the verse Peter bases his argument upon. *Ibid.*

¹⁹⁴On Ps 16:10 standing as the key verse of the Psalm quotation in Peter's speech, see e.g., Alexander, *Acts*, 73; Bock, *Acts*, 123; Dupont, "L'interprétation des Psaumes," 286; Peterson, *Acts*, 147n63; Polhill, *Acts*, 113; Preuschen, *Die Apostelgeschichte*, 15. It is clear Peter repeats Ps 16:10 in Acts 2:31 because he understands this verse to predict Christ's resurrection.

Dupont admits this point, stating, "Pierre cite quatre versets du psaume (vv. 8-11); en fait cependant toute la démonstration repose sur les terms du v. 10."¹⁹⁵ Two, this understanding, as noted by Stählin above, avoids speculating how the other Psalm verses may or may not apply to Christ. Three, this understanding accords with Peter's prior quotation of Joel 2:28-32 in Acts 2:17-21, where he deals with only select verses rather than the entire quotation.¹⁹⁶ Thus, it may be that Peter simply quotes all of Psalm 16:8-11 to give context to the main verse he intends to apply to Jesus, Psalm 16:10.¹⁹⁷ Seeing the reasons, then, to view Psalm 16:10 as the main verse that applies to Jesus in Psalm 16:8-11, the points of contact in the David-Jesus typology center on the following: (1) regal status and (2) the notion of bodily resurrection.

The first point of typological correspondence connecting David and Jesus is their regal status. David speaks concerning himself in the Psalm 16's original, historical setting. Since Psalm 16 is a Psalm of David, the reader naturally interprets its content as being about Israel's king. Peter underscores David's authorship of Psalm 16 (Acts 2:25, 30-31) and also refers in Acts 2:30 to David's throne (τὸν θρόνον αὐτοῦ). By means of these remarks, he makes explicit the importance of David's regal status in the interpretation of the Psalm passage. Likewise, Peter underscores the importance of Jesus'

¹⁹⁵Dupont, "L'utilisation apologétique," 266. Dupont also writes, "Le Ps 16,10 constitue la pièce capitale de l'argument scripturaire du discours de Pierre le jour de la Pentecôte (2,25-31) . . ." Ibid., 265.

¹⁹⁶Trull explains, "In quoting Joel 2:28-32 in Acts 2:17-21 Peter focused on only the beginning and the ending of that Old Testament passage. He did not address the great day of the Lord (v. 20)." Trull, "Peter's Interpretation," 447.

¹⁹⁷So Alexander, *Acts*, 73.

regal status in connection to the Psalm passage.¹⁹⁸ Jesus' identity as Israel's king emerges in several key ways. First, Peter alludes to Psalm 132:11 to identify Jesus as the promised descendent who is to sit on David's throne (Acts 2:30-31). Next, he identifies Jesus as the Christ and Lord (Acts 2:31, 36), titles which emphasize Jesus' kingship and rule.¹⁹⁹ Finally, he declares him to be the exalted one who sits at God's right hand as co-regent in fulfillment of Psalm 110:1 (Acts 2:33-35). So, in the context of Acts 2:25-36, Peter draws direct attention to the regal status of David and the regal status of Jesus in his use of Psalm 16:10. The reader becomes aware, then, that Psalm 16:10 relates not only to the biography of King David but also to the biography of his royal son, King Jesus. At the same time, the reader observes within the context of Acts 2 that David and Jesus are not equal in regal status. Since Jesus is both Messiah and Lord and the promised seed of David, he emerges clearly as the King superior to David.

The second and main point of typological correspondence that Peter brings to light between David and Jesus centers on the notion of bodily resurrection. Peter brings this main point of contact to light most explicitly in Acts 2:29-32. Here, Peter recites Psalm 16:10 (Acts 2:27) and explains that in this verse David spoke of the resurrection of the Messiah and, thus, of Jesus' resurrection. Now, the most natural way to understand the parallelism of Psalm 16:10, as explained in the summary above, is to see the verse in its original setting as David's statement about himself. As noted, David uses hyperbolic language in Psalm 16:10b to clarify and emphasize his idea of a bodily resurrection in

¹⁹⁸Juel argues that "the centrality of Jesus' identity as Messiah-King is stressed in Peter's speech in Acts 2." Juel, *Messianic Exegesis*, 83. See also Victor Mccracken, "The Interpretation of Scripture in Luke-Acts," *ResQ* 41 (1999): 202.

¹⁹⁹Cf. Bock, *Luke and Acts*, 185-87; 197-98.

16:10a. Put simply, David's language of not experiencing corruption is his way of expressing how confident he is that God will rescue his body from the grave. Peter's application of Psalm 16:10 to Jesus and his resurrection appears to confirm the primary resurrection sense of the verse.

That Peter understands Psalm 16:10 to reveal Jesus' resurrection is clear from the explanatory γάρ that links Psalm 16:8-11 in Acts 2:25-28 with the content of Acts 2:24.²⁰⁰ Furthermore, Peter singles out Psalm 16:10 in Acts 2:31, claiming that in this verse David ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ("spoke of the resurrection of the Christ").²⁰¹ Importantly, though, how does Peter apply Psalm 16:10 so specifically to Jesus' experience, when David was originally speaking about his own experience in the text? The answer appears to be that Peter applies the Psalm text in a typological way: David's experience provides a prefiguration of Jesus' similar but climactic experience. This typological application finds its basis in what Peter says about David in Acts 2:29-31. In these verses, Peter first explains David died, was buried, and is still entombed (2:29). Implications wise, David's words in Psalm 16:10 "could only apply to David in a

²⁰⁰Technically, the initial γάρ of Acts 2:25 is causal in connection to 2:24, signaling that in the Psalm quotation in 2:25-28 David expresses why death could not keep Jesus in its power and why Jesus had to be raised from the dead. Cf. Larkin, *Acts*, 55; Peterson, *Acts*, 147; Trull, "Peter's Interpretation," 437. Put simply, Jesus had to be raised from the dead (Acts 2:24), because David spoke of Jesus' resurrection in Ps 16:8-11.

²⁰¹The subsequent ὅτι clause (ὅτι οὔτε ἐγκατελείφθη εἰς ᾄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν) is appositional, clarifying that Ps 16:10 refers to resurrection of the Christ. Peter makes three changes to Ps 16:10 in Acts 2:31. First, Peter replaces "my soul" with "he" (16:10a), which clarifies the application of the verse to Jesus. Miura, *David in Luke-Acts*, 146. Second, Peter changes the future tense verbs to the aorist tense (16:10a-b). Lastly, he substitutes "your holy one" with "his flesh" (16:10b). These latter two changes emphasize the fulfillment of the Ps 16:10 in connection to Jesus' resurrection and clarify that the Psalm text was pointing to a physical or *bodily* resurrection, respectively. See Bock, *Proclamation*, 178-79; Peterson, *Acts*, 149.

general sense of a future resurrection."²⁰² But, Peter claims that David occupied a prophetic status, which means that the words he spoke were inspired by the Holy Spirit.²⁰³ Consequently, the words King David used to describe his own personal hope of resurrection could, at the same time, be intended by the Spirit to prefigure (and ultimately predict) the resurrection specific to the future Davidic king, Jesus.²⁰⁴ Put simply, whereas David used exaggerated language in Psalm 16:10b which clarified his hope for a bodily resurrection in Psalm 16:10a, Peter shows that this language in its most literal sense provides the precise pattern for the resurrection of Jesus. On this, Ross explains:

The language of Psalm 16 was excessive for the author's understanding but became literally true for Jesus Christ. In fact, Peter declares that David said these things about Christ (Acts 2:25-28). In other words, the New Testament writers bring this passage forward, knowing what the Spirit of God had intended when David wrote them. The apostles make it clear that these words could only apply to David in a general sense of a future resurrection, for his body had been in the grave for a thousand years; but they apply it to the Lord in the precise and fullest sense, for by the resurrection he did not see the effects of being in the grave that were true of every human being.²⁰⁵

What, then, is the literal or the precise and fullest sense of Psalm 16:10 in its application to Jesus versus its application to David? With David, the language of Psalm 16:10 simply speaks of a general, future bodily resurrection. When David spoke of his body not experiencing decay, he was using strong language to declare his confidence that he knew God would not leave him in the grave but raise him from the dead at some point.

²⁰²Ross, *Psalms*, 1:411.

²⁰³See Miura, *David in Luke-Acts*, 145.

²⁰⁴Since Peter identifies David as an inspired OT prophet in Acts 2:30-31, Peter establishes that what David wrote about himself could have typological import, even if David did not comprehend that typological import. Cf. Hoskins, *Jesus as the Fulfillment*, 24-26.

²⁰⁵Ross, *Psalms*, 1:411.

With respect to Jesus, however, Peter interprets "the literalness of the imagery" of Psalm 16:10.²⁰⁶ The figurative language of Psalm 16:10b declares Jesus' special, immediate bodily resurrection. Bock's explanation about the concept of an immediate resurrection in Judaism is helpful at this point. He explains:

The concept of an immediate resurrection within history was a fresh idea in Judaism. The Jews believed in a general bodily resurrection at the end of time for all the righteous and wicked together before the judgment (Isa. 66; Dan. 12:1-2; 2 Macc. 7) but did not have an expectation of an earlier, immediate, special resurrection for anyone. This new idea of a resurrection before the end was revealed by Jesus's resurrection. In this speech Peter is arguing that Scripture predicted it, as all can now see.²⁰⁷

Since Jesus' body experienced no decay after death, Peter points out to his audience that the precise and fullest sense of Psalm 16:10 is an *immediate*, bodily resurrection, which Jesus' resurrection fulfills. Essentially, then, the interpretation Peter provides identifies Jesus as the *ultimate* referent and fulfillment of Psalm 16:10. Thus, Peter demonstrates that "the text is not *only* [emphasis added] about the patriarch David."²⁰⁸ Psalm 16:10 applies to both David and Jesus. This Psalm text uses poetic imagery to describe an originally Davidic event (i.e., David's hope of future resurrection), which literally describes an event in Jesus' life (i.e., Jesus' immediate resurrection). In that David's experience provides the pattern for Jesus' experience, it is best to see David typology driving Peter's use of Psalm 16:10.

²⁰⁶Bock, *Proclamation*, 176.

²⁰⁷Bock, *Acts*, 125. For a more detailed discussion, see Bock, *Proclamation*, 176-81. To be noted, Bock takes a different position on the original sense of Ps 16:10 than is maintained in this dissertation. Whereas this dissertation argues that bodily resurrection was the original sense to David's words in Ps 16:10, Bock thinks that a bodily resurrection sense is more conceptual than explicit. *Ibid.*, 174, 177.

²⁰⁸*Ibid.*, 126.

Notably, while this David typology compares David and Jesus around the same notion of resurrection, it also contrasts them. That is, the application of Psalm 16:10 to Jesus signals the text's fulfillment and, thus, sets Jesus apart from David. Jesus is set apart from David in several ways. First, Jesus' resurrection is special and immediate, which contrasts with the general and future nature of David's.²⁰⁹ The nature of Jesus' resurrection, since it fulfills the precise sense of Psalm 16:10, identifies him as the Messiah to whom the Holy Spirit ultimately intended David's words to apply (Acts 2:30-32). Additionally, Jesus' resurrection makes possible David's future resurrection. In other words, Jesus' resurrection "guaranteed that David, and all of the saints, would be raised from the dead."²¹⁰ Lastly, since Jesus' immediate resurrection fulfills the precise sense of Psalm 16:10, the title of "holy one" (Psalm 16:10b) applies to Jesus in a unique way that it did not apply to David. The title identifies Jesus as "the ultimate 'type' of faithful servant who was not abandoned by God to Sheol and decay."²¹¹ Furthermore, if the title "holy one" bears messianic implications,²¹² then it reinforces even more that Jesus is the Son of David that God promised to seat on David's throne (Acts 2:30). Thus, the resurrection of Jesus identifies him as the Davidic Messiah, who is "God's Holy One *par excellence*."²¹³

²⁰⁹Though he does not argue for a typological framework in Peter's understanding of Ps 16:10, Trull still discusses how the verse compares Jesus with David. He points out that Jesus' resurrection before any bodily decay ultimately set Jesus apart from David and his still future resurrection. Trull, "Peter's Interpretation," 446-47.

²¹⁰Ross, *Psalms*, 1:411-12. See also Delitzsch, *Psalms*, 1:230.

²¹¹Wilson, *Psalms Volume 1*, 313.

²¹²See p. 226n172 above in this chapter.

²¹³Peterson, *Acts*, 150n71.

In sum, Peter quotes Psalm 16:8-11 in Acts 2:25-28 and applies Psalm 16:10 of that passage to Jesus on the basis of David typology. Peter sees David's description of his own personal experience in Psalm 16:10 ultimately to depict a future, personal experience of Jesus. In its original context, King David uses hyperbolic language in Psalm 16:10b to express his certain hope of a future, bodily resurrection in 16:10a. In the context of Acts 2, Peter applies the poetic language of the text to Jesus in a literal way. Thus, Peter clarifies that the precise sense of Psalm 16:10 testifies to the immediate, bodily resurrection of King Jesus, which, consequently, identifies him as the promised Messiah.

The David-Jesus Typology: The Element of Prophecy

The previous section demonstrated that Peter quotes Psalm 16:8-11 in Acts 2:25-28 and specifically applies Psalm 16:10 of that passage to Jesus on the basis of David typology. As Peter presents it, the typology is more than a mere analogical construct. Peter evidences that the Psalm text about David's personal experience functions prophetically, so that his personal experience actually provides a predictive pattern that reaches ultimate fulfillment in Jesus. The evidence that signals a prophetic significance to the typology includes the following: (1) the relationship of Psalm 16:10 to the plan of God, (2) the introductory phrase to the Psalm quotation, and (3) the reference to David's prophetic status.

The Relationship of Psalm 16:10 to the Plan of God. Peter quotes Psalm 16:8-11 within the context of the claim that Jesus' suffering and death were part of God's saving plan. In Acts 2:23, Peter refers to τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ("the definite plan and foreknowledge of God"). On the significance of this phrase for

Peter's sermon, Soards comments:

[I]n v. 23 one encounters the phrase τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ("the definite plan and foreknowledge of God"), which is the first explicit reference in Acts to the important idea of ἡ βουλή τοῦ θεοῦ, "the plan of God" (2:23; 4:28; 13:36; 20:27). The qualifying of ἡ βουλή τοῦ θεοῦ ("the plan of God") with the participle form of ὀρίζειν ("to decide" or "to determine") emphasizes God's control in determining events, especially the future. . . . Thus, the cross is not cast as a scandal, for the crucifixion of Jesus at the hands of the lawless is viewed as the fulfillment of God's plan.²¹⁴

By referring to the plan of God, then, Peter establishes that the events of Jesus' suffering, particularly his death, reflect divine design. Clearly, Peter informs that Jesus' death accomplished the will of God. Additionally, Peter makes the same case concerning Jesus' resurrection. Not only was Jesus' death a constituent part of God's sovereign plan but also his resurrection.²¹⁵ Peter makes this point explicit by proceeding immediately to quote Psalm 16:8-11, an OT passage which contains a specific verse (i.e., Ps 16:10/Acts 2:31) he understands to express the resurrection as a key element of God's plan.²¹⁶ Peter quotes Psalm 16:8-11, as Doble rightly observes, not as one of his "isolated proof texts" but as a text which "carried God's plan revealed in scripture."²¹⁷

Peter cites Psalm 16:8-11, therefore, because the main verse of the passage, Psalm 16:10, *reveals* that the resurrection of Jesus fulfills God's sovereign plan.

²¹⁴Soards, *The Speeches in Acts*, 34. The reference to God's "foreknowledge" reinforces the notion of God's sovereignty in connection to his plan. Cf. Peterson, *Acts*, 146.

²¹⁵When Peter places Jesus' death under the umbrella of God's plan, as Trull points out, "This focus also applies to Jesus' resurrection." Trull, "Peter's Interpretation," 436.

²¹⁶In Luke-Acts, Bock informs, "The 'plan' is said to be present in Scripture, usually expressed in generic terms (Luke 24:43-47), but sometimes in the specific texts on a given theme (Acts 2 and the use of Joel 3:1-5; Pss 16:8-11; 132:11; 100:1)." Bock, *Luke and Acts*, 124.

²¹⁷Doble, "Psalms," 95. Krodel also picks up on the revelatory function of the Psalm passage, stating, "Psalm 16:8-11 is cited to demonstrate that the resurrection is according to God's plan as set forth in the Scriptures." Krodel, *Acts*, 84-85. Cf. Larkin, *Acts*, 55; Roloff, *Die Apostelgeschichte*, 56; Weiser, *Die Apostelgeschichte*, 93.

Importantly, the relationship Psalm 16:10 shares in connection to God's plan in Acts 2 is a revelatory one. This revelatory function of the Psalm verse underscores a significant point for the David typology. If Psalm 16:10 reveals the resurrection of Jesus as a specific element of God's plan, then it was predicting his resurrection. Thus, Peter is showing that a text which relays a personal experience in David's life serves as a prophecy for a corresponding fulfillment in Jesus' life. Rightly, then, the David typology is predictive. God intended for the Scripture recording David's hope for a future resurrection to be a predictive paradigm for Jesus' immediate resurrection.

The Introductory Phrase. The phrase Peter uses to introduce Psalm 16:8-11 indicates that the verse he applies to Jesus, Psalm 16:10 (Acts 2:31), was predictive of him. Acts 2:25 commences with the introductory statement *Δαυὶδ γὰρ λέγει εἰς αὐτόν* ("For, David says about him"). The conjunction *γὰρ* links the Psalm quotation in Acts 2:25-28 with the previous verse (2:24), marking a causal connection between them.²¹⁸ The Psalm quotation, then, supplies the cause or reason as to why death could not keep its hold on Jesus (2:24).²¹⁹ According to Peter, death could not keep its hold on Jesus because in Psalm 16:8-11 David spoke *εἰς αὐτόν*. Here, after a verb of saying (*λέγει*), BDAG says that *εἰς* means "with reference to."²²⁰ The antecedent of the pronoun *αὐτόν* is *Ἰησοῦν τὸν Ναζωραῖον* ("Jesus the Nazarene"), who is first mentioned in Acts 2:22 and

²¹⁸See BDAG, s.v. "*γὰρ*."

²¹⁹On this causal sense of *γὰρ*, see Larkin, *Acts*, 55; Peterson, *Acts*, 147; Trull, "Peter's Interpretation," 437.

²²⁰BDAG, s.v. "*εἰς*." Cf. ESV's "concerning him;" NIV's "about him;" NASB's "of him."

who "bleibt thematisch im Mittelpunkt" in 2:22-24.²²¹ By this prepositional phrase (εἰς αὐτόν), Peters clarifies that in Psalm 16:8-11 David says something with reference to Jesus. As argued above, Psalm 16:10, the specific Psalm verse Peter recites in Acts 2:31 and bases his argument from, is the verse he explicitly identifies as the one in which David spoke with reference to Jesus.

Now, there are two possible ways to understand Jesus as the referent of what David says in Psalm 16:10. Jesus could be the "exclusive" or the "ultimate" referent of the verse.²²² The former is not tenable, however, since David is clearly speaking about himself in the original context.²²³ Consequently, Peter's introductory statement points to Jesus as the *ultimate* referent of the passage. Along this line of understanding, Peter shows that Psalm 16:10 possesses a typological import. In other words, the Psalm verse describes an event specific to David in its original context but points beyond itself to a more specific event in connection to Jesus.

So, by introducing Psalm 16:8-11 with a phrase explaining that David spoke about Jesus in the Psalm passage, Peter establishes that the passage contains a prophecy concerning Jesus' resurrection. The nature of the prophecy, importantly, is fundamentally typological. Since David's experience in Psalm 16:10 applies specifically to Jesus' experience, the former is shown to have been foreshadowing or anticipating, and, thus,

²²¹Schmitt, "Ps 16, 8-11," 244.

²²²Trull, "Peter's Interpretation," 439.

²²³For Jesus to be the *exclusive* referent, this would mean that Ps 16:10 had Jesus as its single and only referent in the original context of the Psalm. If this is the case, David is understood as directly prophesying about Jesus. But, as demonstrated in the summary above, the most natural way to read Ps 16 in light of the evidence is with regards to David. David is the subject and is clearly speaking about himself in the original context of Ps 16:10.

predicting the latter. The prophecy, then, appears in the form of an event-based text and indicates that the David typology bears a predictive thrust.

The Reference to David's Prophetic Status. Peter makes the most obvious statement about the prophetic nature of Psalm 16:10 in Acts 2:30-31. In these verses, Peter refers to David's prophetic status and explains its implications concerning David's statement in Psalm 16:10. The inferential οὖν ("therefore") that begins 2:30 identifies the content of 2:30-31 to be a deduction from the preceding verse (2:29).²²⁴ By means of three causal participles (ὑπάρχων, εἰδώς, and προἰδών) which modify the main verb ἐλάλησεν ("he spoke") in 2:31,²²⁵ Peter makes the case that David spoke prophetically in Psalm 16:10 about Jesus' resurrection. Delitzsch summarizes well Peter's line of thinking:

The apostolic application of this Psalm (Acts ii. 29-32, xiii. 35-37) is based on the considerations that David's hope of not coming under the power of death was not realized in David himself, as is at once clear, to the *unlimited extent* [emphasis added] in which it is expressed in the Psalm; but that it is fulfilled in Jesus, who has not been left to Hades and whose flesh did not see corruption; and that consequently the words of the Psalm are a prophecy of David concerning Jesus, the Christ, David . . . becomes the prophet of Christ; but this is only indirectly, for he speaks of himself After his hope has found in Christ its full realization in accordance with the history of the plan of redemption, it receives through Christ its personal realization for himself also. For what he says, extends on the one hand far beyond himself, and therefore refers prophetically to Christ But on the other hand that which is predicted comes back upon himself, to raise him also from death and Hades to the beholding of God.²²⁶

²²⁴The deduction of Acts 2:29, as explained above in the discussion of the typology, is that Ps 16:10 can only apply to David in the sense of a future resurrection, since he is still entombed and his body has undergone decay.

²²⁵See Trull, "Peter's Interpretation," 441.

²²⁶Delitzsch, *Psalms*, 1:229-30. For clarity's sake, Delitzsch provides this explanation, assuming that the original sense of Ps 16:8-11 referred to preservation from death (i.e. David's hope of not dying) and, thus, experienced only a limited fulfillment in David's life. *Ibid.*, 1:228. Even so, his

Importantly, according to Delitzsch, Peter's interpretation of Psalm 16:10 considers the idea of fulfillment in terms of David's language. There is room in David's language for his words to apply to himself but also to extend beyond himself. Peter, therefore, is not saying that David's words in Psalm 16:10 do not apply to him in some sense. Instead, as Peter sees it, the language David initially used in regards to himself finds a more perfect or literal realization in the experience of Jesus. This Psalm text can point beyond itself in its language, according to Peter, because of David's prophetic status.²²⁷

Peter clarifies David's prophetic status in three ways. First, Peter explains in Acts 2:30, David was a προφήτης ("prophet").²²⁸ A προφήτης refers to "a person inspired to proclaim or reveal divine will or purpose."²²⁹ Here, the title identifies David as an OT prophet "who proclaimed in advance what was later fulfilled in Christ."²³⁰ Second, Peter alludes to Psalm 132:11, stating that David knew of God's promise to seat one of his descendents upon his throne (Acts 2:30). This claim need not necessarily imply that David knowingly or self-consciously prophesied about the Messiah based on his knowledge of God's promise.²³¹ Instead, it can be seen as a statement, which provides

explanation still works in the case of understanding David's original words as referring to a future resurrection, as this dissertation maintains. In both cases, David's language is seen to be in reference to himself but also to go beyond his own experience to find perfect realization or fulfillment in Jesus' experience.

²²⁷Note that Bock explains Peter's prophetic application of Psalm 16:10 based on David's "language." Bock, "Proclamation," 177.

²²⁸On David as a "prophet," see Joseph A. Fitzmeyer, "David, "Being Therefore A Prophet . . .," *CBQ* 34 (1972).

²²⁹BDAG, s.v. "προφήτης."

²³⁰Friedrich, "προφήτης κτλ," 6:832; see 832-33.

²³¹Trull takes this statement to mean that David made a self-conscious prophecy of the Messiah's resurrection based on his knowledge of God's promise of an heir. Trull, "Peter's Interpretation,"

David's credentials as one who could speak as a prophet about the Messiah. Accordingly, Peter's reference to David's awareness of God's promise substantiates the basis of David's prophetic status.²³² Also, by stating that David knew of God's promise, "David is cast as an authority on the Messiah here."²³³ Finally, Peter states in Acts 2:31 that David's prophetic status enabled him to "foresee" (προϊδών). Peter's use of the participle προϊδών makes clear the notion that David's statement in Psalm 16:10 was predicting something in advance.²³⁴ For Peter re-quotes Psalm 16:10 in Acts 2:31, saying that David προϊδών ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ᾄδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν ("he foresaw and spoke of the resurrection of the Christ, that

443-46. See also Krodell, *Acts*, 86. Such an understanding, however, does not fit well with the original context of Ps 16:10, where it is most natural to see David speaking with reference to himself in the Psalm verse. Furthermore, the fact that David had knowledge of God's promise to seat one of his descendants upon his throne does not necessarily mean that he understood this promise to imply a resurrection of the Messiah. See Trull, "Peter's Interpretation," 443-44, where even he acknowledges that David could have had knowledge of God's promise but not have understood its messianic implications.

²³²Miura takes this position, arguing, "David's awareness of God's promise in the Davidic covenant (v. 30) (based upon Ps 131:11 [cf. 2 Sam 7:12-16; Ps 88:4-5, 29-38]) might indicate a reason for Peter to simply believe David's prophetic status, such as the way that Josephus saw David's direct contact with God as a reason for David's prophet-like character." Miura, *David in Luke-Acts*, 145. Thus, David should be considered in the status of a prophet because God gave David special revelation, a fact made clear by God's personal promise to him concerning his heir.

²³³Soards, *The Speeches in Acts*, 35. According to Bruce, David "prefigured" the Messiah. Bruce, *Acts*, 65. David could, therefore, be understood as an authority on the Messiah from a typological standpoint. That is, since David had personal knowledge of God's promise concerning his future descendent, what David says concerning himself could anticipate truths fulfilled ultimately by his promised descendent, whom he prefigures.

²³⁴See Friedrich, "προφήτης κτλ," 6:833. Προϊδών means "to see in advance/foresee." BDAG, s.v. "προοράω." According to Michaelis, "This can hardly mean that he [David] prophetically (cf. 2:30) 'saw' the future resurrection of Jesus in advance; what is meant is that as a prophet he had advance knowledge of it." W. Michaelis, "δράω κτλ," in *TDNT*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 5:381. Importantly, when Peter says that David "foresaw," this does not necessarily mean that David knowingly prophesied about Messiah's resurrection in Ps 16:10. Marshall writes, "The fact that David had prophetic knowledge (Acts 2:30a) presumably applies not to his knowledge about his descendent (2:30b), but rather to his own statement about the Messiah (2:31)." Marshall, "Acts," 538. He adds further, "David is credited with 'seeing what was to come.' Thus the statement in the psalm is understood to be prophetic. But exactly what David foresaw is not stated." *Ibid.*, 540. Since he was a prophet, Peter seems to be saying that David "foresaw" the resurrection of the Messiah in his statement in Ps 16:10.

he was neither abandoned to Hades, nor did his flesh see corruption"). The prepositional phrase *περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ* modifies the main verb *ἐλάλησεν*, clarifying that that something David predicted in advance was the Messiah's resurrection.²³⁵ Taking the *ὅτι* clause as standing in apposition to *τῆς ἀναστάσεως τοῦ Χριστοῦ*, this means Psalm 16:10 refers to the resurrection of the Christ.

In sum, by referring to David's prophetic status, Peter seems to be making a case that "David's words are inspired."²³⁶ That David spoke and wrote under the inspiration of the Holy Spirit is clear (cf. 2 Sam 23:2; Matt 22:43-45; Mark 12:36-37; Luke 20:42-44; Acts 1:16; 4:25; 13:33-37).²³⁷ As a prophet inspired by the Holy Spirit, this means David's words could bear a predictive significance, even if he was not cognizant of their prophetic force. With regards to Psalm 16:10, this means the Holy Spirit guided David to use exaggerated or hyperbolic language, so that David's self-described experience might point forward to a more precise, future NT fulfillment in Jesus. On this, Waltke, Houston, and Moore explain:

Though David, the human author may be using hyperbole, God, the divine Author, speaks prophetically of David's greater Son, his heir, to validate his claim to be the promised Christ. Moreover, by his death and resurrection he proved the truths that the putative hyperbole infers.²³⁸

So, when David clarified his hope of a future, bodily resurrection using hyperbolic language in Psalm 16:10, the Spirit of God intended ultimately to use this language for

²³⁵After a verb of speaking (here *ἐλάλησεν*), the preposition *περὶ* ("about/concerning") denotes the object of the verbal activity. See BDAG, s.v. "*περὶ*."

²³⁶Miura, *David in Luke-Acts*, 145.

²³⁷For Rabbinic literature which speaks of David's Psalm composition taking place under the inspiration of the Holy Spirit, see Bassler, "A Man for All Seasons," 159-60.

²³⁸Waltke, Houston, and Moore, *The Psalms*, 336.

the purpose of predicting the immediate, bodily resurrection of the Messiah, who would rule on David's throne in fulfillment of God's covenant promise (Acts 2:30). In this way, therefore, David was an inspired prophet who predicted the resurrection of the Messiah. And, since Jesus was raised up in the way David described the Messiah's resurrection, the resurrection identifies Jesus as the Messiah (Acts 2:32).

Summary

As seen in the foregoing analysis, Peter quotes Psalm 16:8-11 in Acts 2:25-28. As the context makes clear, Psalm 16:10 serves as the key verse from this passage for Peter's sermon argument. Peter recites Psalm 16:10 in Acts 2:31, claiming that this Psalm verse provides the scriptural basis for the resurrection of Jesus in God's saving plan and reveals the identity of Jesus as the Messiah. The way in which Peter applies this Davidic Psalm text to Jesus in this instance seems to reflect David typology. In the original context of Psalm 16:10, the verse relays a personal experience of David's that he articulates with hyperbolic language: his hope of a future, bodily resurrection. In the context of Acts 2:25-32, Peter interprets the language of Psalm 16:10 in its most literal way with reference to Jesus. Literally, the language provides the pattern for exactly the kind of rescue from death that Jesus experienced: an immediate, bodily resurrection. Since Peter uses a Psalm text that originally described an event in David's life to substantiate from Scripture a corresponding but climactic event in Jesus' life, this evidences that David typology stands behind his use of this Psalm text.

The typology established by Psalm 16:10 identifies key parallels between David and Jesus. Specifically, the Psalm text parallels the notions of kingship and resurrection, which reach climactic fulfillment in Jesus. Simply put, King Jesus' special,

immediate resurrection in the NT corresponds to but transcends King David's hope of a general, future resurrection in the OT. Importantly, Peter leaves no doubt that this typology is predictive and not simply comparative. Jesus' resurrection fulfills the prophetic pattern of Psalm 16:10, which means the underlying David typology is fundamentally prophetic and not merely analogical in character.

In sum, the analysis of Peter's use of Psalm 16:10 in Acts 2:25-28 results in similar conclusions as with the previous analysis of Psalms 69:25 and 109:8 in Acts 1:20. First, the David typology standing behind Peter's appropriation of Psalm 16:10 provides a predictive pattern in its connection to Jesus. Peter's understanding of the typology, therefore, reflects the traditional view of typology, which understands OT types to point in a predictive way towards their NT fulfillments/goals.²³⁹ Prophetic David typology, therefore, best describes the way Peter uses Psalm 16:10.

Second, the analysis of this section further substantiates that Peter followed Jesus' model in interpreting the Psalms. Jesus taught that the Psalms predicted the events of his passion (Luke 24:44), and he appealed to event-based Psalms texts as Scriptures which predicted events specific to him (John 13:18; 15:25). Peter's application of Psalm 16:10 follows this interpretive model given by Jesus. Peter takes a Psalm verse relaying an event original to David and explains that it predicts an event specific to Jesus. Thus, Peter, like Jesus, demonstrates that event-based Psalm texts can serve a prophetic function. Lastly, a Christological portrait of Jesus takes shape in Acts 2 from Peter's

²³⁹For others who also argue that a prophetic David typology stands behind Peter's use of Ps 16:8-11, see Bock, *Acts*, 123; Miura, *David in Luke-Acts*, 154. To be noted, Bock apparently changed his position, for his early work argued for a direct prophecy understanding of the Psalm passage. See Bock, *Proclamation*, 180.

application of Psalm 16:10. Since Jesus fulfills a Psalm text that was originally about David, the application of the Psalm text provides a Davidic portrait of Jesus. As Dormeyer and Galindo point out, "Der christologische Mittelpunkt der Rede erklärt Jesus zum neuen David und stellt ihn zugleich über David."²⁴⁰ So, in that Jesus' resurrection fulfills Psalm 16:10, Peter makes the case that Jesus is the new and greater David.

An Examination of Acts 2:34-35 in its Use of Psalm 110:1

Identification of the Psalm Quotation

Acts 2:34b contains the short introductory formula λέγει δὲ αὐτός ("but he himself says").²⁴¹ The antecedent of the pronominal subject imbedded in the verb λέγει is Δαυὶδ, whom Peter mentions in the initial part of the verse (2:34a). The reference to David makes clear David's authorship of the forthcoming Scripture passage.²⁴²

The words Peter attributes to David in Acts 2:34-35 represent a direct OT quotation. Peter clearly quotes Psalm 110:1, which "est le texte scripturaire auquel le Nouveau Testament se réfère le plus souvent."²⁴³ As can be seen below, Acts 2:34-35 reproduces the first verse of Psalm 110 (= Ps 110:1/MT and Ps 109:1/LXX).

Acts 2:34-35: εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου ("The Lord said to my Lord: Sit at my right hand, until I make your enemies a footstool for your feet.")

MT Psalm 110:1: נָא יְהוָה לְאֲדֹנָי שֵׁב לְיְמִינֵי עַד־אָשִׁית אִיבֶיךָ הָרֵם לְרִגְלֶיךָ

²⁴⁰Dormeyer and Galindo, *Die Apostelgeschichte*, 54.

²⁴¹Barrett, "Luke/Acts," 238.

²⁴²To emphasize the identity of David as the author/speaker, Peter includes the intensive αὐτός ("himself"). On the intensive use of αὐτός, see BDAG, s.v. "αὐτός."

²⁴³Jacques Dupont, "'Assis à la droite de Dieu': l'interprétation du Ps 110, 1 dans le Nouveau Testament," in *Nouvelles Études sur Les Actes Des Apôtres*, LD 118 (Paris: Éditions du Cerf, 1984), 210.

("The LORD says to my lord: Sit at my right hand, until I make your enemies a footstool for your feet.")

LXX Psalm 109:1: εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου ("The Lord said to my lord, Sit at my right hand, until I make your enemies a footstool for your feet.")

Two observations are apparent from the above comparisons. First, the LXX provides an accurate translation of the MT.²⁴⁴ Second, Luke's quotation of "Ps 110,1 stimmt mit der LXX-Fassung ganz überein."²⁴⁵ Since Luke's quotation closely mirrors the LXX, it seems reasonable to conclude that he used the LXX for his purposes because it renders correctly the MT.

Literary Context of Acts 2:34-35

Immediate Literary Context. Acts 2:34-35 belongs to the same literary context discussed above for Psalm 16:8-11 in Acts 2:25-28.²⁴⁶ Only Acts 2:33-36, which forms Peter's transition to his quotation of Psalm 110:1, requires additional comment. Peter follows up the interpretation of the resurrection of Jesus in connection to Psalm 16:8-11 (Acts 2:25-32) with a discussion of Jesus' exaltation in Acts 2:33-36. It is correct to see in these verses "eine neue Argumentationsstufe."²⁴⁷ There is not so much a shift to a separate subject here, however, when one understands that the resurrection and

²⁴⁴There is only one difference between the LXX and the MT. As Pesch points out, the LXX "vom MT allerdings nur durch Wiedergabe des Jahwe-Namens mittels κύριος, wodurch die Folge κύριος τῷ κυρίῳ entsteht, unterscheidet." Pesch, *Die Apostelgeschichte*, 118.

²⁴⁵Ibid. The only variation between the LXX and Acts 2:34-35 is the article ὁ before κύριος. Dupont, "L'interprétation des Psaumes," 291n22.

²⁴⁶On the broad literary context, see the analysis of Acts 1:20 above in this chapter.

²⁴⁷Roloff, *Die Apostelgeschichte*, 58.

exaltation are really "different aspects of one truth."²⁴⁸ Marshall reflects this understanding of 2:33, stating that "the resurrection is to be understood as the exaltation of Jesus. It was not simply a revivification but an ascension to be with God."²⁴⁹ The inferential conjunction οὖν at the start of 2:33 tells the reader that the resurrection means Jesus has been exalted.²⁵⁰ His exaltation (ὑψωθείς) is modified by the phrase τῆ δεξιᾷ τοῦ θεοῦ ("to the right hand God").²⁵¹ This language anticipates the forthcoming citation from Psalm 110 in 2:34-35 and denotes a multifaceted imagery of Jesus' position of authority, power, honor, and supremacy.²⁵² Importantly, Peter contends that it is on the basis of Jesus' exalted position to the right hand of God that the Father has given to him the promised Holy Spirit, which he has now distributed.²⁵³ Thus, Peter explains to the crowd that the events of Pentecost (i.e., what they have seen and heard) are the manifestations of the outpouring of the Spirit, which was poured out because of Jesus' resurrection-exaltation.²⁵⁴

Having referenced Jesus' exaltation to God's right hand in Acts 2:33, Peter then

²⁴⁸Lindars, *Apologetic*, 42.

²⁴⁹Marshall, *Acts*, 83. Cf. Soards, *The Speeches in Acts*, 35.

²⁵⁰The inference that the resurrection implies the exaltation to God's right hand can be made, as Pesch explains, "da die Auferweckung des Christus in 30 schon mit dem Sitzen auf Gottes Thron in Zusammenhang gebracht war . . ." Pesch, *Die Apostelgeschichte*, 124.

²⁵¹The root meaning of the participle ὑψωθείς is to "lift up/raise high/exalt." BDAG, s.v. "ὑψόω."

²⁵²Cf. Bock, "Proclamation," 296-97; Merrill C. Tenney, ed., *ZPBD*. (Grand Rapids: Zondervan, 1964), s.v. "Hand," by Arthur B. Fowler; Roloff, *Die Apostelgeschichte*, 59; Williams, *Acts*, 53.

²⁵³On this, see Marshall, *Acts*, 83-84; Roloff, *Die Apostelgeschichte*, 59.

²⁵⁴Pesch, *Die Apostelgeschichte*, 124. As Bock simply puts it, "Jesus's resurrection-ascension has led to all of this activity involving the Spirit." Bock, *Acts*, 133.

provides the Scriptural basis for this event in 2:34c-35. In introducing the Scripture passage, Peter contrasts Jesus with David. Peter points out that, though David did not receive the "special exaltation" as Jesus did (2:34a),²⁵⁵ David himself "spoke of one being exalted to God's right hand" (2:34b).²⁵⁶ The OT text in which David spoke of an exaltation is Psalm 110:1 (Acts 2:34c-35). Peter's interpretation of Psalm 110:1 similarly follows his preceding interpretation of Psalm 16:10. Again, as was the case with Psalm 16:10, a Psalm of David provides the prophetic basis for Jesus' exaltation as part of God's plan and also testifies to who Jesus is.

The implications of Psalm 110:1 are clear. Since Jesus is the one who ascended to heaven and sat down at God's right hand (Acts 2:33), David spoke ultimately of the exaltation of Jesus in Psalm 110:1. Thus, Psalm 110:1 is seen to predict Jesus' exaltation and reveal his identity as the Davidic Messiah.²⁵⁷ But, moreover, Peter wants his audience to realize that Jesus is not just the Messiah according to Psalm 110:1. When referring to the one seated at God's right hand, David addresses him as τῷ κυρίῳ μου ("my Lord") (2:34c). The title "Lord" has serious implications concerning Jesus' identity, as it is understood in light of Jesus' resurrection-exaltation.²⁵⁸ Peter's climactic

²⁵⁵The "reference to going to heaven applies to the special exaltation of Jesus to the right hand of God," which sets up a contrast between David and Jesus. Newman and Nida, *Acts*, 57. The contrast identifies Jesus as greater than David.

²⁵⁶Polhill, *Acts*, 115.

²⁵⁷Cf. Ibid. Haenchen posits, "He therefore who shall sit on the right hand of God can only be the Messiah, who is identified in the psalm by τῷ κυρίῳ μου." Haenchen, *Acts*, 183. That Ps 110:1 in some way referenced the future Messiah is clear from Jesus' statements about Ps 110:1 in Matt 22:41-45; Mark 12:35-37; Luke 20:41-44.

²⁵⁸Cf. Larkin, *Acts*, 57-58. According to Bruce, the title Lord "applied to Jesus has a higher value than the strict exegesis of Ps. 110:1 would imply; it is not inferior in dignity to the ineffable name of God. . . . ; it depends for its significance on his resurrection and exaltation." Bruce, *The Acts of the Apostles*, 128.

conclusion in 2:36 makes evident the significance of the title *κύριος*.²⁵⁹ Put simply, the very Jesus the house of Israel crucified God has "made him both Lord and Christ" (2:36).²⁶⁰ Peterson explains well the significance of these Christological titles in conjunction with the Psalms citations. He writes:

The two titles given to Jesus relate back to the psalm citations in vv. 25-34 and the prior claim of Joel 2:32 that whoever calls on the name of 'the Lord' will be saved (v. 21). Jesus is the *Lord* on whom to call since he is the *Messiah*, resurrected by God in fulfillment of Psalm 16:8-11 and now exalted to his right hand in fulfillment of Psalm 110:1.²⁶¹

Significantly, then, the context shows that the title "Lord" equates Jesus with Yahweh, since the "Lord" of Joel 2:32 (Acts 2:21) refers to Yahweh in its original context.²⁶² Thus, the title of Lord "declares him to be Lord in the sense of Yahweh. Jesus is God!"²⁶³ The only fitting response for Peter's crowd, seeing that they have crucified Jesus, their Lord and Christ, is to repent and call upon Jesus for the forgiveness of their sins and the gift of the Holy Spirit (Acts 2:37-40).

The David-Jesus Typology: The Element of Correspondence

Peter uses Psalm 110:1 in Acts 2:34-35 to explain the exaltation of Jesus. The

²⁵⁹Cf. Longenecker, *Acts*, 280.

²⁶⁰The language of Acts 2:36 (i.e., "made") does not teach an "adoptionism" theology. See Peter Balla, "Does Acts 2:36 Represent an Adoptionist Christology," *EJT* 5 (1996): 137-42. More correctly, the language that God "made" Jesus both Lord and Christ "means that God has shown or established or brought about something by his action (BDAG 840 §2hβ). The idea here is of a designation or role that God has made evident, much as Rom. 1:3-4 argues." Bock, *Acts*, 136.

²⁶¹Peterson, *Acts*, 152.

²⁶²Cf. Bruce, *Acts*, 68; Polhill, *Acts*, 116n125.

²⁶³Larkin, *Acts*, 57. Bock explains, "Here the title 'Lord' has its full, heavenly authority because of Jesus's position." Bock, *Acts*, 135. Since Jesus shares the throne of God in heaven, "this description of Jesus's position suggests an intimate connection between Jesus and the Father and an equality between them." *Ibid.*, 134. See also Peterson, *Acts*, 152.

way in which Peter appropriates this Psalm text appears again to represent a case of David typology. Before examining the points of the typological relationship, it is necessary to summarize Psalm 110:1 in its original Davidic context to explain its initial connection to David.

Psalm 110:1 in its OT Context. The superscript לְדָוִד מְזֻמָּר ("A Psalm of David") introduces Psalm 110, identifying David as the Psalm's author.²⁶⁴ Based on its king motif, OT scholars tend to classify this Davidic Psalm as a royal Psalm.²⁶⁵ The oracular statements of Psalm 110:1 ("The LORD says . . .") and 110:4 ("The LORD has sworn . . .") suggest a two-part division for the Psalm's seven verses: (1) 110:1-3 and (2) 110:4-7.²⁶⁶

Psalm 110:1 breaks down into three basic parts: introduction (110:1a), exaltation/enthronement (110:1b), and subjection of enemies (110:1c).²⁶⁷ The

²⁶⁴On the Davidic authorship understanding of לְדָוִד in the Psalms superscripts, pp. 91-93 in chapter 4 above. The NT writers also affirm David's authorship of Ps 110. See Matt 22:43-45; Mark 12:36-37; Luke 20:42-44; Acts 2:34, where both Jesus and Peter attribute Ps 110 to David.

²⁶⁵Herbert W. Bateman, IV, "Psalm 110:1 and the New Testament," *BSac* 149 (1992): 438. Those Psalms typically categorized as royal Psalms include eleven in total (Pss 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144:1-11). See e.g., Bullock, *Psalms*, 178-80; Herman Gunkel, *The Psalms: A Form-Critical Introduction*, trans., Thomas M. Horner, Facet Books, BS 19 (Philadelphia: Fortress 1967), 23-24; Westermann, *The Psalms*, 105-07. As a category, royal Psalms "share the common motif of the king" and focus upon "some momentous occasion in the life of the king, occasions such as his coronation, his wedding, the charter by which he would rule, or his greatest military campaigns in which the LORD gave the victory to his servant the king." Ross, *Psalms*, 1:137. See also Futato, *Interpreting the Psalms*, 181-82. The idea of kingship in royal Psalms may be expressed by (1) referring to the "king," (2) referring to the "anointed," (3) referring to David, or (4) referring to activities of the king. Bullock, *Psalms*, 178-79. In the content of Ps 110, neither the term "king" nor the term "anointed" appears. Yet, as Bullock explains, "Psalm 110 uses language that obviously refers to the king, speaking of him as 'my lord' (v. 1) and referring to his 'scepter' (v. 2)." *Ibid.*, 179.

²⁶⁶So e.g., Allen, *Psalms*, 85; Belcher, *The Messiah and the Psalms*, 143; Dahood, *Psalms*, 3:113; Durham, *Psalms*, 396-97; VanGemeren, *Psalms*, 697; Waltke, Houston, and Moore, *The Psalms*, 500.

²⁶⁷Martin C. Albl, "And Scripture Cannot Be Broken": *The Form and Function of the Early Christian Testimonia Collections*, NovTSup 96 (Leiden: Brill, 1999), 217.

introductory words לַאֲדֹנָי יְהוָה נָאִם ("The LORD says to my lord") contain a prophetic formula.²⁶⁸ Here, David occupies the role of a prophet, declaring the inspired word of God.²⁶⁹ The sense of the prophetic formula is that David declares the message of Yahweh (יהוה) to his "lord" or "master" (לַאֲדֹנָי).²⁷⁰ Importantly, who is David calling "my lord"? As Hoskins points out, there are two common referents.²⁷¹ Some claim David prophesies directly of the future Messiah.²⁷² Others, however, see David speaking about his sons, the future kings that would come from his line.²⁷³ While a purely Messianic view is a possible interpretation, the latter view seems preferable considering the royal nature of the Psalm and its overall content.²⁷⁴ According to the latter view, in

²⁶⁸The phrase יְהוָה נָאִם is "an almost completely fixed technical expression introducing prophetic oracles." *HALOT*, s.v. "נָאִם."

²⁶⁹Cf. Waltke, Houston, and Moore, *The Psalms*, 499. On David as a "prophet," see Acts 2:29-30.

²⁷⁰VanGemen explains, "The MT uses the phrase אֲדֹנָי ('*ādōnī*, "my master") to denote the lord-vassal relationship between the king and his people (cf. 1 Sam 22:12; 26:18; 1 Kings 1:13; 18:7)." VanGemen, *Psalms*, 697n1. (For a list of the numerous instances where אֲדֹנָי refers to an earthly king, see Bateman, "Psalm 110:1," 448nn44-46, n48.) Cf. also Dahood, who says "my lord" was a Hebrew phrase "used by a subject when addressing a superior." Dahood, *Psalms*, 3:113.

²⁷¹Hoskins, *That Scripture Might Be Fulfilled*, 149-50.

²⁷²See e.g., Belcher, *The Messiah and the Psalms*, 146-49; Barry C. Davis, "Is Psalm 110 A Messianic Psalm?," *BSac* 157 (2000): 160-73; Delitzsch, *Psalms*, 3:183-88; Grogan, *Psalms*, 184; Elliott E. Johnson, "Hermeneutical Principles and the Interpretation of Psalm 110," *BSac* 149 (1992): 432-33; Kidner, *Psalms 73-150*, 391-92. The sense of Ps 110:1, then, is "The LORD says to my Lord (i.e., Messiah) . . ."

²⁷³In Ps 110, VanGemen explains, "The Psalmist speaks of the promise of God pertaining to David and his dynasty. The promise pertains to the covenant between the Lord ("*ādōnī*) and the one in authority over the people of God, the Davidic king." VanGemen, *Psalms*, 697. Cf. Allen, *Psalms*, 83-85; Broyles, *Psalms*, 414; John I. Durham, *Psalms*, in vol. 4 of *BBC*, ed. Clifton J. Allen (Nashville: Broadman Press, 1971), 396; Rogerson and McKay, *Psalms*, 66.

²⁷⁴Allen writes, "One respects the worthy motives of those who seek to restrict the psalm to a messianic intent from the beginning. But it hardly accords with the pattern of historical and theological development discernible in the royal psalms in general and with ancient culture and historical royal references in Ps 110." Allen, *Psalms*, 84. Cf. Bullock, who notes also that the original, historical focus of the royal Psalms concerned Israel's human king. Bullock, *Psalms*, 180-86.

Psalm 110:1 "David presents an inspired picture that God has revealed to him about God's anointed king."²⁷⁵ Since God's anointed king comes from the line of David (cf. 2 Sam 7:13-16), this means that David addresses one of his sons as "lord."²⁷⁶ Why would David refer to one of his sons in this exalted manner? Hoskins well explains:

The resolution to the tension probably lies in 2 Samuel 7:14 and Psalm 2:7. According to these verses, when a son of David becomes king, he becomes the son of God as well. In Psalm 2:7, God tells the king on the day of his anointing, "You are my son, today I have begotten you" (NASB). The king is no longer merely David's son. When he becomes king, David's son becomes God's son in a special way as well. As a result, when David writes Psalm 110 about the king at God's right hand, he rightly recognizes that this ruler will be God's king and not merely David's son. He rightly deserves to be addressed as "lord," even by David.²⁷⁷

It seems, then, that David is "writing about the great kings who will rule after him."²⁷⁸ Importantly, as Hoskins further points out, "The king of Psalm 110 is not the beginning of the line of similar kings. Psalm 110 describes this king as being like David himself. . . . David passes on to his sons an inspired picture of what it means to be a king like David."²⁷⁹

The first part of God's message is for the king to *שֵׁב לְיָמֵינִי* ("Sit at my right hand"). This divine directive pictures David's son being enthroned as king by God.²⁸⁰

²⁷⁵Hoskins, *That Scripture Might Be Fulfilled*, 150.

²⁷⁶That David has in mind an *earthly* king seems supported by the fact that the suffixed form *לְאֲדֹנָי* ("to my lord") in Ps 110:1 occurs 21 other times in the OT, none of which designate a divine reference. Bateman, "Psalm 110:1," 448n44.

²⁷⁷Hoskins, *That Scripture Might Be Fulfilled*, 151.

²⁷⁸*Ibid.*, 151.

²⁷⁹*Ibid.* Hoskins refers the reader to Pss 18:43-50; 89:19:29, where similar language is used to describe David and his kingship.

²⁸⁰The importance of this divine directive to the newly installed king would be to recognize the commencement and legitimacy of his rule from God. Cf. Bernd Kollmann, "Der Priesterkönig zur Rechten Gottes (Ps 110)," in *Die Verheißung des Neuen Bundes: Wie alttestamentliche Texte im Neuen Testament*

The verb שָׁב ("sit") calls for the king to take his seat upon the throne.²⁸¹ To be enthroned at God's right may be taken metaphorically or symbolically.²⁸² In either case, to be seated at God's right hand means the king has been enthroned and, thus, exalted to a position of authority and honor to serve as God's vice-regent.²⁸³

Being God's vice-regent means that the Davidic king possesses an "incontrovertible authority" (cf. Ps 2:1-9),²⁸⁴ which the latter half of the oracle in Psalm 110:1 declares. The "footstool" (הַדָּם) imagery in the prepositional phrase לְרַגְלֶיךָ הַדָּם ("until I make your enemies a footstool for your feet") conveys the king's "complete power and authority" over his enemies.²⁸⁵ To the son of David, then, God

fortwirken, ed. Bernd Kollmann, *Biblisch-theologische Schwerpunkte 35* (Göttingen: Vandenhoeck & Ruprecht, 2010), 157-58.

²⁸¹The basic meaning of the imperative שָׁב is "sit/remain/dwell." BDB, s.v. "יָשָׁב." The verb is often used to denote kings sitting on thrones (cf. e.g., 1 Kgs 1:13, 17, 20, 35, 46, 48; 2:12; 1 Chr 29:23), or with reference to God in the sense of him being "enthroned" (cf. 1 Sam 4:4; 2 Sam 6:2; Ps 2:4; 9:7, etc.). See BDB, s.v. "יָשָׁב;" *HALOT*, s.v. "יָשָׁב;" *TWOT*, s.v. "יָשָׁב (*yāshab*) sit, remain, dwell" by W. C. Kaiser. Dahood translates שָׁב in Ps 110:1 as "Sit enthroned." Dahood, *Psalms*, 3:113.

²⁸²Rogerson and McKay, *Psalms*, 3:67. Allen takes sitting on the right hand of God as a simple metaphor. Allen, *Psalms*, 80n1.c, 86. If the imagery is more symbolical, sitting at the right hand of God might refer to a ritual performed in the temple (cf. 2 Kgs 11:14; 23:3; 2 Chr 23:13, 34:31). Anderson, *Psalms*, 2:768. Or, "more probably God's right hand refers to the throne hall, the Hall of Judgment, where the kings sit to judge (1 Kings 7:7). The temple housing *I AM's* earthly throne, the ark (1 Sam. 4:4; Isa. 66:1; cf. Matt. 5:34), faces eastward in the great courtyard. The Hall of Judgment housing the king's throne seems to be on the south side, to the right of God's throne, facing northward in the great courtyard." Waltke, Houston, and Moore, *The Psalms*, 503.

²⁸³So Bateman, "Psalm 110:1," 451; Broyles, *Psalms*, 414; Kollmann, "Der Priesterkönig zur Rechten Gottes (Ps 110)," 158; Waltke, Houston, and Moore, *The Psalms*, 503.

²⁸⁴Durham, *Psalms*, 396.

²⁸⁵Waltke, Houston, and Moore, *The Psalms*, 504. Allen writes, "The human king is picturesquely promised dominion over his national foes. Yahweh would fight on his behalf." Allen, *Psalms*, 86. The preposition עַד ("until") indicates that "the subjection of enemies is incomplete and continuing." Rogerson and McKay, *Psalms*, 3:67.

promises to subdue his enemies.²⁸⁶ Following the enthronement oracle, the next two verses expound further the implications of being God's anointed king. In 110:2, a command is given to the Davidic king to exercise rule from "Zion" (i.e., Jerusalem), with the assurance that God will extend his power and authority (i.e., "scepter") from there into the spheres of his enemies.²⁸⁷ Then, in 110:3 David assures his son that his kingship includes the willing support and service of his people.²⁸⁸

Psalms 110:4 transitions to the second divine oracle.²⁸⁹ This second oracle concerns the Davidic king's sacerdotal role: אַתָּה־כֹּהֵן לְעוֹלָם עַל־דְּבַרְתִּי מִלְכִּי־צֶדֶק ("You are a priest forever in the order of Melchizedek"). While some maintain that the Davidic king did not occupy a priestly role,²⁹⁰ Beale explains, "It appears that some significant aspect of priestly function was part of the Davidic and Solomonic kingship."²⁹¹

²⁸⁶This language concerning the subjection of enemies depicts David's son being a king in the pattern of David. Hoskins writes, "David elsewhere talks about God dealing with his enemies in ways that are similar to Psalm 110 (Psalm 18:43-50). Another psalmist makes similar claims about what God promised to David regarding his enemies (Psalm 89:19-29). On one level, then, in Psalm 110, David passes on to his sons an inspired picture of what it means to be a king like David." Hoskins, *That Scripture Might Be Fulfilled*, 151.

²⁸⁷On "Zion" as a designation for Jerusalem, see F. Stolz, "צִיּוֹן *ṣiyyôn* Zion," in *TLOT*, ed. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody: Hendrickson, 1997), 3:1072-73. On the "scepter" as a symbol of the Davidic king's authority and power, see Leland Ryken, James C. Whitthoit, and Tremper Longman III, eds., *DBI* (Downers Grove: InterVarsity, 1998), s.v. "scepter."

²⁸⁸Cf. Durham, *Psalms*, 396.

²⁸⁹The introductory phrase יְהוָה נִשְׁבַּע יְהוָה ("The LORD has sworn . . .") introduces the second oracle.

²⁹⁰Belcher, *The Messiah and the Psalms*, 145-49.

²⁹¹G. K. Beale, *A New Testament Biblical Theology: The Unfolding off the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 72; see 71-73. See also Durham, *Psalms*, 397; Le Donne, *The Historiographical Jesus*, 238-40; Eugene H. Merrill, "Royal Priesthood: An Old Testament Messianic Motif," *BSac* 150 (1993): 57-61; Rogerson and McKay, *Psalms*, 67-68; VanGemeren, *Psalms*, 239. For David functioning in a priestly capacity, see 2 Sam 6; 1 Chr 15. For Solomon functioning in a priestly capacity, see 1 Kgs 3:1-9; 8:5, 54-66; 2 Chr 1:1-6. On David's sons as "chief ministers" (cf. 2 Sam 8:15-18) in the sense of "priests," see Beale, *Biblical Theology*, 72n105.

According to David, the priesthood of the king follows the order of Melchizedek (110:4), being both royal and priestly in nature as well as being perpetual ("forever").²⁹² For the Davidic king to serve as priest signified that he was "charged with responsibility over the true worship of the Lord."²⁹³ David's son would be able to carry out his kingly and priestly functions with success, because the Lord would be with him (i.e., "at [his] right hand) (110:5a). Being at the king's right hand assured him that God would judge foreign kings and their nations (110:5b-7), when they "attempted the ruin of his anointed one."²⁹⁴

To summarize, the speaker of Psalm 110 is clearly David. In Psalm 110:1, David relays a prophetic message given to him from God concerning God's chosen king. David rightly addresses the king as "my lord," because of his exalted position as God's appointed king, even though the king who comes after him will be one of his sons. Importantly, as noted above, David describes the king who assumes the throne after him with a view to himself. Thus, David presents "an inspired picture of what it means to be a king like David."²⁹⁵ Following the pattern of David's kingship, then, the new king

²⁹²Melchizedek was both a king and a priest of God (Gen 14:18; Heb 7:1-3). Concerning the priesthood of Melchizedek, Scripture interprets it as being perpetual or eternal, not in a literal but a typological sense (cf. Heb 7:3). So David L. Allen, *Hebrews*, NAC, vol. 35 (Nashville: B&H Publishing, 2010), 412-415; see also 407-34. Like Melchizedek, then, the Davidic King holds a dual office, where kingship and priesthood merge together in one person. Additionally, like the perpetual nature of Melchizedek's office, the use of "forever" in Ps 110:4 recalls the perpetual essence of the Davidic covenant (Grogan, *Psalms*, 185, notes that the use of "forever" recalls the language of the Davidic Covenant in 2 Sam 7:13-16. See also VanGemeren, *Psalms*, 699). Thus, in Ps 110:4, Melchizedek's office is seen to provide the typological pattern for the royal priesthood of the Davidic dynasty, which was fulfilled to a degree in Solomon's reign and, ultimately, fulfilled in Jesus' (Heb 7). Cf. Le Donne, *The Historiographical Jesus*, 231-41; Merrill, "Royal Priesthood," 57-59. Importantly, the royal priesthood after the order of Melchizedek is of a different order than the Aaronic priesthood, as Hebr 7 makes explicit. Merrill, "Royal Priesthood," 57-59.

²⁹³VanGemeren, *Psalms*, 699.

²⁹⁴Durham, *Psalms*, 397.

²⁹⁵Hoskins, *That Scripture Might Be Fulfilled*, 151.

serves as God's vice-regent, possessing an authority and promise from God to rule over his enemies.

Typological Correspondences between David and Jesus. As argued in the section above, Psalm 110:1 in its original context recalls an experience in the life of David. Specifically, that experience concerns his prophetic message to his lord, the future Davidic king, who would assume the throne after him. In Acts 2:34-35, Peter applies Psalm 110:1 to Jesus, claiming that David spoke these words with reference to him. The way Peter applies Psalm 110:1 to Jesus' exaltation/enthronement,²⁹⁶ when it was originally David's description of the enthronement of one of his sons, leads the reader to see David typology as the basis of his application of the Psalm text.²⁹⁷ Peter shows that the text relating David's description of the enthronement of one of his sons as king serves as the ultimate pattern and description for Jesus' enthronement as king. The typological connections Acts 2:34-35 establishes in its quotation of Psalm 110:1 center on the following main points: (1) the exaltation/enthronement of a son of David to God's right hand (2) the subjection of enemies to the king.

The first point of typological correspondence in Acts 2:34 centers on the exaltation of a son of David to the right hand of God. In the original context of Psalm 110:1a-b, David speaks about the exaltation of one of his sons to God's right hand. When David says, "The LORD says to my lord, 'Sit at my right hand . . .,'" David assumes the

²⁹⁶Ladd explains, "The exaltation of Jesus to the right hand of God means nothing less than his enthronement as messianic King." Ladd, *Theology*, 372. So, the terms exaltation and enthronement will be used interchangeably in this section.

²⁹⁷It is correct to see David typology in view, even though David actually describes the enthronement of one of his sons. This is the case, because, as noted above, David actually describes his son's enthronement in Ps 110:1 with a view to himself and what it meant to be a king like him.

role of a prophet and declares God's word to his son. This divine directive ("Sit at my right hand") pictures David's son's coronation or enthronement as Israel's new king and God's earthly vice-regent. Since it is one of his sons who will be God's anointed king after him, David recognizes his son's exalted position before God. Thus, David calls him "my lord," a title which shows that David understands "this ruler will be God's king and not merely David's son."²⁹⁸

In the context of Acts 2:34, Peter quotes Psalm 110:1a-b, attributing the words of the verse to David. His quotation of the Psalm verse accurately reflects the original MT and agrees with the LXX: εἶπεν [ὁ] κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου.²⁹⁹ According to Peter's argument in Acts 2:33-36, David spoke Psalm 110:1a-b with reference to Jesus' exaltation to the right hand of God (2:33).³⁰⁰ So, when David says, "The LORD said to my Lord, 'Sit at my right hand . . .,'" the ultimate referent of τῷ κυρίῳ μου ("my Lord") in Psalm 110:1a-b in Acts 2:34 is Jesus.³⁰¹ The sense of Psalm 110:1, therefore, is that of God the Father inviting David's promised Messianic descendant (cf. Acts 2:30) and David's superior son, Jesus Christ, to sit at his right side. Thus, Peter understands Psalm 110:1a-b to be the OT text which ultimately described the

²⁹⁸Hoskins, *That Scripture Might Be Fulfilled*, 151.

²⁹⁹Peter's quotation follows the LXX, using [ὁ] κύριος ("The LORD") in the place of יהוה ("Yahweh").

³⁰⁰On the locative sense of τῇ δεξιᾷ οὐν τοῦ θεοῦ ὑψωθείς in Acts 2:33, see p. 251 above in this chapter.

³⁰¹Bateman makes an important point on Jesus as the "ultimate" referent to Psalm 110:1, as seen in the NT. He writes, "[S]hould the New Testament be the determining factor . . . in seeking to identify the recipient of Psalm 110? No, the New Testament certainly defines the psalm's unique significance as it pertains to the ultimate Referent, Jesus Christ, but it does not 'unpack' all the psalm's meaning. Clear historical connections with David's world are evident in the psalm, connections that are *applicable* also to Jesus Christ." Bateman, "Psalm 110:1," 452. Accordingly, Peter is simply showing that God intended for the Psalm verse to apply ultimately to David's future son, Jesus Christ.

enthronement of King Jesus, David's heavenly Lord and God's heavenly coregent. In both its OT and NT contexts, Psalm 110:1, therefore, describes the exaltation and enthronement of a son of David to God's right side. There are clear indications, however, that this David typology reaches its fulfillment in Jesus.

In what ways does David's language in Psalm 110:1a-b climax with Jesus' exaltation in Acts 2:33-36 and, thus, show Jesus' enthronement to be superior to and to fulfill the pattern set forth in David and his sons? One, Jesus' exaltation is superior in terms of installation. The way in which the Davidic king was installed as king of Israel was by God's appointment (cf. 2 Sam 7:12-16; 1 Kgs 1:48; 5:5; 8:20; 1 Chr 28:5-6; 29:1; 2 Chr 6:10).³⁰² While Jesus descends from the line of David (Acts 2:30), he does not ascend to the throne of David/Israel merely by Davidic succession. The way in which God enthrones Jesus as king is through his resurrection-ascension (Acts 2:31-33). In fact, as Dupont writes, "La résurrection de Jésus est son intronisation."³⁰³ The resurrection was a raising up from the grave (Acts 2:24, 31-32) and a raising up to heaven (2:33-34). Thus, Jesus' resurrection-ascension is a "transcendental event," which distinguishes Jesus' enthronement from being "simply a renewal of David's earthly dominion."³⁰⁴ Put simply, Jesus takes the throne in a new way (i.e., by his resurrection-ascension), which introduces a heavenly and eternal rule that fulfills God's covenant promise to David.³⁰⁵

³⁰²Ross explains, "In order for the king to rule legitimately he had to be elected or chosen by the LORD. . . . Once the covenant was made with David (2 Sam 7:5-16), every Davidic king was considered to be elected by God." Ross, *Psalms*, 1:138. Cf. Ps 132:10-12.

³⁰³Dupont, "L'utilisation apologétique," 267.

³⁰⁴Peterson, *Acts*, 152.

³⁰⁵Cf. *Ibid.*

Two, in that Jesus' exaltation introduces a rule from heaven, it is superior in terms of location. When David initially spoke the words of Psalm 110:1a-b about the Davidic king, the throne that God invited David's son to sit upon and rule from was located in Jerusalem (Ps 110:2). As explained above in the summary of Psalm 110, the Davidic king sat on "the throne of the LORD" (1 Chr 29:23) and at "[the LORD's] right hand" (Ps 110:1). Such language was understood either metaphorically or symbolically. The enthronement of Jesus, however, in relation to Psalm 110:1 shifts from an earthly (i.e., Jerusalem) to a heavenly venue.³⁰⁶ Peter stresses in Acts 2:33-34a that Jesus' resurrection was ultimately an ascension to heaven to be exalted to God's right side. Ladd recognizes the shift from enthronement in Jerusalem in the OT context of Psalm 110:1 to heaven in the NT application of the Psalm verse to Jesus. He writes:

In other words, the new redemptive events in the course of *Hèilsgeschichte* ("salvation history") have compelled Peter to reinterpret the Old Testament. Because of the resurrection and ascension of Jesus, Peter transfers the messianic Davidic throne from Jerusalem to God's right hand in heaven.³⁰⁷

Peter, thus, interprets the language of Psalm 110:1 a-b not metaphorically or symbolically but *literally* in reference to Jesus' enthronement. Jesus' ascension to heaven means that he literally shares the throne of God and literally remains in God's presence at his right side.³⁰⁸ The heavenly enthronement of Jesus accentuates the fact that Jesus is the son of

³⁰⁶Hoskins observes this fulfillment in the David typology in connection to Christ. He writes, "David probably was not envisioning one of his sons literally sitting in heaven at the right hand of God (Psalm 110:1, Hebrews 10:12)." Hoskins, *That Scripture Might Be Fulfilled*, 152.

³⁰⁷Ladd, *Theology*, 372-73. See Bock, who also notes that "locale is a major topic" in Peter's application of Psalm 110:1 to Jesus. Bock, *Acts*, 134.

³⁰⁸Cf. Bruce, *Acts*, 67; Haenchen, *Acts*, 183; Johnson, *Acts*, 55. For Jesus to be at the right side of God is literal in the sense of Jesus being in the very presence of the Father in heaven. At the same time, as Bock points out, the language is still somewhat figurative, "since God does not have a limited location or a right hand." Bock, *Acts*, 134.

David who is greater than both David and Solomon (cf. Matt 12:42; Luke 11:31), neither of whom ascended to heaven to satisfy Psalm 110:1a-b in its fullest sense.³⁰⁹

Three, Jesus' exaltation is obviously superior in terms of lordship. David originally addressed one of his sons as "my lord" in Psalm 110:1a-b to recognize his son as God's anointed. As noted above, Israel's king by his position was not only the son of David but also considered the son of God. Yet, the Davidic king was not considered a divine lord or king in any sense.³¹⁰ The lordship of Jesus, however, clearly transcends that of a mere son of David because his is divine in nature. Pesch explains, "In der Schriftauslegung, die Petrus vorträgt, ist der »Sohn Davids« also als »Sohn Gottes« und »Menschensohn« begriffen."³¹¹ Clearly, Acts 2:24-36 emphasizes Jesus' "divine sonship."³¹² Jesus is not a mere son of David. Jesus is the unique, divine Son of God, which the resurrection-ascension declares with power (cf. Rom 1:1-4). Consequently, Peter understands David's address of "my Lord" in Psalm 110:1a-b to declare Jesus' superior status not just in a regal sense but also in a divine sense.³¹³ On this, Bruce states

³⁰⁹Peter stresses Jesus' superiority to David by explicitly stating that it was not David who ascended to heaven but Jesus (Acts 2:34a).

³¹⁰See 2 Sam 7:12-16 (cf. 1 Chr 28:5-6; Ps 2:7), where God tells David that the one who would sit on his throne after him would be his "son." The Israelite king, though he was called God's "son," was not considered divine. See Ross, *Psalms*, 1:139-40.

³¹¹Pesch, *Die Apostelgeschichte*, 123.

³¹²Eduard Schweizer, "The Concept of the Davidic 'Son of God' in Acts and Its Old Testament Background," in *Studies in Luke-Acts: Essays presented in honor of Paul Schubert Buckingham Professor of New Testament Criticism and Interpretation at Yale University*, ed. Leander E. Keck and J. Louis Martyn (London: S.P.C.K., 1966), 187.

³¹³Jesus makes this very point in his interpretation of Ps 110:1 in Matthew 22:41-46 (cf. Mark 12:35-37; Luke 20:41-44). What Jesus argued before the Pharisees was that, while the Messiah was the son of David, he was more than merely his human descendent. In that David called the Messiah "my Lord," this meant that he was more than David's son. Ultimately, the Messiah was both the human son of David and the divine Son of God. See Carson, *Matthew*, 466-69. Importantly, Jesus' interpretation of Ps 110:1 does not necessarily imply that in the original setting David was not addressing his earthly "lord," the king(s) to

that "the title κύριος as henceforth applied to Jesus has a higher value than the strict exegesis of Ps. 110:1 would imply; it is not inferior in dignity to the ineffable name of God."³¹⁴ In light of Jesus' resurrection-ascension to God's right hand, "Jesus's position suggests an intimate connection between Jesus and the Father and an equality between them."³¹⁵ Significantly, then, Jesus is not only the promised Messiah (Acts 2:31), but Psalm 110:1a-b means that "he can be called *Lord* in the full sense that God is."³¹⁶ Thus, the sense of Psalm 110:1 in its application to Jesus is that David's address of "my Lord" announced Jesus' superiority as the son of David who is the divine Lord and Messiah.

Lastly, Jesus' exaltation appears superior in terms of function. To sit at God's right, as explained above, meant that David's son was enthroned as Israel's king to function as God's earthly vice-regent. The authority God gave to the Davidic king as his representative on earth was a limited authority, for Yahweh reigned from heaven and the earthly vice-regent "was dependent on Yahweh (Pss 80:17; 89:20-24)."³¹⁷ The Davidic king represented God's rule, but "this power is far inferior to being exalted to the right

follow him. Jesus stresses that David spoke these words by the Holy Spirit (Matt 22:43). That being the case, Jesus can be understood to be pointing out the ultimate sense of what the Spirit intended by David's words. Put simply, while David addressed one of his sons "my lord" to recognize him as God's chosen king, the Holy Spirit intended ultimately for David's address to underscore the divine status of the promised Messiah and King.

³¹⁴Bruce, *The Acts of the Apostles*, 55. The "Lord" motif in Ps 110:1 as it applies to Jesus links back to use of "Lord" in the Joel quotation in Acts 2:21, equating Jesus with the Yahweh of the OT on whom to call for salvation. On this, see pp. 217-21 above in this chapter.

³¹⁵Bock, *Acts*, 134.

³¹⁶Peterson, *Acts*, 152. While Ps 110:1 establishes the equality between God the Father and Jesus, Peterson rightly notes that the text also distinguishes them as two distinct persons. *Ibid.*

³¹⁷Bateman, "Psalm 110:1," 451.

side of God."³¹⁸ For Jesus to sit at God's right hand literally describes him being enthroned to function as God's heavenly coregent. As the one who dwells literally at God's right hand, Jesus "shares God's presence and glorious position."³¹⁹ This exaltation to the throne in heaven means that Jesus possesses an authority equal to the Father's. It is a universal and an eternal authority over all things in heaven and earth. Especially important, as Peter points out, is Jesus' lordship over salvation. Jesus is both Lord and Messiah, who pours out the gift of the promised Holy Spirit and grants salvation to those who call upon his name (Acts 2:21, 33-38). Bateman well summarizes:

There is no other Davidic king like Jesus Christ. He is the anointed Messiah, the son of David He is literally in Yahweh's present and at His right hand His authority extends over the earth and in heaven over angels, authorities, and powers (Eph 1:20-21; Col 1:15-20; 2:9-10; 2 Peter 3:22). He is "Lord" in the sense that He shares the name of Yahweh and distributes His salvific benefits to those who believe (Acts 2:14-36; Col. 1:15-2:6; Heb 1:5-13).

A second point of typological correspondence emerges in Acts 2:35. Here, Peter quotes Psalm 110:1c: ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου ("until I make your enemies a footstool for your feet"). This prepositional phrase with its imagery, when David originally spoke it for the enthronement of one of his sons, envisioned his absolute power and authority as Israel's king over his physical enemies. In the original context of Psalm 110, the enemies of the Davidic king refer to the neighboring nations and their kings (110:1-3, 5-6). Peter quotes Psalm 110:1c to show that, like with the Davidic king, Jesus' enthronement also includes the promise from God to place all his enemies under his feet (Acts 2:35). Admittedly, Peter provides no explicit

³¹⁸Calvin, *Acts 1-13*, 75. Calvin says this originally with respect to David, but it would apply to all successive human Davidic kings.

³¹⁹Bock, *Acts*, 133.

interpretation about the identity of Jesus' enemies in connection to Psalm 110:1c.³²⁰ Even so, the context allows one to infer who the enemies are that the Father promises to subject to Jesus. On the one hand, the identity of the enemies includes all people who do not repent and call upon the Lord Jesus for forgiveness and salvation (Acts 2:21, 38-39).³²¹

On the other hand, Lindars rightly perceives that Jesus' heavenly enthronement in Psalm 110:1a-b in Acts 2:34 implies that the subjection of enemies includes all spiritual enemies (cf. Eph 1:22; 1 Cor 15:25; Heb 2:5-8; 10:13; 1 Pet 3:22).³²² Jesus' rule, therefore, surpasses the human Davidic king's rule to include not just victory over national enemies but the subjugation of all physical and spiritual enemies. Furthermore, while the subjection of Jesus' enemies is still in process,³²³ Jesus' heavenly and eternal rule guarantees the consummation of what was prefigured initially in the reign of the Davidic king. In fulfillment of Psalm 110:1c, then, all enemies will be made subject completely and finally to King Jesus.

In sum, Acts 2:34-35 in its quotation of Psalm 110:1 indicates that David typology best explains how Peter applies the text to Jesus. In its OT context, David describes the enthronement of God's anointed king, one of his sons who will assume the throne after him. To be noted, the way the Psalm presents this king in its original contexts is in light of David's own kingship. Thus, Psalm 110:1 can be classified as David

³²⁰So Bruce, *The Acts of the Apostles*, 127-28.

³²¹Cf. Roloff, *Die Apostelgeschichte*, 60.

³²²Lindars, *Apologetic*, 50. Lindars states, "His presence at the right hand of God necessarily entails the conquest of the spiritual powers." Ibid.

³²³The preposition ἕως ("until") in Acts 2:35, as the immediate contexts makes clear, indicates that Jesus is ruling and God is making his enemies subject to him. Newman and Nida, *Acts*, 57-58.

typology, because the Davidic king to follow David is patterned after David.³²⁴ In its NT context, Peter shows that David's description of the enthronement of the Davidic king provides the exact pattern for Jesus' enthronement. Thus, the text where David describes the enthronement of one of his sons is shown to describe ultimately the exaltation and enthronement of the divine Son of David, King Jesus. David typology, therefore, seems to be the way Peter applies Psalm 110:1. A Psalm text relaying David's account of one of his son's being enthroned to God's right side in a figurative sense serves as the outline for his promised, future Son's enthronement to God's right side in the literal sense. Ultimately, Jesus fulfills the pattern of kingship God initially foreshadowed in David and the Davidic kings after him.

The David-Jesus Typology: The Element of Prophecy

The David typology that undergirds Peter's application of Psalm 110:1 in Acts 2:34-35 constitutes more than mere analogy. It is clear from the immediate context that the David typology possesses a prophetic force. The evidence that supports a prophetic understanding of the David typology of Psalm 110:1 includes (1) the relationship between Psalm 110:1 and the plan of God, (2) the introductory phrase, and (3) the reference to David's prophetic status.

The Relationship of Psalm 110:1 to the Plan of God. In the discussion of Psalm 16:8-11 above, it was noted that Peter quotes the Psalm passage because he understands the main verse, Psalm 16:10, to demonstrate that Jesus' resurrection was a part of God's saving plan (Acts 2:23). Since Peter maintained that Psalm 16:10 revealed

³²⁴Hoskins, *That Scripture Might Be Fulfilled*, 150-53.

God's purpose for Jesus, the logical inference, as argued above, is that this revelatory function means the Psalm verse should be understood as predicting Jesus' resurrection in advance. Accordingly, Psalm 16:10 provides a prophetic paradigm pointing forward to a similar but climactic event in Jesus' life.

The same kind of inference equally applies to the quotation of Psalm 110:1 in Acts 2:34-35. It was explained above that in Acts 2:33 Peter properly interprets the resurrection not only to denote Jesus' lifting up from the grave but also his lifting up or ascension to God's right side in heaven.³²⁵ Thus, Peter presents the fuller understanding of the resurrection as involving the truth of the resurrection-ascension. This means, therefore, that when Peter initially spoke of the resurrection as part of God's plan for Jesus (Acts 2:23-31), the wider scope of the resurrection-ascension was also in mind. It is right, then, to see Psalm 110:1 functioning in the same way as Psalm 16:10. Put simply, Psalm 110:1 is the OT text which reveals Jesus' exaltation to be an integral element of God's saving plan. For Psalm 110:1 to highlight Jesus' exaltation as the fulfillment of the plan or will of God indicates that the Psalm verse was predicting the event with respect to Jesus. And, since Psalm 110:1 is an event-based text in its original setting, the Psalm text provides a prophetic pattern. Hence, the David typology is prophetic typology, whereby David's description about one of his sons serves as the pattern pointing forward to its NT goal: God's enthronement of David's future son, Jesus.

The Introductory Phrase. Peter introduces Psalm 110:1 with the short phrase λέγει δὲ αὐτός ("but he himself says") (Acts 2:34b), where the context of Acts 2:34a makes clear that David is the subject of the verb λέγει. The purpose of the introductory

³²⁵See pp. 250-51 above in this chapter.

phrase is to show that David predicted the exaltation of Jesus, the Messiah and Lord (2:32-33, 36). Peter begins with the premise that David did not ascend into heaven "as Jesus did" (Acts 2:34a).³²⁶ But, David did speak about one who was exalted by God to his right hand. Implications wise, Peter intends for his audience to understand that David's words in Psalm 110:1 refer specifically to the exaltation of Jesus, because he did ascend to heaven to share God's throne.

The fact that Peter claims David spoke specifically of Jesus' enthronement in Psalm 110:1 is significant. This means that the Psalm text had Jesus in mind. An OT text that had Jesus in mind is properly understood as anticipating and pointing forward to him. David's original description of the Davidic king's enthronement, therefore, foreshadows in a predictive way the enthronement of Jesus.

The Reference to David's Prophetic Status. Already discussed at length above is Peter's identification of David's status as a prophet in Acts 2:30-31.³²⁷ In identifying David's prophetic status, Peter reinforces the fact that the words David spoke in Psalm 16:10 were under the inspiration of the Holy Spirit. Likewise, the same claim holds true for Psalm 110:1. When David spoke the words of Psalm 110:1, he was under divine inspiration, being guided by the Holy Spirit in the language he used. Jesus himself, when he referenced Psalm 110:1 in his discussion with the Pharisees, clearly states that David spoke these words ἐν πνεύματι ("in/by the Spirit") (Matt 22:43; cf. ἐν τῷ πνεύματι τῷ ἁγίῳ in Mark 12:36).

³²⁶Acts 2:34a implies the contrast between David and Jesus, which the supplement "as Jesus did" makes clear. Newman and Nida, *Acts*, 57.

³²⁷See pp. 243-47 above in this chapter.

Given that David was a prophet whose words were inspired by the Holy Spirit, the typology established by Psalm 110:1 can be understood as possessing an inherent prophetic force. Admittedly, it may be the case that when David originally spoke the words of Psalm 110:1 that he may have understood them only with reference to the enthronement of one of his earthly sons after him. But, since the Holy Spirit was guiding David to declare God's revelation to the future Davidic king, David's words could inherently have meaning beyond the present context. This would mean that the Holy Spirit caused David to use words that initially described the earthly enthronement of one of his sons. Yet, at the same time, the Holy Spirit ultimately intended for these words to describe more fully the future, heavenly enthronement of Jesus. Thus, the Psalm text where David speaks about the enthronement of one of his sons is prophetic because the Spirit intended for the event David describes to provide an advance depiction of the enthronement of David's promised descendent, Jesus.

Summary

The foregoing analysis makes the case that Peter applies Psalm 110:1 in Acts 2:34-35 to Jesus and his exaltation on the basis of prophetic David typology. In quoting Psalm 110:1 in Acts 2:34-35, Peter brings two texts together that relay events. The juxtaposing of these two texts highlights a typological relationship, whereby the initial OT event (i.e., one of David's sons being exalted and enthroned as king to God's right side in Jerusalem) is interpreted by Peter as the predictive pattern for the corresponding and climactic NT event (i.e., Jesus' heavenly exaltation and enthronement as king to God's right side in heaven). Psalm 110:1, therefore, is not a purely prophetic psalm but a

typological-prophetic one.³²⁸ What David says in Psalm 110:1 provides a prophetic pattern of enthronement for "the ultimate and unique Davidic King and Lord."³²⁹ Even though David has in mind the enthronement of one of his sons in the original context of Psalm 110:1, he describes the enthronement of one of his sons with an eye to his own kingship. In effect, then, he depicts the king(s) after him as being like himself, who provides a pattern for their kingships. Thus, prophetic David typology best explains the way Peter applies Psalm 110:1 in Acts 2:34-35, for Peter takes a Psalm text which originally relays an event in David's life (i.e., the enthronement of one of his sons) and sees it as a paradigm that was predicting a similar but greater reality (i.e., the enthronement of David's future son and divine Lord, Jesus Christ).

In keeping with the prophetic nature of the typology, Jesus' enthronement fulfills Psalm 110:1. That is, Psalm 110:1 in Acts 2:34-35 introduces new and culminating truth in salvation history that shows Jesus' enthronement to be the goal to which the Psalm verse was pointing. David originally described the *earthly* enthronement of one of his *human* sons. But, something greater appears in Jesus. Put simply, Psalm 110:1 applies to Jesus in a new sense, describing the *heavenly* enthronement of the one who is not merely a human son of David but who is the unique, *divine* Son of God. Jesus' divine sonship and heavenly enthronement identifies him as the promised Son of David who supersedes both David and Solomon. Moreover, his divine sonship and heavenly enthronement identify Jesus as the divine Messiah and divine Lord, who exercises an eternal and absolute rule and offers salvation to mankind.

³²⁸Bateman, "Psalm 110:1," 453; Hoskins, *That Scripture Might Be Fulfilled*, 149-53.

³²⁹Bateman, "Psalm 110:1," 453.

In sum, there are several key implications to be noted about the way Peter applies Psalm 110:1 in Acts 2:34-35. The first implication is that the typology is not merely analogy. Psalm 110:1 is an event-based text that Peter interprets as a kind of prophecy fulfilled in Jesus. Here, again, this is another example that demonstrates biblical typology was understood to possess a prophetic thrust, so that OT types were intended to point forward to and predict their NT antitypes or fulfillments. A second implication is that Acts 2:34-35 contains another quotation Peter cites from the Psalms for the purpose of explaining events in Jesus' life. The reason this is significant is because it reinforces that Peter followed Jesus' instruction and example on how to interpret the Psalms (cf. Luke 24:44). Namely, Jesus taught the disciples to view Psalms texts that record events to bear a predictive significance about specific events in his life. A third implication is that the typology in Acts 2:34-35 is specifically David typology. In that Jesus fulfills the enthronement pattern that David originally spoke about with a view to Davidic kings in Psalm 110:1, Peter makes a statement about Jesus' identity. Peter identifies Jesus as the Son of David, who is like David but who is greater than David. Thus, the OT expectation of a New David finds its fulfillment in Jesus Christ.

An Examination of Acts 4:25-26 in its Use of Psalm 2:1-2

Identification of the Psalm Quotation

Luke introduces an OT quotation in Acts 4:25b-26 with the formula ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπὼν ("who through the mouth of our father David, your servant, has said by the Holy Spirit"). The antecedent of the article ὁ ("who") is the pronoun σὺ ("You") in 4:24, which refers to God. God, therefore, is the subject of the main verb εἰπὼν ("has said"). The introductory formula,

then, designates the forthcoming Scripture citation ultimately "als Gottesrede."³³⁰ How did God speak through the Scripture? The prepositional phrase διὰ πνεύματος ἁγίου ("by the Holy Spirit") identifies the Holy Spirit as the primary agent by whom God spoke the Scripture, while the genitival phrase στόματος Δαυὶδ ("through the mouth of David") identifies David as the secondary agent. So, as seen in prior texts (cf. Acts 1:16, 20; 2:25-28, 31, 34-35), "David is identified as the human author of the psalm, but what he uttered is regarded as the word of God because God's Spirit was speaking through him."³³¹

The words of Acts 4:25b-26 represent a direct OT quotation. There is no question regarding Luke's source text. His quotation clearly comes from Psalm 2:1-2, and the comparative analysis below demonstrates its close correspondence with both the MT and LXX.

Acts 4:25b-26: ἵνα τί ἐφρούαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ ("Why did the Gentiles rage, and the peoples conspire in vain? The kings of the earth stood, and the rulers were gathered together against the Lord and against his Christ.")

MT Psalm 2:1-2:

לָמָּה רָגְשׁוּ גּוֹיִם וְלְאֻמִּים יִהְיֶה רִיב
וְתִצְבּוּ מִלְכֵי אֶרֶץ וְרוֹזְנִים יִרְדּוּ יַחְדָּר עַל־יְהוָה וְעַל־מֶשֶׁחַ

("Why are the nations in a tumult and the peoples plot a vain thing? The kings of the earth take their stand, and the rulers take counsel together against the LORD and against his anointed.")

LXX Psalm 2:1-2: ἵνα τί ἐφρούαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ ("Why did the Gentiles rage, and the peoples conspire in vain? The kings of the earth stood, and the rulers were gathered together against the Lord and against his Christ.")

³³⁰Pesch, *Die Apostelgeschichte*, 176.

³³¹Peterson, *Acts*, 199.

In comparing Acts 4:25b-26 with Psalm 2:1-2 in the MT and LXX, Pesch's assessment is sound: "Ps 2,1f ist in Übereinstimmung mit der LXX-Fassung zitiert, die freilich vom hebräischen Text nicht abweicht."³³² Thus, Acts 4:25b-26 is a clear quotation of Psalm 2:1-2, with no authorial emendations.³³³

Literary Context of Acts 4:25-26

Immediate Context. The Psalm quotation in Acts 4:25-26 forms a central part of the immediate context of Acts 4:23-31.³³⁴ Soards classifies the narrative of Acts 4:23-31 as a "prayer-speech."³³⁵ Three sequences characterize the flow of the overall narrative.³³⁶ The first sequence begins in Acts 4:23 with the return of Peter and John to the believing community to report the warning given to them by the elders and chief priests not to speak or preach in the name of Jesus (Acts 4:1-22). Sequence two spans Acts 4:24-30, constituting the formal prayer-speech. While Luke presents the whole community praying with one accord, according to Bock, "one person probably prays here

³³²Pesch, *Die Apostelgeschichte*, 176.

³³³The fact that Luke's quotation mirrors the LXX does not necessarily mean that he depended solely upon the Greek, for the LXX accurately translates the MT. One, then, should leave open the possibility that Luke may have used the LXX translation because he accepted it as a faithful rendering of the Hebrew original.

³³⁴See e.g., Bock, *Acts*, 202ff; Dormeyer and Galindo, *Die Apostelgeschichte*, 78-80; Pesch, *Die Apostelgeschichte*, 172ff; Weiser, *Die Apostelgeschichte*, 129ff. Preceding Acts 4:23-31 is the unit of Acts 4:1-22, which records Peter's and John's first arrest and imprisonment by the Jewish authorities (4:1-4), their subsequent interrogation and self-defense (4:5-12), and their warning and release (4:13-22). Following Acts 4:23-31 is the unit of Acts 4:32-37, which highlights the condition of the church in terms of its corporate unity, common property, sacrificial giving, and its apostolic, Christ-centered preaching. Cf. Weiser, *Die Apostelgeschichte*, 135-38. For the broad literary context, see pp. 185-87 above in this chapter.

³³⁵Soards, *The Speeches in Acts*, 47. For an analysis of the speech elements, see *Ibid.*, 48-50.

³³⁶Dormeyer and Galindo, *Die Apostelgeschichte*, 78-79.

with the whole community."³³⁷ While one cannot be dogmatic on this point, there is reasonable evidence for assuming that Peter is the one who voices the prayer for the group.³³⁸ The prayer Peter leads the community in consists of several parts: (1) an introduction, addressing and honoring God (4:24), (2) a citation formula (4:25a), (3) a Psalm citation (4:25b-26), (4) an interpretation of the Psalm citation in connection to Jesus' passion (4:27-28), and (5) a request for bold preaching accompanied by miraculous attestations (4:29-30).³³⁹

The prayer concludes with a third sequence in Acts 4:31. Upon closing the prayer, God evidences to the community that he has heard their plea. To this gathered group, God manifests his power and presence, fills them with the Holy Spirit, and empowers them to speak the word of God with boldness.

The David-Jesus Typology: The Element of Correspondence

In Acts 4:25-26, Peter quotes Psalm 2:1-2 in his prayer with the gathered body of believers. After quoting the Psalm passage, Peter immediately interprets it in connection to the passion of Jesus in the next two verses (Acts 4:27-28). An examination of the Psalm passage and how Peter applies it to Jesus and his suffering seems to evidence a hermeneutic of David typology. The key correspondences that support such a David typology are examined below, following a brief look at how Psalm 2:1-2 applies to David and his sons in its original context.

³³⁷Bock, *Acts*, 203. So also, Peterson, *Acts*, 198.

³³⁸See p. 185n14 above in this chapter.

³³⁹Weiser, *Die Apostelgeschichte*, 131.

Psalm 2:1-2 in its OT Context. OT scholars commonly classify Psalm 2 as a royal Psalm.³⁴⁰ There is no superscript prefixed to the Psalm, so the original text lacks any authorial notations. The NT, however, attributes the composition of Psalm 2 to King David (Acts 4:25). The Psalm's twelve verses organize into a clear four part structure: (1) 2:1-3, (2) 2:4-6, (3) 2:7-9, and (4) 2:10-12.³⁴¹ The Psalm's precise historical setting is uncertain. But, the general message of Psalm 2 is clear. In Psalm 2, David "writes about the authority of the Lord's king over the nations."³⁴²

Scholars observe that God's covenant promise to David (2 Sam 7:5-16) stands in the background of Psalm 2.³⁴³ As VanGemen explains, "God's relationship with David and his sons, who were also 'anointed,' involves the promise that through the Davidic dynasty God will establish his universal rule over the earth."³⁴⁴ The context of the Davidic covenant, then, is significant to interpreting Psalm 2. In short, David knows that God's covenant promise is to him and his heirs (2 Sam 7:5-16). Thus, what David says in this Psalm applies not only to himself but also to his sons, the Davidic kings who

³⁴⁰See e.g., Craigie, *Psalms 1-50*, 64; VanGemen, *Psalms*, 64; Wilson, *Psalms Volume 1*, 107. On the characteristics of "royal Psalms," see p. 254n265.

³⁴¹VanGemen, *Psalms*, 64.

³⁴²Hoskins, *Jesus as the Fulfillment*, 24.

³⁴³VanGemen writes, "It is preferable to read the psalm in the light of Nathan's prophecy of God's covenant with David (2 Sam 7:5-16)." VanGemen, *Psalms*, 64; see 64-65. Similarly, Belcher says, "It is preferable to read it [Psalm 2] in light of the covenant with David in 2 Samuel 7, where the greatness of David's name and kingdom are affirmed, the concept 'son' is given to those who follow in the Davidic line of kingship, and God's choice of David and his line matches up to 'his anointed' as God's chosen representative (Ps. 2:2)." Belcher, *The Messiah and the Psalms*, 123. See also Rogerson and McKay, *Psalms*, 1:19. Cf. Ross, *Psalms*, 1:199.

³⁴⁴VanGemen, *Psalms*, 65. Similarly, Belcher states, "The structure of Psalm 2 supports the basic message of the psalm that God will establish his reign through his anointed king." Belcher, *The Messiah and the Psalms*, 123.

will succeed him.³⁴⁵ In Psalm 2, as Hoskins explains, "David presents an ideal picture that captures what God has revealed to him about his rule and the rule of his sons after him."³⁴⁶ Put simply, God stands behind the authority of David and his sons to rule, which means that the nations of the earth cannot successfully oppose him or his sons.³⁴⁷

The first section of the Psalm (2:1-3) describes a scenario of futile rebellion by the nations and their kings against God's king. The first verse begins with לָמָּה ("why"), an interrogative particle that asks a rhetorical question.³⁴⁸ David poses this question with two lines of synonymous parallelism.³⁴⁹ These two lines complement each other in their similar subjects (i.e. "nations"/"peoples")³⁵⁰ and verbs ("rage"/"plot").³⁵¹ The picture that

³⁴⁵Belcher, *The Messiah and the Psalms*, 123; Hoskins, *That the Scripture Might Be Fulfilled*, 151-52; Rogerson and McKay, *Psalms*, 1:19.

³⁴⁶Hoskins, *That Scripture Might Be Fulfilled*, 151.

³⁴⁷Ibid., 151-52. Hoskins adds, "David's inspired picture of himself as God's king over the nations may appear grandiose to us, because we know the full history that shows the limited extent to which David and his sons lived up to the inspired picture. Yet David did not know this history. He faithfully created an inspired picture of his great kingship and the greater kingship of his sons after him." Ibid., 152. Cf. Belcher, who notes that the "affirmations" of Ps 2 assume the Davidic king's "obedience" to God. Belcher, *The Messiah and the Psalms*, 123; see also 125.

³⁴⁸The rhetorical question says something about the nations efforts to resist God's king: it "makes clear that the nations' attempt is vain." VanGemeren, *Psalms*, 66.

³⁴⁹On synonymous Hebrew parallelism, see p. 145n247 in chapter 4 above.

³⁵⁰גוֹיִם in Ps 2:1a commonly translates as "nations" (*HALOT*, s.v. "גוי"), referring always to "foreign nations" in its occurrences in the Psalms. Waltke, Houston, and Moore, *The Psalms*, 164. לְאֻמִּים in 2:1b can also be rendered as "nations" (see *HALOT*, s.v. "לאום") but more commonly translates as "peoples" (see BDB, s.v. "לאום"), with the sense here again of "foreign peoples." Waltke, Houston, Moore, *The Psalms*, 164. Together, these parallel terms denote pagan, non-Israelites with a slight distinction. The former term (i.e., "nations") envisages "political entities with recognizable boundaries," while the latter term (i.e., "peoples") designates "ethnically related people groups within these national boundaries." Wilson, *Psalms Volume 1*, 109n9; see also 725n2. Bock notes, "In an original reading of the psalm, most Jews would argue that these opponents are completely Gentile." Bock, *Acts*, 206. Contra Miura (*David in Luke Acts*, 162-66) who follows Calvin (*Psalms*, 1:10) in suggesting that these adversaries comprised both Gentiles and Jews.

³⁵¹The basic sense of the verb רָגַז is "to be restless" or "to be in tumult or commotion." BDB, s.v. "רגז;" *HALOT*, s.v. "רגז." In that the nominal form of this verb designates a "throng," Goldingay

David paints is clearly one of enemy rebellion. Foreign nations and their various peoples assemble together in an uproar to attempt an "empty thing" (ריק): to overthrow the rule of God's king.³⁵² David follows verse one with an additional line of synonymous parallelism in verse two.³⁵³ Specifically, those taking the initiative to plot a devious rebellion against God's king include the nations' leaders, designated by the synonymous terms of "kings" (2:2a) and "rulers" (2:2b).³⁵⁴ In a unified effort, these leaders "take their stand" (יִתְצַבּוּ)³⁵⁵ and "get together" (נוֹסְדוּ יַחְדָּר).³⁵⁶ The twice-repeated preposition "against" (עַל) in 2:2c clarifies that these actions are fundamentally "antagonistic" in nature,³⁵⁷ entailing opposition *against* "the LORD" and *against* "his anointed" (2:2c).³⁵⁸

explains that the verbal idea suggests a "disorderly ruckus." Goldingay, *Psalms 1-41*, 97. Ross says that "here it [the verb] refers to the tumultuous meeting of rebels to plan an attack." Ross, *Psalms*, 1:202. The parallel verb יִהְיֶה means "to plot" or "imagine/devise." BDB, s.v. "יהנה;" HALOT, s.v. "הנה." This second verb, according to the parallelism, sheds light on the initial verb, picturing the meetings of the nations being commotions because they are discussing various schemes to rebel against God's king.

³⁵² ריק means "a vain thing/an empty thing." Ross, *Psalms*, 1:203.

³⁵³ It is possible that Ps 2:2 parallels the rhetorical form of 2:1. David may have intended for the interrogative "why" in 2:1 to be read with the second verse also. See Anderson, *Psalms*, 1:65.

³⁵⁴ The designations "the kings . . . the rulers are synonyms, and denote the leaders of the enemies of God (cf. [Ps.] 76:12 (M.T. 13), 102:15, 148:11; see also Jg. 5:3; Isa. 40:23; Hab. 1:10)." Ibid. See also Waltke, Houston, and Moore, *The Psalms*, 158n47. The term "kings" translates from the noun מֶלֶךְ, which means "king/ruler." HALOT, s.v. "מלך." The second term translates the participle רוֹצְדִים, a substantive which means "dignitary" or "rulers/potentates." BDB, s.v. "רוצן;" HALOT, s.v. "רוצן."

³⁵⁵ Associated with this verb is the idea of "taking a stand *against* [emphasis original] someone in resistance." Wilson, *Psalms Volume 1*, 110n13. See also HALOT, s.v. "יצב," where the sense of the verb in Ps 2:2 is defined in terms of "to resist." According to Anderson, the verb communicates that the nations are readying themselves for a battle. Anderson, *Psalms*, 1:66.

³⁵⁶ HALOT, s.v. "יסדו." In addition to the meaning "to get together," HALOT also provides the sense of "to conspire" for the verb נוֹסְדוּ in Ps 2:2. Thus, the verb seems to picture a gathering together to scheme or to plan. Many translations bring this idea to the forefront by rendering the verb as "take counsel together" in Ps 2:2 (see e.g., ESV, NASB, RSV).

³⁵⁷ Ross, *Psalms*, 1:203.

Importantly, then, David understands something which escapes the enemies' awareness and, thus, nullifies their insubordination—to oppose Israel's chosen king is to oppose God himself.³⁵⁹ What would motivate nations to rise against the Davidic king's authority and fight against God's plan? According to 2:3, "they saw their domination by the king in Jerusalem as bondage . . . thus they came rushing together to plot their strategy of breaking free."³⁶⁰

In the next section (Ps 2:4-6), attention shifts to the Lord's response to the enemies of God's king.³⁶¹ Put simply, the nations rebel to no avail against Israel's king. God has installed him on the throne as king, so God's relationship to the Davidic king ensures his regal authority over the nations. Then, in the third section of the Psalm (2:7-

³⁵⁸Here, the substantival adjective מָשִׁיחַ ("anointed one") "refers to any anointed king who was seated on the throne of David." VanGemeren, *Psalms*, 66-67. For David to be God's "anointed one" emphasizes that he stands in "special relationship" to God as his chosen king, acting "as God's agent or vice-regent." *TWOT*, s.v. "māshīah," 1:531. Importantly, as Schreiner explains, the term "messiah" or "anointed one" applies to David and his heirs in the context of the Davidic covenant and God's saving purposes. Thus, the term gave rise to the OT expectation of a future Messiah or Anointed King from David's line who would fulfill God's promise to David. Schreiner, *New Testament Theology*, 197-213.

³⁵⁹So Calvin, *Psalms*, 1:10; Leupold, *Psalms*, 47; Waltke, Houston, and Moore, *The Psalms*, 164-65. As Ross puts it, "For the surrounding nations to attempt to throw off the authority of the anointed king would be to try to overthrow the plan of God." Ross, *Psalms*, 1:204.

³⁶⁰Ross, *Psalms*, 1:204. The bondage language used here is not literal but figural in meaning. *Ibid.*

³⁶¹Specifically, David clarifies in these verses why the nations' scheming is a futile attempt (i.e., "in vain") (Ps 2:1b). Grogan makes this connection, explaining that "these verses [Ps 2:4-6] exegete verse 1's 'in vain.'" Grogan, *Psalms*, 44. The nations plan to no avail because of the relationship between Israel's king and the Lord. Concerning this relationship, Bullock writes, "The Lord, who himself is enthroned as King in heaven (Ps 2:4), has installed his earthly representative in Jerusalem: 'I have installed my King/on Zion, my holy hill' (v. 6)." Bullock, *Psalms*, 179. The language of God having "installed" his king in Zion (Ps 2:6) "clearly alludes to the Jerusalem dynasty of Davidic kings, who are understood here as uniquely Yahweh's kings and as such are a force the rest of the earth's rulers must reckon with." Wilson, *Psalms Volume 1*, 111. To oppose the King of Israel, then, equates to rebellion against the eternal King of heaven, for the one enthroned in Jerusalem is God's king who rules by divine appointment. Thus, God "laughs" (Ps 2:4a), "scoffs" (2:4b), and announces his "anger" and "wrath" (2:5) at these "kings of the earth" (2:2a). These wicked men may reject God's king and his authority. But, what they fail to recognize is that God has enthroned him (2:6), which means they will be unsuccessful in whatever they plot because God is with him and rules through him. Cf. Ross, *Psalms*, 1:206-07; VanGemeren, *Psalms*, 68-69.

9), David declares God's covenant promise to him and his sons and its implications for their kingships (cf. 2 Sam 7:5-16). First, a special relationship exists between God and the Davidic king: a father-son relationship (Ps 2:7; cf. 2 Sam 7:14).³⁶² This unique, intimate father-son relationship meant that the David and his sons stood as God's chosen representative on earth in their status as kings, deriving their authority, position, and power from God himself.³⁶³ Second, as Craigie notes, "the king's sonship carried privileges, but the privileges were to be asked of God ([Ps 2]:8a), who would then willingly grant them."³⁶⁴ David lists two privileges that God offers to him and his sons: a universal-rule of the nations (2:8) and a power to conquer the rebellious nations (2:9).³⁶⁵

David closes the final section of the Psalm with a petition for the rebel kings to act with wisdom (2:10). In light of what David has revealed in the prior verses, wisdom in this case requires a submission to God (2:11) and a submission to his chosen king (2:12).³⁶⁶ For those who chose to rebel, there is the warning of God's wrath and judgment (2:12a-b). But, for those who chose to obey, there is the promise of blessing

³⁶²Here, David's language of sonship most likely recalls the father-son language God used in making his covenant promise to David and his sons in 2 Sam 7:14 (cf. Ps 89:26-27). This notion of sonship with respect to David and his sons in their relationship to God was understood in terms of adoption, and, thus, precluded any sense of deification of the Israelite king. Cf. Anderson, *Psalms*, 1:68. While metaphorical as it relates to David and his sons, the sonship language in Ps 2:7 reaches fulfillment in Jesus in the NT (cf. Acts 13:33; Heb 1:5). That is, Jesus, the promised King of David's line, is literally the divine and eternal Son of God. Cf. Broyles, *Psalms*, 46; Ross, *Psalms*, 1:207-08.

³⁶³Goldingay, *Psalms 1-41*, 100.

³⁶⁴Craigie, *Psalms 1-50*, 67.

³⁶⁵Broyles discusses that the promises of Ps 2:8-9 must be understood from the wider context of the OT, which makes clear they are contingent upon the Davidic king's righteous character. Broyles, *Psalms*, 46-47. While fulfilled in a limited extent in David's and Solomon's reigns, the lack of complete fulfillment of the promises of Ps 2:8-9 led to the OT expectation of a future descendent of David, who would bring them to realization. Cf. VanGemeren, *Psalms*, 70-71.

³⁶⁶Clearly, in this context "to rebel against the one is to rebel against both [i.e., God and his king], and to submit to one is to submit to both." Ross, *Psalms*, 1:213.

(2:12c).

In sum, the overview above establishes that Psalm 2 is a Psalm of David. David articulates in this Psalm the authority God has given his anointed king to rule over the nations of the earth. Concerning the focal passage of Psalm 2:1-2, David describes a scene in which foreign nations and their kings come together to conspire a revolt against God's king. David makes clear that such a plot against God's king is a futile/vain thing, because the Davidic king derives his regal power from God. Importantly, since the language of Psalm 2 recalls the Davidic covenant, what David says here has to do not only with him but also his sons. David, then, sets forth in this Psalm a pattern of kingship for his sons who will rule after him. Put simply, like David himself, the Davidic kings after him will have authority over the nations, so that all their plotting against them will be in vain.

Typological Correspondences between David and Jesus. Peter quotes Psalm 2:1-2 in Acts 4:25-26 and appropriates it directly to Jesus to explain his passion in 4:27-28.³⁶⁷ This Psalm passage, as noted above, provides David's description of the futile attempt of the nations to oppose God's king. Peter appears to apply this Psalm text to Jesus on the basis of David typology.³⁶⁸ Essentially, Peter understands the scene David describes in Psalm 2:1-2, which originally applied both to him and his sons after him, to

³⁶⁷Acts 4:27 begins with the explanatory conjunction γάρ ("for"), indicating that what follows explains the previous Psalm quotation.

³⁶⁸The reference to "David" (i.e., Δαυὶδ πατρός σου) in Acts 4:25a in connection to the Psalm quotation makes explicit the typological relationship Luke intends the reader to see between him and Jesus, whom he similarly designates as τὸν ἅγιον πατέρα σου Ἰησοῦν in 4:27. For those who see a typological relationship between David and Jesus in the application of Psalm 2 in Acts 4, see e.g., Belcher, *The Messiah and the Psalms*, 125, 128; Calvin, *Psalms*, 1:9-13; Calvin, *Acts 1-13*, 124-26; Leupold, *Psalms*, 41-47; Miura, *David in Luke-Acts*, 173-74; Ross, *Psalms*, 1:202-03, 213-14.

be a prefigurement of what the promised Son of David, Jesus, would experience.³⁶⁹ The correspondences of the David-Jesus typology center on the following: (1) the royal status of the sufferer, (2) the rebellion of the nations against God's anointed, and (3) the futility of the nations' rebellion.

The royal status of the sufferer marks the first point of typological correspondence that Psalm 2:1-2 establishes between David and Jesus in Acts 4:25-28. It was noted in the summary above that Psalm 2 is classified as a royal Psalm, because its content concerns primarily Israel's king and his kingship. Furthermore, it was shown that the opening verses (Ps 2:1-3) depicts God's king facing a crisis situation of rebellion from the earthly kings and their nations. These two elements of the Psalm naturally allow the reader to see God's chosen king of Psalm 2 as a suffering king. That Peter understands these Psalm verses to be an original reference to King David is made explicit in Acts 4:25a, where he identifies David as the author of the Psalm. Thus, Psalm 2:1-2 depicts King David as a suffering king in its original sense.

Jesus, like David, also appears as a kingly sufferer in this present context. Peter makes explicit this kingly sufferer imagery concerning Jesus in Acts 4:27. The logical connective γάρ ("for") beginning 4:27 indicates that the verse provides an interpretation of the previous Psalm quotation in connection to Jesus (Ἰησοῦν) and the recent events of his suffering and death. Peter's reference to Jesus as the one "whom God anointed" (ὃν ἔχρισται) recalls the language of the Psalm 2:2 in Acts 4:26 (τοῦ χριστοῦ

³⁶⁹Doble, though he doesn't use the language of typology, understands that the story of David tells the story of Jesus in the use of Ps 2:1-2 in Acts 2:25b-28. He argues that "this praying community has appropriated to Jesus the same Davidic position as that described in the psalm, a *christos* confronting a conspiracy against him. Here, in this prayer, Jesus' history is retold as *fulfilled* scripture." Doble, "Psalms," 103.

αὐτοῦ), which identifies Jesus as the anointed king (i.e., Messiah/Christ) of whom the Psalm speaks.³⁷⁰ Further emphasizing the regal status of Jesus is the royal title "your holy *servant* Jesus" (τὸν ἁγίου παῖδά σου Ἰησοῦν), a designation that parallels with "your *servant* David" (Δαυὶδ παιδός σου) in Acts 4:25a.³⁷¹ Together, these titles point to Jesus as the chosen Davidic king, God's Messiah!³⁷² As God's anointed king, Jesus is additionally like David in that he too suffers. Specifically, Peter explains in Acts 4:27 that the "Gentiles/nations" and "peoples" with their leaders united against Jesus in an violent effort that culminated in his passion. Thus, Peter has "appropriated to Jesus the same Davidic position as that described in the psalm, a *christos* confronting a conspiracy against him."³⁷³ "Just as David had enemies, as Ps. 2 notes," according to Bock, "so did

³⁷⁰ Acts 4:27 uses the verb χρίω ("to anoint") from which the noun χριστός ("Anointed One/Christ/Messiah") derives. In Acts 4:26, τοῦ χριστοῦ αὐτοῦ (i.e., his anointed one/his Christ) translates the corresponding Hebrew term מָשִׁיחַ (i.e., his anointed one/his messiah) of Ps 2:2. The title of "anointed one" in the original context of Ps 2 was simply a reference to the chosen human king, "derived from the fact that the king on his coronation is anointed (1 Kgs 1:45), an act symbolizing that he was set aside from other persons to perform a particular service." Craigie, *Psalms 1-50*, 66. See p. 279n358 above, for the discussion of the "anointed one" (i.e., Messiah) as it relates to the promise-fulfillment scheme of the Davidic covenant and the OT expectation of a future Messiah King from David's line.

³⁷¹ It is common for Acts commentators to explain Jesus' title of "servant" in Acts 4:27 (cf. also Acts 3:13, 26; 4:30) against the background of the suffering Isaianic Servant of God (see e.g., Arrington, *Acts*, 40-41, 49). But, the term παῖς ("servant," see BDAG, s.v. "παῖς.") as it used in reference to both Jesus and David (cf. also Luke 1:69; Acts 2:30) in Acts 4:25, 27 in association with Ps 2 appears to be "royal language, appropriate to David the king and to the Messiah-King." Juel, *Messianic Exegesis*, 131; see also 79, 85. See also, Dale A. Brueggemann, "The Evangelists and the Psalms," in *Interpreting the Psalms: Issues and Approaches*, ed. David Firth and Philip S. Johnston (Downers Grove: IVP Academic, 2005), 274n41; Jipp, "Messiah," 264-66, 273n66. "Servant of Yahweh," as Wilson explains, was a way to designate Israel's kings, specifically King David in the Psalms. Wilson, *Psalms Volume 1*, 116 and n29, 335-36, 335n. In sum, it seems best in the context of Acts 4:25, 27 to understand παῖς in royal terms as a designation for the Davidic king. It is possible, however, that Luke may intend the title to evoke thoughts not only of Jesus' royalty but also his suffering in connection to David's sufferings. Cf. Doble, "Psalms," 104.

³⁷² Doble rightly observes that Luke formally links David and Jesus together in the interpretation of Ps 2:1-2 by means of the terms "anointed one" and "servant." Doble, "Psalms," 103.

³⁷³ *Ibid.*

Jesus. Both figures, however, were God's chosen and anointed."³⁷⁴ There is, then, the parallel picture of David and Jesus as kingly sufferers, as Psalm 2:1-2 relates to each of them, respectively.

Clearly, however, the regal status of Jesus does not exactly parallel David's. Jesus is not just another "anointed one" from David's line. The way Peter applies Psalm 2:1-2 to Jesus alerts the reader to "a profound difference between David and Jesus," signaling "the identification of Jesus as the promised '*Anointed One*' (v. 26, *tu Christou*)."³⁷⁵ Truly, Jesus is the future Davidic Messiah of OT expectation, who fulfills Psalm 2:1-2. Additionally, the adjective ἅγιος ("holy;" Acts 4:27) qualifies Jesus' kingship and regal position over against David's and all those from his line. In conjunction with "anointed one" in Acts 4:27, ἅγιος describes Jesus' unique relationship to God and identifies Jesus as God's appointed Messiah King who fulfills Psalm 2:1-2.³⁷⁶

The second key typological correspondence Psalm 2:1-2 establishes between David and Jesus concerns the identity and activity of their enemies. In the original context of Psalm 2:1-2, David speaks about the coalition of foreign nations (i.e., nations and peoples) and their leaders (i.e., kings and rulers) coming together to conspire against him in a hostile effort to overthrow his rule. Peter moves from the general description of David's enemies to specifics in Jesus' case. That is, "Das Zitat aus Ps 2,1f. wird in direkter Übertragung auf die Personen und Personengruppen der Passion Jesu

³⁷⁴Bock, *Acts*, 207.

³⁷⁵Peterson, *Acts*, 199.

³⁷⁶Cf. Marshall, *Acts*, 112; Peterson, *Acts*, 200-01. Cf. Alexander writes, "*Holy*, as here applied to Christ, denotes not only character but office, not only his exemption from all moral taint, but his peculiar consecration to the work which his Father gave him to do." Alexander, *Acts*, 168.

angewandt."³⁷⁷ Acts 4:27 indicts directly the following adversaries in the passion of Jesus in correspondence with the language of the Psalm passage: Herod (who fills the role of the "kings"), Pontius Pilate (who fills the role of the "rulers"), the Gentiles (who fill the role of the "nations"), and the peoples of Israel (who fill the role of "peoples").³⁷⁸ Similar to what David described, the opponents of Jesus comprised an evil alliance or coalition of peoples and their leaders. These various peoples and rulers, according to Acts 4:27, "gathered together" (συνήχθησαν). The preposition "against" (ἐπί) indicates the gathering was "hostile opposition" directed toward Jesus.³⁷⁹ The use of the verb *συνήχθησαν* points back to the same verb used in Psalm 2:2 in Acts 4:26, associating the other parallel, hostile activities in the Psalm citation to Jesus' opponents.³⁸⁰ Thus, in their gathering together in Jerusalem, Jesus' enemies "raged" (ἐφύραξαν) and "conspired"

³⁷⁷Weiser, *Die Apostelgeschichte*, 133. See also Gaventa, *Acts*, 96.

³⁷⁸Pesch, *Die Apostelgeschichte*, 177. (1) Herod: Luke is the only evangelist to record Herod's role in passion events (cf. Luke 23:7-15; see Mark 6:14, where Herod is identified as "King Herod). (2) Pilate: Luke narrates Pilate's involvement in Jesus' death and his specific collaboration with Herod in Luke 23:1-25. (3) the Gentiles: The Greek term translated as "Gentiles" is ἔθνεσιν, which can mean "nations" or "gentiles." See BDAG, s.v. "ἔθνος." Johnson explains well: "The same Greek word (*ethnē*) is used here as was translated 'nations' in the psalm citation. The reason for the shift [to Gentiles] is that Luke in his application is clearly thinking of 'representatives' of the nations as figures playing a role in Jesus' death (see Luke 23:47; Acts 2:23), rather than 'the nations' as entities." Johnson, *Acts*, 84-85. Here, the Gentiles denote the Roman authorities who conducted Jesus' execution. See Bruce, *The Acts of the Apostles*, 158. (4) the peoples of Israel: Luke's use of the plural "peoples" (λαοίς) conforms to the plural form of the same noun in the Psalm citation in Acts 2:25. The sense of the plural "peoples of Israel" may be understood as a reference to the various tribes of Israel (so e.g., Calvin, *Acts 1-13*, 126; Weiser, *Die Apostelgeschichte*, 133), to individual Jews and their rulers (so e.g., Johnson, *Acts*, 85; Marshall, "Acts," 553), or to the tribes, individuals, and rulers of the Jews, who participated in Jesus' death. On Luke's "repeat" emphasis of the Jews' responsibility for Jesus' death, see Jacob Jervell, *The Theology of the Acts of the Apostles*, New Testament Theology (Cambridge: Cambridge University Press, 1996), 101n196.

³⁷⁹BDAG, s.v. "ἐπί."

³⁸⁰Cf. Newman and Nida, who explain the verb "gathered together . . . against" in Acts 4:27 denotes "multiple concepts" in explaining the meaning of the Psalm citation. Newman and Nida, *Acts*, 106-07. Cf. Pesch, *Die Apostelgeschichte*, 177; Stählin, *Die Apostelgeschichte*, 77. *Συνήχθησαν* parallels the other verb *παρέστησαν* in Ps 2:2 in Acts 2:26, which speaks of standing against someone with "hostile intent." BDAG, s.v. "παρίστημι."

(ἐμελέτησαν) against him.³⁸¹ What David describes concerning himself and his sons after him, then, is seen to be happening in the history of Jesus: nations and their leaders united together in a conspiracy against God's Anointed One.

Yet, the application of Psalm 2:1-2 to Jesus shows that his passion goes beyond the event David originally described. First, Jesus' suffering goes beyond what David described with regards to those who took sides against him. As noted above, the enemies of which David originally speaks concern foreign or pagan nations and their figure-heads. Peter, however, interprets these verses "with a broader application" that includes the Jews and their rulers as opponents of God's Messiah.³⁸² Jervell writes, "Enmity with Jesus unites Gentiles with Jews: the Jews co-operate with the enemies of Israel and God against the God of Israel and his Messiah."³⁸³ Jesus' rejection stands climactic against David's, since both Gentiles and Jews collaborated together as his adversaries. Second, Jesus' suffering goes beyond what David describes with regards to the enemies' ultimate action of violence and evil. Put simply, the evil conspiracy of Jesus' enemies results in his death by means of crucifixion. So, Jesus is the Davidic King, whose suffering reaches new dimensions in Psalm 2:1-2. That is, unlike David, Jesus suffers death in the rebellion of the nations and their rulers against him. But, the

³⁸¹The former verb means "to be tumultuous/to rage" (Thayers, s.v. "φρυάσσω.") or "to be arrogant/haughty/insolent" (BDAG, s.v. "φρυάσσω."). The latter verb means "to mediate/to devise/to contrive" (Thayers, s.v. "μελετάω.") or "to think vain thoughts/to conspire in vain" (BDAG, s.v. "μελετάω.).

³⁸²Ross, *Psalms*, 1:203. Peterson describes this aspect of Psalm 2, the inclusion of the Jews among those who took a stand against the Lord's Anointed One, a "surprising fulfillment." Peterson, *Acts*, 200. By explicitly naming the Jews in this way, Peter makes clear that all those who reject Jesus become God's enemies, whether they are Gentiles or Jews. See Bock, *Acts*, 206.

³⁸³Jervell, *Theology of the Acts*, 101.

very fact that Jesus overcomes the rebellion of the nations not by violence but by his death means his kingship and kingdom is greater than all other Davidic kings.³⁸⁴

The last point of typological correspondence that Psalm 2:1-2 establishes between David and Jesus centers on the futility of the nations' rebellion against God's anointed one. Those foreign nations and rulers who David describes opposing him or his sons in Psalm 2:1-2 act "in vain" (2:1), for to resist God's chosen king equated to resisting God himself (2:2c). In the application of Psalm 2:1-2 to Jesus, Peter establishes the same truth. Marshall explains, "In the present context it is the opening words of the Psalm which speaks of the fruitless plotting of the peoples and their rulers against the Messiah which were relevant to the immediate situation."³⁸⁵ In Acts 2:25, the adjective *κενὰ* ("in vain") clarifies that the conspiracy of the Gentiles and Jews against Jesus was ultimately an effort of futility. Additionally, like in the original Hebrew, the rhetorical "why" (*ὡς*) at the beginning of the Psalm quotation in Acts 4:25b implies that the conspiracy Jesus' adversaries plan to execute against him will end in failure.³⁸⁶

Two explicit reasons clarify why their conspiracy against Jesus would not succeed. One, as Acts 4:26c reveals, Jesus' enemies were rebelling "against the Lord and against his Christ" (*κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ*). On this, Calvin writes, "The Spirit here teaches us that all who refuse to submit to Christ are making war against God."³⁸⁷ Commenting on Acts 4:27, Stählin similarly states, "Der Zweck jenes

³⁸⁴Craigie, *Psalms 1-50*, 69.

³⁸⁵Marshall, *Acts*, 112.

³⁸⁶Marshall, "Acts," 553.

³⁸⁷Calvin, *Acts 1-13*, 125.

Zusammenschlusses der Gegner war der Kampf gegen Gott und gegen Jesus."³⁸⁸

Consequently, all the plotting against Jesus was truly in vain, because the enemy of Jesus is the enemy of God! To reject Jesus, then, is to also reject God.

Two, as Acts 4:28 reveals, all that Jesus' opponents plotted against him was in accordance with the predetermined plan of God. Here, the reference to God's plan establishes that the Roman and Jewish persecution of Jesus was no surprise to God. Instead, their actions fulfill what Psalm 2:1-2 foreshadowed in advance. Without knowing it, then, the Gentiles and Jews joined together against Jesus, God's Messiah, to accomplish God's plan of salvation as predicted in Scripture.³⁸⁹ All who conspired against Jesus, as Roloff says, "ohne es zu wissen, zu Werkzeugen Gottes bei der Durchsetzung seines Heilsratschlusses."³⁹⁰ Furthermore, when he raised Jesus from the dead and seated him in glory, "Gott spottete seiner Feinde."³⁹¹ In the end, the futility of the nations' rebellion against God and Jesus reaches a climax in the passion of Jesus. Put simply, God triumphed over his enemies eternally through King Jesus, who overcame death through his resurrection-ascension and fulfilled God's sovereign plan of redemption.

In sum, the quotation of Psalm 2:1-2 in Acts 2:25-26 seems to rest upon David typology in its application to Jesus and his passion. Jesus fits into the pattern David described about himself and his sons, the future Davidic kings. Like David and his sons,

³⁸⁸Stählin, *Die Apostelgeschichte*, 77.

³⁸⁹Ibid.

³⁹⁰Roloff, *Die Apostelgeschichte*, 87.

³⁹¹Pesch, *Die Apostelgeschichte*, 177.

Jesus is God's king, who experiences the plotting of the nations against him. The scene David depicts, however, reaches a climax in connection to Jesus. Thus, the NT context establishes that Jesus fulfills the pattern set forth by David in Psalm 2:1-2, signaling him to be the promised Anointed One ultimately anticipated in the Psalm text.

The David-Jesus Typology: The Element of Prophecy

The use of Psalm 2:1-2 in Acts 4:25-26, as demonstrated above, rests upon David typology. That typology appears to be predictive in nature in the way Peter presents it. Textual evidence supporting a prophetic understanding of the David-Jesus typology includes (1) the Holy Spirit's inspiration of and intention with Psalm 2:1-2 and (2) the relationship of Psalm 2:1-2 to the plan of God.

The Holy Spirit's Inspiration of and Intention with Psalm 2:1-2. The introductory formula in Acts 4:25a corresponds closely to the one in Acts 1:16,³⁹² which Peter uses to introduce his quotations of Psalms 69:25 and 109:8 (Acts 1:20). Like in the case of Acts 1:16, Peter establishes the dual authorship of the Psalm quotation in the introductory formula in Acts 4:25a. He identifies David as the human author who spoke the words of Psalm 2 διὰ πνεύματος ἁγίου ("by the Holy Spirit"). By means of this introductory formula, then, Peter presents Psalm 2:1-2 "als Gottesrede," in that "Gott sprach 'durch den Heiligen Geist'" and "sein Heiliger Geist sprach durch 'Davids Mund.'" ³⁹³ The reference to the Holy Spirit emphasizes the divine inspiration of Psalm

³⁹²Weiser, *Die Apostelgeschichte*, 132.

³⁹³Pesch, *Die Apostelgeschichte*, 176.

2,³⁹⁴ acknowledging the Spirit to be the ultimate author of the words that David wrote.

Now, the reference to the divine inspiration of Psalm 2:1-2 is important for understanding how Peter can transfer this originally Davidic Psalm text in Acts 2:27-28 so directly to Jesus to explain his passion. Peter applies it so directly to Jesus because, as the commentary in Acts 2:27-28 makes clear, he views it as "a prophecy fulfilled in the events leading to the Passion: Jesus is the Messiah of whom the Psalm speaks."³⁹⁵ Similarly, Amsler notes that Acts 2:27 substantiates that the events of Jesus' passion in connection to Psalm 2:1-2 represents "une vérification (*en vérité*) de ce qui a été dit dans l'Écriture."³⁹⁶ Thus, Psalm 2:1-2 is understood to be an OT prophecy given by the inspiration of God, foretelling the opposition Jesus would suffer.³⁹⁷

It is significant to define, however, precisely what form the prophecy takes in Psalm 2:1-2. This Psalm passage is an event-based text, relaying originally David's depiction of hostile rebellion of the nations against God's king. In light of the Psalm text being event-based, the nature of the prophecy is clearly not verbal prediction but typological prediction.³⁹⁸ Currid observes this very point, writing:

Note that Luke understands the gathering together of the persecutors of Jesus as having been *typologically predicted* [emphasis added] in Psalm 2. In other words, the plotting and revolt of the heathen nations against the Davidic king in

³⁹⁴Cf. Peterson, *Acts*, 199; Polhill, *Acts*, 149.

³⁹⁵Haenchen, *Acts*, 226-27. According to Brueggemann, Peter "considers David's words prophetic, since his words came 'by the Holy Spirit.'" Brueggemann, "The Evangelists and the Psalms," 274n41.

³⁹⁶Amsler, *L'Ancien Testament Dans L'Église*, 68.

³⁹⁷Cf. e.g., Larkin, *Acts*, 79; Polhill, *Acts*, 149.

³⁹⁸In his analysis of Psalm 2, Ross explains how it applies to Christ in the NT. He writes, "The psalm is essentially prophetic. It applies first to any Davidic king who came to the throne, but ultimately to the King of Kings. It is therefore not directly prophetic, but typologically so." Ross, *Psalms*, 1:213.

Psalm 2 serve as a prefiguration of the scheming of Herod and others to kill the Son of David, the true king of Israel.³⁹⁹

Calvin also maintains that Psalm 2:1-2 prophesies about Christ by way of typology, so that what David declares about himself and his kingdom actually serves to predict truth concerning Christ and his kingdom.⁴⁰⁰ David may have had understanding of the typological import of what he was writing.⁴⁰¹ But, such an understanding on the part of David is not necessary, when one takes seriously the Holy Spirit's *inspiration* of Psalm 2:1-2 and his ultimate *intention* to use what David describes as a prophetic pattern for Christ's experience.⁴⁰²

In sum, the fact that the Peter identifies the Holy Spirit as the ultimate author of what David spoke in Psalm 2:1-2 and applies it directly to Christ means he interprets the passage as a prophecy. Furthermore, by quoting a Psalm text that records David's depiction of an event, this evidences that Peter understood the prophecy in this instance to be essentially typological. More specifically, Psalm 2:1-2 is a case of prophetic David typology, since the Psalm text originally relates to what David said about himself and his sons. The Spirit of God, therefore, guided David's description in Psalm 2:1-2, intending ultimately to use this Psalm text and its event as a predictive pattern for the world's rebellious response against Jesus Christ, the future Davidic king.

The Relationship of Psalm 2:1-2 to the Plan of God. What Peter says in Acts 4:28 clearly supports a prophetic interpretation of Psalm 2:1-2 in connection to the events

³⁹⁹Currid, "Recognition and Use," 124.

⁴⁰⁰Calvin, *Psalms*, 1:9-12.

⁴⁰¹So Ibid., 11.

⁴⁰²Cf. Hoskins, *Jesus as the Fulfillment*, 24-25.

of Jesus' death and suffering in Acts 2:27. In this verse, Peter states ποιῆσαι ὅσα ἡ χεῖρ σου καὶ ἡ βουλή [σου] προώρισεν γενέσθαι ("to do whatever your hand and your plan predetermined to take place"). Ποιῆσαι is a purpose infinitive that modifies the main verb συνήχθησαν ("they were gathered together") in the previous verse.⁴⁰³ This purpose infinitive indicates *why* Herod, Pilate, the Gentiles, and the Jews came together against Jesus. They gathered together *in order* "to do" ὅσα ("whatever/everything"),⁴⁰⁴ an accusative pointing back to the hostile actions of Jesus' adversaries against him as outlined in 2:27. Importantly, ὅσα serves also as the object of the clause ἡ χεῖρ σου καὶ ἡ βουλή [σου] προώρισεν γενέσθαι. This subsequent clause "shows with all possible clarity the conviction that the passion transpired by divine necessity and that God works in relation to human events with final authority."⁴⁰⁵

The reference to God's "hand" (ἡ χεῖρ) is "in alttestamentlicher Sprache Symbol seines geschichtsmächtigen Handelns."⁴⁰⁶ This expression denotes God's power and is "added to stress God's sovereignty in all these events."⁴⁰⁷ The reference to God's "plan" (ἡ βουλή), which Peter used earlier in Acts 2:23 in his citation of Psalm 16:8-11,⁴⁰⁸ indicates that the opposition and suffering of Jesus at the hands of his adversaries was

⁴⁰³Cf. Newman and Nida, *Acts*, 107.

⁴⁰⁴BDAG, s.v. "ὅσος."

⁴⁰⁵Soards, *The Speeches in Acts*, 49. Because God was sovereignly acting in the events that transpired, "die Herrschenden und Machthaber, die aus eigener Willkür zu handeln glaubten, wurden so, ohne es zu wissen, zu Werkzeugen Gottes bei der Durchsetzung seines Heilsratschlusses." Roloff, *Die Apostelgeschichte*, 87.

⁴⁰⁶Roloff, *Die Apostelgeschichte*, 87.

⁴⁰⁷Peterson, *Acts*, 201.

⁴⁰⁸See pp. 239-41 above in this chapter.

according to God's *purpose or will*.⁴⁰⁹ So, "Der Tod Jesu geschah nach dem Willen Gottes."⁴¹⁰ Peter qualifies the plan of God further with the verb προώρισεν.⁴¹¹ Here, this verb draws attention to God's plan of salvation consisting of future events previously established by God that had to come to fulfillment in Jesus.⁴¹²

Overall, then, Acts 4:28 clarifies that God's plan of salvation entailed the situation concerning the united conspiracy against Jesus. Peter quotes Psalm 2:1-2 in the context of God's plan to show that these two verses revealed in advance from the OT that conspiracy against Jesus.⁴¹³ For Psalm 2:1-2 to reveal God's plan in connection to Jesus' passion, the original Psalm text is, thus, properly understood as predicting what Jesus was to suffer. Rightly, then, the David typology established by Psalm 2:1-2 bears a prophetic thrust, pointing forward to its fulfillment, Jesus' passion.

Summary

The examination above establishes that Peter quotes Psalm 2:1-2 in Acts 4:25-26 and applies it to Jesus in Acts 4:27-28 on the basis of David typology. David typology is clearly present because the use of the Psalm quotation highlights real parallels between the persons and experiences of David and Jesus. In its original OT context, David speaks

⁴⁰⁹The basic sense of βουλή is "plan/purpose/intention" referring in Acts 4:28 (see also, Acts 2:23; 13:36; 20:27) to 'the divine will.' BDAG, s.v. "βουλή."

⁴¹⁰Dormeyer and Galindo, *Die Apostelgeschichte*, 79.

⁴¹¹This verb means to "decide upon beforehand/predetermine." BDAG, s.v. "προορίζω." According to Preuschen, "προώρισεν (s. zu Rom 8:29) ist streng genommen nur mit βουλή zu verbinden; aber für den Frommen ist der Ratschluß und die ihn ausführende Kraft eine Einheit. Der Gedanke wie 2:23." Preuschen, *Die Apostelgeschichte*, 26.

⁴¹²Cf. Pesch, *Die Apostelgeschichte*, 177.

⁴¹³Concerning the conspiracy against Jesus in Acts 2:27, Doble says, "But this is within God's plan revealed in scripture (Acts 4:28)—here revealed through Psalm 2." Doble, "Psalms," 101.

about himself and his future heirs in Psalm 2:1-2, describing how futile it will be for the nations and their kings to rebel against his or the future king's authority. In its NT context, Peter interprets this originally Davidic Psalm text as a specific prophecy about Jesus, claiming that it actually revealed Jesus' suffering and death at the hands of his contemporaries (i.e., Herod, Pilate, the Gentiles, and the Jews). For Psalm 2:1-2 to describe in a prophetic way an event in Jesus' life from the perspective of David's life substantiates that prophetic David typology best explains how Peter appropriates the Psalm quotation to Jesus. Thus, David and Jesus correspond generally in that each is God's chosen and anointed king, who suffers from the futile attempts of the nations and their leaders to conspire together against him and his authority. But, over against David, Psalm 2:1-2 clearly introduces climactic truth in salvation history in connection to the events of Jesus' suffering. That is, the typological prophecy finds fulfillment in Jesus, identifying him as the promised Messiah King from David's line.

In sum, three key observations can now be made. First, the quotation of Psalm 2:1-2 in Acts 4:25-26 provides another convincing case in Acts that typology is predictive in nature. Thus, it is most accurate to classify the typology in Acts 4:25-28 as a form of prophecy. Also, Acts 4:25-26 again presents another example of a Psalm citation in Acts that Peter cites to explain the biblical rationale for Jesus' suffering. Peter's appeal to the Psalm passage shows that he follows Jesus' model of interpreting the Psalms typologically (cf. John 13:18; 15:25). That is, he sees OT Psalm texts relating events as constituting predictive paradigms for the realities of Jesus suffering. Finally, the explicit mention of David and the application of his Psalm to Jesus reinforces Peter's presentation of Jesus as the one who fulfills the pattern David described for himself and

his sons. In fulfilling the pattern of David and his descendents, Jesus emerges as the New David, the promised Davidic King.

Summary

This chapter examined five direct Psalms quotations that Luke references via Peter in Acts 1:20 (Pss 69:25/109:8), 2:25-28 (Ps 16:8-11), 2:34-35 (Ps 110:1), and 4:25-26 (Ps 2:1-2). In each of these NT contexts, the quotation comes from a Psalm of David, where David is describing an experience specific to him (i.e., Pss 16; 69; 109) or to him and his descendents (i.e., Pss 2; 110). Peter references these specific Psalms of David to provide the biblical basis for events specific to Jesus: his suffering and death (Acts 1:20; 4:25-26), his resurrection (2:25-28), and his exaltation (2:34-35).

From the analysis of these Psalms quotations, like in chapter 4 of this dissertation, two primary observations came to light. First, when Luke has Peter quote the Psalms in these respective NT contexts, he juxtaposes two biblical texts relaying events. In doing so, he provides a way to substantiate textually that real correspondences are being made between David and Jesus and their experiences. The fact that event-based Psalm texts from David's life are used to describe strikingly similar events in Jesus' life affirms that Peter applies them to Jesus on the basis of David typology. Second, ample evidence was noted in each NT context that Peter understood the Psalm quotations to apply to Jesus in a prophetic way. So, the Psalm quotations do not merely compare David and Jesus. Instead, they constitute prophecies that reach their goals or fulfillments in Jesus, indicating that the OT Psalm passages are properly understood as predictive prefigurations of Christ and his experiences. Since the history of Jesus is shown to fulfill what the history of David was anticipating, the initial claim of this chapter seems to be

correct. That is, traditional, prophetic David typology seems to best explain how the Psalms quotations apply to the events of Jesus life in the focal passage of Acts 1, 2, and 4. From the standpoint of Peter's hermeneutics, then, prophetic David typology is one way Luke clarifies Jesus' true identity in Acts. To fulfill the Psalm texts of David casts Jesus as the New David, who is greater than David!

CHAPTER 6 CONCLUSION

This study shows that prophetic David typology best explains the appropriation of the Psalms of David to Jesus in the select passages examined in John and Acts. In these focal passages, Jesus (John 13:18; 15:25), John (John 19:24, 28), and Peter (Acts 1:20; 2:25-28, 34-35; 4:25-26) each quote from various Psalms written by David, interpreting these original texts about David as texts concerning Jesus. Together, Jesus, John, and Peter reinforce a common way of understanding how David's Psalms can ultimately be transferred to Jesus. Put simply, these Psalms texts relating David's experiences ultimately provide predictive foreshadowings of corresponding but climactic NT events fulfilled in Jesus' experiences: his passion, his resurrection, and his exaltation.

By using event-based Psalms texts in these NT contexts, David and Jesus are shown to share a typological relationship. That is, David and his experiences stand as OT types, providing prophetic patterns that were pointing forward to future NT goals to be fulfilled in Jesus, the NT antitype. Thus, these event-based Psalms texts relate in their OT and NT contexts as prophecies and fulfillments. The David typology, therefore, is not simple analogical typology that merely compares David with Jesus. Instead, the typology possesses a prophetic dimension. Furthermore, since the typology consistently presents Jesus as not merely repeating but fulfilling the pattern of David in the scope of salvation history, the prophetic David typology identifies Jesus as great David's greater Son. Thus, Jesus is the New David and promised Messiah of OT expectation.

The objective of this chapter is twofold. First, it reviews the main points of chapters 1-5 in this dissertation, giving primary attention to the exegetical analysis that identifies prophetic David typology as the way in which the Psalms quotations in John and Acts apply to Jesus. Second, it identifies the important implications this study has for understanding how the concept of typology relates to biblical prophecy, how the Psalms of David predict various events in Jesus' life, and how the Psalms of David collectively provide a specific portrait of who Jesus is.

Review of Chapters 1 to 5

Chapter one states that the purpose of this dissertation is to show that David typology in the traditional, prophetic sense best explains the way Jesus (John 13:18; 15:25), John (John 19:24, 28), and Peter (Acts 1:20; 2:25-28, 34-35; 4:25-26) apply the quotations from the Psalms of David to the specific events of Jesus' passion, resurrection, and exaltation. This chapter highlights several reasons why this dissertation topic is significant for NT scholarship. One of the reasons noted is that no current NT study has yet conducted a comparative analysis between John's and Luke's strikingly similar uses of the Psalms of David to Jesus.

Chapter 2 sets forth an important foundation for this dissertation. It clarifies the traditional view of typology over against the modern analogical view. Proponents of the analogical view of typology define the concept primarily in terms of analogy between OT and NT events as they relate in salvation history. Proponents of traditional typology, however, define the concept as the study of the relationship between specific OT realities or "types" (i.e., events, persons, or institutions) and corresponding NT realities or "antitypes," whereby an OT type prefigures and predicts its NT antitype or fulfillment.

According to traditional typology, then, type and antitype relate to each other as a kind of prophecy and fulfillment. So, unlike analogical typology, traditional typology values a predictive element in the biblical concept. Traditional typology recognizes that God shapes and uses OT historical events in the teleological orientation of salvation history to predict future, climactic NT goals to be fulfilled in Christ and the realities of his gospel.

Chapter 3 continues to lay further the foundation of this dissertation. This chapter discusses some of the biblical and historical evidence that supports understanding typology according to a prophetic sense. In terms of biblical evidence, NT πληρόω (i.e., “fulfillment”) language was discussed at length, since it indicates that typology bears a predictive force. The NT writers commonly employ πληρόω in introductory formulas to note the prophetic fulfillment of OT texts that relay words (i.e., verbal predictions). Significantly, the NT writers also use πληρόω in introductory formulas with OT texts that relay events (i.e., typological predictions). When used in conjunction with event-based OT texts, πληρόω signals that these texts have reached their NT goals in Christ. For an OT text relaying an event to reach its NT goal, this means that the text was anticipating and, thus, pointing forward to or predicting that goal. Accordingly, then, πληρόω language clarifies a prophetic notion in typology, so that OT event-based texts are shown to provide predictive models that point forward to respective NT goals/fulfillments.

Chapter 4 examines four passages in the FG where John uses clear references to the Psalms of David to provide the biblical rationale for the specific events of Jesus’ suffering and death: (1) 13:18/Psalm 41:9, (2) 15:25/Psalm 69:4, (3) 19:24/Psalm 22:18, and (4) 19:28/Psalm 69:21. John records Jesus citing the first two Psalms texts in John 13:15 and 15:25, while as narrator he cites the latter two in 19:24, 28. Each of the Psalms

texts that John quotes relays in its original context a lament of King David, where he describes a situation of suffering induced by his various enemies. Both Jesus and John appropriate these Psalms texts originally about David in the same way. They view them as fitting descriptions of King Jesus' similar but greater experiences of suffering: the betrayal by Judas (John 13:18), the world's baseless hate toward him (John 15:25), the soldiers' execution of him and distribution of his clothing (John 19:24), and the soldiers' cruel offering of a sour-wine drink on the cross (John 19:28). The references to these Psalms texts in each NT passage juxtapose the original David event with the recent Jesus event. This juxtaposition of texts, in turn, establishes real textual correspondences between David and Jesus and their experiences of suffering and ultimately signals the presence of a David-Jesus typology. Thus, what David describes in these Psalms texts concerning his sufferings actually serves to foreshadow corresponding but climactic events of suffering in the life of Jesus.

Clearly, however, these Psalms texts in the FG apply to Jesus in a way that sets forth more than mere comparisons or analogies with David and his experiences. Several items of textual evidence in each NT context indicate the Psalms texts are being understood to possess a predictive thrust in connection to the NT events. One of these key textual items is the ἵνα purpose clauses. The telic force of the ἵνα purpose clauses in each NT context supports a prophetic notion in relation to the Psalms texts and their corresponding NT events. Another key textual item is the use of "fulfillment" language. The introductory "fulfillment" (i.e., πληρώω/τελειόω) formulae used in conjunction with these Psalms references denotes a prophetic fulfillment of these OT texts. Since the NT presents these event-based Psalms texts as predictions fulfilled in Jesus' passion, this

means David's history provides a predictive model for Jesus' history in these instances. The David typology, therefore, connects formally to Jesus in the sense of prophecy and fulfillment. Thus, the David typology consistently emerges in the cases of John 13, 15, and 19 as a prophetic typology, which is understood to be pointing forward to the future, climactic sufferings and death of the future Davidic king, Jesus.

Chapter 5 examines four passages in Acts where Luke also uses clear quotations from the Psalms of David to provide the OT basis for specific events in Jesus' life: (1) 1:20/Psalms 69:25; 109:8, (2) 2:25-28/Psalm 16:8-11, (3) 2:34-35/Psalm 110:1, and (4) 4:25-26/Psalm 2:1-2. In each of these chapters, Luke narrates Peter as the one appealing to these various Psalms verses in his speeches. Each of the Psalms quotations that Peter cites is a passage that recounts an event specific to David in its original setting or to David and his sons. Though David describes his own personal experiences in these verses, Peter understands them to describe ultimately Jesus' similar but greater experiences: the treachery of Judas and his divine judgments (Acts 1:20), the immediate, bodily resurrection (Acts 2:25-28), the exaltation and enthronement to God's right side in heaven as Lord (Acts 2:34-35), and the futile rebellion of the nations (i.e., the Gentiles and Jews) and their leaders against God's Anointed One (4:25-26). In quoting these various Psalms, Peter brings together OT and NT texts that describe events original to David but re-appropriated to Jesus. Consequently, this allows the reader to see how their persons and situations strikingly correspond and how these Psalms texts are being applied in a typological way. The fact that Peter explicitly connects these Psalms quotations to David with repeat references (cf. Acts 1:16; 2:25, 29, 34; 4:25) reinforces the *David* typology that undergirds the application of these OT texts to Jesus. Peter, therefore,

understands the Psalms texts that describe events about David to foreshadow specific events concerning Jesus.

There is something more to the David typology in the passages examined in Acts than mere analogy, however. Several items of textual evidence in each context demonstrate that Peter understands the Psalm verses to be predictions of the NT events in view. The use of NT "fulfillment" language (Acts 1:16), reference to the Spirit's inspiration of the Psalms texts (Acts 1:16; 4:25), and reference to David's status as a prophet (Acts 2:30-31) are a few of the indicators that clarify predictions are being fulfilled. The David typology, then, assumes a prophetic force, since these event-based Psalms texts are interpreted as prophecies fulfilled in Jesus' similar but climactic experiences. Ultimately, therefore, it is right to understand the David typology as possessing a prophetic force.

Implications of Study

This comparative study of the uses of the Psalms quotations in the select passages in John and Acts reveals several implications. The first implication concerns the nature of biblical typology. In accordance with the understanding of traditional typology, the David typology examined in each passage in John and Acts shows real points of correspondence or analogy between the OT type (i.e., David) and NT antitype (i.e., Jesus). These points of correspondence are not one-to-one but introduce new, climactic truths in the progress from David to Jesus, which reveals Jesus to be the fulfillment or goal in God's redemptive plan. Most significantly, the points of typological correspondence are essentially textual. That is, the typological correspondences in Acts and John rest upon the NT's use of clear references to the OT in

each case, which means the relevant OT and NT event-based texts substantiate the validity of the David-Jesus typologies.

The second implication of this study also pertains to the nature of biblical typology. Advocated from the outset of this dissertation is the classical or traditional view of typology, which takes seriously the element of prophecy. The exegetical analysis of the Psalms quotations in Acts and John demonstrates that the David typology indeed possesses a predictive force in those contexts. This observation is significant because proponents of the modern view of typology sharply distinguish biblical typology from biblical prophecy. Proponents of the modern view of typology relegate the concept to simply analogy between OT and NT events, not allowing for any prospective or predictive quality. But, the findings in John and Acts show the concepts of typology and prophecy to coalesce. At least in these instances of examination, typology and prophecy are not isolated constructs. Because John and Luke interpret these cases of David typology as being predictive, this provides additional support for the traditional, prophetic understanding of typology.

The third implication sheds light on Jesus' hermeneutic regarding the Psalms. Jesus taught the disciples in Luke 24:44-47 that the Psalms predicted specific things about him and his passion that must be fulfilled. By attributing the two Psalms quotations to Jesus in John 13:18 (Ps 41:9) and 15:25 (Ps 69:4), John allows the reader to see one of the ways Jesus understood the Psalms to predict his sufferings. Jesus applies two different Psalms quotations that relay events originally specific to David to explain the biblical rationale for his own experiences. Thus, Jesus models for the disciples a hermeneutic of prophetic David typology, where he sees Psalms texts relaying

corresponding events from David's life to foreshadow in a predictive way future realities of his passion. The fact that John (John 19:24, 28) and Peter (Acts 1:20; 2:25-28, 34-35; 4:25-26) also apply event-based texts from David Psalms to explain NT events fulfilled in Jesus illustrates that they practiced the hermeneutic taught and modeled by Jesus. They interpreted Psalms texts describing events as containing prophetic patterns pointing forward to historical events in Jesus' life: his suffering, death, resurrection, and exaltation. Seeing that Jesus, John, and Peter interpreted the Psalms typologically, they collectively call attention to the significance of typology as a significant hermeneutic in understanding the NT's use of the OT, particularly the Psalms, in connection to Jesus.

The fourth implication of this research is that it reinforces and clarifies the initial arguments offered by Moo in his study of the lament Psalms in John and by Miura in his study of the Psalms in Acts (see chapter 1). The research of this dissertation agrees with the basic premise of both Moo and Miura—that prophetic David typology seems to best explain John's and Luke's appropriation of the Psalms of David to Jesus. Prophetic David typology, therefore, appears to be the hermeneutic with the most explanatory power for how Jesus, John, and Peter use David's Psalms in these specific instances.

The fifth implication of this study is a Christological one. Collectively, the repeat application of the Psalms of David to Jesus in both John and Acts presents a specific and thoroughgoing portrait of who Jesus is in God's redemptive plan (see each summary in chapters 4-5). Put simply, the David typology established by the Psalms quotations identifies Jesus as the future, New David of OT expectation. The fact that the David typology reaches fulfillment in Jesus and the events of his passion identifies him and his death and resurrection as the goal of salvation history. Since Jesus not only

repeats but fulfills what David's history was anticipating, Jesus is truly the Son of David who is greater than David. He is Israel's suffering king like King David before him. Yet, his death and resurrection show his kingship and kingdom to surpass David's. Thus, Jesus is the promised descendent of David, the divine Messiah King of David's line, who fulfills God's eternal covenant promise to David.

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